

THE LIVING CHURCH

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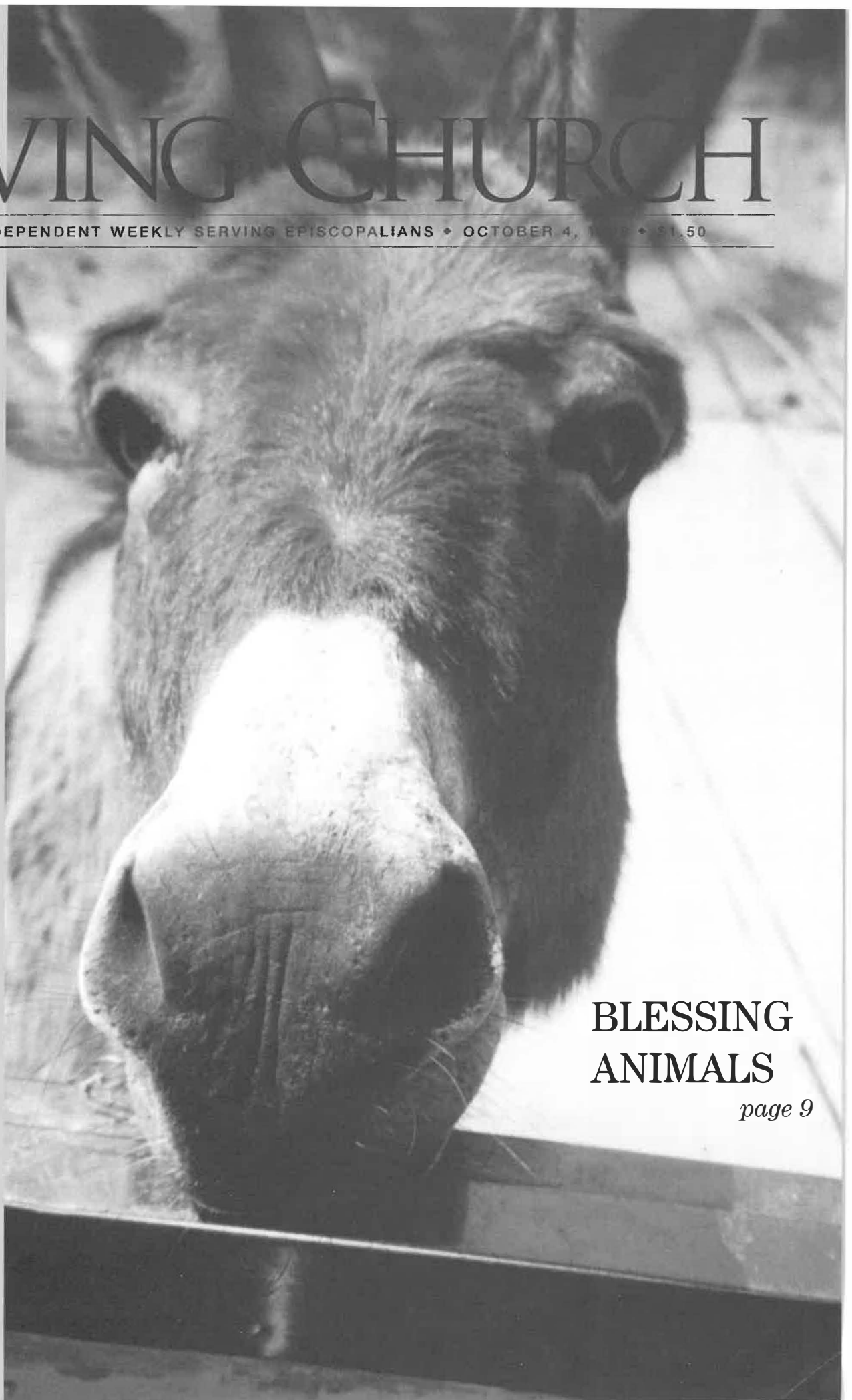
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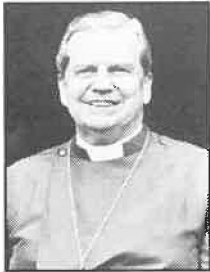
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The Cover

Amy Marciniak photo

THE FIRST ANNUAL VTS
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John Hines

A cash award of \$2,000 will be given to the winner, and the sermon will be published in the Virginia Seminary Journal.

Entries should be sermons delivered by a bishop, priest, deacon, or layperson in the Episcopal Church to a congregation between Advent I 1998 and the last Sunday after Pentecost in 1999. Entries must be received by the Committee by December 31, 1999. The first award recipient will be announced in the Spring of 2000.

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Justice in God's Own Time

'The vision awaits its time; it hastens to the end — it will not lie' (Hab. 2:3).

Pentecost 18, Proper 22

Hab. 1:1-6 (7-11) 12-13, 2:1-4; Ps. 37:1-18 or 37:3-10; 2 Tim. 1:(1-5) 6-14; Luke 17:5-10

Those who love the Lord God are frequently tempted to offer the anguished cry found in the lesson from Habakkuk: "Why do you look on the faithless, and are silent when the wicked swallows up the one more righteous than he?" Injustices will always be more numerous and greater than the faithful can redress, and will therefore fill the faithful with grief.

From time to time believers cry to the God of justice, "Why do you look on and are silent?" It is almost a reproach to God. The anguished cry for justice in the face of apparent divine silence leads to the opening line of the gospel lesson: "Lord, increase our faith!"

Although injustice and the wrongful suffering of the innocent and powerless can never be accepted as normal or tolerable, and although each Christian is called upon to be an agent of justice, we must always allow God the final word. To do less is to show defi-

cient faith. The end of the Old Testament lesson assures us of the coming of ultimate justice, though it will appear in God's own good time and fashion. In the interim, the lesson from 2 Timothy reminds us, suffering is itself a means of sharing in blessing and strengthening for the gospel: "Share in suffering for the gospel in the power of God."

Injustice, though never God's will and always under his judgment, has been disempowered and made a tool for shaping the servants of God.

Look It Up

Why does Paul exhort Timothy not to be ashamed?

Think About It

Where are you most impatient with God, and what can you do about it?

Next Sunday: Pentecost 19, Proper 23

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

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BOOKS

The Old and New Reconnected

WORD WITHOUT END

The Old Testament as Abiding Theological Witness

By Christopher R. Seitz

Eerdmans. Pp 355. \$28 paper



Seitz questions the place of the Old Testament in current theological education.

Although consisting of a series of articles composed at different times and for different occasions, this work is bound together by a common theme — the importance of a reconnection of the Old and New Testaments, both for theological study and for spiritual understanding.

While recognizing the significance of historical and redaction criticism, Seitz, professor of Old Testament at Yale Divinity School, emphasizes that there is a sum which is greater than the component parts, both in the individual books of both testaments and in the two testaments taken together. The necessity of seeking the deep theological forces at work in both the Old and New Testaments, going beyond the historical-critical endeavor, is a major theme.

As the subtitle indicates, these essays deal primarily with the Old Testament and are grouped in three broad areas. The first, "Biblical Theology," places particular emphasis on the role of the Old Testament as Christian

scripture, not just as a collection of proof-texts, but itself a witness to "the gospel."

Among other concerns, Seitz questions the place of the Old Testament in current theological education as well as efforts to replace the title "Old Testament" with "Hebrew Bible."

The second section, "Exegesis," consists of a series of lectures on the Book of Isaiah with special attention to those concerns expressed in the first section.

The third section, "Practice," contains several challenging essays on a variety of issues, including human sexuality, the city, inclusive language, and the theological implications of the lectionary.

In each of these Seitz continues to bring to bear his insistence upon the significance of the Old Testament as a word to the church, a Word without end.

*(The Rev.) A. Dean Calcote
Beaumont, Texas*

Autumn Leaves

As wind in Autumn leaves
the muffled whispers
of a troubled soul
are hesitantly shuffled —
times of pregnant silences,
then brittle sounds
of crisp, dry leaf
against one still recently
green
newly fallen from the
living source.
That wind, perhaps like
wishful conscience,
may have sent
some lighter ones
into a lost outdoors,
But those still there
are mountained by
the faithful raker
and burned into oblivion.

D. Delos Wampler

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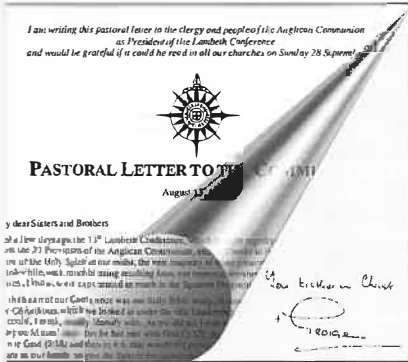
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'Thanks to the Prayers of Many...'

Archbishop Carey reflects on Lambeth in pastoral letter.



'the listening must go on...'

Archbishop Carey

The pastoral letter of the Archbishop of Canterbury, the Most Rev. George Carey, to the entire Anglican Communion, was read at churches throughout the world on Sept. 27. The two-page letter addressed the outcomes of the Lambeth Conference.

"Thanks to the prayers of many, and the work of the Holy Spirit in our midst, the vast majority of those present agreed that (the Lambeth Conference) had been very worthwhile," the archbishop said.

Issues related to the Third World churches, the fastest-growing segments in the Anglican Communion, predominated. "Some of these problems press hard only on some parts of our Communion," he said, "but they must be of concern to us all as members of one family."

Concerning war-torn areas, the archbishop said, "And many of us will never be the same again because we have been enriched by the stories those people have shared with us, of leadership under pressure, and of the goodness of God sometimes in the context of great hardship, poverty and persecution." He cited the Bishop of Kitgum's "simple but moving account of the death of his wife, Winifred, blown up by a landmine" and "his courage in maintaining a

faithful witness in an area (Uganda) where terrorists regularly abduct children and take them away to train them as killers."

He also addressed international debt, saying "much more will flow from our commitment to press the moral argument for the relief of the burden of unpayable debt."

He acknowledged that at times "face to face' encounter (was) difficult and potentially divisive. This was particularly so with regard to our discussions about human sexuality ... Prior to the conference no province had asked for homosexuality to figure as a major item on the agenda, but, nonetheless, the issue was debated hotly and we found that our diversity of theology and culture, often a source of blessing, was becoming a 'differing' that could so easily have resulted in bitter confrontation."

Recognizing the pain endured in some parts of the church over the "sexuality resolution," Archbishop Carey said, "the listening must go on, not only to scripture but also to one another." He said "one of the greatest benefits of this conference will be our experience as bishops of pursuing a oneness of aim in the midst of diversity. That, I believe, has strengthened rather than weakened our Communion."



NATIVE AMERICAN YOUTH gathered Aug. 12-15 at St. Crispin's Conference Center, Seminole, Okla., to celebrate "Christianity 101: Many Nations, One Faith." The event, directed toward youth leaders, was designed to give Native American youth "a better understanding of Christianity and their call to ministry." It included programs on faith, sacraments, prayer, ministry and what it means to be an Episcopalian and a Native American. Each day included a special evening event such as a "stomp dance," pictured, and talent shows by youth and staff. On Saturday, participants took part in a surprise Easter Vigil service at sunrise.



'Traditional Anglican'

Victoria Eucharistic Conference

One traditionalist summed up the Victoria Eucharistic Conference by saying, "Now I know I am not alone." The liturgical responses, hymns and psalms nearly raised the roof of the 157-year-old St. Ann's Chapel in Victoria, B.C., once the Roman Catholic cathedral, restored by the provincial government to its white and gold elegance in time for the conference.

The Aug. 20-24 event was clearly advertised to be "traditional Anglican," avoiding the familiar contemporary debates about liturgy (only the "classic" Book of Common Prayer, chiefly the Canadian version, was used).

The climax though not the conclusion of the conference was the Solemn High Mass on Sunday, which used a setting composed by Canadian composer-conductor Lloyd Blackman, in memory of the Rev. Roland Palmer, S.S.J.E., founder of the Society of St. John the Evangelist in Canada.

The preacher, the Rt. Rev. Robert Mercer, diocesan for the 40 parishes of the Canadian Anglican Catholics, spoke on "The Bread of Life." Fr. Palmer was later eulogized at Solemn Evensong and Benediction in St. John the Evangelist Anglican Catholic Church by the Rev. Peter Wilkinson, O.S.G.

The opening night banquet at the Empress Hotel featured an address by the Most Rev. Louis Falk, primate of the Traditional Anglican Communion, on "Eating and Drinking," an interpretation of Holy Communion. Other addresses were given on "Eucharistic Theology in Holy Scripture," by Prof. J.R. Porter, emeritus professor of Old Testament at Exeter University; "The Real Presence," by Bishop Donald Parsons, retired, of Quincy; and "Eucharistic Theology in the Patristic Age," by the Rev. G. Richmond Bridge, chaplain of Kings College, Halifax.

The conference was a project of the Order of Servants in Adoration (Canada), a small religious society, in celebration of the 20th anniversary of St. John the Evangelist Anglican Catholic Parish.

M. Scott Robertson

West Texans Begin Long-Term Restoration After Floods

When the waters finally receded in the West Texas town of Del Rio, population 40,000, the residents were picking up the pieces of disaster from 19 inches of rain that fell in less than a week in late August.

Rushing flood water destroyed 600 homes and damaged 300 more when San Felipe Creek, which runs through the middle of Del Rio, rose 200 feet over its banks. The heaviest rain fell on the night of Sunday, Aug. 23, as the remnants of tropical storm Charley sliced across central Texas.

"It was the poorest people with the least resources who were the hardest hit," said the Rev. Tim Vellom, rector of St. James' Church in Del Rio. The church suffered damage from several inches of standing water mixed with sewage. San Felipe Creek runs through a neighborhood where hundreds of low-income Hispanic families lived. Rescuers pulled 51 people out of trees that night. In all, 45 people were injured, six killed, and nine were still missing. The town was still without drinking water after three weeks, and public schools were closed for a full two weeks.

Fr. Vellom said he was awakened in the middle of the night to lights shining in the living room windows of his home and the sounds of people outside shouting. Quickly dressing, he gathered his wife and two children — at the front door they were met with a torrent of water. Across the street, neighbors had stepped off their porch into waist-high water. A woman grabbed the hand of her 11-year-old son as he sank. "Mom, what if we don't make it?" the child cried. She said, "You hang on and repeat after me, 'Our Father, who art in heaven...'"

The Diocese of West Texas responded with collections of food, bedding and money. "We've collected almost \$13,000," said Betty Chumney, the bishop's deputy for world relief. The diocese also received a \$25,000 Presiding Bishop's Fund for World Relief emergency grant. That money will be used during the rebuilding period, which could last for up to two years. "In any disaster, the first five days are spent in rescue, the next 50 days in relief efforts, and the next 500 in long-term recovery," Fr. Vellom explained.

Eleven Thousand Meals a Day

"By Monday, the Salvation Army, Red Cross, and church organizations were here," said Fr. Vellom. Joining them were dozens of federal, state and independent helping agencies. A command center has operated 24 hours a day from the beginning. "There are lots of heroes in this town, and not only in this town," Fr. Vellom said. The Texas Baptist Men and the Salvation Army served more than 130,000 meals in the first two weeks. The Baptists continue to serve 11,000 meals every day. In addition, some 1.5 million gallon bottles of drinking water were distributed.

Long-term restoration is organized by the Bethel Center, an ecumenical outreach organized by the local churches to deal with disaster relief. "Our vision is that each church or agency will bring to the table the resources it has and we'll pool those," Fr. Vellom said, "so that if a family needs a new house, one agency or church will provide building materials, another the appliances, another the furnishings."

Marjorie George

Boston Church Houses New Middle School

Epiphany prepares at-risk students for life-long learning.

On Aug. 31, 42 students — 21 boys and 21 girls — formally started the school year in a new school. Epiphany Middle School is housed at the parish of All Saints', Ashmont, Dorchester, Boston, Mass. Epiphany is modeled after the Nativity Preparatory Schools, which the Society of Jesus (Jesuits) operates in 14 locations throughout the U.S.

The initial plan was conceived by Episcopal churches in the Canterbury area of suburban Boston, which organized a feasibility study in the spring of 1996. The results of that survey indicated that All Saints', Ashmont, was a good site for the new school in terms of community and vestry cooperation, transportation and kitchen space. All Saints' interim rector, the Rev. F. Washington (Tony) Jarvis, was active in planning for the school during his tenure.

Tuition is free to students at Epiphany, who this year are fifth and sixth graders from needy families, said Epiphany's executive director, John Finley. Student tuition and salaries are paid by donations from individuals and foundations.

A seventh grade will be added next year and eighth grade the following year. The children represent a variety of ethnic backgrounds and all previously attended public schools.

The children have special learning needs, but are not learning disabled, the Rev. Jennifer Daly, Epiphany's director of outreach and its chaplain, told *The Episcopal Times*.

"Our opening was marked by despair as to how far the kids are behind," Ms. Daly said shortly after the school year began. She said teachers have seen "tons of grammatical errors in single sentence answers" and students who cannot do simple single digit multiplication problems.

Ms. Daly explained that Epiphany's



A young reader at an outdoor Eucharist prior to the beginning of the school year.

curriculum design will spend far more time on basics than do more traditional curricula and that social studies and Spanish classes will be used to enhance reading and writing skills.

Epiphany is an all-day school; the day begins with breakfast at 7:30 a.m. and ends with a study period from 6-8 p.m. Classes are single-sex in the morning, when students have four 45-minute classes pairing reading and writing and math and science. Classes are co-ed after lunch and will vary and include social studies, Spanish, music, art and religion. Classes end at 3:30 p.m., followed by sports until 5 p.m. Students then clean up for dinner,

served at 5:30 p.m. Dinner is open to students' siblings and parents.

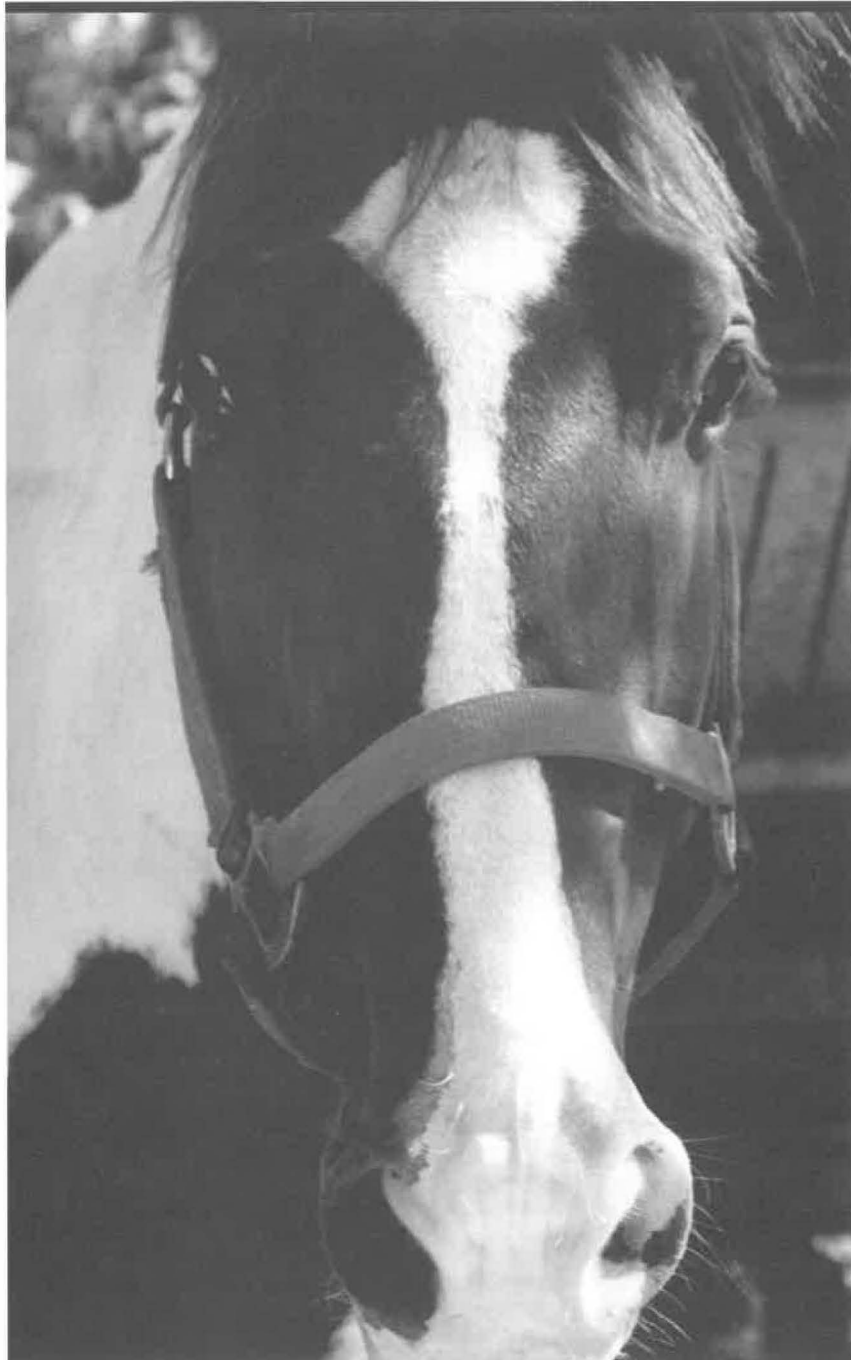
The student body is about one-fifth Episcopalian, Ms. Daly said, adding that the school is explicit in making clear that this is our path. The daily morning prayers are "generic Christian," students raising hands to offer prayer requests, each responded to by "Lord, hear our prayer." Morning prayers end by saying the Our Father. Ms. Daly said about 75 percent of the students received communion at the first school Eucharist. She plans to discuss with students in religion class what that means and what they are saying when they receive communion.

The school is staffed by three master teachers (experienced teachers who hold master's degrees), at full salary, who design and teach curricula and work with and supervise intern teachers (who hold undergraduate degrees).

Over the summer, a lot of work was done with students and families to prepare Epiphany enrollees for a new way of education. The last event, held at Camp St. Augustine, an Episcopal camp in Foxboro, Mass., included a "ropes course," an exercise in trust and challenge, which the students did with their parents. "It was a wonderful way to start," said Ms. Daly.

Mr. Finley said that first week was "fantastic — just great." He said the children are actively participating in learning and classes are moving quickly. In speaking of early successes, he noted that some children were taken on first doctor visits (some receiving up to seven inoculations), a homeless family has been moved into housing, the feedback from parents has been positive and all the students are still coming to school. Perhaps the greatest accolade — in a "chalk graffiti" area of the playground — the words: "Epiphany is the best school."

SMALL TOWN SPECTACLE



Amy Marciniak photo

ST. LUKE'S, KEARNEY, NEB., DRAWS TOGETHER A WHOLE COMMUNITY TO BLESS THE ANIMALS.

By Nancy G. Westerfield

The scene this mild October afternoon, feast day of St. Francis of Assisi, is not the Cathedral Church of St. John the Divine, staging a \$60,000 spectacle with elephants parading to the blessing of animals. Instead, we are standing in sun outside the red brick parish church of St. Luke in Kearney, Neb., where 38 adults and children are offering for their asperging 14 dogs, six cats and a pigeon. This gathering, however small, probably involves the Kearney community more than St. John's entertainment involves New York City.

St. Luke's is less spectacle than practical. Today's 5:30 liturgy is honoring all pet-therapy animals who visit in Kearney's care homes to bring laughter to shut-in lives. The llama who was invited for his ministry did not come, but an animated activities director from one home gives her short talk on the importance of an hour spent with furry floor-level friends. There are medallions for the collars of all who serve: small metal fish imprinted with the Christian *ichthys*.

And now to a demonstration of the working animal. We troop in the sun over to the neighboring schoolyard where the manager of a nearby fast-food restaurant puts his two hunting dogs through their paces.

St. Luke's is the last downtown church left in Kearney. We share this busy avenue with commercial establishments like the fast-food chain and even nearer, a professional "doggie-bath." Last year's pet blessing brought its owner over to show his magnificent champion Afghans. Like supermodels on the fashion runway, they froze their proud poses to be admired. Our speaker for last year was a veterinarian who discussed "alternative therapies" for animal care: acupuncture and chiropractic. He now uses chiropractic techniques to relieve arthritic pain in older



NOT ONLY
ARE BLESSINGS
PERFORMED,
BUT DISCUSSIONS
ARE HELD
ON A VARIETY
OF ISSUES,
RANGING FROM
ALTERNATIVE
THERAPIES
FOR ANIMALS TO
'HOW TO BRUSH
YOUR DOG'S
TEETH.'

BLESSING THE ANIMALS IN KEARNEY, NEB.

(Continued)

creatures: horses, cats, dogs. "They smile," he said, "while I work" — this gentle giant of a practitioner.

The year before we had his wife, also a veterinarian, who brought her horse. Wearing gorgeous Western apparel, she spoke to the children on proper food and feeding for their pets. That was the year that the just-vested priest was warned of his first animals: three 75-pound Rotweiler puppies straining to be anywhere except outside St. Luke's.

Other veterinarians in past years have contributed their time and talents to St. Francis: convincing presentations of dog obedience exercises, serious lessons in proper pet care that climaxed hilariously in "How To Brush Your Dog's Teeth." Cameras snap. Children clap. Photos galore.

The cooperating veterinarians and business-folk recognize their opportunity with us for good public relations: Contacts with potential customers. The annual event is well publicized by flyers and an article on the weekly religion page of the local newspaper. The opening service is short: A litany of praise, various collects and prayers, then the blessing for each animal. The liturgy is loose-jointed, done outside among complainants, but due decorum is observed.

Ending the ceremony is a pizza party (a count has been taken at the start, and the order placed), plus a pet picnic: healthy snacks for cats and dogs, individually served. Leftover treats have gone to the city pound, shared with the homeless.

We have now outgrown St. Luke's prayer garden, where we first began celebrating, with a snow fence put up to protect everyone from highway traffic. More townfolk have joined in with parishioners. "Do you do this every year?" one marveled. It's good P.R. for St. Luke's, and a genuine educational offering.

Close to Kearney there is a rancher who redeems wild horses from the government and preserves their lives. One St. Luke's parishioner, who, with her husband, breeds show ponies, adopted from the ranch a wild donkey. She has promised to bring Bray-Arn (a.k.a. Bubbles) for our blessing this year's celebration. Around Bubbles, a special lesson in the stewardship of creation can be programmed. Perhaps even Brother Francis, who saw his sisters and brothers in all creatures of our God and King, might extend his hand to bless. □

Nancy G. Westerfield is a frequent contributor to TLC.

Detail of Francis
from El Greco's
'Francis and
Brother Rufo.'



Cherished Saint

St. Francis of Assisi, imagined always preaching to flowers and birds with meek rabbits at his feet, was also, in the words of Lawrence Cunningham, "a center of . . . contention, source of radical social impulses, [and] inspiration for a fierce . . . asceticism." He did indeed love animals, flowers, and music and sweets, seeing these as a reflection of the beauty of God. The story of the bargain between a fierce wolf and a frightened town may in fact be a metaphor for a truce between a tyrant and his subjects.

His Rule for the Friars Minor was accepted by Pope Innocent III in 1209; later he wrote the 2nd Order for the Clares, founded by Clare Favarone of Assisi, and the 3rd Order for the laity when an entire village wished to join the Franciscans.

St. Francis received the stigmata in 1224, during the ecstasy of a vision on Mt. Alverna in the Apennines. He relaxed his rule of poverty enough to wear a "whole habit," foot and hand wrappings, to keep the wounds secret.

When a Pet Dies

By Lynne Dawson McQuade

As the office manager of my husband's veterinary medical practice, I have quite naturally used my background in health care. The fact that I am also a priest has had a considerable impact, especially with those pet owners who are in times of crisis. I have come to appreciate the significant role pets have in people's lives. At no time is this more obvious, or more poignant, than when a pet dies.

When a human member of the family dies, various religious and societal rituals are played out to assist the family in its time of loss and grief. This is not the case when a feline or canine (or other species) member of the family dies. The pet owner is forced to repress the feelings of loss and immediately carry on as if nothing had happened. This minimization or even denial of the grief a person experiences at the loss of a pet leads to feelings of shame, foolishness and embarrassment — "How can I have such powerful feelings? It was only an animal. I must be crazy."

A pet is the only source of unconditional love other than God. Parents, friends and partners try to love unconditionally, but, being human, we cannot. Pets don't care what we are wearing, how smart we are, or how much money we make. They are glad to see us when we come home and love us no matter what.

Michael is a 30-year-old man with cerebral palsy. When it came time for his family's 14-year-old dog, Brooke, to be euthanized, Michael explained how much he would miss her: "Brooke never laughed at me or made fun of me like the other kids did. She accepted me just as I am, and when she got old and confused and grouchy, she bit me just as readily as she bit my brother." I am reminded of an episode on "Seinfeld" when Kramer had an argument with his friend Mickey, and fought physically with him — despite the fact that Mickey was "physically challenged" (he was a "little person").

A pet may be the only being in our lives whose full life span is known to us. We knew our grandparents, but never as children or even young adults. This unique opportunity to know the kitten and the old cat, the puppy and the old dog, endears them to us in a very special way.

The decision to euthanize a beloved pet is an agonizing one — a huge decision and an

awesome responsibility. This decision can be helped by the understanding that animals do not have any expectations or hope that tomorrow they will feel better, nor, for that matter, the dread that tomorrow they might feel worse. They simply accept life as it is. They hold no grudges, they don't try to get even, they don't punish us for leaving them alone all day. They are innocent and sinless. When they suffer pain, difficulty breathing, nausea, loss of dignity and cognitive function, we can free them from suffering that is beyond their control. Sometimes we honestly do it for ourselves, as well, because it is too painful to watch a creature we love suffer day after day.

Every year, on or about Oct. 4, many churches have a service of the Blessing of the Animals to honor St. Francis. If we bless innocent, sinless creatures, who have no need of our blessing, should we not look at ministry to pet owners at the time of loss as an extension of the Franciscan spirit?


Can we find ways to acknowledge the loss, validate the feelings, and pray — in thanksgiving for the life and love of the pet, and for the grieving person who has sustained the loss of a dear companion, friend and family member?

I have been present for the euthanasia of Gracie, my bishop's dog, and Charlie, a priest colleague's dog. On both occasions I was asked to pray, and tearfully complied with their requests. I have also had prayers at the local pet cemetery at the time of burial. The pet cemetery has many requests for such services, but has been refused by some clergy. The theology is simple — we thank God for such a wonderful gift, and we ask God's blessing on those who mourn.

An old Italian proverb says: "When a person dies, so the legend goes, all of the animals that they had in their lifetime will be waiting for them at the gates of Paradise."

As Christians, we can be compassionate and open to hearing the pain of someone who is grieving the loss of a pet. We can support them, validate their feelings and pray for and with them. I think St. Francis would be pleased. □

The Rev. Lynne Dawson McQuade is part-time assistant to the rector of Christ the Redeemer Church in Pelham, N.Y.



Should we not look at ministry to pet owners at the time of loss as an extension of the Franciscan spirit?

Waiting to Hear From You

By Steve Lawler

A funny thing happened on the way to writing this article.

Nothing.

Well, to be accurate,

almost nothing.

My intent was pure. I wanted to do a random survey of the state of stewardship and evangelism in the church at large. I hoped there might even be a connection. Fantasies abounded, with the grandest outcome from doing this feature being an article which showcased distinct efforts that inspired others to share their best work.

Instead I found that the miasma that is often assumed to have come to rest over portions of this great church of ours may be more than a neighborhood phenomena.

HERE IS WHAT HAPPENED: Believing that two places to look for signs of church growth might be in the ledger and in the pews, I embarked on a particular course. I selected clergy throughout the church who in the course of my 20-some years as an Episcopalian had shown a dynamism and creativity that made them memorable. Some were people I knew well at one time or another. Others I knew by reputation only. I compiled a list of 25. To double their number I used a simple technique. As I looked up the address of each of the first 25 from the *Episcopal Clerical Directory*, I selected one cleric on the same page who, based on the information contained in the biography, was as dissimilar to the person I listed as is possible. Seminaries, memberships, ages, gender, geography — any way that I could distinguish one cleric from another, I chose.

Each of these 50 ordained people received a letter. In the letter I told

them I was writing an article for THE LIVING CHURCH. I told them I was looking for examples of “congregations and individuals within them (who) are doing extraordinary things” in the areas of stewardship and evangelism.

Then I waited. To date I have received three letters and two phone calls. Of these five responses, four are from people whom I talk to with some regularity. Each of them provided some information, although some of it points to the problem, but not the solution. In two of the instances, the very thoughtful and dedicated friends who responded pointed to other places to look for examples. Knowing them and their parishes as I do, it is clear that modesty prevented them from talking about what their congregations do.

The final two are the ones that gave me some glimmer of hope. They come from places which are representative of our church in many ways, yet never make it on the list of the 10 largest, or most progressive, or most liturgically advanced or — well, you catch my drift.

Starting With Hospitality

The first came from the Rev. C. Scott James of St. Peter’s Church in Bon Secour, Ala. The second from the Rev. Mary Caucutt of St. Andrew’s, Pinedale, Wyo. What they are both doing, each in a slightly different way, is using an approach that should be quite familiar to us. They are gathering people in by providing them hospitality and a meal. The people of St.

Peter’s have a fish fry. They provide some music. They hand out some literature. They share the good news. People come from miles around and it works. The people of St. Andrew’s share their hospitality through a summer chapel in nearby Boundurant. They have lots of food, a friendly gathering and provide a place for that small community and its summer visitors to gather together as one. Both places practice hospitality as the essence of their evangelistic work. Through the stewardship of what they have, they add to the richness of their communities. They make do with what they have to reach others for Christ.

I would think that this article, and its implicit challenge, would open the floodgates. That others would be willing to stand up and be counted. In fact, if you are so inclined, write to me at **St. Matthew’s Episcopal Church, 1551 Bennett Ave., Warson Woods, MO 63122.** or e-mail me at **swlawler@primary.net.** I would love to come back to these pages in six months with an article on the many wonderful works of evangelism and stewardship in the Episcopal Church.

In the meantime, I am going to keep thinking about providing people with food and a place to gather. It seems so simple and yet so right. □

The Rev. Steve Lawler is president of Ethos Consulting, Inc., and is interim rector of St. Matthew’s Church, Warson Woods, Mo.

Thinking Big

The Rev. Rodney Reinhart, a non-parochial priest of the Diocese of Michigan, is thinking big. A resident of Plymouth, Mich., Fr. Reinhart is trying to create a

World Day of Religious Reconciliation on which persons of all faiths can celebrate together. Fr. Reinhart, active in peace concerns for more than 20 years, thought of the idea last year.

"I was thinking one day that I had been very much in prayer about horrific situations in which religious people ... have let their faith be an excuse for war," he said during a recent telephone interview. "I wanted to see an end to religious persecution and war." Recognizing that all religions have their own important holy days, Fr. Reinhart thought a single day which emphasized religious reconciliation "speaks to the heart of all religious faiths."

Fr. Reinhart has sent his proposal for an annual holy day to leaders of all faiths, clergy friends and others he knows are concerned. He proposes that the observance take place Jan. 13, 2000.

"It would be a day to call religious leaders to work for peace, justice and reconciliation among all religions, races, classes and nationalities," he said. "Religious leaders should stand against using faith as an excuse for war. A reconciliation sabbath would be a day of telling truth. It would be a day to unmask the lie that religion and war are partners to the end."

He cites the atrocities in Bosnia, Northern Ireland, parts of Africa and other locations as reasons to bring people together to pray, to listen to one another, to call one another to repentance and to offer to each other forgiveness, reconciliation and peace.

Is there a significance to the date of Jan. 13, 2000? "It's my birthday," he cracked - he'll be 51 - but he added that a date early in the new millennium would be appropriate, "after everyone has sobered up and finished celebrating," and close to the birthday of Martin Luther

King, Jr., whom he called "a man who really exemplified making peace."

Fr. Reinhart thinks the world sabbath is a natural for the Episcopal Church. "I see the Episcopal Church as hopefully the church that will take the leader's role," he said. "This church has been active with social and peace and justice issues."

He has sent informational letters to Presiding Bishop Frank T. Griswold and to the Bishop of Michigan, the Rt. Rev. Stewart Wood, but so far he has not received a response. While national church and diocesan support are important, Fr. Reinhart thinks the event will be most effective at the local level.

"An event like this is something that local church leaders can participate in at their local level," he said. "I'd like to see it get organized in various cities." He plans to create a general outline for an observance which could be used to plan a service for reconciliation among various faiths.

And how are non-Christians taking to his idea? "Some of my Muslim friends think this is a wonderful idea," he said. "It's a wonderful way for numerous religious groups to get together with peace people."

During the next year or so, Fr. Reinhart hopes to stay busy planning the World Day of Religious Reconciliation. He also is a teacher in Detroit and is involved with various supply and interim ministries in his diocese.

"This is an idealistic vision, but it is a vision which may enable religious leaders to work and pray together for justice and peace among themselves and among all people," he said.

Spend a few minutes talking to Fr. Reinhart about this vision and he is likely to convince you that he'll make it a success.

David Kavelage, executive editor

Did You Know...

The Church of the Province of Papua New Guinea has dioceses named Alpo Rongo and Dogura.

Celia was disappointed to learn that she couldn't sell columbarium niches through her brokerage.



Deborah Yetter

'Continuing Churches'

Most of the resolutions adopted by the recent Lambeth Conference were hardly noticed. They received little or no publicity as they were overshadowed by the legislation on sexuality. One of those resolutions dealt with "continuing Anglican churches" which have separated themselves from the Anglican Communion. It asks the Archbishop of Canterbury and the primates' meeting "to consider how best to initiate and maintain dialogue with such groups with a view to the reconciliation of all who own the Anglican tradition."

The "continuing churches" are those which separated themselves from the Episcopal Church and other Anglican bodies during the 1960s and '70s over such matters as prayer book revision and ordination of women. Most of them have kept "Anglican" or "Episcopal" in their titles, and their liturgies would be familiar to most current Episcopalians. While it was their choice to leave the Episcopal Church, many of the members of the continuing bodies long for some sort of reunion with Anglicanism.

We have noted some recent activities involving Episcopalians with the continuing churches. The recent eucharistic conference in Victoria, B.C. [p. 7] brought together Canadian Anglicans, American Episcopalians and persons from continuing churches in both countries. And in the Diocese of Fort Worth, the bishop celebrated the Eucharist with bishops from continuing churches.

The effort by the bishops at Lambeth to reach out to the continuing churches is a positive development. If the interest is reciprocal it will be an encouraging sign.

Glad to Hear From You

We wish to thank all those readers who wrote or called us to share their thoughts about the redesign of *THE LIVING CHURCH*. The response has been overwhelmingly positive, which is encouraging to us because we know from experience that people generally volunteer their opinions only when they're not satisfied. So far, people have found the redesigned magazine easier to read, and many have mentioned the package of opinion as clarifying content. We are grateful to all who have shared their thoughts.

Quote of the Week

Mac McLeod, husband of the Bishop of Vermont, writing in *The Mountain Echo* on his small group at the spouses program during the Lambeth Conference:
 "Nine women and one guy sitting around talking about Jesus and us."

They Are What They Are

Once we can bury the hatchet and accept different expressions of human sexuality, we'll be better able to accept, love and respect those who are different from us.

By Alanson B. Houghton

I claim to be a Christian. I try to read and live out the gospels, the stories of Jesus' life and ministry, as best I can. I often fail. But I keep on trying to be faithful, and fair.

I take all scripture seriously, but not all literally. I try to interpret timeless scripture teachings against more recent scientific and sociological findings and facts. But more than anything, I try to somehow "see" and "learn" through all this and through all the pressures we live with and live under, and the new knowledge emerging every day, what Jesus would have done and whom he would have welcomed into his presence and into his discipleship.

I believe with every fiber of my being that the story is true! But I also believe that times do change and we need to be open minded and open hearted to those whose lifestyles differ from ours, just like we have learned to overcome latent prejudice over people who are of a different color, language, creed or custom.

Sexual orientation is a complicated matter and there is no doubt that the majority of us are heterosexual. We didn't choose it. We are it. But there are among us those who are not heterosexual and whose orientation differs from the norm. They did not "choose" homosexuality. Why would they choose a way of life that is ridiculed, shamed, often outlawed, and scorned by so many?

But they are what they are. Why can't we accept that fact and accept them and encourage them to lead responsible sexual lives? People who feel left out often act out in inappropriate ways and unfortunately incur more prejudice than respect.

Behavior, not orientation, is our common denominator. We expect heterosexual couples to live in monogamous relationships, and we discourage promiscuous, predatory behavior. The same rules apply to the homosexual community as well. Those rules reflect what the Bible is trying to instill in each of us — "to love our neighbor as ourself." And if that is the common

denominator, then common respect and understanding should follow. Homosexuals are not sick, dangerous, perverted people. In fact, their behavior may well top that of pious, finger-pointing heterosexuals who often forget what they have done or thought. Remember, when pointing a finger, three are pointing right back at us!

We ought to treat people as people, not as outcasts or sinners. Can't we say to everyone, "Look, your sexual orientation is your business, but all of us must be responsible, caring and careful in how we act it out"? Behavior is the measurement.

If we can accept our differences as well as our common responsibilities, then we can proceed to determine how to treat ourselves and our neighbors in this most important yet divisive arena of our common life.

Nothing Wrong

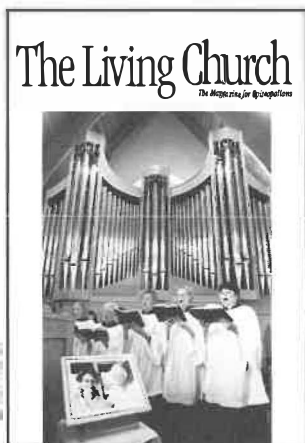
Marriage is for males and females. There is too much history and custom and emotion here to try to amend or broaden that definition. But there seems nothing wrong in blessing responsible, monogamous, same-sex and different-sex relationships, if that is their only alternative.

Once we can bury the hatchet and accept different expressions of human sexuality, we'll be better able to accept, love and respect those who are different from us. Furthermore, we'll be better able to see them as Jesus does — all co-workers and co-believers in the same vineyard.

What other people do in their bedrooms is no more our business than what we do in ours is theirs. Sex is God's gift. Let's use it carefully and wisely. It's how we behave that measures how we'll be judged morally. It's how we serve that measures how we'll be judged eternally. And it's how we reflect Jesus' love for each human being that will determine how much we love him and, in the long run, ourselves as well. □

The Rev. Alanson B. Houghton is a frequent contributor to TLC. He resides in Pawleys Island, S.C.

Nothing Resolved



September 6

It's hard for me
to understand
why conservatives
are so jubilant
about the Lambeth
resolution, or
liberals so
despondent.'

The fact that 82 percent of the bishops at Lambeth voted in favor of the resolution on sexuality does not in any way alter the fact that the resolution in question resolves nothing. It is a thoroughly ambiguous document. It's hard for me to understand why conservatives are so jubilant about it, or liberals so despondent.

The resolution does reaffirm traditional teaching on marriage and the status of homosexual activities. So far so conservative. But it doesn't stop there. It specifically recognizes the existence of "homosexual people" which can only mean that homosexuality is a given, not an option, in the experience of many individuals. This certainly undermines the Pauline arguments on which conservatives rely.

It specifically recognizes that gay people are full members of the church, which raises questions as to why, that being the case, they should be subject to the discipline of celibacy, which is required of no other members of our Communion.

It specifically places all bishops (for the first time) under the obligation of listening to the experiences of gay people, of entering into dialogue with them, which implies that the question is not closed at all.

Finally, it sidesteps the real issue at hand, which is not the authority of holy scripture, but the manner of its interpretation. As the Presiding Bishop said in his letter [TLC, Sept. 6], "we must explore more fully the whole question of what is compatible and 'incompatible' with scripture.

"It must be noted that faithful persons in our church, who see themselves as under the authority of scripture, do not all interpret the Bible in the same way." Until this issue is faced squarely, the others, like homosexuality, that derive from it, will not go away.

*Charles W. Mock
Pasig City, Philippines*

I was not surprised that Bishop John Spong, while at Lambeth, laid some good ol' American cultural racism on the African bishops. But I was more than a little shocked to hear two liberal clerics of this diocese second his statements.

It seems that the left wing of the church does not think that the Third World bishops, especially the Africans, have been out of the jungle long enough to be fully informed, to understand and to respond in Christ's love to the issues of the 20th and 21st centuries.

Worse than this lack of understanding, they seem not to have the sense to fall in line with the superior knowledge, understanding and leadership being offered by the wealthy, privileged white liberal Americans.

And, as one of them said, "They (Africans) condemn what they do not

understand"; so it would appear that we, in this small branch of the church, need not consider for a moment that maybe God the Holy Spirit was speaking through the bishops gathered.

The solution then is to go our own way. If you please, this train of thought coming from those who only a year ago passed the "kick 'em out canon" declaring that one need only believe in the ordination of women (which I do) to be a member in good standing. Believe what you will about the creeds and scripture! Now what?

The church's liberal wing is working toward a clear cultural racism and wanting to distance the American Church from the rich diversity of the wider Anglican Communion, while at home wanting to rule the rest of us by "canon law."

*(The Rev.) Robert Keirseay
San Diego, Calif.*

The Lambeth Conference has ended and the Anglican Communion has spoken loudly and clearly. The radical ideas concerning sexuality desired by a very small but vociferous minority were dismissed as totally unacceptable by a large majority of our bishops. One is inclined to feel that when our bishops speak as one, then the church has spoken, and so it was. I think it is now time to drop this matter and accept the verdict. Basic Christian tenets still prevail and again have survived the heretic's attack.

I suppose there are still a few who will not accept this fact, and to those I offer a comment made a few years ago by one of the radical group's more outspoken members and then directed toward orthodox Christians: "Good-bye and Godspeed."

*Gary G. Engels
Sarasota, Fla.*

Here is a proposed addendum to the Book of Revelation, chapter 3:

"And to the Primate of the Church based at 815 Second Avenue, New York City, write:

"I sent you to Lambeth in 1998 to confer with your godly peers, to seek consensus on matters of grave concern to the entire Anglican Communion, and to exhibit to the world that all so sent may truly be one.

"But I see by your works that you are neither cold nor hot, choking on yea or nay, taking refuge in abstention, so pitifully lukewarm as to merit being summarily spewed out.

"Nevertheless, reproof and discipline by the One who continues to offer love, standing at the door knocking, is always in order, followed by repentance and amendment of life. Whoever has an ear would do well to listen to what the Spirit has said to the churches."

*Reid Ferrall
Detroit, Mich.*

Bishop Righter's accusation that "people from Dallas ... manipulated the resolution at Lambeth by 'buying' the vote" is preposterous. For the Africans, sexual morality is a gospel issue. The Church in Uganda, for

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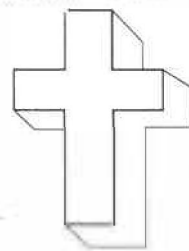
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instance, is built in no small part upon the martyrdom of young Christian converts who refused the predatory homosexual demands of their king. Many of the African bishops are paying an enormous price for their allegiance to Christ, and to suggest they could be "bought" is as offensive as Jack Spang's insult that they are "superstitious" and "only a step removed from animism."

If Bishop Righter has one shred of evidence for this accusation, let him come forward with it, but if not, he must beg the forgiveness of the church in Africa (not to mention the "people from Dallas") for his remarkably discourteous comments.

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

The article, "Bishop Griswold Explains Why He Abstained," should have appeared under the title of "Editorial." Better yet, it might have appeared bordered in print color and headed "Advertisement," as it would have in any newspaper.

Let me explain. What Frank Gris-

wold did was to make plain a fact of which we were already aware. Namely that he is in favor of the ordination of homosexuals, and the blessing of same-sex unions.

Had he not been so inclined, his proper vote would have been for the resolution and the continuation of conversation. Had he been opposed, a proper vote would have been to defeat the resolution. He, as most others, knew that there was no hope of defeating the resolution, so he chose to abstain and remain neutral.

Bishop Griswold knows that the ordination of women was and the ordination of homosexuals is being done while the church is in conversation or dialogue or debate or whatever we call it.

The major point is that no true dialogue is possible now. Remember, please, the dialogue on prayer book change, on the ordination of women, on the ordination of homosexuals. None was ever brought to a conclusion prior to its institution. Each one of them has left division within the church.

*Ralph J. Mumper
Grand Rapids, Mich.*

Part of the Doctrine

In the editorial, "Conscience Protected" [TLC, Aug. 30], you commend a resolution passed by the Lambeth Conference because it "protects the conscience of those persons who cannot accept the ordination of women as priests and bishops." This is certainly a commendable statement. No one should be forced to go against his conscience, informed or not.

The resolution goes further and "states that bishops should not be compelled to ordain or license women." This, also, is commendable. No one should ever be compelled to celebrate any sacrament if such celebration violates his or her conscience.

The editorial, however, makes the further point that "instead of rejoicing in Anglican comprehensiveness and diversity, the American church decided to force its members to comply." In this the editorial is quite wrong and a discourtesy to the governing body of the American church, which certainly has the right to define the "doctrine and discipline of the church." At every level of ordination in this church, the ordinand, bishop, priest or deacon, is required to sign what Article VIII of the Constitution of the church calls "the following declaration." These are its words: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline and Worship of the Episcopal Church." Part of the current doctrine and discipline of the American church is the ordination of women to all levels of holy orders and the right of ordained women to carry out their ministry in every diocese of the Episcopal Church without hindrance.

No one can be compelled to be a bishop in the Episcopal Church. Any one can refuse election on the grounds of conscience. Some do and have done. But no one can have it both ways. If election is accepted, so is the obligation to "conform to the doctrine and discipline." If, in conscience, a priest can neither support nor con-

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form to existing doctrine or discipline, he must refuse election as bishop or, if already a bishop, he must resign that office. A principled man can do no other.

*(The Rev.) John R. Frizzell, Jr.
All Saints' Church
Avenue, Md.*

*"But we make His love more narrow
By False limits of our own
And we magnify His strictures
With a zeal He will not own."*

Thus reads the seventh verse of "There's a wideness in God's Mercy" in *The Old English Hymnal*. I submit that Christ's church and the world would be better served if both Bishop Spong and his detractors paid heed to it.

*John David Spangler
Chincoteague, Va.*

A Remarkable Scholar

While I am grateful that TLC noted the death of Raymond E. Brown [TLC, Sept. 6], the brief article failed to describe the singular contributions of this remarkable scholar. It is hard to imagine a Roman Catholic scholar who has made a greater contribution to biblical studies in our century. His commentaries on the fourth gospel, and his masterful studies *The Birth of the Messiah* and the two-volume *The Death of the Messiah* are comprehensive, balanced, and perhaps even definitive. It was ironic that in the same issue several letters to the editor bore directly or tangentially on the place of holy scripture in the life of the church, the very area in which his contribution was so profound.

In 1986, I wrote him a letter of personal encouragement, having read that he was preparing the great work on our Lord's passion and death. He replied to me with words of similar encouragement in my work in a parish, ending that faithful parish ministry "is the ultimate goal of all the work that we do in the seminary by way of teaching and writing." Such balance between the academic world and that of the parish suggests far more than the observation in TLC that

"ordinary readers who want to enrich their Bible experiences will value his work."

*(The Rev.) William M. Shand III
St. Francis Church
Potomac, Md.*

When It Happened

The otherwise fine article by the Rev. F. Newton Howden on the Robert Hunt Memorial window at Old Heathfield [TLC, Sept. 6] contains a few misstatements. The first recorded Anglican Eucharist in North America was celebrated in 1587 by the Rev. Robert Wofall, who accompanied the third expedition of Sir Martin Frobisher. The first in Jamestown was probably the Whitsunday celebration on May 24, 1607, which was required by the Church of England.

Robert Hunt survived less than a

year in Virginia and died between late January and March 1608. There is no reason to consider the louse-born rickettsial disease typhus as the cause of his death. One writer in the past suggested typhoid fever, which is a bacterial disease spread from one person to another and which can occur in a chronic form.

An extensive review of the life of Robert Hunt appeared in *Anglican and Episcopal History*, v.66, no.4, December 1997.

*Lewis Wright
Midlothian, Va.*

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters sent through the U.S. Postal Service are more likely to be published when typed and double spaced. Letters may also be sent via e-mail (tic@livingchurch.org). All letters must include a U.S. Postal Service address.

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PEOPLE & PLACES

Appointments

The Rev. **Stan Holmes** is a cluster minister in the New River Cluster, Diocese of West Virginia.

The Rev. **Angela S. Ifill** is associate at St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, OH 44106.

The Rev. **G. Allen LaMontagne** is vicar of St. Paul's, PO Box 176, Put-In-Bay, OH 43456.

The Rev. **Win Lewis** is rector of Old Donation, 4449 N Witchduck Rd., Virginia Beach, VA 23455.

The Rev. **Eldwin M. Lovelady** is rector of St. Peter's, 12 Elm St., Westfield, NY 14787-1402.

The Rev. **Debra L. Low-Skinner** is curate at All Saints', PO Box 1296, Carmel, CA 93921.

The Rev. **Michael McKinnon** is rector of St. Andrew the Apostle, 1601 NE Madison Ave., Peoria, IL 61603

The Rev. **Thomas G. Tirman** is rector of St. Michael's, 444 S Harbour Dr., Noblesville, IN 46060.

The Rev. **Ronald White** is vicar of St. John's, Preemption and Trinity, 125 N 2nd St., Monmouth, IL 61462.

The Rev. **Scott Woodstuff** is a cluster minister in the Southern Cluster, Diocese of West Virginia.

Deaths

The Ven. **Darby Wood Betts**, 86, priest of the Diocese of California, died Aug. 14. Fr. Betts was an authority on church architecture and founder of the Episcopal Homes Foundation and of the Diocese of California's Episcopal Charities Appeal.

A native of St. Louis, MO, Fr. Betts graduated from Washington and Lee University and Virginia Theological Seminary. He was ordained deacon and priest in 1938. Fr. Betts served as curate at Ascension, St. Louis, MO, 1938-40; rector of St. Paul's, Kingsport, TN, 1940-42; rector of Whittle and Piedmont Parish, The Plains, VA, 1942-43; rector of St. Clement's, Alexandria, VA, 1943-50; canon of the Cathedral of St. John the Divine, New York, 1952-55; dean of the Cathedral of St. John, Providence, RI, 1955-60; canon to the ordinary, Diocese of California, 1960-61. From 1962 until his retirement in 1986, Fr. Betts was involved in non-parochial ministries. Fr. Betts is survived by his wife, Elaine, two daughters and a grandson.

The Rev. **William L. Burkhardt**, 67, retired priest of the Diocese of Arizona, died May 7.

A native of Baltimore, MD, Fr. Burkhardt graduated from Daniel Baker College and the Episcopal Theological Seminary of the Southwest. He was ordained deacon and priest in 1956. Fr. Burkhardt served as vicar of Trinity, Dublin, TX, 1956-58; as vicar of St. Mary's, Hamilton, TX, 1957-58; as curate at

Trinity, Fort Worth, TX, 1958-65; as rector of St. Michael's, Fort Worth, TX, 1965-73; and rector of Epiphany, Tempe, AZ, 1973-94. Fr. Burkhardt is survived by his wife, Nina, and two children.

The Rev. **Gladys Hall**, 101, died July 25 at St. James House, Baytown, TX.

Deaconess Hall was born in Mexia, TX. She graduated from Texas Women's University and was ordained in 1945. She served as superintendent of Brownson Home, Victoria, TX, 1945-62; as assistant administrator at St. James House, 1962-72. After her retirement, Deaconess Hall continued to assist with chapel services at St. James House. She is survived by three adopted children.

The Rev. **Matthew Hindmarsh Imrie**, 93, a retired priest of the Diocese of New York, died June 28, in Newtown, PA.

A native of Newcastle-on-Tyne, England, Fr. Imrie graduated from General Theological Seminary and later studied at Oxford and Temple universities. He was ordained deacon in 1933 and priest in 1934. He served as assistant at Zion, Rome, NY, 1933-35; as assistant at St. Peter's, Port Chester, NY, 1935-37; as assistant at Heavenly Rest, New York, NY, 1937-40; as an Army chaplain, 1941-60; in non-parochial capacities 1961-65; and as *locum tenens* at St. Philip's, New Hope, NY, 1965-71.

The Rev. **Robert Jaques**, 91, retired priest of the Diocese of Maryland, died Aug. 14.

Fr. Jaques was born in Toronto, Ontario, Canada. He graduated from Trinity College in Canada and earned his master's and doctorate at the University of Toronto. Fr. Jaques was ordained deacon and priest in 1958. He served as assistant at Holy Trinity, Valley Stream, NY, 1958-59; assistant at Grace, Madison, WI, 1959-61; assistant at Mt. Calvary, Baltimore, MD, 1961-63; as bishop's vicar associate, 1963-66; and, after retirement from a non-parochial position in 1972, as priest-in-charge of Grace, New Market, MD, 1973-84. Fr. Jaques is survived by two sons, a daughter, a sister and three grandchildren.

The Rev. **William A. Lang, Jr.**, 76, retired priest of the Diocese of Arizona, died May 26, in Alamosa, CO.

Fr. Lang was born in Corsicana, TX. He was awarded a certificate from the Episcopal Theological Seminary of the Southwest. Fr. Lang was ordained deacon in 1962 and priest in 1963. He served as vicar of Epiphany, Raymondville, TX and Redeemer, Mercedes, TX, 1962-66; as vicar of Ascension, Refugio, TX, 1962-72; vicar of Holy Comforter, Sinton, TX, 1971-72; vicar of St. Thomas', Hereford, TX, 1972-78; and assistant at St. Christopher's, Sun City, AZ, 1978-83. Fr. Lang is survived by his wife, Peggy, and two children.

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The Rev. **Vernon Matthews**, 92, retired priest of the Diocese of Pennsylvania, died Aug. 8 in Philadelphia, PA.

Born in Wortendyke, NJ, Fr. Matthews graduated and earned his master's at Temple University. He was ordained deacon in 1942 and priest in 1944. Fr. Matthews served as assistant at St. John the Evangelist, Philadelphia, 1942-45, as associate, 1945-47 and as rector, 1947-49; he served as vicar of St. Peter's, Broomall, PA, 1949-57, and as rector, 1957-71. After his retirement, Fr. Matthews served as associate chaplain at Riverview Home, Philadelphia, 1974-77, and as assistant chaplain at All Saints Hospital since 1977.

The Rev. **Frederick Lake Phillips**, 71, retired priest of the Diocese of Rhode Island, died July 20.

A native of Brooklyn, NY, Fr. Phillips graduated from Kenyon College and Bexley Hall. He was ordained deacon in 1953 and priest in 1954. Fr. Phillips served as curate at Holy Nativity, Bronx, NY, 1953-55; vicar of Trinity, North Scituate, and Messiah, Foster, RI, 1955-57, vicar of St. Andrew's and St. Paul's, Providence, RI, 1957-58; priest-in-charge of Our Savior, Providence, RI, 1958-59; vicar of St. Andrew's, Harris, and Christ, Coventry, RI, 1960-67; and rector of Ascension, Wakefield, RI, 1967-93. Fr. Phillips is survived by his wife, Gloria, three brothers, nieces and nephews.

The Rev. **Thomas M. Stuhr III**, 70, retired priest of the Diocese of Easton, died July 14.

Fr. Stuhr was born in Weehawkin, NJ. He graduated from Virginia Theological Seminary. He was ordained deacon in 1974 and priest in 1975. Fr. Stuhr served as assistant at Pohick Church, Lorton, VA, 1973-74 and curate, 1974-75; curate at St. John's, Ellicott City, MD, 1975-77; and rector of Shrewsbury, Kennedyville, MD, until his retirement in 1994.

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LEAD RECTOR: Our parish in Upstate New York is looking for an effective leader who will work with us to strengthen our community of faith, develop our Christian education program and help us to increase our membership and activities. We are embarking on a new relationship with six other parishes and their clergy to share resources and ministries, furthering the mission of Christ in this area. If you have a collegial spirit and aren't afraid of a little snow, please respond with CDO profile and resume to: **Kathleen D. McDaniel, Diocese of Central New York, 310 Montgomery St., Syracuse, NY 13202; FAX (315) 478-1632; E-mail cnykath@aol.com** or check out the deployment information on our diocesan web page at <http://cny.anglican.org/deployment>

SMALL TRADITIONAL ANGLO-CATHOLIC parish seeks rector. Our parish is located in mid-town Memphis, TN. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. Please forward resume to: **The Church of the Good Shepherd, 1971 Jackson Ave., Memphis, TN 38107.**

RECTOR: St. Mary's Episcopal Church, Blair, NE. We are a self-sustaining, close knit, rural parish seeking a full-time rector to join our church family. Blair is a thriving rural community of approximately 8,000 located 20 minutes from the local metropolitan areas. St. Mary's parish is rich in lay ministries, outreach and programs for members of all ages. We seek a rector who will help us to build upon our traditional strengths and to promote personal and spiritual growth within the body of Christ at St. Mary's. We are a warm, enthusiastic "close knit" group that anxiously awaits a like-minded rector to join our church family. If interested or would like more information, please contact: **Mike Choiniere, Senior Warden, P.O. Box 72, Blair, NE 68008.** (402) 426-2057. Our E-mail address: stmarysblair@huntel.net

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COORDINATOR OF CHILDREN'S MINISTRIES: Needed to nurture thriving education program in large northeastern parish. 25 hours per week, could become full-time. Send resume to: **Calvary Church, 31 Woodland Ave., Summit, NJ 07901.**

CURATE: Active church in small New England city near the Appalachian Trail seeks second clergy person ready to gain experience in full range of parish ministry. Energetic, committed, imaginative persons encouraged to send resume, CDO and two sermons to: **The Rev. Ellen L. Tillotson, Trinity Church, 220 Prospect St., Torrington, CT 06790.**

DIRECTOR OF CHILDREN'S MINISTRY: Christ Episcopal Church, a dynamic, growing church of 2,000 in metro Kansas City, is seeking a full-time director of children's ministry. The church's vision is to "Make disciples who make disciples for Jesus Christ." Working on a staff team of 13, the director's ministry will be to raise up leaders to provide an exceptional, innovative, and creative evangelist and discipleship ministry for children. Committed Christians (from any tradition) with energy, vision, and proven experience in children's ministry leadership are invited to apply. Fax, e-mail or send resume to: **Alison Barfoot, Christ Church, 5500 W. 91st St., Overland Park, KS 66207. FAX (913) 648-0854; E-mail Alison-Bar@aol.com**

RECTOR: St. Timothy's Episcopal Church in a small rural community in beautiful Eastern Sierra Nevada mountain setting, 5 hours north of Los Angeles metro area and 4 hours south of Lake Tahoe and Reno. We desire growth and unity in fellowship, diversity of worship and expansion of stewardship. We wish to maintain priority on Christian education for children and adults and seek greater spiritual dimensions in outreach. **Lee Crosby, 222 W. Yaney St., Bishop, CA 93514. FAX (760) 873-1126; E-mail lrcrosby@telis.org**

YOUTH MINISTRIES COORDINATOR, dynamic, growing parish, large community of young people (120 enrolled in church school and active core of over 50 teenagers). Strong adult volunteers in place. \$28,000-\$32,000 plus full benefits. Contact: **The Rev. David Anderson, Rector, Trinity Church, Solebury, PA (215) 297-5135; FAX (215) 297-0987.**

ASSOCIATE RECTOR FOR PASTORAL CARE for the Church of the Ascension, Montgomery, AL. Evangelical-renewal oriented corporate size parish seeks experienced priest to join large staff committed to team ministry. Associate will have responsibility for pastoral care, hospital and shut-in calling, training and direction of LEMS, lay pastoral visitors and oversight of Stephen Ministry and OSL healing ministry program. Send resume and CDO profile to: **Mr. Ryan Dexter, Parish Administrator, 315 Clanton Ave., Montgomery, AL 36104; office (334) 263-5529; FAX (334) 263-6411; E-mail: rld@coascension.org**

IN SOUTHERN VIRGINIA, in the Diocese of Southern Virginia, there is an old stone church in the lovely town of Halifax, county seat of Halifax County. The congregation of St. John's is seeking to call a rector who is committed to the regular administration of the Sacraments, preaching from the Bible, and visiting his people in their homes or wherever they may find themselves. Under the able leadership of the previous rector, who retired this year, the Sunday congregations have more than doubled, largely through the kind of activity named above. Hospitable and friendly, the people of St. John's seek to welcome a priest into their midst who is well-versed in traditional Anglicanism and seeks to be a part of God's people in this gracious community. For further information, interested parties may contact: **Jim Davis, P.O. Box 468, Halifax, VA 24558; Telephone (804) 476-1577; FAX (804) 575-1202.**

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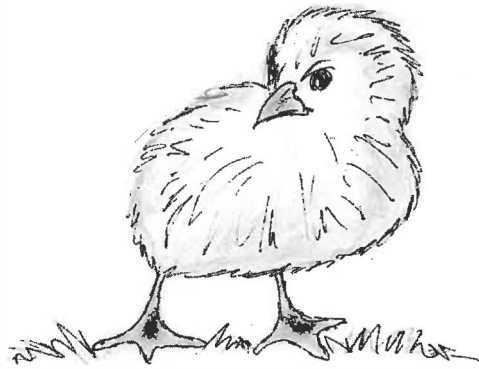
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