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For more information, call the diocesan contact listed in the chart, or contact Stokes Liles, Life Planning Conference Coordinator; at the Church Pension Fund: 800-223-6602, ext. 878; email: sliles@cpfg.org

PLAN
RETIREMENT!
TUES

PLANNING FOR TOMORROW CONFERENCES

Diocese(s)	Contact	Phone	Dates
CONFERENCE DATES 2001			
Virginia	Mr. Michael Kerr	804-643-8451	Sep 7-8
Central New York	Mr. John Rehfield	315-474-6596	Sep 21-22
Utah	Ms. Michelle Bruno	801-322-4131	Sep 27-28
Alabama	The Rev. Rob Morpeth	205-715-2060	Oct 19-20
Central Florida	The Rev. Cn. Ernest Bennett	407-423-3567	Nov 9-10
Washington	Ms. Daphne Gerig	202-537-6465	Nov 16-17
CONFERENCE DATES 2002			
New Hampshire	The Rev. Cn. Marthe Dyner	603-224-1914	Jan 11-12
Olympia/Oregon	Ms. Marilyn Flanders	503-636-5613	Jan 18-19
Bethlehem	Ms. Maggie Watkins	610-691-1682	Feb 10-11
Dallas	Ms. Ellen Gunn	214-826-8310	Feb 22-23
Colorado	The Rev. Robert Franken	303-837-1173	Mar 1-2
CA/El Camino Real/Nevada	Ms. Susan Altig	831-394-4465	Mar 15-16
Texas	The Rev. Cn. Dena Harrison	713-520-6444	Apr 5-6
Southern Virginia	The Rev. John Baldwin	757-423-8287	Apr 19-20
West Texas	The Ven. Don Lee	210-824-4358	May 3-4
Vermont	Ms. Lynn Bates	802-863-3431	May 17-18
Newark (Lay)	Mr. Michael Francaviglia	973-622-4306	Jun 14-15
Springfield	Ms. Jacque Moore	217-525-1876	Jun 21-22
Ohio	The Rev. Gay Jennings	216-771-4815	Sep 20-21
Pennsylvania	Mr. Bill Powell	215-627-6434	Sep 27-28
Central Pennsylvania	The Rev. Cn. Joe Seville	717-236-5959	Oct 8-9
New York	The Rev. Richard Sloan	212-316-7427	Oct 18-19
Florida	Ms. Becky Peoples	904-356-1328	Oct 28-29
Los Angeles	The Rev. Thad Bennett	213-482-2040	Nov 15-16
Fort Worth/NW Texas	Ms. Edna Chambers	806-763-1370	Nov 22-23

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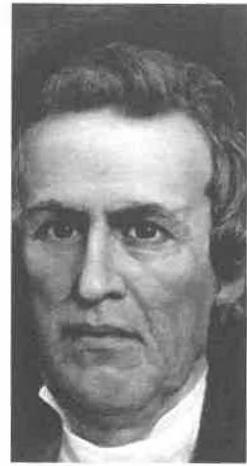
Features



9 The Spirit of Missions

In the 1830s, an era of change and flux, the Episcopal Church was revived through missionary efforts.

BY ROBERT B. SLOCUM



News

5 The Rev. Don Edward Johnson is consecrated third Bishop of West Tennessee.

6 General Theological Seminary hosts international scientists for a week-long gathering titled "The Natural Sciences and the Human Quest for Meaning: The Cosmos, Evolution, and the Limits of Knowledge."

8 St. Clement's Church in St. Paul, Minn., holds hymnathon to raise funds for August trip to Westminster Abbey.



Opinion

11 From the Editor
Summer Chuckles
12 Editorials
A New Site for Lambeth?

13 Viewpoint
The Taint of Retaliation
BY BRYCE McPROUD

14 Letters
By the Numbers

Other Departments

4 Sunday's Readings
16 People & Places



On the Cover

The Rev. Canon Robert Dedmon (left), canon to the ordinary in the Diocese of Tennessee, presents a stole as a gift from the diocese to the Rt. Rev. Don Edward Johnson [p. 5].

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SUNDAY'S READINGS

Promises, Promises

'Is anything too difficult for the Lord?' (Gen. 18:14)

Seventh Sunday After Pentecost (Proper 11), July 22, 2001

Gen. 18:1-10a (10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

It is very easy for us to think of the Christian life as a kind of extended Lenten discipline. We are (rightly) encouraged to learn new spiritual disciplines. Books, writers and methods abound for helping us grow in our spiritual life with the Lord. These disciplines are vital. However, so too is the emphasis of Genesis 18. And what is that? It is an emphasis not so much on what we do, or will promise to do for the Lord, but upon his promises made to us. Twice in these early chapters of Genesis, Abraham and Sarah are given promises which, humanly speaking, are unimaginable. In Genesis 17:19 and again in 18:10, they learn that in their old age, they will be the parents of a child who will inherit and forward the promises of God made to Abraham, and Sarah. Having heard of this promise, Sarah responds, "After I am worn out and my master is old, will I now have this pleasure?" (Gen. 18:12) which leads to the Lord's response, "Is anything too difficult for the Lord?"

What is more important? Promises we make to God, or promises he has

made to us? Where we are very poor promise keepers at best, the Lord's promises are always kept, and in Jesus Christ, we have God's resounding yes to his promise given to Abraham. In Colossians, Paul calls this "the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints" (Col. 1:27). That is God keeping his promises through the person and work of his Son, Jesus Christ. "If we are not faithful, he remains faithful, because he cannot be false to himself" (2 Tim. 2:13).

If his promises to us are primary, then our first and most important response to him will be to listen to those promises, and then to respond to them. In today's gospel, Martha is the activist, always on the move, but Mary shows what is most needed: "Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made" (Luke 10:39). The Lord God is a God who makes promises and delivers on them. We are to be people who first sit at his feet and listen to him speak, and then we are to respond.

Look It Up

In Genesis 12:1-3, God's pledge to us is first given to Abraham. What pledges to Abraham did God make? How are they fulfilled?

Think About It

At Babel, the people had sought to make a name for themselves. God promised to make a "name" for Abraham, and pledged to him a special relationship.

Next Sunday Eighth Sunday After Pentecost (Proper 12)

Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

BRIEFLY...

The Rt. Rev. **Richard Garrard**, Bishop Suffragan of Penrith in the Church of England, is to be the next director of the Anglican Centre in Rome, according to Anglican News Service. Bishop Garrard succeeds the Rt. Rev. John Baycroft, who has retired on grounds of ill health. He will take up his post in the autumn.

A report by the Barna Research Group has found that Americans gave **less to their churches** and other charities in 2000 and fewer people claim they are tithing. According to the survey, 78 percent of Americans donated, a drop of 6 percentage points from the previous year. The average annual donation also decreased by 15 percent to \$886 with \$649 of that going toward churches. That compares with an average church donation of \$806 in 1999.

A bishop in the Evangelical Lutheran Church of American (**ELCA**) announced he will resign early after he participated in the ordination of a non-celibate lesbian. The Rev. Paul Egertson, Bishop of the Southern California (West) Synod, will resign effective July 31, one month before his six-year term was due to end. In a letter to church officials, he said his resignation was not an acknowledgement that his action was improper, but rather a willingness to accept the consequences.

Residential schools provided crucial education to Canada's native people, according to the Rt. Rev. **Christopher Williams**, Bishop of the Arctic in the Anglican Church of Canada. Bishop Williams is quoted by Canada's *National Post* as saying that without the schools, the Canadian government would be guilty of the same sins as the architects of apartheid in South Africa. Some 7,500 former students have filed lawsuits for various abuses.

West Tennessee Consecrates Third Bishop

The consecration of the Rev. Don Edward Johnson as the third Bishop of West Tennessee on June 30 at Mississippi Boulevard Christian Church in Memphis was an occasion of great beauty and joy.

The two-and-one-half-hour service will be long remembered by the 1,500 persons present as an example of liturgy at its finest. A diocesan choir with singers from many of the diocese's 36 congregations and a children's choir, accompanied by a brass ensemble and timpani, offered a wide variety of music. Twenty-five bishops, including Bishop Ronald Warren of the Evangelical Lutheran Church in America, and scores of ecumenical and attending clergy participated in the consecration.

The new bishop chose John 15:1-11, as the gospel for the day and the verse "I am the vine and you are the branches" as the theme of his episcopacy. Visual images of the vine and branches are incorporated into the design of his ring, pectoral cross and pastoral staff.

The Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, the preacher,



Bishop Johnson

repeated that theme throughout his sermon. "Faith, unity and discipline assure us of our connection to the true vine," he said and reminded the congregation that "our mission, restoring all to unity in Christ, is the fruit of the vine."

Chief consecrator was the Most Rev. Frank T. Griswold, Presiding Bishop. Co-consecrators were the Rt. Rev. James M. Coleman, retiring Bishop of West Tennessee; the Rt. Rev. William E. Sanders, Bishop of East Tennessee, retired; the Rt. Rev. Charles von Rosenberg, Bishop of East Tennessee; and the Rt. Rev. Duncan Gray III, Bishop Coadjutor of Mississippi.

Bishop Coleman delivered the pastoral staff to his successor and Bishop Johnson was seated in his cathedra and installed as the third Bishop of West Tennessee. A trumpet fanfare sounded, and the congregation responded with loud and sustained applause.

Bishop Johnson has served his entire ministry in the state of Tennessee, serving churches in Memphis, Chattanooga, Johnson City and Franklin. Before his election at the diocesan convention in March, he was rector of the Church of the Resurrection in Franklin for five years.

Julie Denman

Mission Planter Elected Bishop of Honduras

The Diocese of Honduras has elected a mission planter, school headmaster and four-time General Convention deputy to serve as its next bishop. The Very Rev. Canon Lloyd Emmanuel Allen was elected by a substantial margin on the first ballot at the special convention June 30 at the Catedral Buen Pastor in San Pedro Sula.

Canon Allen, 44, is dean of Francisco Morazán and vicar of Santa María de los Angeles, Tegucigalpa, as well as of 11 missions, and headmaster of St. Mary's School. He was born in Tela. He and his wife, the former

Rosa Martínez-Valerio, have four children. He attended the Universidad Nacional Autónoma de Honduras, the School of Theology of the University of the South, and the Episcopal Theological Seminary of the Southwest in Austin, Texas. He served as a lay pastor before attending seminary, and was ordained to the diaconate in 1989 and the priesthood two years later.

Other candidates were the Very Rev. Martín Galeano-Franco, and the Rev. Leonel Ortez-Bulnes. Canon Allen succeeds the Rt. Rev. Leo Frade, who is presently Bishop of Southeast Florida.

The Quest for Meaning

General Seminary is host to a gathering of international scientists.

The General Theological Seminary was host to a large gathering of international scientists for a week-long series of private conversations and an evening of public lectures in early June titled "The Natural Sciences and the Human Quest for Meaning: The Cosmos, Evolution, and the Limits of Knowledge."

Trinh Xuan Thuan, a cosmologist and practicing Buddhist born in Vietnam, began the public discussion with his multimedia presentation on the big bang theory. As professor of astronomy at the University of Virginia, Mr. Thuan has an optimistic view on the question of whether the universe has meaning.

Even though the earth is only a small planet in an infinitely large universe, Mr. Thuan does not believe it is meaningless. He noted that modern cosmology tends to point to an anthropic principle, namely, that human life and consciousness did not arise purely by chance in an unfeeling universe. Rather Mr. Thuan believes that the universe was finely tuned from the beginning to allow consciousness to develop through cosmological and biological evolution.

Pauline Rudd followed Mr. Thuan with a lecture titled: "Law, Chance, and Opportunity in Nature: Insight into Divine and Human Creativity."



General Theological Seminary photo

Mr. Nicolescu (left), Ms. Rudd and Mr. Thuan during a question and answer period.

Active in the Anglican Church and a lay member of a religious community, Ms. Rudd explored the possibilities and pitfalls of seeking design in biological systems. As a senior research fellow of the Glycobiology Institute at the University of Oxford, she said she has observed a tremendous degree of order and structure in the world.

Basarab Nicolescu, president and founder of the Centre International de Recherches et Etudes Transdisciplinaires in Paris, concluded the evening with his lecture on "Meaning through Transdisciplinary Knowledge."

Raised as an Orthodox Christian from Romania and active in science

and policy programs at the United Nations, Mr. Nicolescu believes that scientists, as active participants in this age's technoscientific culture, have a great responsibility to avoid the disintegration of the spiritual culture which has resulted from the unbridled development of technoscience.

During the week following the public lecture, 21 other scientists from around the world joined in a series of private workshops on physics, cosmology, genetics and evolutionary biology. The questions and insights explored in these workshops will be presented to the public in a series of conferences beginning Oct. 21-23.

Presentment Charges May Be Filed Against Bishop Dixon

The federal lawsuit filed by the acting Bishop of Washington [TLC, July 15] won't cause the Rev. Samuel Edwards to back down from his position of rector of Christ Church, St. John's Parish, in Accokeek, Md. Fr. Edwards, involved in a dispute with Bishop Jane Holmes Dixon since his arrival in March, said he plans to remain in his ministry.

"It is a battle between the forces of good and evil," Fr. Edwards told a news conference June 29 at the

church cemetery. He appeared with Christ Church's senior warden, Barbara Sturman, and its lawyer, Charles Nalls, to respond to the lawsuit filed four days earlier by Bishop Dixon, the Bishop *Pro Tempore* of Washington.

The lawsuit alleges that the bishop is the *ex-officio* rector of the parish, and it seeks a declaratory judgment against Fr. Edwards, to oust him from the rectory and from the parish.

"This is an ecclesiastical matter,"

Mr. Nalls said. "This has no business in the court."

Mr. Nalls said he is considering filing presentment charges against Bishop Dixon. A presentment would require nine lay members of the Diocese of Washington along with two members of the clergy, or it could be filed by three bishops from other dioceses.

"This is a very sad day for Christ Church," Ms. Sturman said at the news conference.

Church Members Stay Put, Despite Eviction Notice

Following a parish meeting, the members and leadership of the Church of St. James the Less in Philadelphia have vowed not to comply with an eviction notice from the Diocese of Pennsylvania [TLC, June 24].

In a written notice of its intention to maintain its urban neighborhood presence, Valerie J. Munson, a lawyer for St. James', rejected the diocese's legal standing to issue an eviction notice and said the congregation enjoys considerable support from its neighbors.

"It is difficult to understand why the

diocese would choose to spend considerable money litigating its claimed right to force a committed group of Christians out of a struggling neighborhood they have served so well for so long," Ms. Munson wrote.

"It is particularly difficult to understand why the diocese would choose not to engage in a meaningful effort to resolve the matter through mediation or negotiation."

Over the course of 72 days mediators representing both the diocese and St. James the Less met inconclu-

sively for three sessions each lasting about half a day.

On May 30, the diocese issued a press release stating that the mediation efforts had failed and that the congregation would have to vacate the property.

"We have made every effort to avoid a prolonged and expensive legal battle," said the Rev. David Ousley, rector. "We believe it is better for everyone to resolve the issues between us and the diocese through mediation and negotiation."

Evelyn Underhill Commemorated

The 60th anniversary of the death of Evelyn Underhill was commemorated at Washington National Cathedral June 16 with a day of reflection and meditation. The day focused particularly on her devotion to St. Francis of Assisi and the communion of saints.

Meditations were led by the Rev. Milo Coerper, priest, lawyer and Benedictine oblate; Kathleen Staudt, poet, spiritual director and teacher; Liz Ward, spiritual director and board

member of the Shalem Institute for Spiritual Formation; Christopher King, consultant in executive coaching; and Emily Chewning, writer-in-residence at Wesley Theological Seminary. Presentations alternated with periods of silence and concluded with a Eucharist.



Evelyn Underhill

AROUND THE DIOCESES

More Than \$2 Million

The two-year "Called to Grow" diocesan capital campaign raised more than \$2 million for the Diocese of Central Pennsylvania before its official conclusion at the June convention at Bucknell University in Lewisburg.

In his convention address, the Rt. Rev. Michael W. Creighton, diocesan bishop, said there was a growing missionary spirit in the diocese, but that it would need to be tempered by smart and prayerful planning. He said one area where consensus appears to be emerging is the need for a full-time diocesan staff person to work with children and youth.

A resolution was adopted to support the staff position with funding to come from part of the proceeds of the recent capital campaign.

Convention also unanimously supported entering into a companionship relationship with the Diocese of Recife, located in the Pernambuco region of Brazil. The relationship is to last five years with a possibility of mutual renewal. The emphasis will be on sharing youth ministries, education, intercessions and worship, particularly on a parish-to-parish level.

The proposed 2002 budget is \$1.7 million.

Community of Celebration: Blessing One Another

Where are you? What is your name? What are you doing here? What do you want me to do for you? These were some of the questions God was asking the participants at the Community of Celebration's annual conference, held in June at Gilmary Conference Center, Coraopolis, Pa. Led by the Rev. Ann Paton, onetime professor of English at Geneva College, each session involved teaching, private meditation, and time for sharing, praying for and blessing one another.

During afternoon workshops on community and evangelism, Capt. John Stanley of the Church Army, who lives in Celebration's row houses in Aliquippa, Pa., shared some of the experiences of his family during the course of ministry in Kings Cross, the red-light district of Sydney, Australia.

Using a rapid question-and-scribble-on-the-flipchart approach, he drew out the fact that many of the words we use to describe the gospel in action are the same words people use to describe community.

Celebration is well known for its worship, with which the conference was well seasoned in formal and informal ways. The Gilmary chapel lent itself to the Daily Offices and other services. One was a Taizé style service.

The Rev. Phil Bradshaw, a Celebration Community member on detached service in England, preached at the concluding Eucharist. He spoke about the difference between the religious approach to God, often unconsciously "going by the book," with that of Jesus, which was more like "singing the song of God."

Singing Through the Whole Hymnal in a Day



Michael Moore photo
St. Clement's choir members at the hymnathon.

Hymnathon Helps Choir Finance Trip to Westminster Abbey

What does a choir do to enable it to sing in the church where queens are crowned and princesses are married?

Why, sing!

Since that is what choirs do most and best, that is how the 24 members of the choir of St. Clement's Church, St. Paul, Minn., raised \$8,700, enough to accept the invitation to provide choral music for a week of Even-songs in Westminster Abbey in August.

And rather than pull out the Parry or the Howells on a recent Saturday morning, they turned to the basic repertoire: *The Hymnal 1982*.

With TV crews hovering and church members coming and going, requesting favorites, sometimes conducting or singing along, the choir began at 8:30 a.m. with *Christe sanctorum* in A major, "Father, we praise thee, now the night is over," explained singer and organizer Sally Reynolds. At about 6:40 that evening, the "brave!" B-flat chord of the National Anthem concluded the singing of all 720 hymns.

Church members and other listeners were asked to pledge anything from a penny a hymn — \$7.20 — on up. Special desires were encouraged. For a pledge of \$100, the living-room conductor could actually take the baton. For \$20, the trebles performed an existing descant, and for \$40, choirmaster Douglas Shambo composed a new one to the specified hymn. Sally Reynolds wrote a triple flute descant to the final, triumphant song.

The hymnathon was quite a bit more casual than the Sunday service, in the church Mr. Shambo described as "a gracious old Victorian building." Singers and listeners wore jeans and sweatshirts; they sat or moved around as needed, and took staggered lunch breaks so the singing was continuous. Choristers switched parts. A second organist helped out

and some hymns were sung a cappella. At least one verse of every hymn was sung, but of course one pledge requested all seven verses of *St. Patrick's Breastplate*. Children took part, with one pledger specifying *Simple Gifts* sung by boy trebles.

Several hymns were totally unfamiliar, and not all of these — #196 for one — were favorably rated. Some of the "tricky ones" were rehearsed beforehand. "We're a 'traditional but not old-fashioned' church," Ms. Reynolds said, "so the gospelly ones were fun for us. And we discovered some beautiful new ones." One singer complained of "tonal vertigo" from performing in many different keys. No one lost his or her voice and, laudably, the choir returned for Sunday's 9:30 service.

Choirs win the privilege of being "in residence" at the Abbey by submitting an audition tape and then, probably, praying. "This is huge," choirmaster Shambo was quoted as saying. "For an Episcopal choir, this is like winning the World Series."

The task now is learning four major works as well as settings of particular prayers for the choir's first tour. "Everything had to be submitted two months in advance," he said. "They use the 1662 prayer book, so they wanted the Byrd responses and Anglican chant. We're taking some new anthems. We have a very talented composer in the congregation, Arthur Maud; we're doing some of his. And one of mine, and one by Paul Manz of St. Paul; he's probably the dean of Lutheran church musicians." Approval — "a few things were rejected" — came from the precentor of the Abbey "on behalf of the Dean and Her Majesty."

With its 10 hours of hymning completed, the choir of St. Clement's began the exciting and challenging preparation for its week in the venerable choir stalls of Westminster Abbey.

The Spirit of Missions

*In the 1830s, an Era of Change and Flux,
the Episcopal Church was revived
through missionary efforts.*

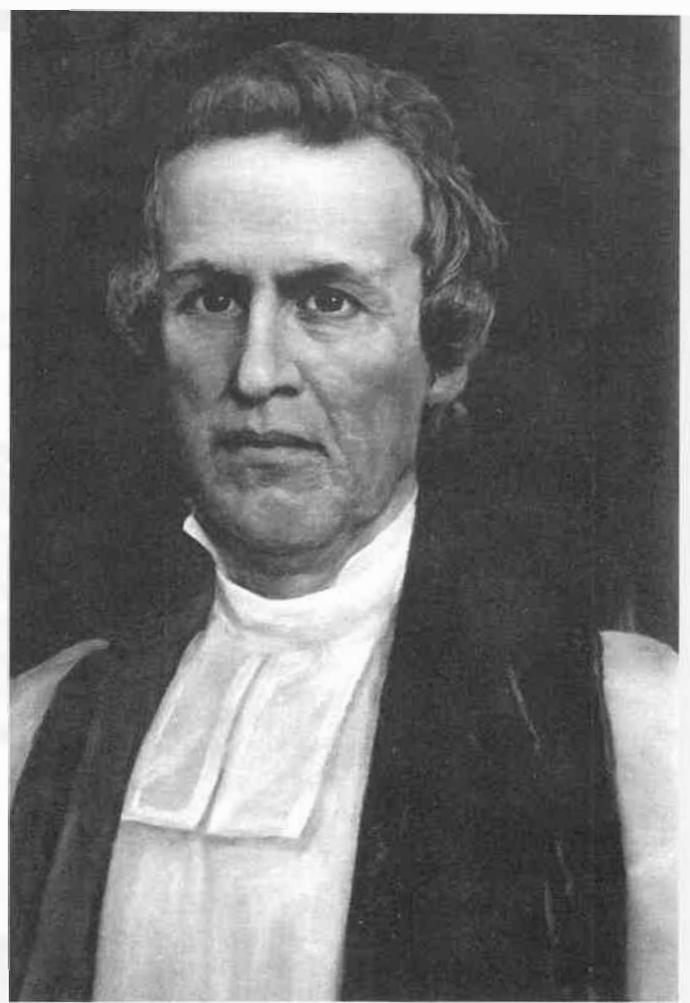


Photo courtesy of the Archives, University of the South, Sewanee, Tenn.
Bishop James Hervey Otey

By Robert B. Slocum

In 1835, the General Convention of the Episcopal Church began a radically new approach to the work of mission. In many ways, the church began to move from a passive to an active stance with respect to mission work, especially in the growing territories of the American West. The convention declared the whole Episcopal Church to be a missionary society, the Domestic and Foreign Missionary Society, with missionary work directed by a Board of Missions which consisted of 30 members. Separate committees were appointed to oversee domestic and foreign missions. This new approach to missions replaced a voluntary missionary society that had been disappointing.

That 1835 convention also provided for the election of missionary bishops by the House of Bishops, and Jackson Kemper became the first domestic missionary bishop. His jurisdiction

1837. He served as Missionary Bishop of China.

The Board of Missions began publication of a monthly journal, *The Spirit of Missions*, with the first issue published in January 1836. It continued in publication until December 1939.

The first issue expressed the church's understanding that "it is the church herself that undertakes the conversion of the world." *The Spirit of Missions* provided reports from the church's domestic and foreign missionaries, including details of their achievements, frustrations, and needs. Reports from the domestic mission field in 1836 have some relevance to the mission of the Episcopal Church today.

A layman in Lower Alton, Ill., lamented the church's sluggishness to do mission work in his area. He noted "what the zeal of other denominations

growth of the West, than among any other set of Christians."

Frustration is also expressed by the Rev. A. H. Lamon, missionary to Madison, Ind., who states that "Had there been a pious and zealous Episcopal minister settled in this place 10 years ago, it is thought by some of our most judicious citizens, that he would have collected by this time the largest and most influential congregation in Madison. Many who were once partial to our church have connected themselves with other denominations, and have thus deprived us of the hope that their early impressions and preferences might be revived."

The great missionary opportunity is made clear relative to the significant population growth that is taking place in many parts of the country. The Rt. Rev. Philander Chase, Bishop of Illinois, recalled preaching in "the village of Juliet," which he believed to be "destined to be among the most important places in the Western country." After noting the village's proximity to the planned site of a major canal, Bishop Chase asks, "Where so many people will, for their secular interests,

"Where so many people will, for their secular interests, congregate, ought not something to be done for their immortal souls?" — *The Rt. Rev. Philander Chase, Bishop of Illinois*

eventually included Indiana, Missouri, Wisconsin, Iowa, Minnesota, Kansas and Nebraska. His work extended mission initiatives and episcopal oversight to these territories as they developed. William Jones Boone became the first foreign missionary bishop of the Episcopal Church in

has done towards propagating their doctrines," and stated, "when I see all this, and listen, but in vain, for even the sounds of a voice of a herald of our beloved church, I am constrained to believe there is less of that ardent desire to make their labors and doctrines co-extensive with the rapid

congregate, ought not something to be done for their immortal souls?"

A sense of missionary urgency is found in the reports from the field. For example, the Rev. James De Pui, missionary to Alton, Ill., writes in 1836 that "We have fitted up a small room as a place of worship, the only one that could be obtained. It is not capable of holding half the number who would be willing to attend the services of our church, and it is with regret that we have sometimes to witness many of those who come to attend these services obliged to depart for want of accommodation ..."

Physical hardships and dangers are also part of the story of mission work. The Rev. Thomas A. Cook, missionary to Florence, Ala., writes from Lagrange, Ga., on the way to Florence that "it is feared that a rupture is about to commence with the Creek Indians, who lie across my path." The Rev. D. H. Deacon, missionary to Henderson, Ky., states that their church building "is without ceiling, unplastered, the walls cracked so as to admit the wind very freely," and that he "had to preach with a thick overcoat on me" during the past winter. In some cases, existing churches had been neglected. The Rev. Nathan W. Munroe, missionary to St. Francisville, La., stated that "When I first came, I found the church wide open; the windows broken; the organ gone; the few prayer books torn

Unionville and Painesville, Ohio, stated with some discouragement that "I would not advise my brethren as far in the West as Ohio, to engage in like enterprises. They will do better, in my judgment, to remain in their cures, and persuade their peo-



Photo courtesy of Nashotah House Library
Bishop Jackson Kemper

ple to furnish themselves with such churches as they can."

The Spirit of Missions reported in September 1836 that the issue of salaries for the missionaries was considered at the annual meeting of the Committee for Domestic Missions, and "the subject was found to be one by no means free from difficulties."

"Prejudice which exists everywhere against the church, when first established, has, in many instances, been nearly, if not altogether, obliterated."

—*The Rev. Samuel G. Litton, missionary at Lagrange, Somerville, and Oakland, Tenn., on the reception and impact of Episcopal missionary efforts*

in pieces; playing cards strewed about; and every thing looking like sin and desolation itself."

Fund raising for the work of missions was another missionary task. After making a tour of New York, Massachusetts and Connecticut to solicit funds to aid his three parishes to erect church buildings, the Rev. John Hall, missionary to Rome,

The committee was concerned "to inspire in missionaries a reasonable confidence that they should not be left to want, and to afford evidence to the church that no portion of the missionary funds, entrusted to their care, should be unnecessarily or inappropriately expended." The committee decided to reject "any regular scale of missionary salaries" and "to decide

each case upon its particular merits," considering the circumstances of each station, the expenses of living in that place, and other sources of contributions for the missionary's support.

The reception and impact of Episcopal missionary efforts is often mentioned. For example, the Rev. Samuel G. Litton, missionary at Lagrange, Somerville, and Oakland, Tenn., states, "That prejudice which exists everywhere against the church, when first established, has, in many instances, been nearly, if not altogether, obliterated." He is obviously gratified that his communicants include those whose eyes were opened "by a candid examination of the truth," and who are "now bright ornaments of that church which they not long since looked upon as holding principles inconsonant with true charity, and having the form without the power of godliness." Similarly, the Rev. A. A. Willis, missionary to Smithland, Ky., writes that "perhaps there is not another community in the West, numbering the same population, which has so little acquaintance with our church as this."

The Rev. E. G. Gear, missionary to Galena, Ill., emphasized the opportunity presented by the prevailing attitudes concerning religion. He states, "The people through the whole of this country are remarkable for their shrewdness and intelligence, and a vast majority of them are without any fixed religious principles; and could the doctrines and services of our church be brought to their view, they might, by God's grace, be brought to the true fold and thus saved from the horrors of impiety and unbelief."

There were certainly moments of gladness and celebration for the Episcopal missionaries. The Rev. Solomon Davis, missionary to the Oneidas at Duck Creek, Wis., states that his congregation of Oneidas "listened to the word with attention, and manifested much joy at the commencement of my labors among them."

Despite the obstacles and frustrations, a clear sense of missionary calling emerges from these records. There

(Continued on page 18)

Summer Chuckles

A few humorous items gleaned from a variety of sources:

From "Episcopal Humor" on the website of St. Philip's Church, Circleville, Ohio:

A priest, known for his lengthy sermons, noticed a man get up and leave during the middle of his message. The man returned just before the conclusion of the service. Afterwards, the priest asked the man where he had gone. "I went to get a haircut," the man replied. "But," said the priest, "why didn't you do that before the service?" "Because," the gentleman said, "I didn't need one then."

A priest asked a first grade Sunday school class, "Does anyone here know what we mean by sins of omission?" A small girl replied, "Aren't those the sins we should have committed, but didn't?"

After church, a little boy told the priest, "When I grow up, I'm going to give you some money." The priest replied, "Well, thank you, but why?" To which the boy answered, "Because my daddy says you're one of the poorest priests we've ever had."

From the newsletter of St. Paul's Church, Beloit, Wis.:

It may be that Anglicans know their prayer book too well: The priest had just started the *Sursum Corda* when a woman fainted. This is the liturgy as it occurred in that church:

Priest: Lift up your hearts.

People: We lift them up unto the Lord.

Priest: Would one of the ushers help that woman?

People: It is meet and right so to do.

On another occasion the same priest was checking the microphone.

Priest: Something is wrong with this microphone.

People: And also with you.

An announcement inserted into the newsletter of St. Michael's Church, Bristol, R.I.:

"Please note change!!! The cookout scheduled for June 24, 2001 following the 10:00 a.m. service at Independence Park has been canceled due to the fact that the 4th of July Ecumenical Service is being held at St. Mary's Church at 12 noon the same day."

Subscribers to the Anglican Music List enjoyed a message from Evelyn Rowe, who recounted an item written by syndicated humor columnist Dave Barry, recounting how at St. Stephen's Church in Armonk, N.Y., on Easter Day people were handed a potted hyacinth at the door. At each "Alleluia" in the hymns, Barry claimed, people hoisted the potted plants over their heads. He concluded the story with "Think about this the next time someone tells you Episcopalians never really get loose."

From the "Signs and Blunders" page of my favorite website, Ship of Fools:

"Mary Stolzenbach writes from Tennessee: The '70s and '80s were a great time of experimentation with Anglican liturgies and there were many temporary pew books. It was in one such place, not long after our former rector, whose name was Chris, had left for another post, that we were handed out mimeographed service leaflets which introduced the Lord's Prayer thus...

"And now as our Saviour Chris has taught us, we are bold to say..."

In a recently published book, *Champions of Faith: Catholic Sports Heroes Tell Their Stories* (Sheed & Ward, Franklin, Wis.) one of the chapters is devoted to Chicago Cubs' slugger Sammy Sosa. His friendships with the late Cardinal O'Connor of New York and Cardinal Nicholas Lopez-Rodriguez of the Dominican Republic are cited, and he is quoted as saying, "My Catholic faith helps me to believe in God." Yet it was not long ago when TLC reported that the well-known Cub was baptized in an Episcopal Church in Chicago. Confusing? Yes it is.

Continuing the license-late watch: I have observed REVIVAL, JEZUS 5, DEUT6 49, AMEN 5 and HE IS NR. Kenneth Kerr, of Raleigh, N.C., spotted GOD NOZ, and Sue Joys, of Valparaiso, Ind., saw YEA RITE1.

Note to C.P.P. in Montgomery County, Md.: Just because TLC includes a story about the Anglican Mission in America (AMiA) in its news section doesn't mean TLC supports the AMiA.

David Kalvelage, executive editor

Did You Know...

An episode of Ed, the NBC-TV sitcom, was filmed at Church of the Holy Communion, Norwood, N.J.

Quote of the Week

The Very Rev. Bert Womack, interim dean of St. John's Cathedral, Denver, citing retired Bishop of Colorado William Frey's statement on the Episcopal Church: "Sometimes I think the Episcopal Church was created just to give God comic relief."

Participants
in the Lambeth
Conference should
reflect the changing
demographics
and should be
able to see
for themselves
how evangelism
has changed
the Communion.

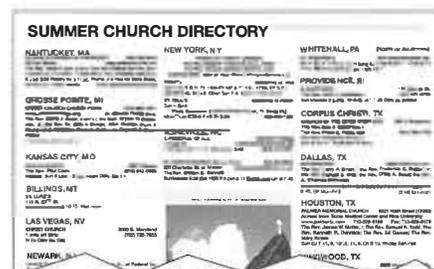
A New Site for Lambeth?

The next Lambeth Conference of Anglican bishops, scheduled for 2008, could be held outside England for the first time, according to a report in a London newspaper. The *Times* said Church of England sources indicated the once-a-decade event, which brings some 800 bishops together for three weeks, is likely to take place in either Africa or Asia.

The idea makes considerable sense. After all, a large portion of the estimated 70 million Anglicans around the world reside in either Africa or Asia, and it is on those two continents where the Anglican Communion is showing its greatest growth. Participants in the Lambeth Conference should reflect the changing demographics and should be able to see for themselves how evangelism has changed the Communion.

Places for Vacationers

An article in last week's issue looked briefly at the summer chapels in the Diocese of Maine. Summer chapels are more numerous in that diocese than elsewhere, yet they are representative of the kinds of specialized ministry being carried out in many parts of the church. Summer chapels and churches in resort communities serve transient congregations, usually for a season. While some persons may be part of a particular congregation for several weeks in the summer, a large portion may consist of those who are present for only a Sunday or two, making the formation of relationships difficult for clergy and lay leaders. We urge readers to visit the churches in resort communities while on vacation. These congregations are used to having visitors and usually provide a warm welcome to out-of-towners.



Resource for Musicians

At a time when many people are experiencing lighter workloads or time away from work, some members of our staff have been busy shipping copies of the *Episcopal Musician's Handbook* to those who have ordered it. This 45th edition of the handbook, published by the Living Church Foundation, is a valuable resource for church musicians, and helps them prepare for the next liturgical year, beginning with the first Sunday of Advent. As our employees package, address and mail copies of the handbook, it is gratifying to know that this annual publication provides such a wealth of information for church musicians everywhere. We are grateful to those who ordered the handbook and to church musicians and choir members for their leadership in praising God.



The Taint of Retaliation

“People are like turtles; you won’t get anywhere unless you stick your neck out. And you’ll never get someone to stick out his neck by beating on his shell.”

By Bryce McProud

To one who strives to stay in the backwaters of the church and observe, it is obvious that good old-fashioned hardball politics is underway under the guise of piety. On the one hand, TLC’s executive editor has predicted that following the next General Convention, some sort of split will take place in the Episcopal Church, largely over legislation to bless same-sex unions and to ordain non-celibate homosexual persons.

In a related development, four more bishops have been consecrated by the churches of Rwanda and South East Asia for the Anglican Mission in America (AMiA) [TLC, July 15]. I have a few observations:

1. “Everything is political.” This old war cry from the ’60s has inundated the church. We have moved from seeking the mind of Christ to emulating the United States Congress. There is logic to this as the bicameral system for both fledgling U.S. government and Episcopal Church emerged at the same time. But we have taken some of the Congress’s hardball politics into our own area of interaction. Going back to the 1960s, it is obvious that reaction to Bishop Pike, the war in Vietnam, peace marches, civil rights demonstrations, and so on were tied directly to prayer book revision, the ordination of women and the retreat from orthodoxy. Much of the debate was civil. Much was not. Friends and family left the church in droves during these times. Most went to secularism, though some did embrace the continuing churches or left for other traditions.

The recent catalyst was the presentment against Bishop Walter Righter, which infuriated enough liberals that they set out to retaliate. They proposed a resolution to send “suits from 815” to enforce the ordination of women in uncooperative dioceses, which were also the hotbeds of those wishing to prosecute Bishop Righter. Their resolution passed easily at General Convention. Although linkage is refuted, it’s pretty obvi-

ous to me that it was a skillful, out-and-out power play of retaliation. Our representatives in Congress would be proud. In turn, AMiA was established and did its own political payback. “We can’t win in this church, so we’ll start a new one where we can and will win” seems to be its position. Is AMiA being prophetic or is it only political? Only time and the Holy Spirit will tell what the final result will be.

2. The primates got it right. Watching the primates interact reminds me of the old counseling adage: “People are like turtles; you won’t get anywhere unless you stick your neck out. And you’ll never get someone to stick out his neck by beating on his shell.”

With a couple of exceptions, it is obvious that the primates are not shell beaters. I think especially of the African primates, who deal with AIDS and genocide, and whose churches are growing exponentially. They are godly men who know patience. They see Presiding Bishop Frank T. Griswold sticking his neck out and they are being kind. They could be whacking him with the Lambeth resolution about homosexuality and other issues, but they are not.

***With a couple of exceptions,
it is obvious that the primates
are not shell beaters.***

I have learned from them. Instead of being political, they are being godly. They pray and refrain from caucusing. They choose to study scripture instead of Machiavelli. They search for the mind of Christ rather than to further political agendas. And most importantly, if they do not have the mind of Christ, they do not act. They know that the mind of Christ is never discerned by only 50 percent plus one vote.

VIEWPOINT

3. We need to emulate the primates. I acknowledge that former Presiding Bishop Edmond L. Browning instigated a process of Bible study, prayer and small-group interaction with the House of Bishops, but his ministry was so politically biased that it was hard to trust him with objectivity. It doesn't seem to be the case with Bishop Griswold. He has a history of an agenda, but he's not being very political. (Or if he is, he is being very slick!) Pastoral care and conversation seem to be the hallmark.

They choose to study scripture instead of Machiavelli.

In response to the primates' model, the area rectors and vicars where I live are now gathering for coffee weekly at my church with the stated purpose to communicate other than by "rumor and innuendo." We study scripture and we pray with and for each other. All the while acknowledging that we have very different positions theologically, ecclesiastically, and especially politically. To deal with this, we have chosen not to act if we do not agree that we have the mind of Christ. We recently joined together to do a Novena between the Feasts of the Ascension and Pentecost for peace and justice in the Middle East and Sudan, as requested by the Archbishop of Canterbury and the primates. We believed that this was what Christ would have us do together. It's slow, but we are starting to trust each other. Can the same be said for the national church?

4. We need to be aware of our own history. I suggest two events. One is the Civil War and its aftermath. As is widely known, there was much patience, love and forgiveness on both sides which kept the Episcopal Church from splitting along North and South lines like the Methodists, Baptists and Presbyterians.

The other model is the breakoff of the Reformed Episcopal Church and the consequent removal of the evangelical party from the Episcopal Church. (I had no idea how strong the evangelicals were in the Anglican Communion until I visited England a few years ago.) From what I read, it was retaliation by the Anglo-Catholics for their harsh treatment by the evangelicals that caused the split. There was a power play to pass legislation about "baptismal regeneration" at one of the General Conventions, a position that evangelicals could not (and cannot) accept. Are we going to have something similar in the next few years about gays, lesbians and bi-sexuals? Probably. I suspect at the next General Convention, there will be a strong enough contingent of politically skillful folks that the resolution to bless same-sex unions and to ordain non-celibate homosexual persons will pass both houses. It will be done well. But it makes me wonder what the political retaliation will be. □

The Rev. Bryce McProud is the rector of St. Matthew's Church, Eugene, Ore.

LETTERS TO THE EDITOR

By the Numbers

Regarding the Rev. Stephen Garratt's project [TLC, June 24] in response to the editor's column [TLC, May 13], I took him at his word and did the math.

If he had 28 people respond to his mailing of 14,000 postcards, then his response rate was .002. For those who showed up for Easter Day services or wanted to be on the mailing list, the rate sank to .0003571. For those who wanted to have a follow-up call with him, his response rate was .0001428. For none of these groups does he make any claim that they become active members of his parish.

The cost of such a project is also a factor. To send 14,000 postcards at the rate of \$.25 per card (cost of the card and postage. I am assuming volunteers did the work so there is no labor charge) would be \$3,500.

This also negates the fact that the canons of the church require pre-baptismal counseling. But being generous, perhaps that is what he did with them for the hour that he met with them before their baptisms.

Contrasting these rates and responses, the Alban Institute figures show us that 85 percent of those who come to a church do so because they were invited by someone who already was there. It would seem to me that time, talent and treasure of the parish would be better spent in motivating those already attending to invite those they know. It would seem to me that if we are going to baptize, then we ought to be just as interested in the continuing life of faith of those we initiate into the body of Christ.

*(The Rev.) Robert M. Lindberg
Christ Church
Warren, Ohio*

David Kalvelage ends his column, "No Strings at All," with the question, "So what's the difference?" He refers to the practice of requiring in-depth pre-baptism instruction vs. "open baptism" defined as, "meaning people who indicate they want to be baptized receive the sacrament — no questions asked." I would say there is a world of difference.

As I see it, open baptism vs. baptism



Belittling the sacraments is not the way to make the church more accessible and welcoming.

with in-depth instruction points up the difference between the church being a club with no requirements for members and a disciple-making community. If all we are after is no more than "membership," where that term becomes meaningless, and fattening our membership roles on our parish registers, then open baptism seems to be a good way to accomplish that. On the other hand, if we are out to carry out the great commission, then open baptism seems a recipe for failure.

Don't get me wrong, I'm all for making the church accessible to all people, and to make all feel welcome. But belittling the sacraments, which this practice of open baptism as described does of baptism, is not the way to make the church more accessible and welcoming. By practicing open baptism, we are essentially proclaiming that the teaching of Jesus is of no consequence.

We do a great disservice to people and the gospel itself if we do not make the parents/guardians of those being baptized and mature baptism candidates themselves to be aware of and understand the implications and expectations that come along with baptism.

I pray that those working to fulfill General Convention's resolution to double baptized membership by 2020 will take a long and hard look at the way many baptism candidates in the early church were catechumenized for about three years prior to having the sacrament administered to them.

*(The Rev.) Andrew S. Doan
Holy Cross Church
Winter Haven, Fla.*

There's a Difference

The Rev. T.R. Minifie [TLC, June 24] seems confused about the difference between sexual "orientation" and sexual "behavior."

After an examination of the definition of these two words, he may find himself in agreement with J.D. Edwards' assertion [TLC, June 3] that Jesus is silent about "sexual orientation" in all four gospels.

In these very confusing and com-

pellent times, I would be happy to provide some "working definitions" about the difference between terms such as "sexuality," "orientation," "behavior," "gender," — and, how they impact on our spiritual lives in Christ.

*(The Rev. Canon) Elizabeth Kaeton
The Oasis Ministry
Newark, N.J.*

Changes Needed

As I read about the destruction of St. John's Church, Mt. Pleasant, Tenn. [TLC, June 24], I was sad, angry, and at the same time happy that the church rallied to show its strength after the wanton destruction by the two teenage boys who were charged with the crime.

I wonder every time I read such a story where our morality and sense of culture in this country has gone, or do we only love what is "hot" at the time? The two young men certainly seem to have no appreciation for beauty, tradition, or the past. This is where our society is lacking and I hope that our church will begin to work to change such persons.

*J.R. Tinsley
Shreveport, La.*

A Coincidence?

I am the organist/choir director at Christ the King Church, Atascocita, Texas. We're a "bedroom community" of Houston. Several things were noted during the recent flood which hit this part of the country: The psalm appointed for June 10 was Psalm 29, which says in part, "... the Lord is upon the mighty waters ... the Lord sits enthroned above the flood." (I don't know if that was any comfort to the people who lost everything, but it was a reminder of things more important than "things.")

Another coincidence: A local Presbyterian church had to postpone its children and youth choir's musical because of the flood.

It was titled "100 Percent Chance of Rain."

*Bev Bradley
Atascocita, Texas*

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PEOPLE & PLACES

Appointments

The Rev. **Wallace Griesmeyer** is vicar of Good Shepherd, 123 E 2nd St., Momence, IL 60954.

The Rev. **Melissa Hartley** is associate at Holy Trinity, 515 E Ponce De Leon Ave., Decatur, GA 30030.

The Rev. **Walter Frisby Hendricks** is rector of Holy Trinity, 211 Trinity Pl., West Palm Beach, FL 33401.

The Rev. **Wendy Howe** is chaplain at All Saints' School, Carnel Valley, CA.

The Rev. **Roger Hurtubise** is rector of Holy Comforter, 150 SW 13th Ave., Miami, FL 33135.

The Rev. **Isaac Ithasota** is rector of Grace, 10010 Aurora Pl., Fort Wayne, IN 46805-1596.

The Rev. **James M. Jensen** is rector of Grace, 6 Elizabeth St., Utica, NY 13501.

The Rev. Canon **David H. Johnson** is canon to the ordinary in the Diocese of Mississippi, 118 N Congress St., Jackson, MS 392107.

Ordinations

Priests

Dallas — **Herbert Reed DeWees**.

Pennsylvania — **Barbara Ann Allen**, assistant at Calvary, PO Box 546, Conshohocken, PA 19428; **David Andrew Frederickson**, assistant at Trinity, PO Box 387, Buckingham, PA 18912.

San Diego — **Tony Baron**, assistant at St. Timothy's, 10125 Azuga St., San Diego, CA 92129.

Resignations

The Rev. **Elizabeth Beasley**, as vicar of St. George's, Honolulu, HI.

The Rev. **Michael P. Metcalf**, as rector of Epiphany, Richardson, TX.

Retirements

The Rev. **Phillip Cato**, as rector of All Saints', Chevy Chase, MD.

The Rev. **Anthony Cayless**, from active ministry in the Diocese of Long Island.

The Rev. **Donald H. Dinwiddie**, as rector of St. Paul's, Greenville, TX.

The Rev. **Monroe Freeman, Jr.**, as interim of St. Bartholomew's, Pittsboro, NC.

Deaths

The Rev. **Joseph Stephens Harrison**, part-time assistant at Christ Church, Montpelier, VT, died May 4. He was 74.

Born in White Mills, PA, he was educated at Allegheny College and Boston University, then was ordained deacon in 1956 and priest in 1957. He was priest-in-charge of Zion, Windsor, NY, 1957-59; priest-in-charge of St. David's, DeWitt, NY, 1959-63; director of youth at St. Paul's, Westfield, NJ, 1963-70; associate at Trinity, Princeton, 1970-73, and non-parochial from 1973 to 1984. In recent years he was also a chaplain at an alcoholism treatment facility in Pennsylvania.

He is survived by his wife, Anne, and four children.

The Rev. **J. Jerald Johnston**, retired priest of the Diocese of Texas, died May 9 in The Woodlands, TX, where he resided. He was 80.

A native of Cincinnati, OH, he spent most of his ordained ministry in various parts of Texas. He graduated from the University of Cincinnati, the University of Kentucky and the Episcopal Theological Seminary of Kentucky. Following a brief assignment in Fort Thomas and Cold Springs, KY, he moved to Texas, serving congregations in Grand Prairie, Grapevine, Handley, Galveston and Huntsville, where he was rector of St. Stephen's from 1979 to 1986, when he retired. Following retirement he assisted at Trinity, Houston. Fr. Johnston is survived by his wife, Helen, and three children.

The Rev. **Robert Eugene Shelley**, 75, retired priest of the Diocese of Olympia, died May 22 in Vancouver, WA. Fr. Shelley had been in poor health for some time.

A native of Salt Lake City, UT, he enlisted in the Navy and served as an electrical technician. He graduated from the University of Idaho, attended the Huston School of Theology and the Anglican Theological College in Vancouver, BC. He was ordained to the diaconate in 1970 and to the priesthood in 1971. He served at the Church of the Good Shepherd, Federal Way, WA, 1970-71 and 1973-75. He was priest-in-charge of St. Margaret's, White Center, WA, 1971-73, and vicar of Big Timber-Harlowton Mission Field in the Diocese of Montana, from 1975 to 1988. He assisted at Good Shepherd, Vancouver, WA, in recent years. He was a member of the Order of St. Luke. Fr. Shelley is survived by his wife, Saxon, sons Marke and Matthew, daughters Kristin Peterson and Suzanne Planck, and three grandchildren.

Next week...

Richard Hooker on Schism

The Living Church publishes obituaries of members of the clergy and well-known lay persons if they are submitted in a timely manner.

Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date of the death and place where it occurred along with biographical facts and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to let us know as soon as possible. They may be mailed to the following address: News Editor, The Living Church, PO Box 514036, Milwaukee, WI 53203-3436. Obituaries may be sent by fax to 414-276-7483 or by e-mail to TLC@livingchurch.org.

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com

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CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. **Website: www.christchurchrichmond.com**.

DIRECTOR OF YOUTH MINISTRIES — Holy Trinity, Menlo Park, CA: We are a large, growing, family-oriented parish located in a university town in the San Francisco Bay Area. Experienced lay or ordained candidates who are professionally committed to youth ministries are encouraged to apply for this fun, rewarding, full-time position that offers a competitive package and a great team of staff and laity to work with in supporting our youth. Details at www.trinitymenlopark.org.

PART-TIME PRIEST: We are a small Mississippi river town parish with a 150-year tradition, seeking a parttime priest. This would be a great opportunity for a retired or bi-vocational priest. Our location in Eastern Iowa has many job and entertainment opportunities. If you are interested in helping us celebrate 150 years of Grace, contact: **Grace Episcopal Church, P.O. Box# 3052, Clinton, IA 52732; email: grace@clinton.net**

ASSISTANT TO RECTOR AND YOUTH MINISTER: St. Peter's Episcopal Church in Weston, Massachusetts, is an active program-sized suburban parish 25 minutes from downtown Boston. We are blessed with increasing numbers of families with young children and youth and need to expand our Christian Education program. We are seeking an enthusiastic Christian (lay or ordained) who is committed to Youth Ministry (6th-12th grades), helping youth to grow in faith and respond to contemporary issues, and who will provide activities that build self esteem and community. Experience with Rite-13 and J2A is hoped for. Position includes assisting in preaching and oversight of our active Outreach program. Compensation includes salary, housing allowance, health insurance, pension and continuing education allowance. Please send resume to the **Rev. Dr. Carol M. Flett, Rector; 320 Boston Post Rd. Weston, MA 02493; or email stpeterscarol@netscape.net**

CLASSIFIEDS

POSITIONS OFFERED

CHRIST CHURCH, OWOSSO, MICHIGAN — The best kept secret in the Great Lakes State! The parish is committed to a gentle and dynamic orthodoxy lived out through meta and cell church principles. We are purpose driven and trained in Natural Church Development. We have an intense incorporation/assimilation process and a systematic empowerment of our leaders. By the grace of God, the last 10 years have seen amazing things occur. Our worship attendance has increased from 60 to 240 — Over 25 cell groups have been birthed — the budget has more than doubled — two building projects have been successfully completed — a vital Outreach Center is in place, lay leaders have been raised up for staff positions, coaching positions, and task team cell leader positions. Christ Church offers three unique Eucharist services which appeal to a variety of people (both seekers and faithful Anglicans). We are looking for a leader, evangelist, discipler, equipper, coach, teacher/preacher to join the staff leadership team. What is the actual position? Frankly, we are not sure — perhaps lay associate rector, associate rector, executive rector, church planter, or overseer of a satellite. This is an exciting ministry loaded with possibilities! If interested, contact the Rev. Dr. Gregory A. Tournoux; Phone: 989-723-2495; Fax: 517-723-3767; Email: tournoux@shianet.org

RECTOR: All Saints Church, in Russellville, Arkansas, the only Episcopal Church within a radius of 40 miles, is seeking an experienced, team-oriented rector who will actively share Christ's love through clear, relevant scriptural preaching and teaching in the context of traditional eucharistic worship, continue to nurture and develop Christian Ed. for all ages, and help us minister to each other and the community. Our strengths include joyful fellowship and active lay ministry, a strong music program and an acceptance of diverse denominational backgrounds unified through a variety of growth experiences. The cut-off date for applications is Sept. 1. For more information, visit our website at <http://www.abontallsaints.org>, e-mail: allsaint@eswnet.com, contact Shirley Donnan-gelo, Search Committee Chair, 501 So. Phoenix Ave., Russellville, AR 72801; phone: 501-968-3622 (church) or 501-967-1003 (home).

NEEDED: Part-time Organist/Choirmaster for traditional Episcopal parish. Presently one Sung Mass on Sundays. Major days as scheduled. Plan to develop toward full-time position. Committee formed to replace present organ. Adult Choir. Familiarity with Episcopal Liturgy essential. Apply to: The Rector, Christ Church, P.O. Box 5, Williamsport, PA 17703.

CHRISTIAN EDUCATION DIRECTOR: Experienced Christian Education Director needed for large, active youth program. Interested applicants please send resumes to: **Jacque Digieso, c/o St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076**, or email to linda@stdavidchurch.org

Beautiful, historic St. Luke's Church seeks a full-time rector. Small, mature congregation desires a liturgically-oriented leader capable of guiding them in a revitalization process through preaching, scriptural teaching, pastoral care and youth ministry. An ideal position for a candidate with an appreciation of Anglican tradition and a love of energetic, small town life. Visit our web site at www.tntie.com/luke. Send resumes to: Search Committee, 222 Linwood Drive, Lincolntown, NC 28092.

FULL TIME RECTOR: Worcester, MA. St. John's is a 117-year-old, pastoral-sized, suburban parish in the heart of New England, with easy access to the amenities of several large cities, including Boston. We seek a Rector who will work with us to proclaim God's word, honor differences in worship style preferences, continue our strong outreach programs, build fellowship, support a small but active lay leadership, and provide nurturing pastoral care. We have several large family clans and are at different places on our spiritual journeys. We desire a warm, caring, Christ-centered pastor who feels called to help us bring about unity within our diversity, foster both numerical and spiritual growth, and develop a vision for the future. Contact Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 02203 or phone (800-332-8513 ext. 11).

POSITIONS OFFERED

HALF-TIME RECTOR: Looking for "a place to come home to?" Our small Anglo-Catholic parish abounds with energetic and committed lay ministers. This intimate setting means less stress and a relaxed rural atmosphere. Splendid church, rectory, parish undercroft, and a home of a grand 85-rank English-style pipe organ. All set just 2 hours west of Chicago, blocks away from the scenic Rock River. Inquiries to: **St. Luke's Church, P.O. Box 494, Dixon, IL 61021; 815-288-2151.**

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Bob Paulsen, 101 E. Market Street, Suite 520, Aberdeen, WA 98520, 360-289-4828.**

RECTOR-FULL TIME: St. Stephen's Episcopal Church in Hurst, Texas, is seeking a rector for a warm, friendly and 200-plus growing congregation. We are looking for a leader who is motivated, enthusiastic, and who has a vision for growth with an emphasis on spiritual leadership. Inspiring preaching and skills necessary to strengthen and revitalize existing programs, especially youth and newcomer programs, are desirable. Hurst, Texas, is located between Dallas and Fort Worth, in one of the country's fastest growing metropolitan areas. For more information on St. Stephen's, visit our website at: www.ststephenshurst.org. Please send letter of interest, CDO profile and/or resume to: Search Committee, St. Stephen's Episcopal Church, 7452 Precinct Line Road, Hurst, Texas 76054.

SCHOOL CHAPLAIN: St. John's Northwestern Military Academy, Delafield, Wisconsin. Needed for August 2001, an energetic and committed priest to minister to the spiritual life of nearly 400 cadets and of staff and personnel. A beautiful Academy chapel provides for Sunday Eucharist and midweek services. The chaplain functions as part of a team and is directly responsible to the Academy president. A house is provided on campus, and the Academy offers solid pension and medical insurance programs. CDO form and a letter of application (with recent references) should be addressed to **The Rev. Dr. Michael J.G. Gray-Fow, St. Luke's Episcopal Church, 3200 South Herman Street, Milwaukee, Wisconsin 53207.**

RECTOR — St. Titus Episcopal Church, Durham, North Carolina: We are a medium-sized urban congregation located in the Research Triangle Park area. We are seeking an effective preacher and spiritual leader with demonstrated strong leadership and pastoral care who will develop and strengthen outreach, youth and adult education programs and promote church growth. Full-time position with full compensation package. Interested parties should send resumes and personal profiles by August 31 to: **St. Titus Episcopal Church Search Committee, 400 Moline Street, Durham, NC 27707.** Email: jabdeb@earthlink

FULL TIME RECTOR FOR ISLAND PARISH: St. David's Episcopal Church on beautiful San Juan Island in Washington State, 55 miles northwest of Seattle and 10 miles east of Victoria, BC, is seeking a rector with strong pastoral skills to help begin a transition from a clergy-oriented to a program based church. Present rector will be retiring January 1, 2002, after 8 years of successful ministry at St. David's. In the past 6 years, St. David's has grown from about 55 to 150 active members and achieved parish status. Must be comfortable with, and able to minister effectively to, people with a wide range of faith backgrounds, belief systems and liturgical preferences. Desirable qualities include approachability, being a good listener and a willingness to speak honestly of God's presence in everyday life. The vision of St. David's is: "be compassionate as God is compassionate." San Juan Island is a small but active community in an environmentally exciting area and St. David's is the only Episcopal church on the island. For more information, send inquiries to: Search Committee, St. David's Episcopal Church, PO Box 2714, Friday Harbor, WA 98250; E-mail: saintdavid@rockisland.com; Phone: 360-378-5360; Web: www.rockisland.com/~saint-david/church/

POSITIONS OFFERED

RECTOR — St. John's Church, Troy, NY: Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Competitive salary and benefits. Well-established parish celebrating Holy Eucharist and Morning Prayer. Historic church building and modern parish house. Culturally and educationally rich community. For more information, contact: **The Rev. Canon Mary Chilton, Canon to the Ordinary, Episcopal Diocese of Albany, 68 So. Swan St, Albany, NY 12210; (518) 465-4737; Email: MChilton@AlbanyDiocese.org or website at www.saintjohnstroy.org**

ASSOCIATE RECTOR: Holy Trinity, Fayetteville, North Carolina, a youthful, growing Rite II parish with average Sunday attendance of 250 seeks a priest with talents to lead and aid very active lay ministries in pastoral care and outreach. The associate will also share with the rector in the sacramental ministry of the parish, and will preach and teach regularly. Send resumes to: Associate Rector Search, Holy Trinity Episcopal Church, Fayetteville, NC 28305.

ASSISTANT / ASSOCIATE RECTOR: Christ & Holy Trinity, Westport, Conn., is a vibrant, intellectually charged and financially strong resource-sized parish seeking a priest or transitional deacon to share with our Rector and Director of Christian Education in the liturgical, pastoral and program responsibilities of the congregation. The Assistant / Associate will be responsible for Confirmation, Adult Education, and Outreach ministries. The ideal candidate will possess leadership and passion. We offer competitive salary and benefits including housing. C&HT welcomes those interested to contact us at: **Mary Taylor, Chair, c/o Christ and Holy Trinity Church, 55 Myrtle Ave, Westport, CT 06880. (203) 227-0827 or christ.holy.trinity@snet.net**

PROGRAMS OFFERED

BYRD AND HIS TUDOR FRIENDS: Chorus Angelorum will host "Byrd and His Tudor Friends," a choral workshop, from August 2-5, 2001, at St. Thomas' Episcopal Church, Houston. The workshop will be led by Mr. David Trendell, an authority on the stylistic interpretations and performance practices of choral music from the Golden Age of English church music, spanning most of the 17th century and the reigns of the Tudor sovereigns in England. For registration and workshop information, please call 713-956-0612 or visit www.stthomashouston.org/ChornsAngelorum/cahome.htm.

FOR SALE AND RENT

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

MOVING TO FLORIDA? Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail Cfweek@aol.com; write to "Relocation" at the diocese, 1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: www.cfdiocese.org

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ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.** E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com

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(Continued from page 10)

was resolve and boldness. The Rt. Rev. James H. Otey, Bishop of Tennessee, urges that the church "calls upon her children everywhere, high or low as they may be in temporal offices — rich or poor as they may be in worldly goods, to help her in the blessed work of extending the knowledge of God's saving counsel and truth, till there be found no erring or sorrowing creature that doth not feel his tenderness and compassion."

By way of conclusion, it is fair to say that the reports from the domestic mission work of the Episcopal Church in 1836 provide considerably more

than sentimental or antiquarian interest. The 1830s were a time of radical change for the country, the economy, the specifics of where and how people lived. In the years preceding, the Episcopal Church had lapsed into a passive stance relative to the work of mission. The church needed to adapt to the changing situation in the developing country. It needed to take initiative, experiment with new structures and organizations, and to risk valuable resources leadership, money and time. The church needed to recognize the value of its own distinctive witness and uphold the truths of faith. It also

needed to adjust gracefully and flexibly to a variety of new and very different situations in the mission fields of America. An era of change and flux became an opportunity for church growth and revitalization.

It is striking that so many of the same fundamental issues and needs are present today. If the church is not prepared to face today's needs for faithfulness, initiative, risk, commitment, and sacrifice, "it is time that it was." □

The Rev. Robert B. Slocum is the rector of the Church of the Holy Communion, Lake Geneva, Wis.

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Sun Eu 8, 10:30. Daily Eu 12 noon



KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Antecomunion; 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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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

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Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

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Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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Web: www.theadvent.org
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12:15 & 6:15 (ex Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5;
C Sat 11:30-12, 4-5

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Eu 10:30

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St. Andrew's Church
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