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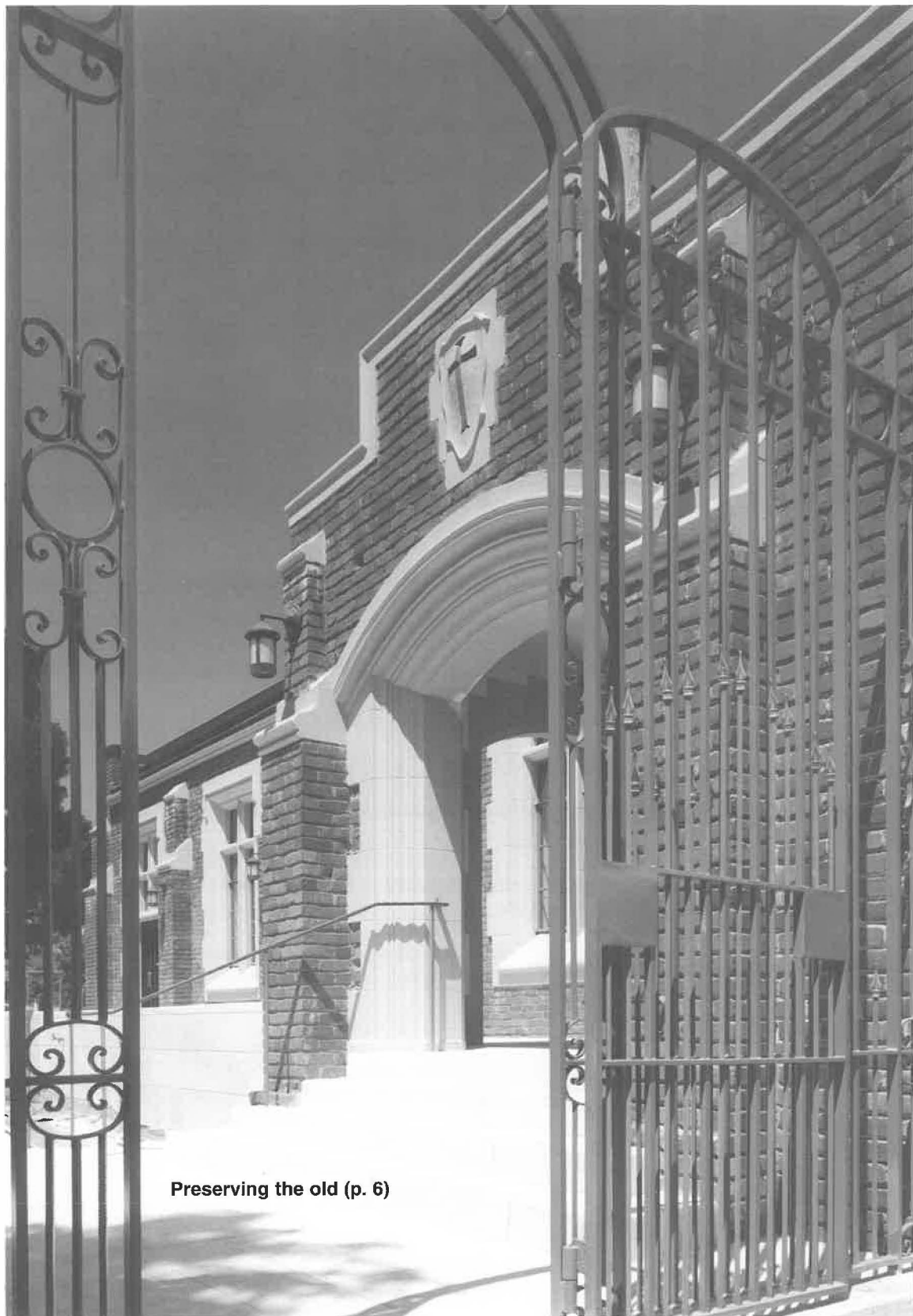
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The Magazine for Episcopalians

In this issue...

**Third of four profiles
of the Presiding
Bishop nominees**
page 9

**Compromise
resolution**
page 11



Preserving the old (p. 6)

Features



**Bishop Shimptky
'Every Episcopalian
Is a Missionary'**

Third of four profiles of the
Presiding Bishop nominees

By **Dennis Sharp**

page 9

**A Compromise
Resolution**

By **George Sumner
and Ephraim Radner**

page 11

Clergy Discipline

General Convention may
revise Title IV canons

By **William Wantland**

page 14

Departments

Letters:

Actual and ideal unity (p. 3)

News:

Albany election (p. 6)

Viewpoint:

'We'll be the laughingstock'
By **Walter Righter** (p. 8)

Editorials:

Not likely to succeed (p. 13)

Short and Sharp (p. 16)

People and Places (p. 17)

Quote of the Week

The Rt. Rev. James B. Brown, Bishop of Louisiana, on the role of Presiding Bishop: "Anybody who is Presiding Bishop needs a good sense of irony in the face of the fawning behavior that takes place in and out of the sanctuary."

In This Corner

Earlier Column Explained

It would seem that an explanation is in order. In a column about the Anglican Encounter of the South [TLC, May 25], I appeared to have offended a large portion of the readership of this magazine with two remarks. The first was when I referred to the Anglican Encounter of the South as "mysterious." The other was my opinion that most Episcopalians would not care whether they were out of communion with the Anglican Province of South East Asia.

Those offending remarks brought a mail-bag full of letters to the editor [TLC, June 15], seven or eight phone calls (including one at home on Memorial Day), and descriptions of me or my work as "condescending," a "house man for '815'," a "fag-got," a "racist," a "traitor" and a "moron." I must admit a couple of those appellations are new for me.

Now on the explanation. The word "mysterious" was chosen because it seemed to be apt. I must admit never having heard of the Anglican Encounter of the South. The day I found out about it, I happened to be speaking with two bishops. Neither had heard of it. To determine whether the now-renowned Kuala Lumpur Statement was on the level, I asked a few others — three priests and five lay persons, all in positions of leadership in the church — whether they had any knowledge of this body. None did. One of them said, "It's a mystery to me."

Sunday's Readings

Redemption Through Suffering

*Job 38:1-11,16-18; Psalm 107:1-32 or
Psalm 107:1-3,23-32; 2 Cor. 5: 14-21
Mark 4:35-41 (5:1-20)*

"Pain is God's megaphone to a deaf world," said the character of C.S. Lewis in the movie *Shadowlands*, which was popular a few years ago. Lewis never really uttered that line; it is a scriptwriter's attempt to answer, perhaps in Lewis' style, one of the great questions of human experience. If God loves me, why am I hurting?

It is the question Job asked repeatedly in his horrifying calamities. The beginning of God's response is found in the first lesson. God's answer to Job is to remind him that the world is founded in joy, that there is order in it, that God has not lost control of it, and that the purposes of God are beyond Job's understanding. Job's complaint "dark-

The other remark was simply my opinion. I wrote, "My guess is that a sizable portion of the Episcopal Church will care not a bit whether some other Anglican province declares itself out of communion with the American church." I still believe that. For the most part, the average Episcopalian cares nothing for the church beyond the walls of that building where worship takes place on Sunday morning. I know readers of TLC don't think like this, but they're in the minority. For most Episcopalians, the diocese is a nuisance, the national church is ignored. And the Anglican Communion? It's mostly unknown.

I think it doesn't matter to the average Episcopalian whether this church is in communion with any province, whether it's South East Asia or the Church of England. I don't like that, but I'm afraid that's where much of the church is. I think David Sumner was on the right track when, in his Viewpoint article [TLC, May 25], he described the Episcopal Church as being congregationalist.

My own feeling is that the Kuala Lumpur Statement is a sound document, thoroughly Anglican, and I support it. Its release is probably too late to have any effect upon the Episcopal Church, but it deserves wide circulation throughout the rest of the Anglican Communion.

David Kalvelage, editor

ens counsel" by "words without knowledge." While such a response may not be initially comforting, it is the truth.

The same question is implied in the disciples' frantic query to Jesus in the gospel lesson:

"Teacher, do you not care if we perish?" They can ask the question only because they have forgotten all the works of power and love which Jesus has shown prior to the storm. Jesus' rebuke of his disciples is therefore earned: "Why are you afraid? Have you no faith?"

In all times of suffering, we are to be fully faithful, knowing that there is no reason, in the long run, to be afraid. We are loved unfailingly by him who is all powerful. Pain is not a megaphone. It is the tool by which the fallen world's pain has been hallowed and the world itself redeemed.

Actual and Ideal Unity

I read with great interest David Sumner's Viewpoint article in which he argues that the Episcopal Church's talk of unity is just that — talk [TLC, May 25]. In actual practice, Mr. Sumner charges, Episcopalians are congregationalists. Given his disappointment that the Episcopal Church doesn't believe, worship and act in unity, Mr. Sumner suggests that we abandon appeals to unity. Instead, we should face the reality of who we actually are. Let us, therefore, be congregationalists. And let each parish do its own thing in moral and religious matters.

While this sounds pragmatic, such a proposal fails to distinguish between actual unity and ideal unity. Given the present state of the church and the entire course of church history, for that matter, no one can legitimately claim the absolute existence of actual unity in the church. But ideal unity — that is an entirely different matter.

Ideal unity signals a task rather than an achievement or a present reality. Scripture exhorts us to take up this task again and again. The ideal of church unity resembles other religious and moral ideals whose very lack of present embodiment serves both to judge our current way of life and to inspire our loyal action.

I worry that suggestions like Mr. Sumner's may lead not only to schismatic thinking, but to moral complacency as well. What presently is the case ought not necessarily be the case. Pointing out that moral and religious ideals have not been realized fails to excuse anyone from struggling to achieve them.

*Charles B. Owen
Nashville, Tenn.*

The Viewpoint, "Face It — We're Congregationalists," by David E. Sumner, was an unpleasant, but possibly accurate view of the church. I see it as a move in the wrong direction.

The first-century churches depended primarily on their own small communities for support and nurture, but their focus was ever outward, looking toward the mission field. Today's parochialism is more of a turn inward, powered by such notions as, "We need to take care of our own first." Such an attitude encourages individualism, with the church simply being an extension of the self. The first

priority is the individual unit. This is a workable approach to life, but it is not the approach of the church.

The evidence that the Episcopal Church is not congregational is revealed in our being in full communion with the Archbishop of Canterbury. We are part of a vast Anglican Communion, whose mission field encompasses the globe.

When we offer our worship to God, we break the bonds of time and space, and are united with brothers and sisters in Christ throughout the world. We lift up our hearts to the throne of God, surrounded by a great cloud of witnesses. Having experienced this each time we celebrate the Holy Eucharist, it is impossible to see ourselves as congregational.

As we prepare for General Convention and a new Presiding Bishop, it is essential that we strive for unity and resist the temptation to splinter off into individual churches. At this time, we need to be filled with the grace and guidance of Almighty God, who cannot be contained within the confines of an individual congregation.

*(The Rev.) Terry L. Martin
St. James' Church
Paso Robles, Calif.*

Visionary Leadership

The people of Guadalupe Mission were joyful to learn that their bishop is one of four finalists for Presiding Bishop [TLC, May 4]. We are grateful to Bishop Shimpfky for his visionary leadership in nurturing Latino ministry in the Diocese of El Camino Real.

As a result of his understanding of the Latino communities in this diocese, more than 15 percent of the baptized membership of El Camino Real is now Latino, probably the highest ratio of any diocese in the U.S. Guadalupe alone has grown to 1,500 members in five years, mainly because of the bishop's willingness to support indigenous decision making in mission development. His nonpatronizing, but decisive, approach to ethnic ministry has empowered us and released tremendous energy within our community. The bishop's vision and sense of prophecy bode well for the Episcopal Church as we face a new century with new opportunities. Richard Shimpfky's

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Letters

unique, loving, firm and effective leadership has been instrumental in causing wonderful things to happen here in central California, and we are grateful.

*(The Rev.) Roberto Hernandez
Nuestra Senora de Guadalupe Church
San Jose, Calif.*

for letting those of us in "good churches" know that we are not in "exceptional churches."

*(The Rev.) Michael G. Dunnington
Holy Comforter Church
Burlington, N.C.*

Not Exceptions

Bravo to Allan Parker for his Viewpoint article, "Good Churches Are Not the Exception" [TLC, May 18]. As one of the newer clergy in the Episcopal Church, and one who has entered ordained ministry in midlife, I am frequently discouraged by all the talk of impending doom by the "nay-sayers," and I had to question my decision to enter seminary and do what sometimes seemed like "signing on with the crew of the Titanic." The writer is absolutely right about good churches. I am in one of those, filled with parishioners with smiles on their faces. Sure, we have our problems, but overall this is a vibrant, happy parish.

Thanks for balancing the picture, and

Fr. Parker, in his article expresses an interesting and encouraging viewpoint. However, I must take strong exception to one comment. Fr. Parker states that Rite II is "traditional Anglican." This is definitely not so. Rite I can justifiably be called traditional Anglican. But definitely not Rite II.

*Harrison Walker
Wilmington, Del.*

Shared Vision

There was something upsetting about the article "What Seminary Didn't Teach Me" by Neal O. Michell [TLC, April 27]. One item Fr. Michell left out of the things he didn't learn in a seminary was "humil-

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Letters

ity." In an article of some 900 words, Fr. Michell used the first person singular "I" some 54 times and rarely gave the lay members of the church credit for having any sense in the areas of vision, change, leadership and attitude.

After 30 plus years of serving congregations, it has been my experience that the only way to have a vision for a congregation is to have a shared vision. True, the priest should have some idea of where to lead the congregation, but experience shows me that the vision needs to be shared and sold to a few, and to have the few present and offer the vision to the congregation for its approval. Ownership in the congregation's future goals must be shared for there to be any success in fulfilling the vision.

(The Rev. Canon) George Poffenbarger II
Hillsborough, N.C.

It's Heavy

I want to commend you on your choice of words for the headline of the editorial on the Concordat of Agreement [TLC, May 18] "Heavy Responsibility." In some ways, perhaps the words may not be strong enough. As I read my copy of "The Blue Book" (pp. 94-96) a number of questions come to my mind that have to do with resolutions a018, a019 and a020, not with the Concordat itself which is not up for emendation. The second resolve of a018 says the 72nd General Convention agrees to make, among other things, "constitutional" changes which it can only pass for a first reading before going to diocesan conventions and then back to the next General Convention for a vote by orders before it becomes law (Article XII). Does this bind the 73rd convention to the action of the 72nd?

Resolution a019 on temporary suspension says nothing about this as a first reading which, because it is on the matter of changing the Book of Common Prayer, takes a second reading. This is even acknowledged in the Report of the Joint

Coordinating Committee (p. 34) but not acknowledged in the resolution.

Resolution a020 admits a first reading and goes on to give the proposed text as it should, but it must be remembered that it is not a part of our constitution until the 73rd convention (2000 C.E.) passes it.

I trust that those in power in our church structure will not act on Resolutions a019 and a020 as *fait accompli* until and if they are confirmed by the 73rd convention. I pray our deputies, along with our Lutheran brothers and sisters, will take cognizance of the orderliness of our constitutional process. These are the rules by which we have agreed to live. There is, after all, an integrity that both we and the Lutherans must maintain.

(The Rev. Canon) Harold G. Hultgren
Lucerne Valley, Calif.

Fundamentalists

The Rev. Mark Harris [TLC, May 18] seems to find fundamentalists to be not only dangerous, but also fanatic.

He lists five basic tenets of fundamen-

talism as: 1. the Bible is always right, 2. the Virgin Birth, 3. Christ's Atonement, 4. his Resurrection, and 5. Christ's return, peace on Earth, and the final judgment.

The latter four "tenets" are all stated in the Nicene Creed, assuming that Christ's kingdom will bring peace on earth.

Apparently, then, the author must consider all of us people who recited the Nicene Creed and fully believe in the Bible to be dangerous and fanatic.

As one who has conducted Bible study for many years within and without the church buildings, supplementing the book with about a half dozen well-regarded commentaries, I am happy to find the Bible "always right," in the same sense that any differences found must be unimportant.

If this makes me to be termed a fundamentalist, so be it. I stand on the side of the fundamentalists, against those who in their antipathy appear to down-grade the "greatest book ever written."

William A. Petersen
Bettendorf, Iowa

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Church of England Prepares to Debate Sexuality Issues

Less than a week before General Convention opens in Philadelphia, the General Synod of the Church of England will meet to deal with issues relating to homosexuality.

The synod will meet July 11-15 in York, while the 72nd General Convention will be held in Philadelphia July 16-25.

A private members motion introduced by the Ven. David Gerard, archdeacon of Wandsworth in the Diocese of Southwark, will put the matter on the floor for discussion and debate. The motion reads that the synod "comment for discussion in dioceses the House of Bishops' report, *Issues in Human Sexuality*, and acknowledge it is not the last word on the subject." It adds that deanery synods, clergy chapters and congregations find time for "prayerful study and reflection on the issues addressed by the report."

While it is being argued that on the surface it appears to be a fairly innocuous resolution, Tony Higton, leader of Action for Biblical Witness to Our Nation (ABWON) claims the resolution is "likely to lead to a major debate on homosexual-

ity and will give the homosexual lobby a field day. It could be amended beyond recognition ..."

While the 1991 Church of England House of Bishops' document, *Issues in*

A 1991 document, *Issues in Human Sexuality*, neither endorses the ordination of non-celibate homosexual persons nor the blessing of same-sex relationships.

Human Sexuality, neither endorses the ordination of non-celibate homosexual persons nor the blessing of same-sex relationships, it falls short of where Mr. Higton would like the church to be and so he has sent an appeal to 10,000 clergy, urging a writing campaign to synod representatives and bishops, supporting the traditional 1987 resolution.

That resolution, adopted by 90 percent

of the vote, "affirms that the biblical and traditional teaching on chastity and fidelity in personal relationships is a response to, and expression of, God's love." It also affirms that sexual intercourse is an act of total commitment which belongs "properly within a permanent marriage relationship," that "fornication and adultery are sins against this ideal and are to be met by a call to repentance and the exercise of compassion," and that homosexual genital acts "fall short of this ideal and are likewise to be met by a call to repentance and the exercise of compassion."

The situation is further intensified by the fact that the Rt. Rev. John A. Baker, retired Bishop of Salisbury, who authored the 1991 House of Bishops' report, has now changed his mind.

"I cannot see that married heterosexual clergy have a right to deny their homosexual brothers and sisters the potential spiritual blessing of a sexual relationship when they themselves enjoy that blessing," he said.

(The Rev.) Bob Libby

Bishop Coadjutor Elected in Albany

For the third time in its last four elections, the Diocese of Albany has chosen one of its own to be bishop coadjutor. The Rev. Daniel W. Herzog, rector of Christ Church, Schenectady, N.Y., was elected as Bishop Coadjutor of Albany May 31 at the Cathedral of All Saints.



Fr. Herzog

Fr. Herzog, 55, was elected on the first ballot. He received 75 of 127 clerical votes and 56 of 110 lay votes. Other nominees were: the Rev. Kenneth Dorsch, rector of St. John's, Hagerstown, Md.; the Very Rev. Philip M. Duncan II, dean of St. Matthew's Cathedral, Dallas; the Rev. Richard L. Hamlin, rector of Church of the Resurrection, Oswego, N.Y., and the Rev. Pierre Whalon, rector of St.

Andrew's, Fort Pierce, Fla.

The bishop-elect is a native of Ogdensburg, N.Y., a graduate of St. Bonaventure University and St. Lawrence University. He attended Nashotah House, and was ordained to the diaconate and the priesthood in 1971.

He was curate at St. John's, Ogdensburg, from 1971 to 1976, then became rector of Christ Church, Morristown, N.Y., a congregation formerly closed. He remained there until 1995, when he was called to Schenectady. From 1971 to 1995, Fr. Herzog also was director of personnel at the St. Lawrence Psychiatric Center in Ogdensburg.

Fr. Herzog and his wife, Carol, are the parents of five children. It is expected that Fr. Herzog will be consecrated Nov. 29. He will work with the Rt. Rev. David S. Ball, Bishop of Albany, who will reach mandatory retirement age in June 1998.

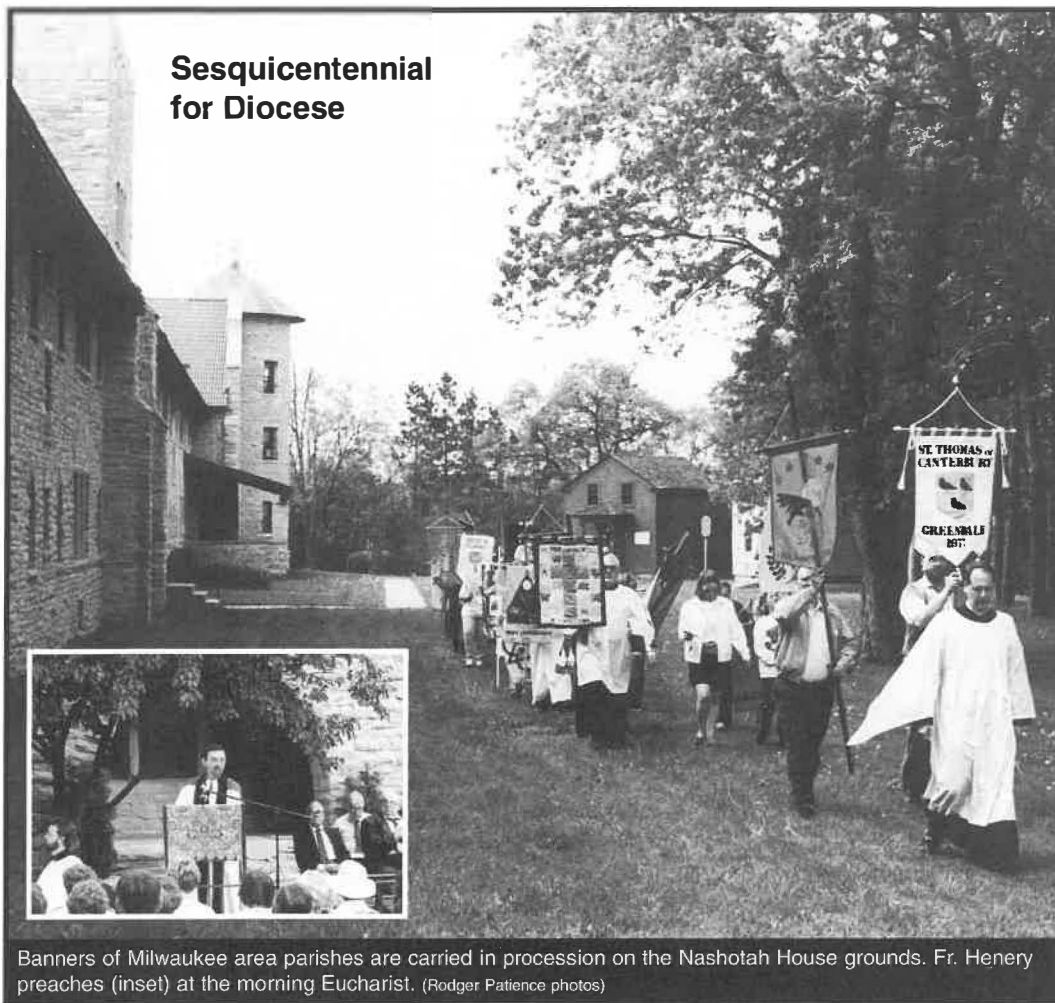
Rachel Bliven



On the Cover

After Palache Hall, the historic parish hall of St. Clement's Church in Berkeley, Calif., appeared on the city's "required repair" list, the church agreed to a proposal from a member of the church, architect John Malick, that not only saved the hall, but improved it. The Rt. Rev. William E. Swing, Bishop of California, dedicated the hall at a public ceremony June 8. A grand walkway now links the hall with the church and Claremont Blvd., and wrought-iron gateposts enclose the courtyard. Among improvements inside, the janitor's closet became a cherry-paneled library and bride's room. During World War II, the hall was a Red Cross training facility. After the Berkeley-Oakland fire of 1991, it was a frequent meeting place for people who had lost their homes.

Sesquicentennial for Diocese



Banners of Milwaukee area parishes are carried in procession on the Nashotah House grounds. Fr. Henery preaches (inset) at the morning Eucharist. (Rodger Patience photos)

Milwaukee Celebrates 150 Years

The Diocese of Milwaukee began its year-long sesquicentennial celebration with an outdoor Eucharist at Nashotah House Seminary followed by a 30-mile bicycle or auto tour of small-town churches. The day concluded with Evening Prayer, from the 1789 Book of Common Prayer, at each of those churches.

The Rt. Rev. Roger J. White, Bishop of Milwaukee, and the Rt. Rev. William C. Wantland, Bishop of Eau Claire, celebrated the Eucharist (the third Wisconsin bishop, the Rt. Rev. Russell Jacobus of Fond du Lac, was attending his son's graduation), and banners from 26 churches of the diocese were carried in procession. Banners from each of the 65 Milwaukee parishes will hang in All Saints' Cathedral for the 150th year.

The morning's preacher, the Rev. Charles R. Henery, professor of church history and homiletics at Nashotah House and priest-in-charge of St. John Chrysostom in nearby Delafield, read from the journal and letters of the Rt. Rev. Jackson Kemper, missionary bishop of the territory of Wisconsin, who organized the diocese in June of 1847 with 23 clergy and 969 communicants in 25 parishes.

Music for the service was provided by a brass quintet and a choir composed of singers from across the diocese, conducted by Stephen Wolff, music director of the cathedral. The 250 participants also enjoyed a picnic lunch on the seminary campus.

Patricia Nakamura

Recalling Augustine's Journey to Canterbury

A congregation of more than 2,000, including two former Archbishops of Canterbury and Prince Charles, celebrated the 1400th anniversary of the arrival of St. Augustine in England and the foundation of Canterbury Cathedral on May 26, Augustine's feast day.

The Rt. Rev. Donald Coggan and the Rt. Rev. Robert Runcie, the two former archbishops, joined the Most Rev. George Carey, current Archbishop of Canterbury, in the celebration. Joining them were Cardinal Basil Hume of Westminster, and Archbishop Barbarito, representative of Pope John Paul. Also present were pilgrims who had set out a week earlier from Rome, and another group of pilgrims who would leave Canterbury to travel to Derry, Northern Ireland, to mark the feast day of St. Columba, whose 1400th anniversary also is being celebrated this year.

A long and colorful procession of dignitaries from many organizations and churches, including four representatives of the Episcopal Church, preceded the ceremony. At 11 a.m., "God Save the Queen" was played as the

Prince of Wales entered, escorted by the dean and chapter of Canterbury.

The Canterbury Gospels, a sixth-century Italian vulgate gospel traditionally thought to have been brought to England by St. Augustine himself, and which was on loan from Corpus Christi College, Cambridge, for the occasion, was carried to the nave altar.

The pilgrims who had arrived from Rome were welcomed by Archbishop Carey. That was followed by the first narrative, an account of the first part of Augustine's journey. The second narrative told of Augustine's arrival. Both were based on extracts from Bede's *Ecclesial History of the English People*.

Archbishop Carey, preaching from St. Augustine's chair, reminded the congregation that all are called to be ambassadors for Christ and messengers for peace [TLC, June 15].

The archbishop commissioned the pilgrims headed to Northern Ireland, reminding them that Jesus had promised to be with them always.

(The Rev.) Elizabeth Wiesner

'We'll Be the Laughingstock'

By WALTER C. RIGHTER

Barry Goldwater, a man of firm opinion, once wrote a letter about something that particularly irritated him. The letter began with "I'm p...ed!" It expresses perfectly my feeling after reading the story of two meetings the Presiding Bishop held on two major issues, ordination of women and the place of homosexuals within our church [TLC, May 11], both of which are due to come before General Convention. The content of the meetings was bothersome. There are committees in existence with the responsibility for dealing with these issues. What really irked me, however, is the way in which fear motivated the meetings.

One bishop, who was not named, wondered whether the meetings may be too late to prevent the church from "destruction." I still believe the language of Onward Christian Soldiers: "Hell's foundations quiver" at the march of the church through history. This is God's church. To talk glibly of destruction is close to apostasy!

Two of the four nominees for Presiding Bishop reportedly were among those who attended the meeting on the ordination of homosexual persons and blessing of same-sex relationships. Who were they? Were we not told because someone is afraid? Ordination of homosexuals has been taking place for years. The blessing of same-sex relationships is going on all over the United States as more and more clergy and lay people, and even a bishop or two, come "out."

The meetings took place, we are told, following widely circulated reports that a move had been made by some of the primates of the Anglican Communion to excommunicate the Episcopal Church from the Anglican Communion. Who are these arrogant primates? Shades of papal politics, when the pope issued a bull of excommunication against the English Church. Roman Catholics have been trying to explain that one for 400 years, by saying Henry VII founded the Church of England. How will we explain our arrogant primates?

All of the above examples represent

someone's fear — or they are meant to inspire fear in others in order to achieve an end and control events.

Looming on the horizon is Lambeth Conference 1998 [TLC, June 8]. The "gloom and doom" proclaimers reach as far as they can to scare us. The longest reach was made into the Articles of Religion, which are meant to be for our instruction. They are talked about as if they were something we could violate like constitution and canons.

It bothers me profoundly that two groups of people are being scapegoated by all of this behavior. The fear is so great in some of our leaders that they use women and gays and lesbians as victims. Women are representative of 50 percent of the world's population — and slightly more than 50 percent of the population of the Episcopal Church. Lambeth Conference, in 1998, will have at least 10 women bishops present. The Episcopal Church, acting as part of the Anglican Communion, has done its homework well on ordination of women. We are accompanied by Canada, England, New Zealand, and many other parts of this worldwide Communion. Will all of those churches in different parts of the world be accused of violating Article VI of the Articles of Religion? We'll be the laughingstock of the Christian world.

The second group being scapegoated is the gay and lesbian community. They, as a group, represent at least 2 percent (and by some estimates 10 percent) of the world population. To be conservative, we're talking about somewhere between 120 million and 600 million people. In the past 25 years, we have become conscious of that population in a new and vivid way. There are those who are trying to bulldoze this church into saying that these people have no right to intimacy.

My wife, Nancy, and I were privileged to be present in Southwark Cathedral in England last November. It was the 20th anniversary of the Lesbian Gay Christian Ministry. Some 2,000 people attended that service. Is the Christian Church of England to be excommuni-

cated as a result of what is happening in its midst? Is it fear to be assuaged today as it was 4,000 years ago — by sacrificing victims?

Where is our sense of mission? I read the article about the suggestion for parallel bishops [TLC, May 11]. The illustration taken from the life of the Diocese of Pennsylvania seems an oxymoron. It is described as a way the diocese is carrying out mission. Among the congregations being served by Bishop Parsons, there seemed no sense of mission whatsoever. Before the 1988 Lambeth Conference, we debated the idea of parallel bishops at the General Convention in Detroit. It had little effect when it was finally approved as a concept to take to Lambeth. The English Church has apparently decided to use it. It may work for them, but we need to develop our own sense of mission and not emulate another place. Fear, if great enough, and if it becomes a substitute for our sense of mission, is a sign of Satan. Where is our proclamation of hope, and our sense of God's love and compassion?

I think we all need to take something home from General Convention instead of fear, gloom and doom. I think it's time we take home a renewed sense of responsibility about mission. I think people who are in opposition to the present direction of the church need to rediscover hope, not just for themselves, but a sense of personal hope they can be challenged to hold out to and for others. We have a great Communion. It represents, in our broken world, God's love and compassion. Our church is not a debating society. If we go home scared, or even if we permit fear to guide our decisions in Philadelphia, our bishops won't know how to go to Lambeth, our clergy won't know how to lead, and our laity will say "ho-hum." If we are a responsible, mission oriented people, ready to carry hope and forgiveness to a broken world, the world will change because of us. Let's get with it, for God's sake.

The Rt. Rev. Walter C. Righter is the retired Bishop of Iowa. He lives in Alstead, N.H.

Bishop Shimpfky: 'Every Episcopalian Is a Missionary'

By DENNIS C. SHARP

Mission" is the key word for the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, one of the four nominees for election as Presiding Bishop.

Having gotten through the controversies of recent years, he says, "We're in a position to be of great usefulness to God in the new century and millennium. With a little dab of Christian education, a drop or two of compassion, and a measure of good stewardship for domestic mission — prayer and the Holy Spirit gluing it together — I know we could do a yeoman's work; nothing fancy, of course, but restorative to our Anglican soul."

The proper name of the Episcopal Church, Bishop Shimpfky reminds a guest, is the Domestic and Foreign Missionary Society. "Therefore, every Episcopalian is a missionary," he points out. Mission, then, is his vision for the 21st century church.

Bishop Shimpfky's concern about the church's responsibility for mission is also linked to his response to the question of what, if anything, the new Presiding Bishop should do about restructuring the top layer of church officialdom. He says he is a believer in the rule that form follows function, and because the church's function is mission, he wants whatever form promotes that function. The church's New York City headquarters, informally known as "815" because it's located at 815 Second Ave., should be thought of as the Mission Society, the bishop says, recalling with fondness the days when church headquarters was called Mission House.

Bishop Shimpfky is serious but relaxed as he sits in his Seaside, Calif., office answering questions. He says he has enjoyed being involved in the church's rhythms — as a priest, baptizing, and as a

bishop, confirming and ordaining. Off the job, he likes to read, usually biographies of historical figures — Oliver Cromwell, most of the English Tudors and studies from the 16th and 17th centuries. Martin Luther King and Franklin and Eleanor Roosevelt are his favorites. He reads novels occasionally; among his favorite novelists are Robertson Davies and Wallace Stegner.

Viewing the priorities for Presiding Bishop, Bishop Shimpfky observes that "Ours is an end time: end of a century, end of a millennium, end of a long period of transition. People are frightened and confused, often running for cover in old certainties, prejudices, even hatreds. The Presiding Bishop must understand that fear and flight for what it is and call people beyond their fears into God's newness."

Bishop Shimpfky wants Episcopalians to "move beyond our problems in a broad national purpose and goal that is consistent with Anglican heritage and contemporary need, is easily understood, and is grounded in faithfulness to our God-given mission in the world." While it is not the P.B.'s job to set the church's consensus, it is his duty to frame it, the bishop believes.

That consensus, vision and aim "will depend upon the church's leadership acting in ways that honor the larger context of American Anglicanism: We are part of a worldwide church, conceived as a missionary society, and the offspring of an established church reinforced by Tractarian activism. We are a public church."

The P.B. should have abundant energy, be "passionate about God's future and Anglicanism's place in it," and be "deeply committed to communication, stewardship, and the mission of the church."

Bishop Shimpfky's contagious spiritual optimism undoubtedly led to what he considers his greatest accomplishment in his seven years of leading El Camino Real: the restoration of wholeness and community to the diocese of 48 parishes and missions, some of whose congregations were glaring at each other in disagreement over forms of worship when he arrived. The bishop's



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

Dennis C. Sharp, a retired journalist, lives in Carmel, Calif. He is a member of All Saints' Church in Carmel.

As Presiding Bishop,
Bishop Shimpfky would be
likely to emphasize the
pastoral side of the ministry
over the administrative.



ready smile, easy, friendly and sometimes self-deprecating manner have a way of melting icy demeanors and relaxing tensions.

Bishop Shimpfky is equally proud of the growth of intercultural ministry during his episcopate. Asian, Chinese and Hispanic congregations have been established. What has been his role? He smiles. "I'm a good cheerleader."

He would, as P.B., be likely to emphasize the pastoral side of the ministry over the administrative. The key to being a bishop, he says, is "to find the right people and hold them accountable," giving the bishop time to be a pastor.

As a pastor of pastors, Bishop Shimpfky begins his mornings with the Daily Office, prayed outdoors on the deck of his Monterey home overlooking majestic mountains. This is followed by meditation on the lectionary together with the *New York Times*, a habit he says he formed in seminary. Then, throughout the day, he bears "a consciousness of those whom I can call or send a note of thank you or encouragement, which keeps me in remembrance of ministry as servanthood." But the center of his spiritual life, he says, is always the Eucharist.

A priest for 26 years, Bishop Shimpfky, 56, graduated from Virginia Theological Seminary and the University of Colorado. He came to El Camino Real from Christ Church in Ridgewood, N.J., where he had been rector since 1977. He was ordained as the diocese's second bishop in September 1990. He and his wife, Jamel, have three children, Trevor, Allison, and Joshua.

A significant milestone in his priesthood was related recently in the *Monterey County Herald* newspaper. In 1985 he went on a sabbatical to Cambridge, England, and learned about the Parish

Eucharist Movement. On his return home, he instituted it in his parish, bringing "young children and loud noises" into the main worship services. His church grew by 20 percent in six months and 10 percent annually afterward.

Bishop Shimpfky's positions on various issues facing the church:

- Blessing homosexual relationships: It's "an intensely pastoral issue. (Marriage, too, has a pastoral dimension but marriage is for procreative purpose.) If the long tradition of the church still applies, priests are ordained to bless, and bless they do: everything from oblations to ships, hounds to troops, rings to children and adult people. If left to me, some things, like ships and hounds, wouldn't be blessed (I neither sail nor hunt) but I honor the intention of those who so bless and, the intention being godly, God will honor the intention, no doubt. Blessing is (according to the Ninth Article of Religion) available to all baptized in Christ Jesus."

- Ordaining non-celibate homosexual persons to holy orders: "It depends upon which homosexual (or heterosexual)."

- Stewardship: In a letter to THE LIVING CHURCH, Bishop Shimpfky lamented that "The fabric of good stewardship is unraveling — from the top down ... It is time for us to gather, say our prayers, confess to God that we've had a very bad time ... and take up an offering, perhaps \$120 million for the mission of the church — \$1 million in each diocese."

- The Concordat of Agreement with Lutherans: "Pursuing it is entirely in keeping with who we are as Anglicans."

- Relations with leaders of other churches: "I treasure my association with the other judicatory leaders of the Central Coast, enjoying most my collegial relationship with the Roman Catholic Bishop

of San Jose and with the ELCA (Evangelical Lutheran Church in America) bishop whose geography and mine are largely parallel."

- Christian unity: "The joy of Episcopalianism is to be found in her mission of drawing all people to unity with God and one another. The Trinity is our 'Holy of Holies' because of the Godhead's unspeakable and joyful unity within diversity mirrored in our mission to seek what is promised: the joy of diverse peoples, tongues and nations brought to unity in Christ in the Triune God. Unless it is found within diversity, unity is not Christian but rather a club defined by those who are outside the club."

- Authority: "Authority which is brutal is not of God. Our freedom, power and authority are full and perfect only in our bondage to Christ; everything we need to know about episcopal authority is evidenced in Jesus' ministry." From a practical standpoint, the bishop views authority as being derived from the church through her people "in the Holy Spirit as it is established in canon. The bishops do not constitute magisterium; magisterium is located in the General Convention (bishops and deputies) as embodied in the church's discipline — the canons."

- Moving the church's headquarters to another part of the country: "I believe this church (all churches, the nation even) is still in a state of transition, a transition initiated by the Holy Spirit perhaps 50 years ago in which the whole life of the church is under negotiation for the sake of God's future. Some things are best not done in such a moment as this. Talk of moving the church's Mission House makes, in my mind, about as much sense as a widow's precipitous decision on the day of the spouse's funeral to sell the house and move to Florida." □

A Compromise

General Convention to consider a moratorium on changes to church teaching regarding sexuality.

By GEORGE SUMNER and EPHRAIM RADNER

The following resolution is being offered at next month's General Convention. It calls for a moratorium of seven triennia on any new legislation or resolutions touching the church's teaching regarding sexuality; it explicitly leaves in place past resolutions on the matter; and it places specific limits on the public discipline responsive to the conscientious countering of such teaching. This resolution represents a theologically and pastorally considered compromise over the divisive issue of sexuality and its attendant liturgical affirmations. It is here offered as a challenge to those, among both conservative and revisionist camps, who claim to seek peace and unity of our church.

At present, three approaches to the issue of sexuality seem likely to be pursued at convention. None of them seems adequate to the task of preserving Christ's unity. The first, from the side of conservatives, will press for a specific canonical change affirming the exclusive normativity in sexual conduct of heterosexual marriage, and prohibiting the ordination of non-celibate gay persons. This will presumably answer the assertion of the Righter decision that only an explicit canon of the church on this matter constitutes enforceable discipline. A second approach, from the revisionist side, will press for a contrary canonical change, explicitly allowing for homosexual conduct among Christians, permitting ordination of sexually active gay persons, and setting in motion the official liturgical forms that might affirm, in some fashion, gay partnerships. It is clear that both these approaches are contradictory, and seek to legislate consciences of each side. The passage of either set of canonical changes is likely to cause a schism in the church.

The third likely approach is to do nothing, and to avoid new canons and new res-

olutions touching on the issue of sexuality and related liturgical change altogether. This increasingly popular tack is favored mainly by moderate revisionists, in large measure because it recognizes the likely direction of our church's present drift toward locally disparate and diverse practice. These, as even the Righter court recognized, tend to confuse all public teaching on sexuality, render common accountability across parishes and dioceses ineffectual, and thereby prepare the ecclesial ground for the general permission of unbounded sexual conduct. A sober glance at this prospect must acknowledge that this approach will only exacerbate the antagonisms between opposing camps, and lead to inevitable schism.

The compromise resolution, to be proposed by the Rev. Jurgen Lias of the Diocese of Massachusetts, is not a do-nothing response to our crisis, but a theologically and pastorally informed effort at genuine compromise, grounded in a fundamental affirmation concerning the evangelical promise of Christian unity in times of deeply contested practice.

First, it proceeds from a public recognition that our church is not presently in a condition of sufficient consensus about its own fundamental criteria for decision making as to engage in any radical changes in its public teaching regarding sexuality. We are so deeply divided over our theological conceptions and practical uses of scripture, tradition, and applied critical reason that any attempt to justify a church-wide alteration of our traditional public teaching is, almost by definition, bound to engender separations. No one disputes this historical fact about our present situation. On what basis then could anyone rationally look to our current General Convention — or any other adjudicatory — as a body pneumatically equipped to “decide” this issue on behalf of the church as a whole?

Our proposal merely accedes to this generally recognized reality, and commits the church to a reasonable period of theological and spiritual reconstruction as the

Proposed Resolution

- Current resolutions of General Convention forbidding the ordination of non-celibate gays and upholding the normativity for sexual relations within marriage will be maintained without new resolutions or legislation aimed at their revision or abrogation. This will be understood to be the official and public teaching of the Episcopal Church on the subject.

- This moratorium will extend to revision or expansion of official liturgical forms that would contradict the above resolutions.

- Bishops will abide by these resolutions so as to avoid public scandal.

- The exercise of episcopal or priestly conscience counter to these resolutions, but in a way that does not cause public scandal, will not be subject to public censure within the church.

- Public scandal on the part of bishops counter to the resolutions will be met with prompt episcopal censure but without disciplinary measures.

- Public scandal counter to the resolution on the part of priests will be met with the discretionary discipline of the local diocesan bishop.

- This moratorium will be understood to be in effect for a “Sabbath of conventions,” for seven triennia, which is roughly the period of leadership of most of the current House of Bishops.

The Rev. George R. Sumner is rector of Trinity Church, Geneva, N.Y. The Rev. Ephraim Radner is the rector-elect of Church of the Ascension, Pueblo, Colo.

Two Supporting Views

Seeking Consensus

By STEPHEN F. NOLL

Let me commend Drs. Sumner and Radner for their creative attempt to maintain the church's public teaching and its unity through a moratorium.

My main reservation about their proposal is that both sides of the "sexuality dialogue" are working from unchangable principles — one side from the clear teaching of scripture, the other side a liberationist principle of justice. Therefore I fear the moratorium will not buy "quality time" for resolution but only lead to political maneuvering.

Nevertheless, the moratorium does retain the church's traditional teaching on sexuality while calling for principled debate. I am confident that biblical truth will prevail where the church seeks the mind of the Holy Spirit. Therefore if the General Convention were to be moved by a genuine consensus to adopt the moratorium in all its parts, I would be willing to join in the process willingly and hopefully.

The Rev. Stephen Noll is academic dean and professor of biblical studies at Trinity Episcopal School for Ministry.

A Gamble for Everyone

By PAUL V. MARSHALL

Let me explain my ambivalence in accepting, as I do, the proposed moratorium. I accept it because I believe there is presently no better hope for maintaining the church intact.

Less than a month after my ordination to the episcopate, I saw the moratorium. I noted that by its terms, even should I stay in office for the 24 years that would pass until mandatory retirement, I would have to be content to see no theological resolution to a great controversy that lies before us. I would also need to sacrifice my own mind, heart, and voice on this issue for all the years I could be a diocesan bishop. I would be further asked to assume, or hope, that an entirely new episcopal bench would, by some unnamed charisma, be equipped with more wisdom and insight than are in evidence today.

If we were to adopt the moratorium, everyone would be gambling. Conservatives would have to gamble that the culture would not continue its relentless pressure for the "inclusion" of every personal style in the church, absent a commitment to *metanoia* or a welcoming of transformation by all persons. Those on the left would have to gamble that the current hints that homosexuality may be genetically based would not proliferate into a general biological conclusion that homosexuality is just another genetically transmitted defect. It might be num-

bered among many that could simply be fixed with the kind of relatively simple genetic repair that is already on the horizon, leaving dangerously unanswered the moral question about what we ought to do with our bodies.

Those of us who have more centrist positions, prepared to make many pastoral accommodations, but understanding marriage as having no equivalents (moral or otherwise) in the biblical tradition, must gamble that the Episcopal Church can go on for seven triennia, as is, without collapse.

If there is to be a moratorium, it seems to me there is mandatory homework to do while it is in force. A theological anthropology must be developed that is responsible to the heart of biblical spiritual teaching while not adopting the tacit assumptions of ancient cultures about the nature and neurological function of a human being. It must also take into account what the life and social sciences have to tell us about how humans are distinct from other mammals.

Progressive Episcopalians have a habit of absolutizing scientific breakthroughs just after the scientific world has begun to look beyond them, and a way must be found to avoid transforming day-old science into today's dogma while maintaining our ability to learn and reflect on what the physical and social sciences have to teach.

The Rt. Rev. Paul V. Marshall is the Bishop of Bethlehem.

Compromise Resolution

basis upon which to consider formal changes in our teaching on this deeply contested issue. It is not, however, to be a period of drift, but of committed humility and patience: humility before the weight of past Christian teaching, and patience toward the conscientious questioning of that teaching, even when put into practice.

Our proposed resolution reaffirms, without justifying, past resolutions on sexuality. For it is true that in matters of doctrine the church's attitude has, wisely, been careful, presuming the received teaching until there is a "sense of the faithful" with respect to the tradition. This has especially been true in Anglicanism, where the very idea of "comprehensiveness," so often cited by contemporary Anglicans, was historically tied to doctrinal caution and prudence. But this need not foreclose inquiry and discernment. Rather, leaving in place the discursive parameters for our study, prayer, and discussion in the period of the moratorium is necessary if any kind of theologically coherent outcome is to emerge, whether of a conservative or developmental character. Keeping intact past public teachings on the issue also constitutes an accepted spiritual attitude of humble receptivity, necessary even as a condition for change.

Our proposed resolution also sets guidelines for protecting within the church the exercise of conscience that may go counter to this public teaching of the past. It prohibits the imposition of discipline upon bishops and priests who conscientiously act against this teaching in ways that avoid public scandal; and it limits such discipline even in cases of scandal, providing discretionary leeway to local bishops to act according to their own pastoral consciences. Such protections of conscience form a necessary bulwark to an honest and open period of study.

This resolution will fully satisfy neither conservative nor revisionist — that is in part its point. But we believe that each side can find its own reasons why it can live with this compromise with its conscience intact (and the reluctant endorsements which accompany this article attest to this).

The traditionalists can wake up each morning and take heart that they do not live in a church with (to their mind) heretical views. Continuing liturgical acts with which they disagree can be chalked up to human folly. Breaches of the agreement would be met with censure, and the suspension of the accompanying punish-

ment construed as obedience to Jesus' command to forgive your brother or sister not seven times but 70 times seven. As for the revisionists, they could rest assured that there would be no more (to their eyes) witch hunts, and that qualified gay candidates for the priesthood could be ordained.

Revisionists could see themselves as "the strong" in the Pauline sense of people who have laid hold of a freedom possible in Christ but who deliberately forswear that freedom in order not to bruise the consciences of their weak, in this case traditionalist, brothers and sisters. Finally, since arguments assuming historical progress or evolution toward liberation are often integral to the revisionist case, they could console themselves with the inevitability of the outcome they seek.

Still, none of this will be without profound theological and moral disquiet on both sides of the divide. Informing all such rationales, however, is the root conviction that the humility and patience exercised for the sake of maintaining the unity of the body of Christ are an expression of that charity which alone marks the incontestable work of the Holy Spirit in the church. Hence, such humility and patience must be a condition for the resolution of contested matters in the church. This would represent a true, that is, painful, compromise, wherein conservatives retain a standard of teaching with which to frame discussion, and revisionists maintain a protected arena of conscience from which to witness to the integrity of their convictions.

We hereby challenge conservatives who claim to have the church's unity at heart to embrace patience with their conscientious brothers and sisters who differ from them on basic teachings about sexuality by giving space to their conscience in a time of discernment. And we openly challenge revisionists who claim to seek peace to embrace humility before the public witness of the past even as it contradicts their consciences. The Lord calls us to be of "one mind"; this we are not yet at present. But those who refuse to "count others as better than themselves" (Phil. 2:3), giving way to them in some fundamental fashion cannot claim to have the Lord's counsel at heart. It is time to put your charity where your mouth is. □

Humility and patience must be a condition for the resolution of contested matters in the church.

Not Likely to Succeed

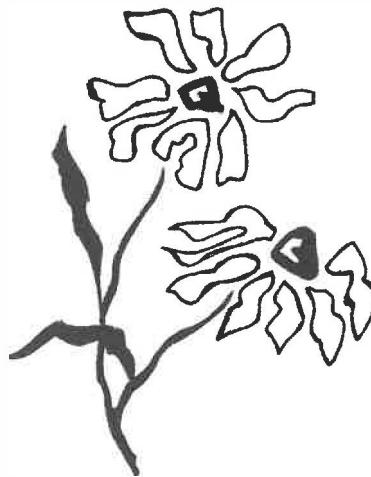
The resolution appealing for a moratorium on altering the church's teaching regarding homosexuality [p. 11] is a fascinating attempt at compromise. The authors recognize the controverted nature of the church, hope to postpone action on controversial issues, and attempt to rebuild consensus. They also seek to avoid schism, which, given the issues of whether to ordain non-celibate homosexual persons and whether to bless same-sex relationships, looms as a possibility.

The authors of the resolution point out that its acceptance would enable persons on both sides to remain in the church "in good conscience." That would seem to be a difficult undertaking. Traditionalists are asked to look the other way while bishops ordain non-celibate homosexual persons. This has the potential to lead to "local option," with bishops doing whatever they please at the diocesan level, further fracturing the church the authors want to uphold. Revisionists might have a difficult time with the realization that the church's official teaching on the sexuality issues would continue to be in effect.

The proposed resolution probably will be unsatisfactory to both conservatives and liberals. Its attempt to hold the church together is admirable, and its endeavor to allow plenty of time for further studies on these issues is noteworthy. Unfortunately, its hypocritical tone may prevent it from being taken seriously.

A New System

We are pleased to report to our readers the installation of long-awaited new computer software in our circulation department. This software will help us serve our subscribers more efficiently, and will enable us to meet requirements of the United States Postal Service. While the old computer system is being converted to the new, we are running parallel systems in order to ensure that all of the data from the old is transferred correctly. We expect the conversion process will cause no problems with delivery of your magazine, but if they occur, we ask for your patience. The inconvenience will be only temporary.





Clergy Discipline

Title IV of the national canons may be revised to provide a process of enforcing discipline through ecclesiastical courts.

By WILLIAM C. WANTLAND

Among other major issues to be addressed at General Convention in Philadelphia next month is the proposed revision to Title IV of the national canons. Title IV deals with discipline of members of the clergy.

The Standing Commission on Constitution and Canons proposed wide-sweeping changes in the title at the 1994 General Convention. Those changes were themselves greatly amended at the Indianapolis convention. These further proposed revisions are based partly on completing the work begun at the last convention, and to correct certain errors made in the rush of legislation.

The overall purpose of the changes was to provide a process of enforcing discipline through ecclesiastical courts in a modern set of procedures. Most of the 1994 changes had to do with the proce-

dures for trying deacons and priests. Most of the proposed 1997 changes deal with the trial of bishops, although some of the changes do affect other members of the clergy.

The first major change is in IV.1.1. Until now, the standing committee dealt only with charges arising from "Conduct Unbecoming a Member of the Clergy." To bring such a charge against a deacon or priest required a two-thirds vote of the standing committee. That provision has been stricken, and a new provision has been added, requiring consent of a majority of all members of the standing committee to bring any charge.

In 1994, a new provision was added to allow for a temporary inhibition against a priest or deacon prior to trial. The 1997 proposal (IV.1.5) allows for a similar action of temporary inhibition against a bishop, to be imposed by the Presiding Bishop. As a deacon or priest under temporary inhibition may raise the matter with the standing committee, so an inhibited bishop may now raise the matter with a review committee which is a new body, similar in its duties to a standing committee in this area of discipline.

Just as the 1994 Canon IV.2 provided for a voluntary submission to discipline for deacons and priests, so the 1997 amendment to Canon 2 will provide for a voluntary submission for bishops.

Canon 3, on presentments, has been

greatly changed in regard to bishops charged with doctrinal violations. Currently, a bishop must be charged by at least 10 bishops of jurisdiction, the presentment must be agreed to by at least one-fourth of all bishops, and then a trial takes place. The proposed amendment would require that prior to any presentment, 10 bishops of jurisdiction must ask for a statement of disassociation from the House of Bishops. If the House of Bishops fails to vote such a statement, the matter is ended. If the house does vote to disassociate from the doctrinal stance of the bishop charged with false doctrine, and the 10 bishops feel the matter must still proceed to trial, then a presentment can be filed, but the presenters will now have to show cause why a statement of disassociation is not sufficient to dispose of the matter. Should that be accomplished, then at least one-third of all bishops must consent to a trial. Provision is also made for joining non-doctrinal matters, if they arise out of the same set of facts, but dismissal of the doctrinal matters will also act to dismiss the non-doctrinal ones.

Making Charges

Likewise, new provisions are made for Canon 3 for bishops which parallel the procedures enacted in 1994 for priests and deacons defining who can make charges, providing for a review committee with duties similar to a standing committee in presentment issues, and giving to the Presiding Bishop the same authority to attempt informal means of disposition without resort to trial as a diocesan bishop now has.

Canon 5 is clarified in the area of Venue for Trial of a Bishop, allowing the court some flexibility in regard to location of judges, witnesses, necessary parties, etc. Likewise, both courts for the trial of deacons and priests and the Court for the Trial of a Bishop are authorized to adopt procedural rules in addition to the Federal Rules of Civil Procedure adopted in 1994. Further, failure to respond will not result in an automatic conviction, but there must be a showing of a *prima facie* case. Clarification is also made as to payment of expenses of trial.

It is also proposed to amend Canon 8 to provide the same procedure for renunciation by bishops as is provided for deacons and priests.

Other more minor revisions are also proposed, but not discussed here.

Concerns raised by bishops and chancellors in the overall discussion of the changes to Title IV include the following:

Several clergy organizations have

expressed concern about the authority of a bishop to issue a temporary inhibition without some approval from some body such as the standing committee. A similar concern has been raised about such authority being given to the Presiding Bishop.

Likewise, concern has been raised about the provision for a mandatory presentment in cases of conviction of a crime involving immorality, or a judgment in a civil court against the cleric for immorality. Even more disturbing is the fact that while the commission has given a number of definitions (IV. 15), it has steadfastly refused to define what "immorality" is. Is corporal punishment of a child "immorality"? At least one diocese has attempted to so hold.

Inasmuch as several dioceses give their ecclesiastical courts jurisdiction over the laity, it has been suggested that at least elected, appointed or licensed lay persons should be made subject to the disciplinary canon, and therefore given access to appeal to the Provincial Court of Review. Lay persons currently have no right of appeal.

The proposed amendments to the procedure for the trial of a bishop on doctrinal issues is seen by many as making it virtually impossible to try a bishop for false doctrine. Yet a deacon or priest may easily be so tried. If the purpose of the 1997 amendments is to put bishops on the same footing as priests and deacons, then these proposals should be dropped.

Originally, a bishop could be charged for non-doctrinal offenses by priests and lay persons from either the diocese of canonical residence, or in the case of a bishop without jurisdiction, in the diocese of legal residence. A typographical error was made in Canon IV. 3. 24(a)(2), in which the word "legal" was inadvertently printed "canonical," eliminating any action in the diocese where a bishop actually lived. Rather than correct this one typo, the commission has simply stricken the entire second half of the canon, limiting all actions to the diocese of canonical residence, even if the bishop has not been there for years.

There is one mention, in Canon IV. 3. 49, of the Presiding Bishop as respondent, but nowhere is there any provision for bringing a presentment against a Presiding Bishop. Who makes the presentment? Where is venue laid? These issues should be answered, although one hopes there is never a need to bring charges against the primate.

In Canon 14, there is an attempt to limit any recourse to secular courts by members of the clergy, and a provision that

what might be civil rights in a secular court shall not apply to members of the clergy in ecclesiastical courts unless granted by these canons. This is seen as grossly unfair.

The same canon, in Section 19, provides for trials in courts other than original venue for a variety of reasons, but there is no provision for the respondent asking for a change of venue if it appears that a fair trial cannot be given in the court of the diocese in which the presentment is filed. If there is to be fairness, there should be a provision for change of venue, as there is in secular courts.

While not specifically a part of Title IV, an amendment to Article IX of the Church Constitution is proposed by the Standing Commission on Constitution and Canons, which would create two Courts for the Trial of a Bishop, one for non-doctrinal matters, in which judges would include not only bishops, but priests and laity, as well; and one for doctrinal matters, consisting of bishops only. Such a proposal is opposed by a number of bishops, and by a number of those learned in the law, as well. This proposal is mentioned here, because if it passes, it will result in more

amendments to Title IV.

Finally, while not included in the section of the Blue Book Report on Title IV, the Standing Commission is also proposing canonical definitions of "discipline" and "doctrine," to be added to Title IV separately. In view of the furor over the Righter decision, these definitions need to be looked at closely, as this is an attempt to legislate in an offhand way an issue that was litigated at great length. "Discipline" as a basis of a presentment, is limited to matters defined in the constitution, canons, and rubrics of the prayer book. "Doctrine" is defined as that which is contained in the Apostles' and Nicene Creeds, and those portions of the prayer book involving the sacraments, pastoral offices, and ordinal, as supported by holy scripture. Other parts of the prayer book, such as the Catechism and Articles of Religion, previously held by General Conventions as containing the doctrine of the church, have been omitted.

This is perhaps the most far-reaching change introduced into Title IV by the commission, one which has received virtually no publicity to date, and which was not shared with the House of Bishops in previous discussions. □



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THE WASTE LAND: 75th Anniversary Edition. By T.S. Eliot. With an afterword by Christopher Ricks. Harvest. Pp. 64. \$4 paper.

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PAINS OF GLASS: The Story of the Passion from King's College Chapel, Cambridge. By Wendy Beckett and George Pattison. BBC Books (Parkwest, NY). Pp. 48. \$12.95.

Well-known art critic and BBC personality Sr. Wendy Beckett, and dean of the chapel at King's College, Cambridge, George Pattison, take us window by window on a dialogue-pilgrimage in glass of Christ's suffering and eventual triumph. Color illustrations. Take this one with you if you're headed for King's College this summer.



THE SPIRITUALITY OF ST. PATRICK. By Lesley Whiteside. Morehouse. Pp. 78. \$7.95 paper.

Themes from St. Patrick's writings are presented reflectively, with the last chapter, "The Peace of the Lord," particularly effective. Interesting biographical material in the introduction, with biblical quotes at the end of each chapter which are amazingly appropriate. The chapters make nice daily meditations. (D.K.)

CHILDREN AND PRAYER: A Shared Pilgrimage. By Betty Shannon Cloyd. Upper Room. Pp. 168. \$11.95 paper.

Excellent advice by a Methodist deacon for children to use their own language in prayer, learn different postures, pray in special places and to listen to God. From Rachael, age 5: "Thank you for This wonderful day we have got and Thank you for answering our prayers. In Jesus name, amen." And thank you, Rachael, you can't do any better than that!

Children Prayer

A Shared Pilgrimage



People and Places

Appointments

The Rev. **Robert F. Adkins, Jr.** is vicar of St. Paul's, 190 Riverside Dr., Utica, NY 13502.

The Rev. **John Atkins** is vicar of St. Mark's, Box 711, Craig, CO 81626.

The Rev. **Geraldine V. Bissell-Thompson** is rector of St. Barnabas', 3257 Post Rd., Warwick, RI 02886.

The Rev. **Jeffrey O. Black** is vicar of a new congregation to be established in northwest Austin, TX.

The Rev. **Wheigar J. Bright** is assistant at Grace, 6 Elizabeth St., Utica, NY 13501.

The Rev. **David Burgdorf** is vicar of St. Joseph's, 56321 Onaga Tr., Yucca Valley, CA 92284-3616.

The Rev. **Randall Chase** is administrator of the Diocese of Rhode Island, 275 N Main St., Providence, RI 02903.

The Rev. **Bob Dannals** is rector of Christ Church, 10 N Church St., Greenville, SC 29601.

The Rev. **Cass Daly** is assistant at St. Luke's, Box 1127, Port Salerno, FL 34992.

The Rev. **Ronald DeBene** is rector of St. Michael's, 901 Kingman Rd., Birmingham, AL 35235.

The Rev. **Phil Eberhart** is rector of St. George's, 3600 S Clarkson, Englewood, CO 80110.

The Rev. **Matthew Faulstich** is rector of St. John's, 1704 Buchanan St., Hollywood, FL 33020.

The Rev. **Sandra Levy** is rector of St. Mark's, 520 N Boulevard, Richmond, VA 23220.

The Rev. **Theodore H. McConnell** is rector of Christ Church, Box 217, Gordonsville, VA 22942.

Ordinations

Deacons

Northwestern Pennsylvania — **Jonnie L. Cassell.**

Southern Virginia — **Julia S. Ashby, Sharon C. Bledsoe, R. Douglas Geddes, Webster S. Gibson, Martha L. Jenkins, Barbara W. Ryder.**

Springfield — **Shawn W. Denney, Steven T. Thorp.**

West Missouri — **Kathy Calore, Matt Teel.**

Priests

Arizona — **Max J. Wolf**, associate, St. Philip's in the Hills, Box 65840, Tucson, AZ 85728.

Colorado — **Sarah Crandell.**

Louisiana — **Don Campbell.**

Massachusetts — **Timothy E. Crellin**, assistant, Redeemer, 379 Hammond St., Chestnut Hill, MA 02167.

Texas — (For the Bishop of Virginia), **Martin J. Bastian**, assistant, St. Martin's, 717 Sage Rd., Houston, TX 77056.

Resignations

The Rev. **Norman Amps**, as priest-in-charge of St. Martin's, New Boston, TX.

The Rev. **John J. Andrews**, as rector of St. Gabriel's, Englewood, CO.

The Rev. **Richard Craig**, as assistant rector of St. Andrew's, San Antonio, TX.

The Rev. **Christina Caines Harrell**, as rector of All Angels, Miami Springs, FL.

The Rev. **Robert Harrell**, as rector of St. Luke's, Miami, FL.

The Rev. **Virginia Heistand Jones**, as priest-in-charge of Christ Ascension, Richmond, VA.

The Rev. **Michael R. Murphy**, as vicar of St. Matthew's, Chesterfield, VA.

Deaths

The Rev. **Roger Rishel**, retired priest of the Diocese of Central New York, died March 18 in Syracuse, NY. He was 71.

Fr. Rishel was born in in Sherrill, NY, in 1926. He was a graduate of General Theological Seminary and was a World War II Navy veteran. He was ordained priest in 1953. He served churches in Utica, NY, Galveston, Orange and Marshall, TX, and was associate rector of St. Peter's Church, Auburn, NY, from 1970 to 1973 when he became rector. Fr. Rishel was interim rector of Trinity Church, Lowville, NY, from 1983 until his retirement in 1985. Survivors include two daughters.

The Rev. **James M. Reaves**, retired rector of All Saints of the Desert, Sun City, AZ, died March 13 at the age of 76.

Fr. Reaves was born in Lumberton, NC. He was a graduate of the U.S. Naval Academy and Virginia Theological Seminary. He was ordained priest in 1950. He was a former naval officer, and was a chaplain for the Army from 1957 to 1972. Fr. Reaves served the Sun City church from 1975 to 1985 and was a member of the Armed Forces Committee of the Diocese of Arizona for 15 years. Survivors include his wife, Louise, and four children.

The Rev. **Donald B. Robinson**, retired priest of the Diocese of Arizona, died March 19, at the age of 80.

Fr. Robinson was born in Lincoln, NE. He was a graduate of the University of Nebraska and the Episcopal Theological School, and was ordained to the priesthood in 1942. He served congregations in Nebraska, Ohio, Kansas, and was chaplain at Arizona State University from 1949 to 1952. At the time of his retirement in 1979, he was rector of St. Paul's Church, Phoenix, where he had served for 30 years. He was named an honorary canon to the ordinary in 1972. Survivors include his wife, Hope, and four children.

Next Week ...

Canon III.8.1

Classifieds

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RECTOR: Northeastern New Jersey Anglo-Catholic parish with a commitment to traditional liturgy seeks full-time rector. Retention of traditional liturgy and music, improved Christian education and parish growth are some of the requisites we have set for the person filling this position. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, Nine Harrington Ave., Westwood, NJ 07675.**

DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRIES: St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity. Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 77486.**

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H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

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Sun 8 & 10 H Eu

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

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Stuart, FL

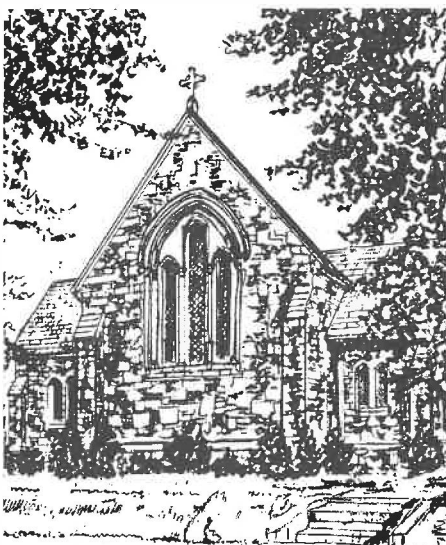
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Augusta, GA

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

Peoria, IL

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Baton Rouge, LA

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

Plymouth, MA

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

Bath, ME

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

Grand Rapids, MI

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

Minneapolis, MN

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

(Continued on next page)

Summer Church Directory

St. Paul, MN

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

Kansas City, MO

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

Asheville, NC

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

Hertford, NC (Diocese of East Carolina)

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

Newark, NJ

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

Santa Fe, NM

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

Minden, NV

COVENTRY CROSS 1631 Esmeralda Pl. (702) 782-4161
The Rev. Shep Curtis
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

New York, NY

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

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

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

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd. (716) 282-1717
(a block from the Falls)
The Very Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses: 6:30, 8 & 10

Lincoln City, OR

ST. JAMES (541) 994-2426
2490 NE Hwy 101
The Rev. Robert P. Morrison, r
Sun: H Eu 8 & 10 (Sung); Tues 12 noon (1928); Wed HS & H Eu 10; HD as anno

Drexel Hill, PA

HOLY COMFORTER 1000 Burmont Rd. (610) 789-6754
General Convention visitors welcomed
Services 8 & 10

Gettysburg, PA

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

Philadelphia, PA

ALL SAINTS, Rhawnhurst Frontenac & Loney Sts.
The Rev. Otto Lolk (215) 342-6310
Sun Eu 8 & 10
ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

GLORIA DEI (Old Swede's)
Christopher Columbus Blvd. at Christian St.
The Rev. David Rivers, r; Paul Fejko, organist-choirmaster
Sun 9 & 11

ST. MARK'S 1625 Locust (215) 735-1416
The Rev. Richard C. Alton, r
Within walking distance of '97 Convention
Sun: Mass 8:30, Sol Mass 10. Daily Mass: Mon-Fri 12:10 (HU Wed); Tues 5:30; Sat 10

ST. MARY'S—Bainbridge 1831 Bainbridge St. (215) 985-0360
The Rev. Julius Jackson
Sun Services: 8 & 10:30

ST. STEPHEN'S 10th & Market Sts. (215) 922-3807
At the site of the General Convention
The Rev. Charles Flood, r
Sun Eu 10:30, Thurs Eu noon. Morning office 8 Mon-Fri. Sung compline 9:30. Convention events call (215) 922-3807

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed H Eu & HS 10:30

Selinsgrove, PA

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

Valley Forge, PA

WASHINGTON MEMORIAL CHAPEL Rt. 23 in V. F. Nat'l Park
Summer Sundays at 8 & 10
A Traditional Parish—"The American Westminster"

Whitehall, PA (North of Allentown)

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



Rapid City, SD

EMMANUEL 717 Quincy St. (605) 342-0909
(On the way to Mount Rushmore)
The Very Rev. David A. Cameron
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr.
Sun H Eu 8 & 10:30. Weekdays as anno

Breckenridge, TX

ST. ANDREW'S 109 N. Easton (254) 559-3172
The Rev. C. Carter Croft, r
Sun 7 & 10 H Eu. Wed 6:30 H Eu & Healing Service
WEB site: http://home1.gte.net/mansoul/and_start.htm

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r (512) 882-1735
The Rev. Frank E. Fuller, asst
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

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

Fort Worth, TX

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

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St. (715) 779-3401
The Rev. Dennis Michno
Sun Mass 10. Wed Mass noon

Hayward, WI

ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted.

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu