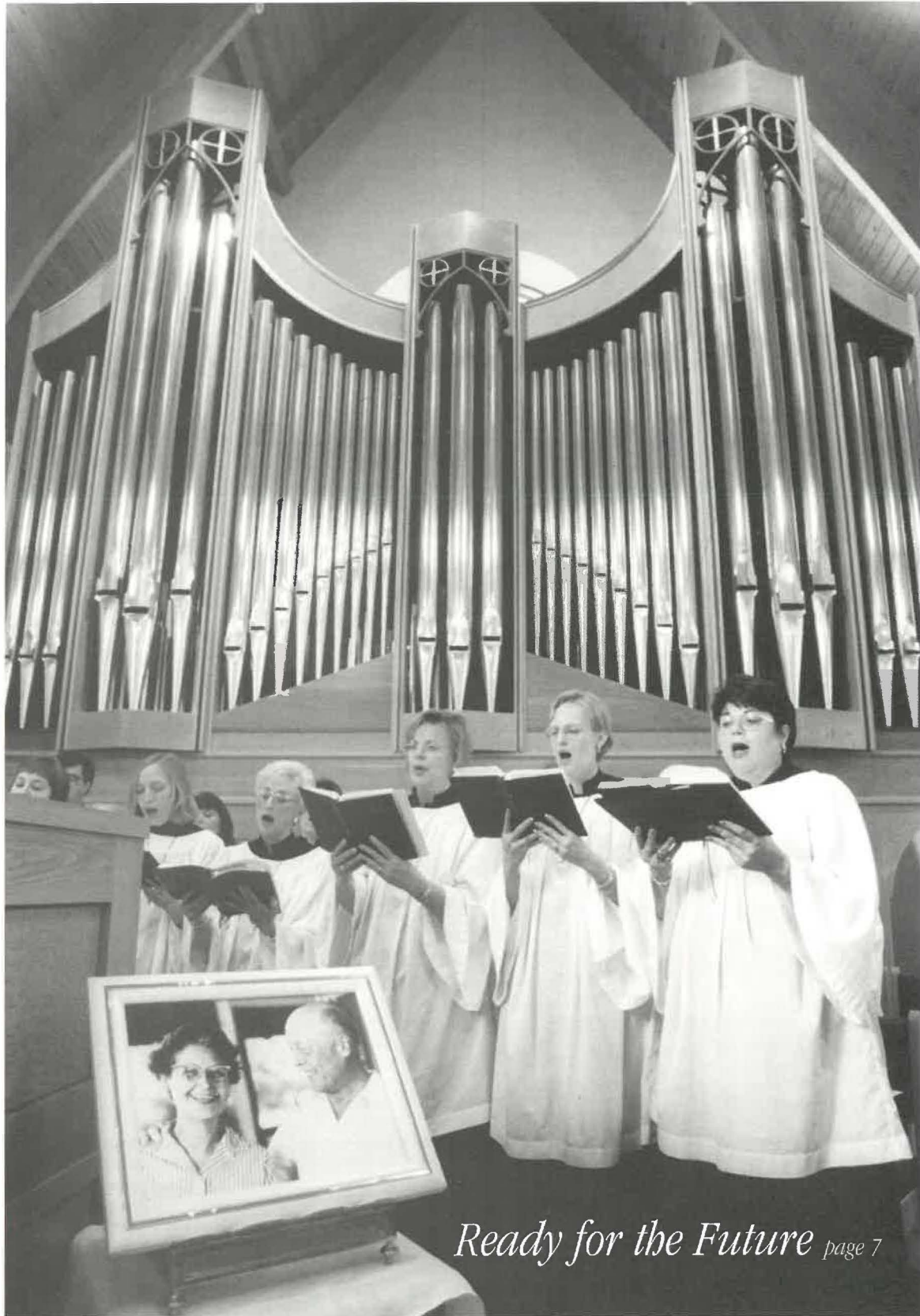


The Living Church

September 6, 1998 / \$1.50

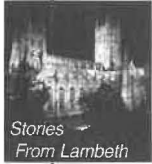
The Magazine for Episcopalians



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Pentecost 14

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Dedicating a new pipe organ at St. George's, Belleville, Ill. (p.7)

Quote of the Week

The Rt. Rev. Duncan Buchanan, Bishop of Johannesburg, on being a bishop:
"If you're a bishop in the Anglican Church and you're not criticized, you're not doing your job."

In This Corner

Ouch! That Hurts

Some of you complain to us from time to time about your mail service. You tell us that your magazine sometimes isn't delivered on a timely basis. We don't have that problem at this end. The mail always goes through. See for yourself:

From San Diego: Why don't you poll your readers on important issues?

Dear San: We considered it, but it sounds awfully painful. Ed.

From Central Pennsylvania: The diatribe, spleen and unmitigated lack of Christian charity which is the hallmark of the Episcopal Church is reflected admirably in your pages.

Dear Central: Thanks so much for the compliment. Ed.

From Michigan: Your letters to the editor seem to represent the lunatic fringes.

Dear Michigan: Now you've done it. Watch those letters now. Ed.

From Connecticut: TLC needs a new editor — someone who is not entrapped in Midwestern Anglo-Catholicism ca. 1935.

Dear Connecticut: That's it! I could have saved all those shrink bills. Ed.

From Virginia: TLC used to be the voice of Anglo-Catholics. What happened?

Dear Virginia: A cynic might respond that all the Anglo-Catholics have left, but you won't catch me saying it. Ed.

From Newark: Your attempts at humor are peevish, pitiful and pathetic.

Dear Newark: You didn't identify yourself,

Sunday's Readings

The Choices We Make

Pentecost 14, Proper 18: Deut. 30:15-20; Psalm 1; Philemon 1-20; Luke 14:25-33

In today's four lessons (psalm included), the people are presented with a critical and solemn choice. The choice in Deuteronomy is arresting and unavoidable: "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse." The gospel presents parables of the choice to follow Jesus, with the warning that one must count the cost carefully, for it will be a choice to renounce everything which competes with Christ. Similarly, the first lesson tells us which choice to make: "Therefore choose life." These are life-changing but obvious choices, and the two possible results are presented in the psalm. Everyone who wants to follow Jesus would choose rightly.

Therefore it is the letter to Philemon which carries the weight of today's theme,

but I know who you are. Didn't you write some books? Ed.

From Chicago: TLC's attacks on our Presiding Bishop are typical of the conservative bias which plagues the magazine.

Dear Chicago: Attacks? Surely you're referring to some other publication. Ed.

From Southwest Florida: The continued liberal shift of your magazine comes at a time when the church desperately needs a conservative voice.

Dear Southwest: Maybe that person above in Chicago knows where one can be found. Ed.

From Michigan: Why wasn't TLC represented at the Lambeth Conference?

Dear Michigan: I suggest you direct your question to the communications department of the Anglican Communion Office in London. Ed.

From Washington: When is TLC going to start looking like a contemporary magazine?

Dear Washington: Glad you asked. It starts with next week's issue. Ed.

From Rhode Island: The people who write the letters to the editor make me so mad I want to cancel my subscription. But I don't want to miss an issue. I'm hopeless!

Dear Rhode: Tell some of your friends. Maybe we can make them mad, too. Ed.

David Kalvelage, editor

for it calls for a choice, subtly but just as powerfully. Philemon, who has committed himself to Christ, is now called by Paul to choose whether he will receive back his runaway slave named Onesimus, who has since become a Christian and now returns voluntarily. Philemon has a right to punish Onesimus severely, but Paul exhorts him to receive Onesimus by the Christian standards of mercy and fellowship instead.

The choice of following Christ becomes very real when it takes the form of a costly decision we must make in ordinary life. Though rarely are we given undisguised choices which clearly determine one's direction in life, nevertheless each person makes hundreds of choices each day, small and great. Each choice, in some form or other, is a choice for or against Christ. The millions of choices which shape a lifetime ultimately show clearly whether we have chosen life or death.

Life's Too Short for 'Gobbledygook'

With respect to Fr. Lamb's letter [TLC, Aug. 16], I'm over 35 — three months shy of 36 to be exact — so he may not be desirous of giving traditional Christian "gobbledygook" the heave-ho in order to make priestly ordination more appealing to me.

Were I a year or so younger, however, I'm quite certain I'd be less than enthralled at the notion that I share so little in common with 2,000 years' worth of fellow mortals that I am declining to seek ordination because the church hasn't accepted the theses by Bishop Spong that amount to less a "reformation" of Christianity than its abandonment.

I suppose it's unkind of me, but I generally believe life too short to waste more than a few minutes of it contemplating the muse of John Shelby Spong, though I suppose one ought to be chary of ignoring the increasingly clear rejection of Christianity by a man who still carries the title "Bishop" in front of his name. So too claims regarding the usefulness of such a rejection in the recruitment of clergy by a man who bears the title of "the Reverend." I have no reason to doubt that Fr. Lamb means well, and I will assume that he is not referring to the holy scripture and the creeds as "gobbledygook" (I am not at all sure what he does mean), but I believe he dishonors himself and his calling when he mistakes the early church's acceptance of God's self-revelation for a marketing strategy, "savvy" or otherwise.

I have no doubt that there are people my age and younger rejecting ordination in the Episcopal Church because it is still recognizably Christian. There are no doubt a great many other very silly reasons for doing so. There are some good reasons as well and one of them would be that the Episcopal Church, were it to take Fr. Lamb's advice, had rejected God's gift of that catholic tradition which made ordination meaningful.

*Daniel W. Muth
Prince Frederick, Md.*

I read with interest the letter from Fr. Lamb associating the small number of clergy under age 35 and the bishops who have disassociated themselves from Bishop Spong's heretical "theses." His conclusion should be reversed.

We have so few young vocations

because those in my generation (I am 32) are looking for solid truth, not pseudo-scientific babble. The fact that more bishops have not disassociated themselves is the real problem. Traditionalist Roman Catholic and evangelical seminaries are bursting with vocations. Half of my graduating class at Nashotah House ('94) were under 40. The problem is not that we need to "be smart enough to think and teach in new terms" but that we be smart enough to believe and live the eternal truths.

*(The Rev.) Steven J. Kelly, SSC
St. Mary's Church
Charleroi, Pa.*

The Rev. John E. Lamb suggested that the "gobbledygook" of the traditionalist bishops who have disassociated themselves from Bishop Spong's 12 theses is to blame for declining numbers, and the fact that there are fewer than 300 clergy under the age of 35 in the Episcopal

Church. I believe his is a rather ill-informed opinion.

Southern Baptist and other evangelical churches decided some time ago to reject ideas such as these that Bishop Spong is now rehashing for us. Despite that, however, there are plenty of people under age 35 in their seminaries who don't find it to be "gobbledygook" to base their faith and morals upon scripture. While many radical-leaning Episcopal parishes are declining and dying, these "Bible-thumping" Baptist and evangelical groups are growing at sometimes astounding rates. Maintaining the traditional understanding of their faith does not seem to have hurt these groups at all. To the contrary, it seems to be attracting an amazing number of people.

Perhaps one reason the Episcopal Church is not growing is because people sense the lack of any real vision of what the current Episcopal Church will stand up for beyond the endless "dialogue" and

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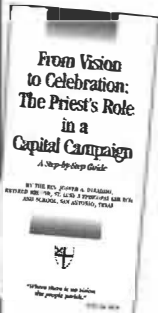
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The Living Church

Letters

political correctness. Are we satisfied to be just a reflection of the disbelief and immorality of decaying Western society, or do we want to be what we are meant to be, a light in the darkness proclaiming the power of the risen Christ to transform broken lives?

*David E. Taylor
Nashotah, Wis.*

A Resistent Church

Some of the responders to Bishop Spong seem to be remarkably lacking in charity, but what is perhaps more troublesome is that many of them have apparently not read his recent publications, but are making judgments based only upon media reports which lack comprehension and balance.

The bishop is quite correct in his assertion that the church, historically and today, tends to be resistant to new information, especially when it seems to conflict with dogma.

When the church declared that scripture had been completed, and no further additions or revisions would be allowed, the

intent was to prevent continuing conflict and "heresy." It had the effect, however, of forever denying full validity to the continuing work of the Holy Spirit in human minds. It created a risk of making the scriptural canon into an idol.

Some people will be able to hear what Bishop Spong is saying. Others will not hear. Let's try to be sure that we understand what is being said and what is intended. Then let's be decent to one another.

*Gordon Gritter
Avila Beach, Calif.*

I find the verbal bashing of Bishop John Shelby Spong to be unfair and unseemly. Unless one has read both *Honest to Jesus* by Robert Funk and *Why Christianity Must Change or Die* by Bishop Spong, he simply is not qualified to comment intelligently on the bishop's theses. Admittedly, if read without adequate knowledge of the modern scholarship and reasoning that underlie them, the theses appear to be provocative, perhaps even somewhat blasphemous. But so did Galileo's assertions

The Living Church

*An independent weekly record of the news of the church
and the views of Episcopalians, since 1878*

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Milwaukee, WI 53203-3436**

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 217 • Number 10

Letters

seem to those who had not looked — or would not look — through his telescope.

*(The Rev.) Ross W. Campbell
Ann Arbor, Mich.*

It's an Insult

I must take exception to the letter from Richard Gavitt [TLC, July 19].

To say John Shelby Spong is a "mystic . . . speaking to the educated people of our time, not the average church member" does not explain Bishop Spong, but does insult not only Anglicans, but Christians everywhere who base their faith on tradition, scripture and reason.

It is my belief that the educated person and the average church member are one and the same. At least that is the feeling I have when I look about me on Sunday morning.

It is also this belief in the intellect of the "average church member" that keeps me from becoming overly concerned with the lasting effect of Bishop Spong's theses [TLC, May 17], if indeed, as Mr. Gavitt says, "they have any real influence."

*Richard H. Picard
North Merrick, N.Y.*

The Primary Place

Thanks to Chuck Collins for his excellent commentary on throwing away the three-legged stool [TLC, July 26]. At the Anglican Institute's Conference on the Bible [TLC, May 17], the question arose as to this commonly used analogy. The speaker (I believe it was Alister McGrath) responded that it needed to be changed, though not necessarily thrown out. The stool, the speaker stated, can be understood to have a main center post — scripture — supported by two side bars of balance — tradition and reason.

*(The Rev.) David Ottsen
St. Paul's Church
Mishawaka, Ind.*

For the past 10 years I've taught "church history" and "Episcopal structure and polity" to our yearly inquirers' class. In each lecture I've advanced the "three-legged stool" analogy.

Fr. Collins' "Throw Away The Three-Legged Stool" article caught my attention. It had never occurred to me that Richard Hooker, in writing of the "threefold cord," meant that the three were equal. He taught, as I understand our church

teaches, the supremacy of scripture, but he was a realist who saw that biblical study must be buttressed by tradition and reason. Otherwise we end up with the heart-break of splintered Christianity.

If, as Fr. Collins suggests, the doctrine of the primacy of scripture is eroding, I suggest one solution is not to discard the three-legged stool but to emphasize, through the pulpit, education classes, etc., that scripture must be studied with reason and tradition helping to make sense of what — let us be honest — is sometimes frighteningly obscure in the Bible.

As for tradition, I'll let Article XXXIV of the Articles of Religion speak for me.

*John Holder
Lubbock, Texas*

Trouble Continues

As a friend of Jonathan Daniels from his Keene, N.H., days, I was moved by Bill Rankin's vivid and well-written account of his participation in the Hayneville memorial dedication last summer [TLC, Aug. 9].

A classmate of Jon's in seminary and

himself a writer and activist in the cause of human dignity, Bill is among those to whom we owe a debt of gratitude for keeping us mindful of Jon's story. Yes, the trouble that he faced so faithfully and courageously continues to plague our society, calling us all to continue, at whatever risk, the determined opposition to interracial prejudice, hatred, and oppression, themselves so often based in fear and ignorance of our common humanity as God's children.

There is a small error in the article. The date given Jon in the Episcopal calendar, Aug. 14, is not the day he was shot, but rather the day he was incarcerated. As I recall, the church could not dedicate Aug. 20 — the date of his death — to Jon's memory, since that date was already the commemoration of St. Bernard of Clairvaux.

*(The Rev.) Carlton T. Russell
Trinity Church
Wrentham, Mass.*

To Our Readers: We welcome your letters to the editor. Letters should be signed and include a mailing address.

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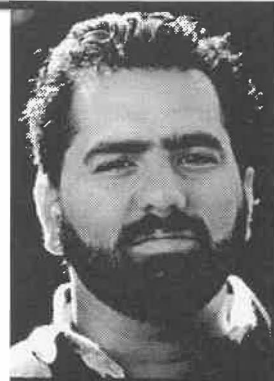
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Bishop Griswold Explains Why He Abstained



Bishop Griswold

‘...we must explore more fully the whole question of what is compatible and incompatible with scripture.’

Presiding Bishop Frank Griswold

Presiding Bishop Frank T. Griswold explained in a letter to the Episcopal Church why he abstained during the vote on the resolution on homosexuality at the Lambeth Conference [TLC, Aug. 30].

“I chose to abstain during the vote,” Bishop Griswold explained. “I did so because I found parts of the resolution positive both in tone and content, particularly when considered in relationship to the nuances of the report on which it is based. At the same time, I took exception to other parts and believe that 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.”

Bishop Griswold said he wanted to assure people of his commitment to gay and lesbian Episcopalians.

“For me, homosexuality is not primarily a cause or an issue: It is a matter of men and women I know, respect and love, and whose many gifts have enriched my life and continue to bless and upbuild the church.”

The Presiding Bishop, noting that the Lambeth Conference is not a legislative body, said the sexuality resolution was one which was brought forward by a section group working on the topic.

“Their resolution was based on the careful report they had crafted over more than two weeks of intense conversation,” he wrote. “This group of persons of widely diverse opinions opened themselves to show one another the deep sense of the action of God in their lives and particular circumstances, and offered to the conference the fruits of their efforts.”

“It is my hope and prayer that the Lambeth resolution commitment ‘to listen to the experience of homosexual persons’ will lead to a broader conversation which will more fully reveal God’s lived word of grace at work in the lives of gay and lesbian Anglican Christians.”

Bishop Griswold said he will attempt to foster “a climate of frank and respectful conversation which will allow different points of view to address and hear one another, not only within our own Episcopal Church, but more widely in the Anglican Communion.”

Other bishops also issued statements and letters shortly after the Lambeth Conference concluded. The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, addressed a letter to the gay and lesbian Christians of El Camino Real. He called the day of the vote on the resolution “a

very disappointing day for me and for the whole Communion of Anglicans around the world, a hurtful day for our gay and lesbian brothers and sisters in all of our parishes and missions, a hurtful day for all who are called to carry to the world the love of God in Jesus Christ.”

Bishop Shimpfky said the struggle is righteous and will continue, and that right will prevail.

The Rt. Rev. James L. Jelinek, Bishop of Minnesota, noted that biblical training for some clergy is different from that in other parts of the Anglican world, and that it focuses on biblical literalism rather than biblical interpretation, and he said it is understandable that some people see the matter differently.

“The church will continue its standards and process for ordination as it has for hundreds of years,” he said. “We will continue to spread the good news of Jesus Christ to all people.”



Margaret Landis photo

The bronze sculpture at the center of the African American Civil War Memorial, dedicated recently in Washington, D.C., is the creation of Ed Hamilton, former senior warden of St. George’s Church, Louisville, Ky. The Spirit of Freedom motif derives from Psalm 91. Three soldiers and one sailor stand before the Spirit’s wings, protecting a family who stand behind. Later this year, the names of 200,000 black Civil War fighters will be engraved on walls around the sculpture.

Stabbing Takes Caretaker's Life

A white wreath hangs on the door at Grace Church, Newark, N.J., in memory of Roger Mook, 71. A parishioner and the church's caretaker, Mr. Mook was stabbed in a church office at about 11:10 a.m., Aug. 9, during the 10 o'clock Eucharist. He died two hours later at University Hospital.



Mr. Mook

On Aug. 14, Daniel Dandor, 24, of Irvington, N.J., was arrested and charged with the murder. Mr. Dandor had been admitted to Newark's Beth Israel Hospital Aug. 10, according to an Associated Press report, for multiple stab wounds to his upper body. He told hospital personnel that the wounds were self-inflicted. Bail was set at \$250,000. He will be arraigned when he is released from the hospital.

Known as a kind and gentle man, Mr. Mook may have been attacked when he responded to the doorbell, expecting someone would be asking for a meal, said the Rev. J. Carr Holland, rector. At his urban parish, Fr. Holland said, the homeless are never turned away. However, police believe, because Mr. Mook was stabbed numerous times, the men knew one another. Police are trying to establish a connection between the two men.

According to the *Newark Star-Ledger*, Mr. Mook had locked the collection in the church safe and then answered the doorbell. What transpired between that time and when parishioners heard a commotion is unknown. But police said that a fight had taken place before the stabbing occurred. No money was taken.

Three of the people attending the service, one of them a registered nurse, investigated groaning noises and stayed with Mr. Mook until police and emergency medical teams arrived.

Besides his duties as caretaker, Mr. Mook served as sacristan, lay reader, computer expert — and host to those who came to the church looking for assistance.

Fr. Holland described Mr. Mook as a man of "very simple means and needs." He lived at the church, in residence space that once housed mission sisters of the Society of St. Margaret. He is survived by a sister, Jean Frances, who lives in Ohio.

"This is a dramatically sad moment for us," said Fr. Holland. "But we will remain faithful; we will continue to minister openly and well — a little wiser, maybe, but not afraid to work here, where God has placed us."



Nearly \$2 million has been spent on St. George's building and renovation project.

Ready for the Future

The culmination of 10 years of vision and planning came to fruition Aug. 30 when members of St. George's Church, Belleville, Ill., displayed the results of their redevelopment efforts to the community with a dedication service followed by an open house.

The decade-long project included building, renovation, redecoration and rejuvenation and arose from hopes and prayers of the parishioners in 1988. The project was completed with the leadership of a committed and resourceful redevelopment committee.

During the process of renovation for the future of the parish, nearly \$2 million was spent on construction and renovation. Included in the overall plan was a new church building to accommodate a growing congregation, as well as renovation of the 115-year-old original church building, converted to a chapel; re-design and revamping of office space and church school facilities; liturgical appointments for the new church (suspended cross, stations of the cross, processional cross and candle holders); and the renovated chapel (kneelers and altar cloths) and refurbishing of the chapel's pipe organ.

Providing the crown jewel in the renovation is the John-Paul Buzard 33-rank pipe organ, a \$370,000 instrument donated to the church by Audrey Marsh King and her family in memory of her parents, Pearle and Walt Marsh.

One other part of St. George's overall plan was a substantial donation to the building fund of St. Michael's Church in O'Fallon, Ill., a one-time mission established with seed members from St. George's.

St. George's sponsors a food pantry in cooperation with St. Mark's Lutheran Church, which shares physical facilities.

Don Gillen



St. George's new pipe organ was a gift of Audrey Marsh King and in memory of her parents, Pearle and Walt Marsh.

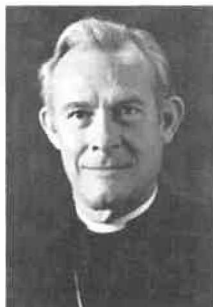
Bishop Butterfield of Vermont Was Champion of Civil Rights

The Rt. Rev. Harvey Dean Butterfield, 90, sixth Bishop of Vermont, died Aug. 10 at The Arbors in Shelburne, Vt., after a long illness. He was a life-long fighter for social justice.

In the early 1960s, Bishop Butterfield was actively involved in the Civil Rights Movement. In a quote from the Burlington (Vt.) *Free Press*, he said, "The personal politics of the preacher should never enter his work. It is, however, the duty of the clergyman to call attention to issues which affect Christian morality."

He opposed the draft, U.S. policies in Southeast Asia and was vocally critical when National Guard troops killed students at Kent State (Ohio) University.

In 1970 he asked the church to include blacks, the poor, the young, "people (who) are determined to change our nation and our society into something far more honest, far more just and far more decent than it is today." Bishop Butterfield participated in the ordination of Vermont's



Bishop Butterfield
(1978 photo)

first woman deacon.

After his retirement in 1974, Bishop Butterfield continued to play a role in bringing about social justice. He spent six months doing ministry in El Salvador. When he returned to Vermont, he regularly visited the elderly and terminally ill and served on the boards of Parents Anonymous and Planned Parenthood of Vermont.

A native of North Troy, Vt., Bishop Butterfield attended the University of Vermont and General Theological Seminary. He was ordained deacon in 1934 and priest in 1935; he was consecrated bishop in 1961. Bishop Butterfield served as deacon-in-charge of St. Mary's, Carle Place, N.Y., 1934-35; curate at Good Shepherd, Rosemont, Pa, 1935-36; rector of Christ Church, Media, Pa., 1936-41; rector of St. Luke's, Germantown, Pa., 1941-43; rector of Trinity, Rutland, Vt., 1943-56; and rector of St. Paul's, Burlington, Vt., 1958-61. Bishop Butterfield also served as an Army chaplain during the Korean conflict.

Bishop Butterfield is survived by a brother, Bruce, South Burlington, Vt., a son, Whit, South Glens Falls, N.Y.; a daughter, Deborah Galbraith, South Burlington; seven grandchildren and three great-grandchildren.

Briefly

The Episcopal Church Foundation has announced the award of **three fellowships** in support of doctoral studies for the coming academic year. The Rev. Charles K. Robertson is investigating St. Paul's letters to the Corinthians as a resource for examining conflict management in churches, at the University of Durham in England. The Rev. Joseph H. Britton is studying the work of American Jewish theologian Abraham Joshua Heschel at Institute Catholique in Paris. David T. Gortner is engaged in studying the cognitive, emotional and spiritual lives of young adults at the University of Chicago.

The Rev. **Raymond Edward Brown**, 71, a Catholic theologian named by Pope Paul VI to the Roman Pontifical Biblical Commission, died Aug. 9 in California. Fr. Brown, a noted scholar, received 30 honorary degrees from protestant and Catholic universities. His 1973 work, *The Virginal Conception & Bodily Resurrection of Jesus*, was widely criticized, but ordinary readers who want to enrich their Bible experiences will value his work.

East Tennessee Nominees

The Diocese of East Tennessee has nominated 10 candidates for the election of its third bishop. The successor to the Rt. Rev. Robert Tharp will be elected Oct. 17 at a special meeting of the diocesan convention.

The nominees are: the Rev. Edward C. Chapman, rector, Emmanuel Parish, Cumberland, Md.; the Very Rev. Philip M. Duncan, dean, St. Matthew's Cathedral, Dallas, Texas; the Rev. Maurice L. Goldsmith, rector, St. Mary's on the Highlands, Birmingham, Ala.; the Rev. David Hackett, rector, St. Timothy's, Signal Mountain, Tenn.; the Rev. Philip C. Linder, rector, Holy Trinity, Decatur, Ga.; the Rev. Joe Reynolds, rector, Holy Innocents Church and School, Atlanta, Ga.; the Rev. Robert L. Sessum, rector, Good Shepherd, Lexington, Ky.; the Rev. Canon Anne Stevenson, canon residentiary, Christ Church Cathedral, Nashville, Tenn.; the Rev. John Talbird, rector, Church of the Good Shepherd, Lookout Mountain, Tenn.; and the Rev. Charles G. vonRosenberg, rector, St. James', Wilmington, N.C.

First of Four

An icon honoring Elizabeth Cady Stanton was dedicated July 19 at Trinity Church, Seneca Falls, N.Y. The work of Robert Lentz, the icon is the first of four commissioned by the church to honor the four women whose feast day is July 20: Harriet Tubman, Sojourner Truth, Amelia Bloomer and Stanton. Pamela Chinnis, president of the House of Deputies, preached at the dedication, which was attended by three women from the Stanton family. The dedication was part of a weekend celebrating the 150th anniversary of the first Women's Rights Convention, which Stanton and four other women organized.

Ana Hernandez photo



Resolutions Passed at the Lambeth Conference



The following are selected resolutions passed by the bishops at the Lambeth Conference.

Resolution 1.1

Affirmation and Adoption of the United Nations Universal Declaration of Human Rights

On the 50th anniversary of its proclamation in December of 1948, this Conference resolves that its members urge compliance with the United Nations Universal Declaration of Human Rights by the nations in which our various member Churches are located, and all others over whom we may exercise any influence; and urges extension of the provisions of the Declaration to refugees, uprooted and displaced persons who may be forced by the circumstances of their lives to live among them.

Resolution 1.2

Religious Freedom and Tolerance

This Conference, meeting at the dawn of the new millennium, calls upon: all faith communities, especially the Christian Church, to acknowledge our responsibility to mobilize our spiritual, moral and material resources to promote and protect as absolute rights, each person's freedom of thought, conscience and religion; the leaders of all faith communities to encourage their congregations to reach out to people of all faiths among whom they live, move and have their being, in order to proclaim and demonstrate the imperatives of love and reconciliation as a pre-condition for a new world community; and governments of all the nations our Churches represent to strive for creation of just and free conditions for people of all religions to practice their

beliefs "either alone or in community with others and in public or private, to manifest his (or her) religion or belief in teaching, practice, worship and observance." (UN Universal Declaration of Human Rights, Article 18)

Resolution 1.3

Justice for Women and Children

This Conference resolves that each member Church represented make an intentional effort to: discover the ways in which women and children are affected and victimized by the political, economic, educational, cultural or religious systems in which they live; discover the ways in which criminal elements of our societies victimize and exploit women and children; praise the level of public (local, national and international) awareness about such abuses; and work toward eliminating abuses through co-operation with existing groups such as ECPAT (End Child Prostitution in Asian Tourism) and the monitoring agencies of the United Nations and World Council of Churches.

Resolution 2.4

Christianity In Islamic Societies

This Conference; mindful of the great changes that have taken place in many nations with a substantial or majority Islamic population, and recognizing the historic contributions of Islamic culture to ideals of justice and religious freedom; views with concern the tendency in some such nations to seek to enforce a legal code which encourages discrimination against, or harassment of, non-Muslim communities; resolves: respectfully to request the governments of nations where

such discriminations and harassment are common occurrences to affirm their commitment to religious liberty; and to pledge ourselves to support the civil and religious liberties of Muslims in situations where they are in a minority, and to combat prejudice and ignorance about Islam among Christians and others.

Resolution 3.1

The Bible

This Conference, recognizing the need in our Communion for fuller agreement on how to interpret and apply the message of the Bible in a world of rapid change and widespread cultural interaction, reaffirms the primary authority of the Scriptures, according to their testimony and supported by our own historic formularies; urges that the Biblical text should be handled respectfully, coherently, and consistently, building upon our best traditions and scholarship believing that the Scriptural revelation must continue to illuminate, challenge and transform cultures, structures, and ways of thinking, especially those that predominate today; invites our provinces, as we open ourselves afresh to a vision of a Church full of the Word and full of the Spirit, to promote at every level biblical study programs which can inform and nourish the life of dioceses, congregations, seminaries, communities, and members of all ages.

Resolution 3.2

The unity of the Anglican Communion

This Conference, committed to maintaining the overall unity of the Anglican Communion, including the unity of each diocese under the jurisdiction of the diocesan bishop, believes such unity is essential to the overall effectiveness of the Church's mission (a) to bring the Gospel of Christ to all people; (b) for the purpose of maintaining this unity, calls upon the provinces of the Communion to uphold the principle of "Open Reception" as it relates to the ordination of women to the priesthood as indicated by the Eames Commission; noting that "reception is a long and spiritual process." (Grindrod Report); (c) in particular calls upon the provinces of the Communion to affirm that those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate are both loyal Anglicans; therefore calls upon the Provinces of the Communion to make such provision, including appropriate episcopal ministry, as will enable them to live in the highest degree of Communion possible, recognizing that there is and should be no compulsion on any bishop in matters concerning ordination or licensing; also affirms that "although some of the means by which communion is expressed may be strained or broken, there is a need for courtesy, tolerance, mutual respect, and prayer for one another, and we confirm that our desire to know or be with one another, remains binding on us as Christians" (Eames, p. 119).

Conventions

Clergy and lay delegates gathered in Reading, Pa., June 12 and 13 for the **Diocese of Bethlehem's** annual convention. Bishop Paul V. Marshall announced that a "prayerful green belt," in an area of rapid development was donated to the diocese by St.



John's Church, Hamlin. The land will be used for camping initially and for "a year-round spiritual refuge" in the future. Bishop Marshall also told delegates that three other sites are being considered for a permanent camping facility in the diocese.

It was also announced that the newest mission in the diocese, St. Brigid's, Moorestown, has outgrown its space and, with the help of a generous gift, has purchased a former Methodist church in Nazareth for its new home.

Bishop Marshall asked delegates to think and pray about amending the diocesan constitution to allow youth over 16

voice and vote representation at annual conventions. He said that youth attendance in diocesan events is in "numbers we used to think were impossible." He asked for this consideration as "something we can do to express our respect for what they are doing."

Margaret Sipple, who stepped down after nine years as parish life missionary, said to the delegates, "I give thanks to have been here when we were discovering new ways to include children in worship, when we began to be more appreciative of children's spiritual gifts ... and when some of our congregations began to use their spaces to provide community and safe haven for children during the week."

Individual parishes were asked to develop communication strategy, especially print and electronic communication, as a key part of their evangelism. Delegates unanimously approved a \$1.3 million diocesan budget for 1999, a \$130,000 increase over 1998.



The Persecuted Church

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven (Matt. 5:10-12a).

(First of four parts)

By DAVID DUPREY

As a member of the Lambeth Conference communications team, I was assigned to work on *The Lambeth Daily*, the official newspaper of the conference. The *Daily* was published for the members of the conference, then posted each day on the web page (www.lambethconference.org) for readers around the world. As background for the *Daily*, I was involved in gathering information and conducting interviews. In this series, I hope to share with the readers of TLC several perspectives of Lambeth Conference which have not been published, with the permission of the Anglican Communion.

The Rt. Rev. Stephen Sykes, Bishop of Ely (England), and I have a good deal in common. We are both white. We are both tall. We both speak English as our first language. Our families have a similar ethnic heritage. My grandmother's maiden name is Sykes. We each live in a nation which is considered to be "developed." Neither of us faces any physical threats upon our lives because of our association with Jesus Christ. Both of us were profoundly moved by our encounters with the persecuted church at Lambeth.

In his sermon to the conference at the morning Eucharist Aug. 5, Bishop Sykes shared this reflection:

"My study group heard of an evangelist who would not drop his Bible when the soldiers came, and was killed, and the Bible was stuffed into his wounds. I should want you to know, my

sisters and brothers, what it is like to hear such stories from the standpoint of those who enjoy the blessing of civil peace in our countries. It simply stops us in our tracks. And it demands of us that we ask the question whether there is anything at all for which we would be willing to lay down our lives. That is a literal question we rarely have to face; and it is a gift to us that you make us face it."

With Bishop Sykes, I benefited greatly from the testimonies we heard from faithful Christians who dare to live their faith at the risk of the persecution Jesus spoke of in the Beatitudes.

From the Sudan, we received a report while at the conference that the government had threatened to seize the headquarters of the Diocese of Khartoum while the bishops were at Lambeth.

From Yemen, we received reports of the killing of three Roman Catholic nuns.

We heard first-hand testimonies of Christian persecution from many countries, including the Sudan, Nigeria and Pakistan.

In Pakistan, for example, blasphemy laws target Christians and other minorities, leading to direct persecution through the legal system. On Aug. 7, Lambeth Conference bishops unanimously passed a resolution condemning the discriminatory laws, calling them "the source of victimization of the minorities of Pakistan."

"The Blasphemy Law hangs over our head like the sword of Damocles," said Bishop Azad Marshall of the Diocese of the Arabian Gulf (Pakistan). "[It] has paralyzed our community with fear, and ever since its introduction we have seen brutalization of Christian individuals and rural communities."

Bishop Samuel Azariah of Raiwind (Pakistan) told the conference that the law was passed "at a time when a military dictator was



Anglican World photo/Jeff Sells

Fr. Duprey during one of his interviews at Lambeth, this time with Sister Catherine Oh, S.H.C., of Seoul, South Korea.

ruling the country for 11 years,” and that under the law “anyone who uses derogatory remarks against the prophet of Islam will be put to death.”

In addition to the specific targeting of Christians, Lambeth participants heard many accounts of unrest and human rights violations in places such as Uganda, Sudan, Southeast Asia, Sri Lanka, Sierra Leone, Liberia and Ghana. The conference passed human rights resolutions aimed specifically at northern and western Uganda, Sudan, Rwanda and Burundi.

Reading the reports and resolutions of the four sections of the conference underscores the purpose of such a gathering. While many testimonies were heard expressing the persecution which Christians experience in Islamic regime, other testimonies of hope were shared, in the same forum, of countries where Christians and Muslims are working together for peace and religious freedom.

“We have challenges,” a bishop’s spouse from Nigeria said. “It takes holding on to your faith — not compromising places of worship. Christians are marginalized. (Coming to Lambeth) makes you realize that other people have even greater problems than you, and that you are not alone.”

In courtyards, at dinner tables in worship, study and dialogue, persons at Lambeth were able to witness Christian solidarity in practice every day. It was manifestly evident that those who came to the conference from troubled lands received comfort from their opportunities to share, to hear the official support of the conference members, to pray and be prayed for.

Western Christians who practice their faith in peaceful lands, under no constant threat, were forever marked by the experience of fellowship

with these people who boldly, yet humbly uphold the name of Christ. When introduced to three Sudanese bishops, I was so moved by their joy and peace, my tears stopped my ability to speak at all.

Several excerpts from Bishop Sykes’ sermon are worth sharing:

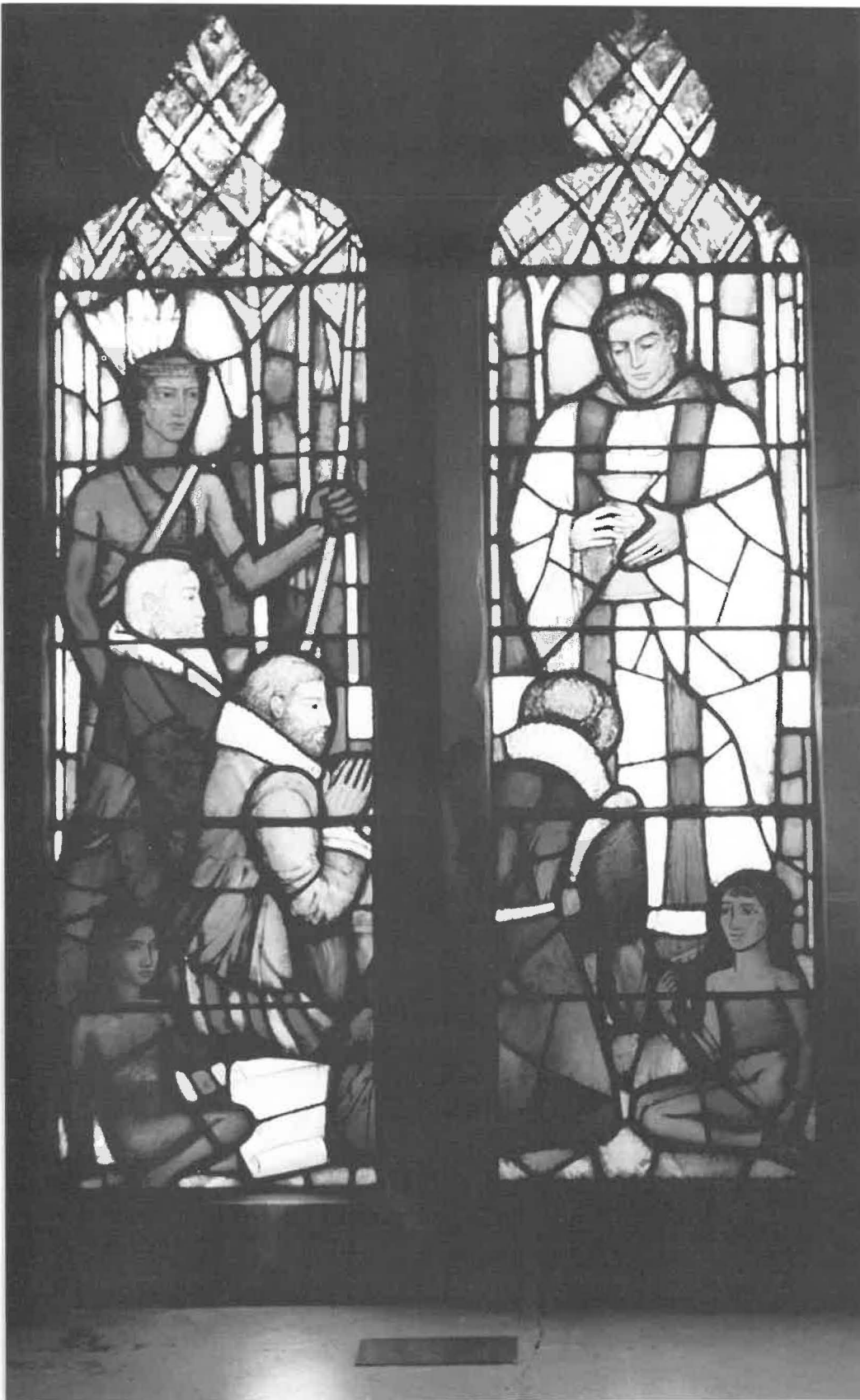
“We too, in the end, must meet with death. Whatever the life expectancy may be in our own country, there is not a country in the world in which the final casualty figure is less than 100 percent, and our faith asks of us all that we embrace and understand that literal death without delay or hesitation. St. Paul says, ‘I have been crucified with Christ, and it is no longer I who live but it is Christ who lives in me’ (Gal. 2:20).

“My brothers and sisters, I know from my own experience there is such a thing as becoming too familiar with the faith, with talking too much and listening too little, with becoming immune to the cost and implications of the gospel. It is, after all, human nature to push away the thought of our certain future death, and make an elegant religion out of empty words and gestures.

“To walk in newness of life is a serious, costly undertaking. ‘If anyone wants to become my followers,’ says Jesus, ‘let them deny themselves and take up their cross daily and follow me’.”

The Rev. David Duprey is the rector of St. Peter’s Church, Sheridan, Wyo.

Next week: Breaking down walls



F. Newton Howden photo

By F. NEWTON HOWDEN

Since my retirement in England, I have been involved in a useful hobby of preparing and showing audio-visual presentations to church groups. One of these shows relates how the Anglican Church came to America. Included is the story of the first chaplain of the colony of Virginia, the Rev. Robert Hunt. Halfway through my gathering of slides to illustrate this talk, my wife exclaimed, "The church where Robert Hunt was vicar before he volunteered for ministry to the Virginian colonists is All Saints' Church in Old Heathfield" — 20 miles south of our home in Tunbridge Wells. So I just had to see it.

The window [left] is a colorful adaptation of the bas-relief that is found framed on the outside of the old Jamestown chapel, a few miles away from Williamsburg. It depicts the chaplain celebrating the Holy Communion, watched by Indian men and children. Beside the Old Heathfield church window is a set of pictures depicting Pocahontas, the ships carrying the colonists, and some local birds and plants. On the other side of the window is a framed record of the names of all the people who were the first colonists, all those who arrived in Virginia after a rough wintry voyage.

IT ALL BEGAN DEC. 19, 1606, WHEN the three ships set sail from Blackwall, on the River Thames below London. They had been granted

Telling the story of when the church came to America

The Window at Old Heathfield



They stretched an old canvas sail across three or four trees and arranged some tree trunks to provide seats for the first recorded service of the Holy Communion in North America.

a charter by King James I to plant a colony in the New World, in that part of North America known as Virginia. First explored in the late 1500s by English sailors and named in honor of Elizabeth I, the Virgin Queen, Virginia seemed a good place to plant a colony, despite a previous failure.

Unfortunately, however, when the three ships got beyond the estuary of the Thames, they met what they called “unprosperous winds.” For six weeks, they had to shelter in the Downs, a stretch of water off the southeast coast of Kent near the Goodwin Sands. There they remained storm-tossed, still in sight of the shores of England.

On board one of the ships was the Rev. Robert Hunt (referred to by Captain John Smith in his journal as “Good Master Hunt, our Preacher”).

At the time of his volunteering for this expedition, the Rev. Master Hunt was vicar All Saints’ Church in Heathfield, Sussex, in the Diocese of Chichester. While the ships waited for favorable winds, poor Master Hunt became ill, so ill that few expected his recovery. His friends tried to persuade him to return home, for all this time it was simply a matter of rowing in the 10 miles to the English shore. But Good Master Hunt was not to be dissuaded from his purpose. He was sure that he was called by God to be a missionary for the would-be colonists and for the Indians. Only the hand of God would change his determination. Eventually he recovered, just in time to sail with the rest of the colonists.

They first landed on Cape Henry on the Virginia coast, April 26, 1607, where they erected a huge wooden cross and gave thanks to the Almighty for their safe passage across the Atlantic. After this first landing, the three boats sailed up into what is now called the James River, to a place where they were to build a fort, which they called Jamestown, in honor of

their patron king. They surrounded their settlement with a palisade, which enclosed log cabins for all the colonists, a church, and a home for the chaplain, all of which can be seen today in the restored village.

IT WAS ON JUNE 21, 1607, THAT the colonists prepared for the first recorded service of the Holy Communion in North America. They stretched an old canvas sail across three or four trees and arranged some tree trunks to provide seats.

Before Master Hunt lay the brown leather-covered Book of Common Prayer, the one authorized in 1552, and, after the opening Lord’s Prayer, the Collect for Purity, and perhaps the *Gloria in Excelsis Deo*, he read the Collect for the Third Sunday after Trinity, which seemed most appropriate for this occasion: “Lord, wee beseech thee mercifully to hear us, and unto whome thou hast given an hearty desire to pray, grant that by thy mighty ayde we may be defended, through Jesus Christ our Lord. Amen.”

Equally appropriate was the reading (from the First Epistle of Peter), which exhorted all Christians to “submit [themselves] . . . under the mighty hand of God.”

Among the many sights that any tourist can see at Jamestown today, beside the bronze statue of Pocahontas, is a replica of the cross erected at Cape Henry, the rebuilt church, and the bas-relief commemorating Robert Hunt’s first Eucharist in America.

There is a sad ending to this story, however, for Robert Hunt succumbed to disease and died after he had been in the colony little more than a year. Maybe he planned one day to return to his vicarage in Old Heathfield, for he had left his wife and children there, but we don’t know. At any rate, after his death, his family was permitted to live in the vicarage as long as they wished.

WHEN MY WIFE AND I VISITED Jamestown, we talked to some of the University of Virginia students who were building the thatched houses, the wattle and daub church, the priest’s house, and in other ways restoring the village to what they believed to be its original shape. One student told us, “We don’t know for sure, but the theory is that Robert Hunt had come down with typhus when he was on the boat near the Goodwin Sands, and although he had more or less recovered from that attack, it is speculated that he still harbored the bacillus in his body.

“Now,” this student explained, “the only one person who could be trusted to be in charge of sharing out food was the chaplain, and it is surmised that, unknown to anyone, he also handed out typhus germs, and that may explain why two-thirds of the colonists died within a year, although the village of Jamestown was then surrounded by malarial swamps, and that may also have helped sending on colonists into the next world.”

At any rate, the reconstructed settlement at Jamestown and the church in Old Heathfield where Robert Hunt was once vicar, are well worth a visit. And we can be thankful that the branch of the Anglican Church which he began in 1607 is now spread over all the United States. But it is more than that, for he set a pattern for the spread of Anglicanism even further throughout the world. □

The Rev. F. Newton Howden, now living in Tunbridge Wells, England, is the rector emeritus of Trinity Church, Lime Rock, Lakeville, Conn. He is the author of Life Here and Hereafter.

Editorials

A Spirit of Renewal

This is a time of year when the Episcopal Church comes to life. Responding almost like a hibernating animal after a long winter's nap, the Episcopal Church emerges from its summer doldrums during September. In many places, new faces appear on Sunday mornings as persons get more serious about finding a church home. Our Sunday schools, like secular and parochial schools, are re-energized for a new term. Religious education for adults takes on new vigor. The liturgy becomes more joyful with choirs returning following a summer off.

There are feelings of hope and enthusiasm in many parish churches as the congregation springs to life again. Old friends greet each other after vacation time. Clergy return from a summer holiday, refreshed and reinvigorated. Weekday services, Bible study programs, men's and women's groups and other activities resume following a two- or three-month recess. We hope this spirit of renewal and revitalization will be found in your congregation this month.

Deeply Divided

In the days following the Lambeth Conference, it has been fascinating to read the various opinions, perspectives, criticisms and praise of the resolution on homosexuality [TLC, Aug. 30]. Most enlightening have been the accounts of those persons who were involved in the drawing up of the original resolution. No less a figure than the Archbishop of Canterbury referred to the "agony" involved in reaching a decision. Reports of the meetings of the section which produced the resolution indicate those dealings were tense and emotional, and the discussions along with the debate which followed during the plenary session indicated the bishops were deeply divided over the issue of homosexuality. Nearly three hours were consumed discussing the matter as amendment after amendment was proposed. From all indications, the controversial resolution was put together thoughtfully and prayerfully. Its impact on the Anglican Communion, and particularly the Episcopal Church, has yet to be determined.

Viewpoint

Lambeth Provides Reason To Hope

By JOHN E. CREAN, JR.

The recently concluded Lambeth Conference has given me hope.

As a refugee from Rome some 30-plus years ago, I came to learn the sometimes subtle, sometimes not so subtle differences between the Roman and the Anglican Communions. One of the features I missed on leaving Rome was the force of her teaching *magisterium* as vested in her bishops.

One of the key roles assigned to (and expected of) the bishop, especially to ordinaries, is the bishop's teaching duty. Here, Rome and Canterbury are on the same page. Anglican bishops must swear at their episcopal ordination to uphold and teach the true faith, to do the "straight teaching" implied by the very meaning of the term "orthodox." So far so good.

But the polity of the two communions is markedly different, as to how the bishop's teaching role may be carried out. A sitting Anglican or Episcopal diocesan bishop has a great degree of latitude as to what she or he considers "orthodox teaching," and how or whether the bishop teaches that in her or his diocese, or whether the bishop decides to publish theological teachings outside diocesan boundaries for a wider clientele. An Episcopal or Anglican diocesan bishop's underlying dog-

matic/doctrinal assumptions would logically affect such practical matters as how sacraments are administered in that bishop's diocese, including, but not limited to, the sacrament of holy orders.

Our decennial Lambeth Conference has at least two apparent downsides, as contrasted with the approximate Roman equivalent of an "Ecumenical Council," attended by Roman Catholic bishops from all over the world, i.e. Communion-wide, who attend, participate and comprise the Roman church's teaching *magisterium*.

The first apparent downside is that Anglican bishops meet Communion-wide only every 10 years, come hell or high water, so to speak. While we can at least count on a regular reality check to monitor our *consensus fidelium* every 10th year, nonetheless much hell and not insignificant high water levels can accumulate in far less than 10 years!

Yet Rome, for all her superb organization, has no such mechanism in place for an every-10th-year ecumenical council. Instead, it has another monitoring mechanism. Every ordinary or diocesan bishop is required to make a quinquennial trek to Rome and make his *ad limina* visit to the pope, reporting in detail on his diocese. He checks in with the boss, so to speak, rather than checking up with his brother bishops assembled as we do in Lambeth.

While five years sounds better than 10, I would rather check in with my colleagues than with the Archbishop of Canterbury, who wouldn't be my boss anyway. Anglican bishops, I have heard tell, don't check in with the vicar of Christ, but with Christ himself— although sometimes I have my doubts.

But why was I so delighted when I read news releases from Lambeth on the internet? Because we have just had our 10-year reality check. That's what our Anglican teaching *magisterium* is all about. The church, the body of Christ on earth, is a growing organism. Our part of that body, the worldwide Anglican Communion, has grown differently during the various 10-year periods between Lambeth Conferences. How it has grown in these last 10 years is attested to by unprecedented growth through vigorous evangelization in our African and other Third World dioceses. Why is pretty obvious to me. A suffering church, a persecuted church, is a church that hungers and thirsts for the righteousness that only Jesus Christ, who is the way, the truth and the life, can deliver. A smug, self-satisfied and well-fed church, a church of "the comfortable pew," isn't in quite such dire need or desperate straits.

Why am I so ecstatic in the wake of Lambeth '98? Actually not so much in

Sharps, Flats
& Naturals

Many Treats

By PATRICIA NAKAMURA

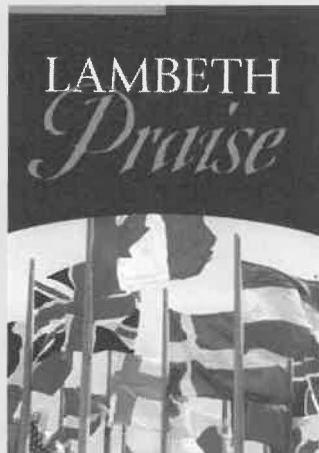
LAMBETH PRAISE
Compiled by Geoff Weaver
Morehouse (for the
Anglican Consultative Council)

This 563-page hymnal compiled for the Lambeth Conference is sectioned into Classical and Contemporary Hymnody, World Church Songs, Chants and Responses, and Worship Songs. For Americans there are many special treats, as a W.Y. Fullerton text set to the familiar Londonderry Air, and both Israeli and Latvian folk settings of verses of Psalm 137: "By the waters of Babylon we sat down and wept for you, Zion." Psalm 62 is in a Punjabi setting from Pakistan.

The chants are wonderful. There is music from Taizé and Iona, a two-part Chinese Amen, a four-part Celtic Alleluia, a "Father in heaven" from India, responses from Russia, Peru and Brazil. Even "Kumbaya" (Afro-Caribbean) is here.

Most of the hymns (but not the world or worship songs) are printed in the English style, with all text separate from the music. Some odd omissions occur in the music credits; no. 16, for example, is "Christ is made the sure foundation." No composer or tune name is listed, yet *The Hymnal 1982* tells us it's *Westminster Abbey* by Henry Purcell.

Laura Hudson from Morehouse said *Lambeth Praise* is available for \$20. It would be an excellent addition to a choir or congregational music library. For a preview, ask your bishop to show you the copy he or she brought home.



the results of the voting per se, not so much fixated on whether "conservative" or "liberal" standpoint prevailed. I would have greeted either result with a similar joy. My joy consists in hearing after 30 years as an Anglican, the faint echo of a phrase I learned in theology. Granted, the phrase comes out somewhat modified, yet the bottom line is the same. That phrase went like this: "*Roma locuta est; causa finita est*" (Rome has spoken; case closed).

For Anglican Lambeth-watchers who noted the stunning vote dealing with matters of human sexuality, and the sacraments of holy matrimony and holy orders, I should like to rephrase the old expression as follows: "*Lambeth locuta est; causa (non) finita est*" (Lambeth has spoken; but the matter is still open and under study). An additional mechanism has now been built in for more frequent mutual monitoring among the primates of our 37 autonomous Anglican bodies all over the world, of which the Episcopal Church is but one. Presiding Bishop and Primate Frank T. Griswold will be in touch with his counterparts all over the world at least every two years. The assembled primates (College of Cardinals?) will seek to hear God together and be an interim magisterium of Lambeth. The case, thank God, isn't quite closed. We have an initial, resounding read on the mind of our church on these matters frozen in time like a snapshot, if you will. But now comes the difficult yet exciting task for us all, as we, the *laos*, the rest of the holy people of God, join our bishops in a very Anglican enterprise: to "read, mark, learn and inwardly digest" what the Holy Spirit has placed before us.

The Anglican Communion is beautiful to me. I love it more with each passing year. It does have a teaching magisterium, thank God. We are not all relativists driven by every wind of doctrine. We do have an ultimate college of bishops. And we also have a heart. We don't slam doors ("case closed!") in anyone's face. Definitive teaching is not necessarily closed-minded teaching. The bishops have spoken. Lambeth has spoken. Now the real work begins of processing it all, of reading, marking, learning and inwardly digesting — and I am excited about doing that with my episcopal sisters and brothers in Christ. □

The Rev. John E. Crean, Jr., is rector of St. Paul's Church, Grand Rapids, Mich.

People & Places

Appointments

The Very Rev. **Bettina Anderson** is missionary of the Northern Front Range Region of the Diocese of Colorado.

The Rev. **Robert Burton** is assistant at St. Mark the Evangelist, 1750 E Oakland Pk. Blvd., Fort Lauderdale, FL 33334.

The Rev. **Matthew Calkins** is assistant at Christ & Holy Trinity, 55 Myrtle Ave., Westport, CT 06880.

The Rev. **Robert W. Caswell** is rector of Resurrection, 627 Pine Dr. N, Surfside Beach, SC 29577.

The Rev. **Earlie Clemons** is rector of St. Philip's, 204 W 134th St., New York, NY 10030.

The Rev. **Robert Dresser** is priest-in-charge of Christ Church, PO Box 27, Marlboro, NY 12542.

The Rev. **Alejandro Hernandez** is rector of Holy Cross, PO Box 370748, Miami, FL 33137.

The Very Rev. **Kelsey Hogue** is missionary of the Mountain Region of the Diocese of Colorado.

The Rev. **M. Joan Jackson** is rector of St. John's, PO Box 1221, Kingston, NY 12401.

The Very Rev. **John R. Johanssen** is missionary of the Northeast Plains Region of the Diocese of Colorado.

Carl Knirk is bishop's deputy for planned giving and stewardship for the Diocese of Olympia, PO Box 12126, Seattle, WA 98102.

Ordinations

Deacons

Colorado — **Michele Quinn-Miscall**.

Fort Worth — **R. Christopher Heying**, curate at St. John's, 2401 College Ave., Fort Worth, TX 76110; **Eric Mills**, curate at St. Vincent's Cathedral, 1300 Forest Ridge, Bedford, TX 76022; **Ann Richards**, deacon at St. Stephen's, 2716 Hurstview Dr., Hurst, TX 76054; **Marvin Shannon**, curate and school chaplain at St. Alban's, 911 S Davis, Arlington, TX 76004.

Resignations

The Rev. **Frank Seignious**, as rector of Christ Church, Mt. Pleasant, SC.

Retirements

The Rev. **Richard Archer**, as priest-in-charge of Advent, Marion, SC.

The Rev. **David Hoag**, as rector of Christ the Redeemer, Pelham, NY.

Change of Address

The Rev. **SuzeAnne Silla**, 1040 SW 46 Ave., #208, Pompano Beach, FL 33069.

Next Week ...

Especially
for Parishes

College Services Directory

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Tuskegee Univ. *Tuskegee*
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11, Wed 12 noon

Univ. of Alabama *Tuscaloosa*
CANTERBURY CHAPEL & STUDENT CENTER
The Rev. Kenneth L. Fields, r & chap
Sun 8, 10:30, 6; Tues 5:45, Wed 10; Thurs 5:45

CALIFORNIA

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ST. FRANCIS
399 San Fernando Way (415) 333-4920 San Francisco
The Rev. Stacey Grossman, interim r; J. Barrington Bates, chap
H Eu: Sun 8, 10; Thurs 10; alt Wed 12:15 at Ec House

COLORADO

Univ. of Colorado *Boulder*
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
The Rev. Neysa Ellgren, campus minister
Sun 7:30, 10, 5 Eu, 6:15 meal. Tues Pizza, Bible Study 6:30; Fri
Coffeehouse 9. www.emcub.org

Univ. of No. Colorado *Greeley*
TRINITY 3800W. 20th St. (970) 330-1877
College Min. 5 Sun Eu, Supper, Bible Study
Web: www.trinitygreeley.com

DELAWARE

Univ. of Delaware *Newark*
ST. THOMAS'S 276 S. College Ave.
The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Baldrige, assoc & univ v
Sun Eu 8, 10:30, 5:30. Wed 9.

DISTRICT OF COLUMBIA

Howard Univ *Washington*
ANDREW RANKIN CHAPEL 6TH St, NW, at Howard Pl. (202) 806-4574
The Rev. John Carleton Hayden, Ph.D. 2 St., NW, at U
Sun H Eu 10, St. George's Church Law School
Mon H Eu, Bible Study
Tues MP 11; Bible Study & Supper 6:30.
Wed H Eu, Bible Study, noon Medical College
Thurs MP 11

FLORIDA

Florida State Univ. *Tallahassee*
CHAPEL OF THE RESURRECTION 655 W. Jefferson (904) 222-4053
The Rev. John Beach, chap
Sun 8:30, 11; Children's Service 10; Wed 5; Thurs 12:30
E-mail: jbeach@atlantic.ocean.fsu.edu (John Beach)

Jacksonville Univ. *Jacksonville*
ST. LUKE'S 2961 University Blvd., N.
The Rev. Kenneth M. Roach, r
Sun Eu 10. Wkdys as anno

Univ. of Florida *Gainesville*
CHAPEL OF THE INCARNATION 1522 W. University Ave. (352) 372-8506
The Rev. Nancy Tiederman
Sun HC 11; Wed HC 12:15; Prayer/Praise 7:30

GEORGIA

Univ. of Georgia *Athens*
EPISCOPAL UNIVERSITY CENTER
The Rev. Timothy H. Graham, chap
ST. MARY'S CHAPEL 980 S. Lumpkin
H Eu Wed 5
EMMANUEL CHURCH 498 Prince Ave.
H Eu Sun 8, 9, 11:15

ILLINOIS

So. Illinois Univ. at Carbondale
ST. ANDREW'S Canterbury Fellowship 402 W. Mill St. (618) 529-4316
The Rev. Dr. Isaac I. Ithasota, r
Sun H Eu 8, 10. Dinner Sun H Eu 5. Wed Healing Eu 7

IOWA

Grinnell College
ST. PAUL'S CHURCH & STUDENT CENTER
6th & State Sts. Grinnell IA 50112 (515) 236-6254
Sun H Eu 10:30 @ St. Paul's; On Campus Thurs H Eu 4:45, Steiner 305

INDIANA

Purdue Univ. *West Lafayette*
EPISCOPAL CAMPUS MINISTRY
545 Hayes St. 47906-2947 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: goodshep@holl.com
<http://www.holl.com/~goodshep>
Sun HC 8:30, 10:30, Dinner 8, HC 7. Thurs HC 12:30

Univ. of Notre Dame *South Bend*
St. Mary's College
Indiana Univ.
Bethel College

THE EPISCOPAL CATHEDRAL OF ST. JAMES
(219) 232-4837
Downtown on NW corner of Washington & N. Lafayette
The Very Rev. Frederick Mann, Dean; the Rev. Joseph Illes
Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Wed 9:30, Fri
12:05. Call for transportation

KENTUCKY

Western Ky. Univ. *Bowling Green*
CHRIST CHURCH 1215 State St. (502) 843-6563
The Rev. Mark Linder, r; the Rev. Bruce White, chap
Sun H Eu 8, 10. Mon Healing Eu 5:15. Thurs H Eu 10



Refer to key
on page 19

LOUISIANA

Louisiana State Univ. *Baton Rouge*
ST. ALBAN'S CHAPEL Dairymple & Highland
The Rev. Patrick L. Smith, interim chap (504) 343-2070
Sun Eu 10:30, 6; Wed dinner & program 7

MARYLAND

Univ. of Maryland
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
2116 Memorial Chapel College Park 20742
The Rev. Susan Astarita, v/chap (301) 405-8453
Sun H Eu 5; Lutheran/Episcopal Wed 12 noon. Ev/H Eu 1st
Sun/Diologic Sermon; Biblical Study & Dinner Fri 5; Youth & Ser-
vice Ministry. FAX (301) 314-9741.

MASSACHUSETTS

Smith College *Northampton*
ST. JOHN'S 48 Elm St.
The Rev. David O. Nicholson, interim
Sun HC 8 & 10. Student Fellowship—Tues noon HC & Lunch

MICHIGAN

Central Michigan Univ. *Mt. Pleasant*
ST. JOHN'S 206W. Maple 773-7448
The Rev. Dr. Gordon F. Weller, r; the Rev. Nancy Casey Ful-
ton, chap
Sun HC 8 & 10; Wed 7; Compline Wed 8:30

Michigan State Univ. *East Lansing*
ALL SAINTS' 800 Abbott Rd. (517) 351-7160
The Rev. Allen Kannapel
Sun Eu 8, 10:30, Eu & Dinner 5

Univ. of Michigan *Ann Arbor*
CANTERBURY HOUSE
721 E. Huron St., Ann Arbor, MI 48104 (313) 665-0606
The Rev. Matthew Lawrence, chap
The Episcopal Student Center at the University of Michigan

Wayne State Univ. *Detroit*
THE EPISCOPAL CHAPLAINCY
Jenny Gale Tsering, chap (313) 577-8306
687 Student Center Building, Detroit, MI 48202

MINNESOTA

Mankato State Univ.
ST. JOHN'S Broad & Warren (507) 388-1969
The Rev. Kathleen Galvin
Sat Eu 5; Sun Eu 8 & 10:30

Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER
317 17th Ave., SE, Minneapolis, MN 55414
The Rev. Janet Wheelock, chap (612) 331-3552
Sun Eu 6; Wed Eu 11:45.
World Wide Web: <http://www.umn.edu/rac/uec>

College Services Directory

NEBRASKA

Hastings College
ST. MARK'S PRO-CATHEDRAL
The Very Rev. Richard J. Martindale, Dean
Sun Eu 8,10; Mon Eu 7; Wed Eu 10

Hastings
422 N. Burlington
462-4126

Univ. of Nebraska
ST. MARK'S ON THE CAMPUS
The Rev. Dr. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

Lincoln
1309 R

NEW HAMPSHIRE

Univ. of New Hampshire
ST. GEORGE'S
The Rev. Michael L. Bradley, r
Sun Eu 8:30, 10:30

Durham
(603) 868-2785

NEW JERSEY

Drew Univ.
GRACE CHURCH
The Rev. Lauren Ackland, r
Sun Eu 7:30, 9, 11:15. Mon EP 5:30; Tues MP 9:30; Wed Eu 9:30; Thurs Eu 7; Fri EP 5:30; Sat MP 8:15

Madison
Madison Ave. & Kings Rd.
(973) 377-0106

Rider Univ.
ST. LUKE'S
The Rev. Dr. Virginia M. Sheay, r & chap
Sun HC 8:30, 10:30. Wed HC 9

Lawrenceville
1628 Prospect St., Ewing
882-7614

NEW MEXICO

Univ. of New Mexico
Canterbury Campus Ministry/St. Thomas of Canterbury
The Rev. Carole McGowan, chap; Chris Herd, peer minister
Sun Eu 8 & 10. Tues Meditation Mass 5:30. Wed Eu 12:05

Albuquerque
425 University, NE 87106
(505) 247-2515

NEW YORK

Skidmore College
BETHESDA
The Rev. Thomas T. Parke
Sun H Eu 8 & 10. Wed 12:10 H/A

Saratoga Springs
Washington St. at Broadway

Univ. at Buffalo
ST. ANDREW'S
The Rev. Peter Arvedson, Ph.D., r
Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

Buffalo
Main St. at Lisbon

NORTH CAROLINA

East Carolina Univ.
ST. PAUL'S
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship HC/supper

Greenville
401 E. 4th St.

OHIO

Kent State Univ.
CHRIST CHURCH
The Rev. Robert T. Brooks, r
Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

Kent
118 S. Mantua St.
673-4604

Youngstown State Univ.
ST. JOHN'S
The Rev. William Brewster, r
Sun 8 & 10:30 (8 & 10 summer)

Youngstown
323 Wick Ave.
(330) 743-3175

PENNSYLVANIA

Susquehanna Univ.
ALL SAINTS
Fr. Jim Sproat, chap
Sun Mass 9:30. Weekdays as anno

Selinsgrove
(717) 374-8289

TEXAS

Sam Houston St. Univ.
EPISCOPAL STUDENT CENTER
Fr. Jim Sproat, chap
Sun 6 Mass and Meal. Wed 6 Compline & Bible study

Huntsville
1614 University Ave.
(409) 295-3988

Stephen F. Austin Univ.
CANTERBURY HOUSE
The Rev. Earl Sheffield, chap
Sun Dinner & Program 6. Wed Eu 6:15.

Nacogdoches
1322 Raguet
(409) 560-2366

UTAH

Univ. of Utah
EPIPHANY HOUSE
The Rev. Erika K. Meyer, chap
Thurs Eu 5:30

Salt Lake City
75 S. University St., 84102
(801) 359-0724

VIRGINIA

Mary Washington College
TRINITY
The Rev. Kent D. Rahm, r
Sun Eu 8, 9:15, 11. College Class 10:15

Fredericksburg
825 College Ave.
(540) 373-2996

VIRGINIA

Randolph-Macon Woman's College
ST. JOHN'S
The Rev. Frank G. Dunn, r; the Rev. Wm. P. Parrish, p
Sun H Eu 8, 10:30; MP Mon-Fri 9

Lynchburg

Univ. of Virginia
ST. PAUL'S MEMORIAL CHURCH
Chancellor St. & Univ. Ave.
The Revs. David Poist, r, Paula Kettlewell, Wayne Ray
Sun 8, 10, 5:30 (Student Service). Wed 5 Canterbury Student Gathering

Charlottesville

Virginia Commonwealth Univ.
EPISCOPAL CAMPUS MINISTRY
ST. JAMES'S
The Rev. R. Leigh Spruill
Sun 5 worship, 6 fellowship & supper

Richmond

1205 W. Franklin St. 23220
(804) 355-1779

Virginia Military Institute Washington & Lee Univ.

R.E. LEE MEMORIAL
The Rev. David Cox, r; the Rev. Mark Lattime, ass't
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Lexington
(540) 463-4981

Virginia Tech
CHRIST CHURCH
The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr., chap
Sun 7:45, 9, 11:15; Wed 5:30 Student Fellowship

Blacksburg

120 Church St. (540) 552-2411

Williams College
ST. JOHN'S
The Rev. Peter T. Elvin, r; Sloane Simon-Ader, youth minister
Sun H Eu 8, 10. Wed 7:15. HD 12:15, MP 8:50 wklys. Ev monthly as anno
E-mail: stjohns@berkshire.net

Williamstown

35 Park St. (413) 458-8144

WASHINGTON

Univ. of Washington
CHRIST CHURCH—Canterbury
The Rev. Mary Shehane
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Sun 6:30

Seattle

The College Services Directory is published in all January and September issues of

The Living Church

To the Clergy:

If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends:

The churches and chaplains listed in this directory welcome the names of students, and don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



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POSITIONS OFFERED

HISTORIC CHURCH in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; Telephone (804) 476-1577; FAX (804) 575-1202.**

LARGE EPISCOPAL PARISH in Alexandria seeks professional to plan and implement evangelism programs and to oversee volunteer ministries. Experience in volunteer program management preferred. Good organizational, communication skills and word processing/computer competency required. Ability to motivate and care for others needed. Undergraduate degree. For job description send resume and references to: **Dir. Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** No telephone inquiries.

WELL-ESTABLISHED and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church, Attn: Search Committee, 30205 E. Jefferson Ave., St. Clair Shores, MI 48082.**

ASSISTANT PRIEST FOR CHILDREN and their families: 2,500-member suburban, multi-staff parish and day school is seeking an energetic, faithful priest to serve as chief pastor to children (nursery-6th grade) and their families in the church and school. This full-time position, as part of a shared leadership team, would include sharing all liturgical and preaching ministries. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, FL 32210.**

POSITIONS OFFERED

RECTOR: St. George's, Schenectady, seeks a rector with strong Anglo-Catholic background as shown in his pastoral skills, theological training and leadership development. We seek one who will lead us in our relationship with the Lord Jesus Christ. Parish profile available. Send request to: **Search Committee, St. George's Church, P.O. Box 827, Schenectady, NY 12301.**

PARISH ADMINISTRATOR: Christ Episcopal Church is a vibrant, growing congregation of 4,400 communicants and many exciting ministries, located in a beautiful ocean-side residential/resort community. Position requires skills in general parish administration and personnel management, accounting and computer knowledge, plus oversight in buildings and grounds, budget and finance. Excellent health and vacation plans. Begin November 1. For job description or resume submission contact: **Personnel Committee, Christ Episcopal Church, 400 San Juan Dr., Ponte Vedra Beach, FL 32082. (904) 285-6127; FAX (904) 285-0412.**

ASSISTANT PRIEST for biblically based Episcopal church. Seeking priest with strong personal relationship with Jesus Christ to serve as assistant rector. Responsible for development and maintenance of small group ministries and newcomer integration. Pastoral, liturgical and preaching responsibilities shared equally with rector. Parish is young, alive, Christ centered and AAC affiliated parish with Sunday attendance of 220 between two services. Involved in Alpha course. Tradition of Rite II "high church" worship and evangelical preaching with a measure of charismatic spirituality. Must be organized with good communication skills. Salary commensurate with experience. Send letter and resume to: **The Rev. William A. Thompson, 346 Termino Ave., Long Beach, CA 90814; Office (562) 438-3650; FAX (562) 438-5565; E-mail: hockybil@gte.net**

CHRISTIAN ED & YOUTH MINISTRY: Corporate parish in southeast seeking priest to fill a full-time position as assistant. Need someone with deep love of children and youth who can convey his/her love of Christ to all. Are you creative, energetic and willing to be part of a full parish ministry with specific responsibility for youth and Christian Ed? Please send letter of interest and resume to: **J. A. Rudge, 700 Bolingwood Dr., Apt. 28E, Chapel Hill, NC 27514.**

INTERIM RECTOR: An experienced, trained, interim rector is sought by large program parish in northeast Florida for 18-24 months. We are a conflicted parish in need of healing and reconciliation prior to the call of our next rector. We have contracted with Speed Leas of the Alban Institute to help us, and work with the interim rector toward that end. Parish has great potential and is the midst of a major facilities restoration after a successful capital campaign. Please send resume and CDO profile to: **Dr. Ross Krueger, Sr. Warden, Church of the Good Shepard, 1100 Stockton St., Jacksonville, FL 32204 or FAX (904) 387-9575.**

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Church Directory

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602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Miner; Fr. Wilson; Fr. Monson; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Carlsbad, CA

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

Hartford, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

Washington, DC

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

ST. PAUL'S, K Street

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The Rev. Andrew Leslie Sloane, r
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15
Parish founded AD 1866

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
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Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Chicago, IL

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkly 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, 9 & 11, 10 Christian Ed

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
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Kansas City, MO

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Masses: Sun 8 Low; 10 Solemn; Daily, noon

Hackensack, NJ

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The Rev. Brian Laffier, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

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

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc; the Rev. John Kinsolving, assoc.
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

New York, NY

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145 W. 46th St. (between 6th & 7th Aves.) 10036
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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

ST. THOMAS

5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Wklys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30

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Broadway at Fulton
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Mon-Thurs 8:30-6; Fri 8:30-5:30.

Gettysburg, PA

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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 appt

Philadelphia, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, SSC, r
The Rev. R. Trent Fraser, c
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily: Mass 12:10 & 6:15 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 & Sun 10:30, at any time on request.

Philadelphia, PA (Cont'd)

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Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

Whitehall, PA (North of Allentown)

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The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. George R. Collina; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

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Sun: HC 9, Cho H Eu with sermon 10:30. Wklys as anno. Spanish service Sat 6

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

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