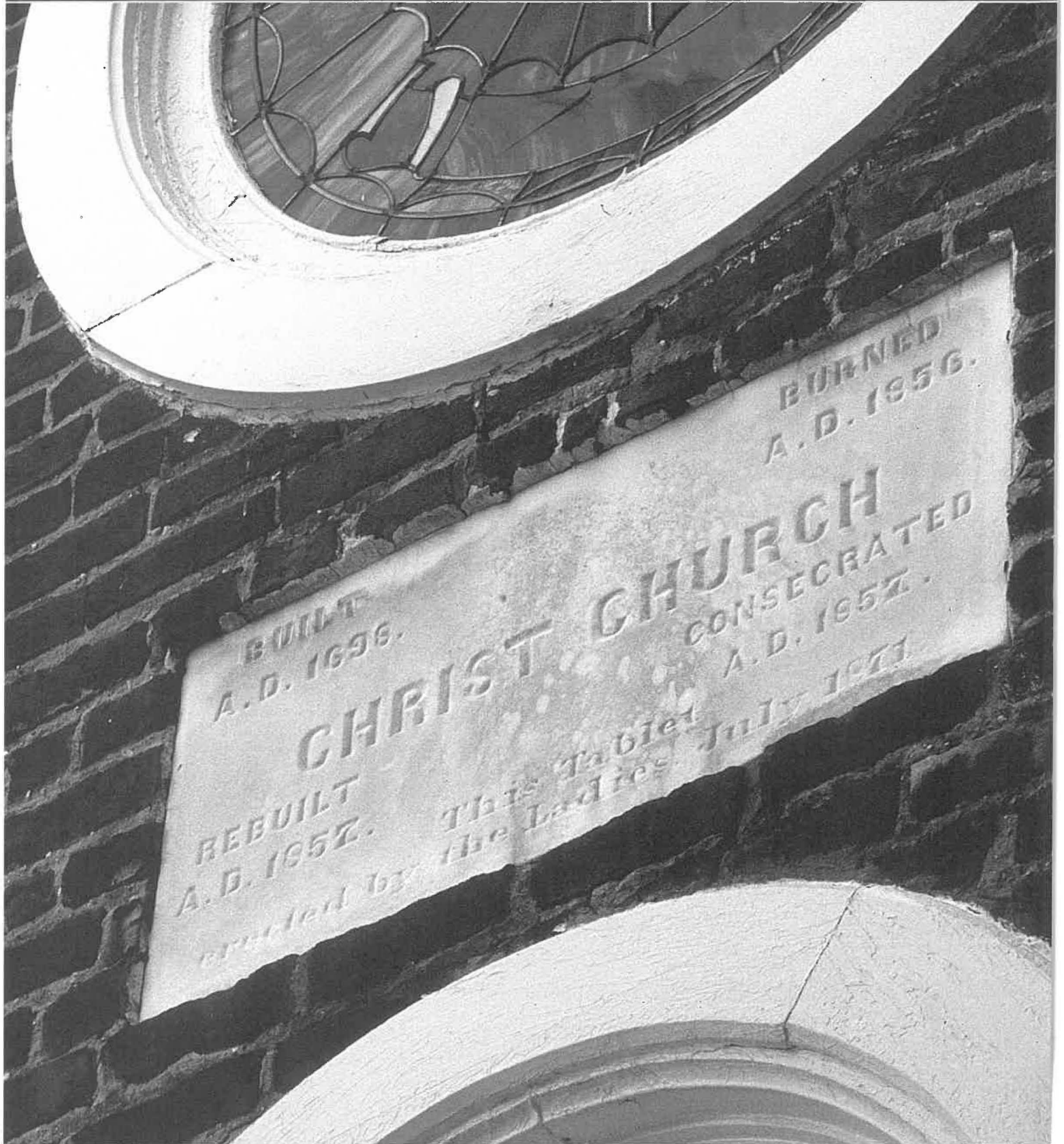


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Illuminations consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.

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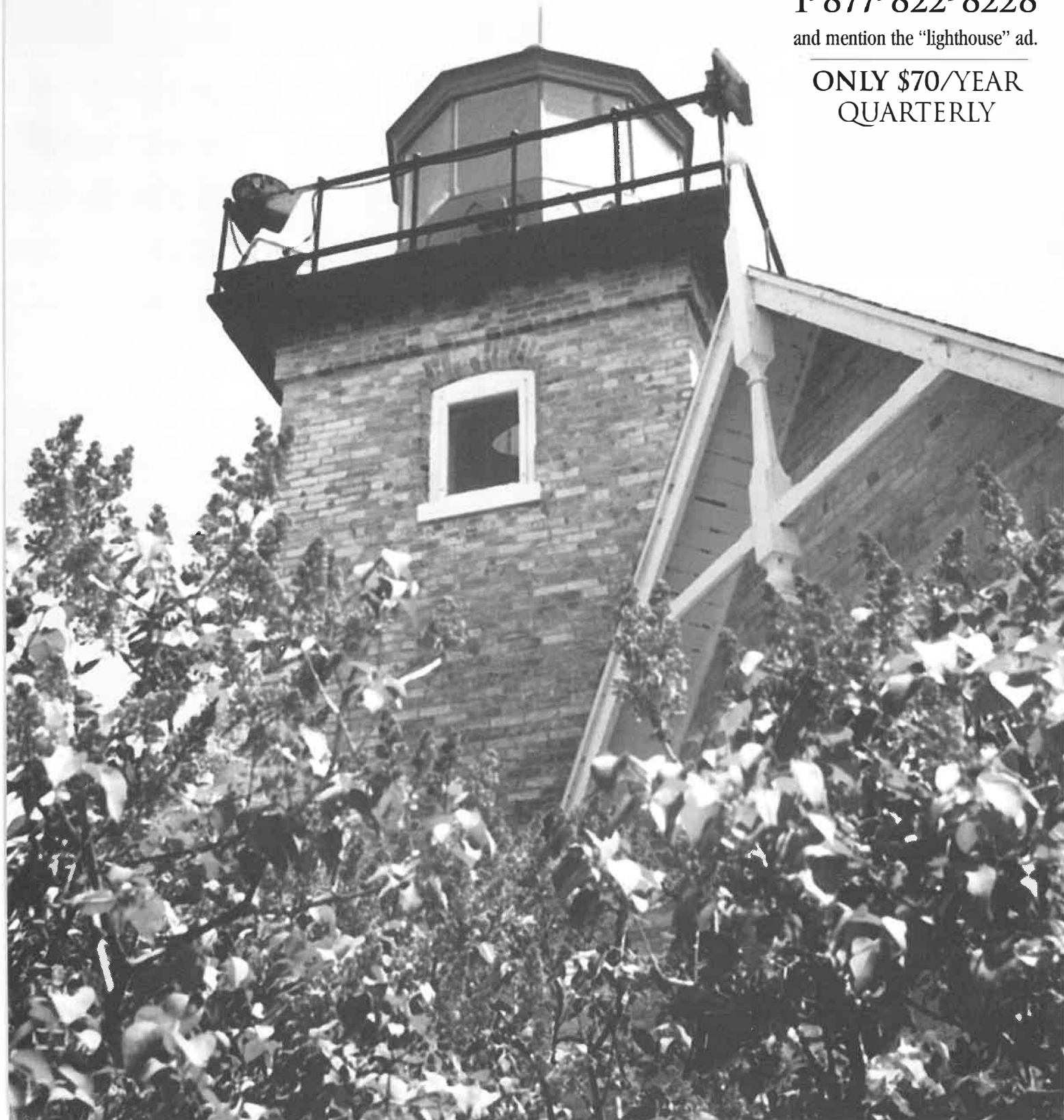
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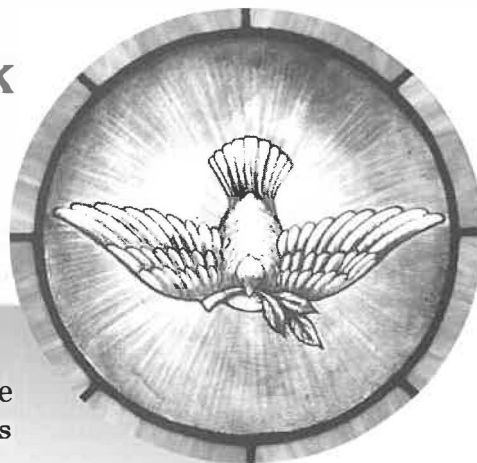


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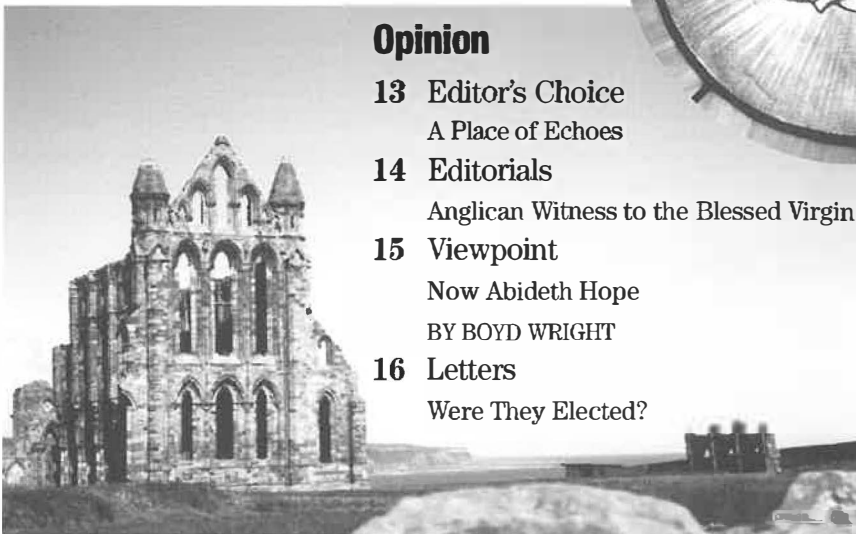
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Christ Church, Accokeek, Md.
Photos by John Woo

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MANUSCRIPTS AND PHOTOGRAPHS: 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 223

Number 7

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TRAVELING?
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THE CHURCH
DIRECTORY
GUIDE.
(SEE PAGE 22)

SUNDAY'S READINGS

The Quality of Faith

'To have faith is to be sure of the things we hope for, to be certain of the things we cannot see' (Heb. 11:1)

Tenth Sunday After Pentecost, Aug. 12, 2001

Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7) 8-16; Luke 13:32-40

What do we mean by faith? Or better, what do we learn about faith from today's lessons? In Genesis, the Lord had previously spoken to Abram, "I will make you into a great nation ..." (12:2). Abram has heard, but does not comprehend. In today's passage, the promise is repeated and expanded. His heirs will be as numerous as the stars in the sky. Then we read, "And he believed the Lord; and the Lord reckoned it to him as righteousness." Genesis 15:6 is quoted in Romans 4:3, 9, 22; Galatians 3:6 and James 2:23. Abram is the model of faith. So, then, what is faith? In Genesis 15, it is believing that God's promises, given in his word, are true and will come to fruition, even when it appears that his promises will fail. This is what Hebrews 1 is saying. "Faith is to be sure of the things we hope for, to be certain of the things we cannot see."

Sometimes people quantify faith. I have about a quart of faith; but you may have half a gallon, as if faith were a commodity that we can store and use when needed. However, faith has

to do with God's promises, and our believing those promises. It is not a quality in us; rather it is trust in the quality and faithfulness of the Lord.

Many of our Father's promises have come to pass; but others are still to come. In Luke, Jesus warns his disciples, "You must be ready, for the Son of Man is coming at an unexpected hour." Faith is trusting in that promise. So faith means trusting the Lord's word which speaks to us afresh today, and his word which speaks of the future.

This is also echoed in Psalm 33:4, "For the word of the Lord is right, and all his works are sure."

Hebrews reminds us that many of our Hebrew ancestors died "in faith without having received the promises, but from a distance they saw and greeted them." What is faith? It is confidence, not in ourselves, but in the living word of God. To live by faith is to live day-by-day trusting our heavenly father for all things, and a willingness to listen to his word, recorded in the canonical scriptures.

Look It Up

How does James (2:23-26) relate faith to works? Is there a conflict? How does his teaching find expression in Articles 11 and 12 of the Articles of Religion?

Think About It

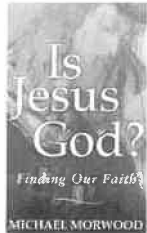
What, if any, difference is there between the faith of a 21st-century Christian and that of a St. Peter or St. Paul?

Next Sunday

Jer. 23:23-29; Psalm 82, Heb. 12:1-7(8-10) 11-14; Luke 12:49-56

Will the Real Jesus Please Step Forward

By Travis Du Priest



IS JESUS GOD? Finding Our Faith. By Michael Morwood. Crossroad. Pp. 144. \$14.95 paper.

A former Roman Catholic priest from Australia encourages questions, imagination and exploration of faith, including doubts. In depth on the debate over Jesus' teachings or Jesus' death as the heart of his "saving ministry." Good for an adult forum.



THE MANY FACES OF JESUS CHRIST: Intercultural Christology. By Volker Kuster. Orbis Books. Pp. 242. \$25 paper.

The history of religion professor at Heidelberg (Germany) studies so-called



JESUS THEN & NOW: Images of Jesus in History and Christology. Edited by Marvin Meyer and Charles Hughes. Trinity Press. Pp. 294. \$35 paper.

Scholarly articles by such luminaries as N.T. Wright (Jesus and the Resurrection), John Dominic Crossan (Eschatology and Apocalypticism) and Carter Heyward (Jesus' Power and Ours), grouped categorically under history, christology and the future.

GOD AT 2000. Edited by Marcus Borg and Ross Mackenzie. Morehouse. Pp. 176. \$20 paper.

Desmond Tutu, Joan Chittister,

Karen Armstrong, Lawrence Kushner and others were invited to respond to this question: "How do you, personally, after all your years of study ... understand the Sacred?" This fascinating book is the collection of responses. An Islamic scholar gives a graceful explication of fear, love and knowledge. Exciting book.



THE JESUS MOVEMENT: A Social History of its First Century. By Ekkehard W. Stegemann and Wolfgang Stegemann. Translated by O. C. Dean, Jr. Fortress. Pp. 532. \$25 paper.

Two German scholars recount the story of the "Jesus-group" and its early phases of development. A comprehensive social history of first century Christianity, covering the struggle for identity and the roles women played. Quite readable.



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Diocese of East Carolina Lawsuit Ends in Mistrial



A lawsuit filed by the Diocese of East Carolina to recover the property of a diocesan congregation which had disassociated itself from the Episcopal Church ended in a mistrial July 14 in Carteret County Superior Civil Court.

One year ago in March, St. Andrew's Episcopal Church in Morehead City, N.C., sent a letter to the Rt. Rev. Clifton Daniel III, Bishop of East Carolina, informing him that the congregation had voted unanimously to withdraw from the Episcopal Church and affiliate with an "interim Anglican expression in the U.S. under the authority of the Rt. Rev. Charles Murphy," whose consecration in Singapore as a missionary bishop by the Anglican Province of Rwanda is not recognized by the Episcopal Church or the Archbishop of Canterbury.

The letter also stated that St. Andrew's was in possession of documents establishing that the congregation owned clear title to the property and that would stand the test of any litigation. It concluded by stating that "it is your decision whether our move is con-

tested or amiable" and that the vestry was willing to discuss the matter.

Bishop Daniel responded that it was his opinion that "while it may be that one or many baptized persons may decide to leave the Episcopal Church, no vestry has the authority to determine the departure of an entire congregation, nor can clergy withdraw without consequences since they have taken vows of loyalty and obedience to the Episcopal Church and to their bishop." On that basis the diocese initiated secular court proceedings and also began deposition proceedings in ecclesiastical court against ordained staff members, includ-

"I detest every minute of this, but you can't just unilaterally go changing contracts."

— *The Rev. C. King Cole, rector of St. Andrew's*

ing the rector, an assistant and a deacon. As plaintiffs in North Carolina, the diocese must achieve a unanimous jury verdict in order to retain possession of the property.

A letter released by Bishop Daniel to clergy and wardens indicated that the diocese had reached no decision on whether to negotiate, drop the matter,

or proceed with another trial. Both Bishop Daniel and Scott Nunn, a spokesperson for the diocese, were on vacation when called by TLC.

"We have never had a chance to sit down and discuss this like Christian gentlemen," said the Rev. C. King Cole, who remains as rector of the departed congregation. "We've never tried to put this into a win-lose situation."

Fr. Cole, who during his 27 years as rector saw average attendance increase more than 200 percent, stated that when the congregation was established in 1952, the diocese gave the vestry an unencumbered deed to the property in exchange for \$1. Since that time the national Episcopal Church has passed a canon which states in part that congregations hold all property in trust for their dioceses.

However, neither the vestry of St. Andrew's nor the diocese had initiated any action to amend the original deed.

"I detest every minute of this," Fr. Cole said, "but you can't just unilaterally go changing contracts."

About 25 communicants of more than 700 listed in the parish registry have decided to remain with the Episcopal Church.

Chicago's Bishop Burrill was an Advocate for African Americans



Bishop Burrill

The eighth Bishop of Chicago, the Rt. Rev. Gerald Francis Burrill, died July 17 in Sarasota, Fla. He had recently celebrated his 95th birthday.

A native of Bangor, Maine, Bishop Burrill was ordained priest in 1932 after graduating from General Theological Seminary. He served parishes in Staten Island and Morrisania, both in New York, and Williamsport, Pa., before being elected Bishop Suffragan of Dallas in 1950. Four years later he was elected Bishop of Chicago, succeeding the Rt. Rev. Wallace Conkling.

Bishop Burrill oversaw significant planting of churches in Chicago's suburbs and designated St. James' Church as the permanent cathedral of the dio-

cese. He was also an early voice for fair housing and desegregation of neighborhoods and integration of the diocese's white parishes.

In 1966 Bishop Burrill and the Rt. Rev. James Montgomery, bishop coadjutor, were hosts to a summit on fair housing that was attended by both Mayor Richard Daley, Sr., and the Rev. Martin Luther King, Jr. The following year, in a pastoral letter to the diocese, Bishop Burrill ordered parishes to consider black clergy as nominees for rector or vicar and directed that the ordination process be fully opened to them. He retired in 1971.

In retirement Bishop Burrill moved to Sarasota and became a consultant for the Church Pension Fund. He traveled widely, becoming well known and beloved by many for his work as an advocate of retired clergy. At the

national level, Bishop Burrill also served as a member of Executive Council and a delegate to the Consultation on Church Union (COCU).

Although in declining health the past two years, Bishop Burrill assisted the Bishop of Southwest Florida with confirmations, ordinations and Sunday visitations as well as occasional services at St. Boniface, Sarasota, the church the Burrills called home after retirement.

"He was a sterling example of how bishops can be supportive of local ministry, [but] he probably did more good going and telling bishops and clergy how to retire," said the Rev. Ted Copland, rector of St. Boniface.

Bishop Burrill is survived by his wife, Janet; son James, of Gloucester, Mass.; son William, retired Bishop of Rochester, and many grandchildren.

Accokeek in Mediation

Lawyers for both the Diocese of Washington and the vestry of Christ Church in Accokeek, Md. are participating in court-ordered mediation and have further been prohibited by U.S. District Court Judge Peter Messtite from talking to the press until the process is completed.

The lawsuit and a flurry of ecclesiastical charges arise over the refusal of Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of the diocese, to grant the Rev. Samuel Edwards a license to officiate in the diocese.

A motion to dismiss the federal lawsuit was filed July 16 by Charles Nalls, the head lawyer for Fr. Edwards and the vestry of Christ Church. Mr. Nalls argued that as Bishop Dixon filed her case as an individual rather than an officer of the diocese, she lacks standing to bring the suit. He also claims she concealed relevant information from the court.

Meanwhile the Diocese of Fort Worth will begin review of the presentment charges against Fr. Edwards, who is still canonically resident in that diocese. Bishop Dixon has publicly said the Diocese of Fort Worth and its bishop, the Rt. Rev. Jack Iker, are incapable of conducting a fair trial and she has refused to forward the presentment charges to the diocese, one of three in the Episcopal Church which still do not recognize the validity ordination of women. Bishop Iker strongly denies Bishop Dixon's accusation.

The Most Rev. Frank T. Griswold, Presiding Bishop, has asked the members of the Disciplinary Review Committee to move quickly on the two separate, but similar presentment charges filed against Bishop Dixon. Mr. Nalls has accused one of the panel members, the Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, of being biased and asked that she be disqualified. Bishop Waynick was one of about 60 bishops who have previously signed a letter in support of Bishop Dixon's handling of the dispute.

Just a Little Bit More 'Mustard'

Her form was good and with just a little bit more "mustard" on the ball it would not have bounced. The Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, throws out the first pitch at the Portland Sea Dogs minor league baseball game on June 16. Acolytes Tom Robinson of Christ Church in Norway and Aaron Romac of Grace Church in Bath, assist from the mound. Two hundred sixty members from the 25 congregations in the diocese attended what advertised as "The diocese goes to the 'Dogs 2001."



Photo by Heidi Shott

Execution Galvanizes Indiana Campus Ministry

When a member of Trinity Church in Bloomington, Ind., first approached Adam Malson and David Pellack about participating in a protest against the federal execution of Timothy McVeigh in nearby Terre Haute, their reaction was one of caution.

"I'd been pretty apathetic," admits Mr. Malson. "I was opposed to capital punishment, but it was just one of things that you don't really do much about."

Mr. Malson and Mr. Pellack are members of Canterbury, a campus ministry program at the University of Indiana that is sponsored by Trinity. Mr. Malson said that during the regular school year the campus ministry program host to about 25 students, but the numbers are smaller during the summer months. A total of five members of the church participated in the all-night vigil June 11 at the penitentiary.

"Staying up all night wasn't the problem," said Mr. Pellack. "I worried that things could get out of hand. There is a lot of strong feeling on both sides of this issue, but sometimes you have to put yourself on the line."

The two men, both of whom are graduate students in the counsel-

ing psychology program, were confirmed into the Episcopal Church in May. Their opposition to capital punishment stems from religious convictions, but only recently they realized General Convention had spoken out against the practice as long ago as 1977.

Mr. Malson said that the most memorable experience with which he came away from the protest was when a baby bird landed on the arm of Julia Escue, one of several at the event from Trinity. The bird remained there for hours and only left after Ms. Escue gently removed it in order to board a bus taking the protesters inside the grounds of the prison compound.

It was, he said, kind of like a symbol of peace or God's presence.



A small bird perches on the arm of Episcopalian Julie Escue at a witness to the execution of Timothy McVeigh.

Jeremy Hogan used by permission of the *Herald Times* of Bloomington, Ind.

National Cathedral Site of Funeral for *Washington Post* Publisher

Washington National Cathedral has been the site of many memorial services for the great and near-great, but the obsequies for *Washington Post* publisher Katharine Meyer Graham on July 23 were nearly unparalleled, with some 3,000 persons joining in an extraordinary outpouring of respectful, affectionate appreciation.

The Rev. John Danforth, priest, philanthropist and former U.S. senator, intoned the familiar words of the Burial Office, and later, from the Canterbury pulpit, identified as the text of his sermon the words of St. Luke's Gospel, "for whosoever exalteth himself shall be abased; and he that humbleth himself will be exalted."

Mayor Rudolph Giuliani of New York City sat alone in the first row of the reserved section for a long period before he was joined by Sen. Hillary Rodham Clinton, and a few minutes later by former President Bill Clinton and New York Gov. George Pataki. Further along the same row sat Vice President Richard Cheney and his

wife, Lynne, and one of his two daughters. Close at hand were cabinet members and Supreme Court justices, who heard the full choir of men, boys and girls, the Cathedral Choral Society, the National Symphony Orchestra, and the Kennedy Center Opera House Brass Ensemble. Cellist Yo-Yo Ma offered a haunting solo, Bach's "Sarabande" from the Sixth Cello Suite. Also attending was a phalanx of senators and *Post* employees.

Mrs. Graham's casket, covered with the cathedral's simple damask pall, was borne on the shoulders of six pallbearers, including two of her sons and former Defense Secretary Robert McNamara. A tall candle of the resurrection stood like a silent sentinel next to the coffin.

The hymns "The Strife is O'er" and "O God, Our Help in Ages Past," and Psalm 23 were sung, and five dignitaries gave tributes and reminis-



Photo by Donovan Marks

The funeral of Katharine Graham at Washington Cathedral.

cences: former Secretary of State Henry Kissinger, historian Arthur Schlesinger, Jr., retired *Post* editor Ben Bradlee, daughter Lally Weymouth, and son Donald Graham, the present *Post* publisher.

America the Beautiful was the recessionary hymn, and burial was in Oak Hill Cemetery in Washington.

(The Rev.) James B. Simpson

Canadian Synod Approves Measure on Employment Rights

The Anglican Church of Canada agreed to link pastoral care and spiritual nurture with employment rights at its triennial General Synod July 4-11 at Waterloo, Ontario.

The vote brings to conclusion more than 20 years of debate within the Canadian church over whether it should follow the same civil rights principles as the secular world or whether it should develop and

which states that no one may be denied pastoral care, spiritual nurture or employment on the basis of age, sex, sexual orientation, family or marital status, race, color, ethnic origin, ancestry, disability, religious belief or socio-economic status.

When the motion came to the floor, long lines formed at the microphones as members spoke both for and against the resolution. The final tally

residential schools administered by the Anglican Church of Canada. During the past two years the church has spent an estimated \$5 million in legal fees. Less than 1 percent of the money expended to date has gone toward a settlement. Estimates of the total liability of the Canadian church exceed \$1 billion.

In his closing remarks Archbishop Peers said the church was at an "enormously perilous" juncture and that he gets depressed at times thinking about the situation.

"On my watch some very frightening things are happening and impending," he said. "The world sees that as a judgment on me and others, that I'm getting what I deserve. That's not a treat."

The Anglican Church of Canada News Service contributed to this article.

The vote brings to conclusion more than 20 years of debate.

adhere to its own. During floor debate on the measure some expressed concern that adopting a secular employment policy might interfere with the right of churches and dioceses to hire whomever they wanted.

The most hotly debated part of the document, titled "Dignity, Inclusion, and Fair Treatment," is a paragraph

was 24 dioceses in favor and five against. An additional diocese registered a tie vote among its delegates.

The synod took place under an ominous cloud of uncertainty because of the looming threat of bankruptcy arising from lawsuits filed by Native Americans who claim they were abused physically, culturally and otherwise while students at

Small Church Dares to Dream Big



St. John's Church, New London, Wis.

"It is what God required this community to do," the Rev. Paul Feider said of a new church, healing and retreat center built largely by volunteers in the small east central Wisconsin town of

New London. A healing service led by Fr. Feider as the new rector in 1997 began a journey for the congregation that led from downtown to 7½ acres in the country, hours and hours of manual labor, and a series of events he can only describe as miracles.

As St. John's experienced revitalization and growth, it became apparent that its church building could not. The brick church was built in 1905, "on John Street in the heart of downtown," and it was hemmed in by office buildings.

The downtown building that now seemed cramped to St. John's became the answer to six years of prayer for a small Christian group. As its pastor and Fr. Feider discussed their communities, they found "his ... did not have the resources to buy our church and we did not have the resources to build, but we were willing to start walking together in faith to carry out the work of God ... each of us was out on a limb where only angels and the Spirit dare to go." Finances developed from a lender who "admitted ... that on paper it was 'no' but sometimes you can't look at the paper."

Fr. Feider began negotiating with his country neighbors. The response

of the elderly gentleman who owned the first tract was surprising. "I had asked to rent his field, and he gave it to me for the church," the rector said. The owners of an adjacent tract were less encouraging. After a year's discussion, they "decided not to sell any of their land to us." Undaunted, the

Finances developed from a lender who "admitted ... that on paper it was 'no' but sometimes you can't look at the paper."

rector submitted an offer in writing, and within a few weeks "they told us they had had a change of heart. It was obvious that God had spoken to them."

Even while the vestry and the rector knew they were "dreaming of the impossible," they began to design a building to house worship, healing, retreats, office and meeting space, and a Center for Inner Peace. A donation of \$120,000 came from someone blessed by the church's ministry. Fr. Feider called upon carpentry skills

taught him by his father during his farm boyhood; later, volunteers came to saw and hammer, paint and plaster.

The Wisconsin winter slowed the project but did not halt it, and the main

walls built in sections in the rector's garage were assembled in cold and snow. "I would walk out to the site every day off and every Saturday trying to keep my eyes on the vision while pondering all the places I'd rather be," Fr. Feider said. "It was always a treasure to see the people who would show up, layered with clothes to stand against the cold ... there is something about fire that purifies and there is something about cold that does the same. Building the house of God became an act of worship to many of us in those months..."

On May 31, the new St. John's was consecrated, after 36 weeks of labor. It had grown from being a church to being also a Center for Inner Peace, "where all people can come to experience the healing touch of God's unconditional love and ... a retreat center where people can ... receive counsel or spiritual direction, healing prayer or the fruits of quiet contemplation. While it was being built many who helped felt the presence of God and have continued to come for more."

"It is," Fr. Feider said, "a statement that miracles do happen."



INSIDE ACCOKEEK

A church familiar with troubles awaits happier days.

By James B. Simpson

Bucolic and gorgeously green at mid-summer, Christ Church, St. John's Parish, Accokeek, Md., has offered, for more than three centuries, one of the most peaceful vistas in the entire United States.

It may again provide repose for eyes and soul when the controversy surrounding the rector's election has passed.

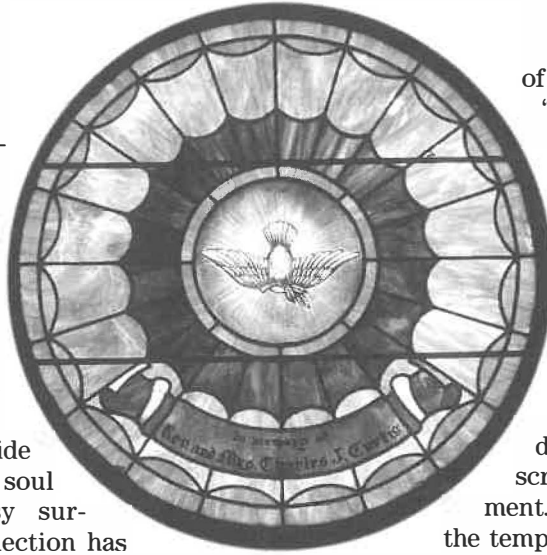
To uninvolved passers-by, the little brick church with its diamond-shaped window panes and small steeple, is a study in serene simplicity. The lawn, carefully preened every weekend by a volunteer crew, is bordered by a graceful wall protective of mossy gravestones dating back to 1797.

Viewed across the wide churchyard, a grove of stately trees that shelter a handsome colonial rectory seems more a tranquil symbol of hospitality than the center of a stormy secular and ecclesiastical legal battle. New turns are heard almost daily in what has come to be called the saga of Accokeek (an Indian word for peace.)

Once described as being "in the country," the sprawling area that constitutes Accokeek, in Prince Georges County, is only 10 miles south of the nation's capital and hence is both rural and suburban.

"The congregation reflects the blending of families whose histories are entwined with the church as well as families and individuals who are new to the community," says a self-study of the parish. "To maintain the family feeling of the church, we have monthly social activities to promote fellowship ... hayrides, trips to dinner theaters, potluck suppers, camping trips for the youth, fund raisers, Christmas caroling, and an active acolyte program."

The round of light-heartedness may return, but for the present, there is a nervously guarded fellowship of 50 to 60 parishioners worshiping in the venerable church and others going to diocesan-directed services in a nearby hall. Both sides claim a majority. An array of visiting bishops, including the recently retired diocesan, the Rt. Rev. Ronald Haines, come and go, adding a note



of churchly celebrity in supplying "an episcopal presence."

Truth to tell, Accokeek, like many parishes, has known troubles aplenty since its earliest days.

In the political upheavals of the 1770s, the clergy often found themselves in considerable conflict with their congregations.

"Conditions were not conducive to religion," recalled one scribe in colossal understatement. "Missionaries were few and the temper of the local population was not oriented toward normal Christian living."

Another bemoaned that "for more than six months I preached with a pair of loaded pistols on the cushion."

The Archbishop of Canterbury was told that "the Lord's day is profaned, religion despised, and all notorious vices committed as that it has become a Sodom of uncleanness and a pest house of iniquity."

Whatever the secular scene, through it all, Christ Church and St. John's Chapel, Pomonkey, across the creek, have been yoked and unyoked and yoked again, sometimes dependent and uneasy, other eras in companionable status. The latter's tiny congregation, its building and leadership, are also pawns in the ongoing ecclesiastical pageant of disarray.

During post-revolutionary days, ranks were shaped with clerics no longer bound, by con-



ACCOKEEK,
like many parishes,
has known troubles
aplenty since its
earliest days.

Far left: The entrance to Christ Church; **Top:** Stained glass window in Christ Church of a dove bearing an olive branch of peace; **Left:** Pulpit at Christ Church

Photos by John Woo



THAT GOD BRINGS GOOD OUT OF ADVERSITY
is shown in the devastating fire that permitted the parish to rethink its position and arrange the interior of the new building for the "catholic advantages" it had been hearing about.

science and administration, to England.

Christ Church got off to a tentative, almost casual start with a frame structure built in the early 1700s (replaced in 1745) on private land that wasn't deeded to the parish until 1843. The vestry became the legal owner with an exchange of \$75.

Possession is now overshadowed, some say, by the diocesan setup that didn't exist until 1792 when the Diocese of Maryland was founded, and didn't radiate from the District of Columbia until the Diocese of Washington was carved out of Maryland in 1896. All of it is in fairly recent times by Accokeek reckoning.

As part of the Protestant Episcopal Church, Christ Church survived the presence of British troops during the War of 1812.

On Christmas Eve 1856, a wood fire caused Christ Church to burn. Rebuilt the next year, it was to be occupied by Union troops as the Civil War moved south.

That God brings good out of adversity is shown in the devastating fire that permitted the parish to rethink its position and arrange the interior of the new building for the "catholic advantages" it had been hearing about from

advocates of Tractarianism and the Oxford Movement that had begun in 1833.

Emphasis was placed on the altar rather than the pulpit; the London-made, 1752 chalice and paten became more cherished, stained glass was introduced, and colonial pew boxes gave way to conventional pews. Liturgical warmth, yes, but central heating didn't come along until 1968.



Churchmanship, if measured by lack of genuflecting and the sign of the cross, doesn't rangle anyone; eucharistic vestments are accepted, and priests are forthrightly called "Father," even in the lawsuits.

Lastly, in terms of turmoil, was last year's closing of Canterbury School that found a home at Christ Church in the 1970s. It enrolled 35 or so students in the upper grades but lost out to deadly debt.

As the days of summer flee across the calendar of an extraordinary year, an old-timer's statement suddenly takes the form of a hopeful prophecy:

"In regard to that dear old church where I have spent many happy moments under the shade of those spreading oaks at convocation and picnics," he wrote in 1931, "there is feeling of love and attachment coming over me that is almost indescribable after being associated with the church for so many years, and for which I cherish the fondest recollections. Now in regard to Accokeek and surroundings, I think it has quite a bright future before it — good roads, good schools, and a dear old church."

Read 70 years later, it is to Accokeek, and to all who follow its unfolding drama, a picture of the promised land. □

The Rev. James B. Simpson, TLC's Washington correspondent, is assembling A Treasury of Anglican Art, to be published in 2002 by Rizzoli International.



Above left: Main entrance to Christ Church; **Left:** Christ Church's 1752 cruet, chalice and paten; **Above center:** Doorway of St. John's Chapel, across the creek in Pomonkey, Md, which is yoked with Christ Church.

Photos by John Woo

A Place of Echoes

It's the very ancient places that draw me. I am fascinated, lured, by St. Hilda's monastery, perched in ruined splendor above the sea and the English village with its harbor. It is within view of Sneaton Castle, where the sisters of the Order of the Holy Paraclete sing the offices in pure-tone plainchant, much as Hilda and her nuns and monks must have done, albeit in Latin, around 650. The "bare ruined choir" glows gold in the late evening sun.

650! How did Hilda, her sisters and her brothers in Christ, build on such a promontory? Today, to walk up to those stones would be for us, our soft, modern feet, a pilgrimage indeed, most strenuous.

How did this woman, 35 perhaps, when she became abbess, lead her women and men in prayer, in work, in teaching — she has the instruction in religion of our first poet, Caedmon, to her credit — in this crown upon the cliffs of Whitby? Bede says of her that she "taught the observance of justice, devotion, purity, and other virtues, but especially of peace and charity." She had been instructed, for her confirmation at 13, by Paulinus, a companion of Augustine, the first Archbishop of Canterbury. She was called to the foundation of religious houses by Bishop Aidan, the Bishop of Lindisfarne, that even more remote site, an island in the North Sea, reachable only at the whims of the tides.

The Venerable Bede notes, in his fascinating history of the ancient English church, that not only "ordinary folk" but great and the famous, "kings and princes" came to Hilda for advice. Sam Portaro in his companion to *Lesser Feasts and Fasts*, calls her "a woman of uncommon common sense."

Though perhaps only the cloister remains of that earliest structure, this is a place of echoes, clear enough down 1,300 years and more to hush the tourists. The whisper of sandaled feet, the murmur of

voices in not-yet-English, is there, if one pulls in the stillness to perceive. Indeed, it is reported that, "at a certain time of the year, the sun as it shone through the ruins of the Abbey would reveal, in one of the highest windows, the likeness of a woman dressed in a shroud ... St. Hilda in her glorified state."

I wonder how she looked, St. Hilda, Hild of Streaneshalch. I wonder what she wore, the daily "habit" of ordinary dress in 665.

How strong and clear and present was the faith then, "built on a rock," unshakable, and powerful in the affairs of Everyman, king and peasant.

And lest we think these ancients do not speak to us, we must recall decisions made at the Council of Whitby, convened by King Oswy of Northumbria. The Roman and the Celtic traditions, "although in principal the same faith, in practice had fostered differences which, though mainly of little importance in themselves, were tenaciously clung to by their respective adherents, and became a cause of controversy which tended to outrun charity." The one causing the greatest turmoil in the king's own household was the date set for the celebration of Easter: The king followed the Celtic dating, Queen Riemmelth the Roman observance. The council's decision to follow the Roman rite is, of course, apparent in our own calendars. Perhaps the modern church could also take a page from the church of 664 in the area of problem solving. The disappointed Northerners may have retreated to Iona, but they did not secede from the church.

It is said that Hild's mother, Brigeswide, had a dream, or a vision, the night before she was born. Brigeswide dreamed she drew from her gown a great, glowing jewel that "cast such a light as to spread itself through all Britain." The light of St. Hilda's "uncommon common sense" is sorely needed now.

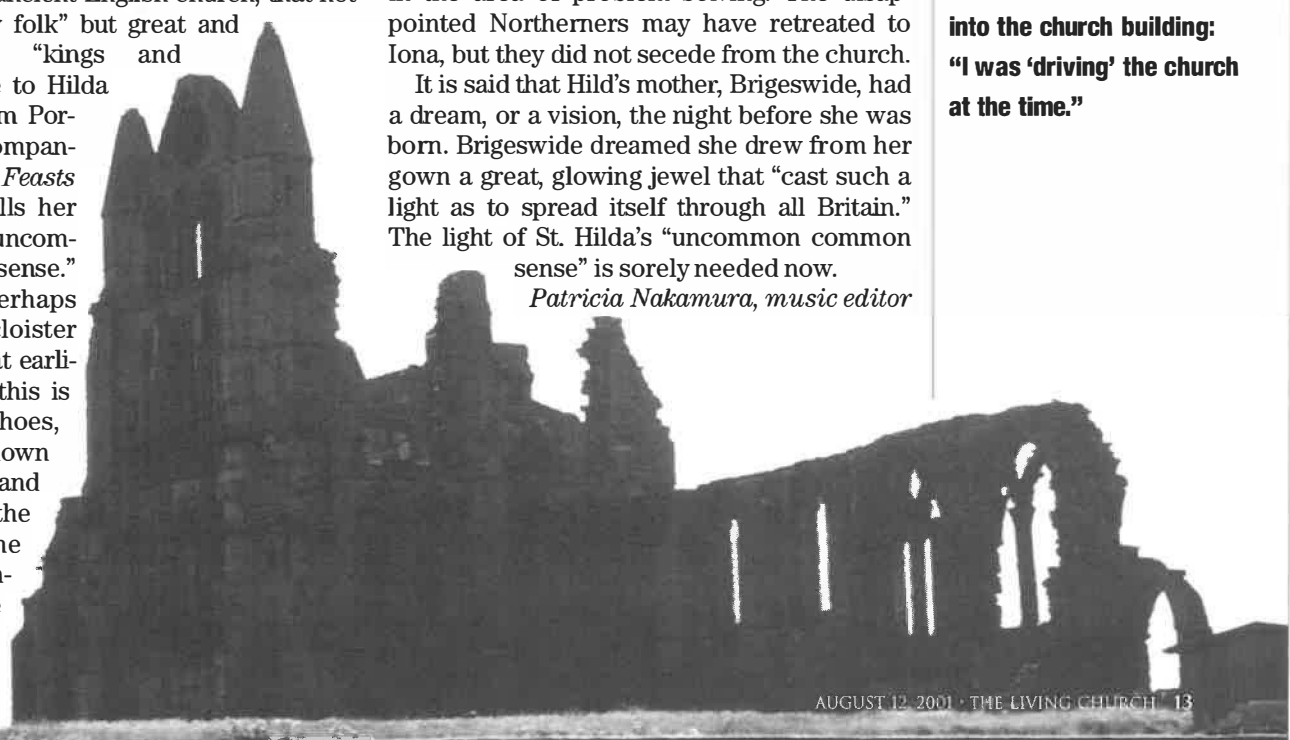
Patricia Nakamura, music editor

Did You Know...

The Rev. Derald W. Stump, an Episcopal priest in State College, Pa., appeared in a recent "Sports Classics" special on Heisman Trophy winner Nile C. Kinnick, produced by ESPN.

Quote of the Week

The Rev. James Sorenson, rector of St. Matthew's Church, Saginaw, Mich., responding to a police officer at a scene of an accident in which a driver lost control of his vehicle and crashed into the church building: "I was 'driving' the church at the time."



Anglican Witness to the Blessed Virgin

On Wednesday of this week, Aug. 15, the church celebrates the Feast of St. Mary the Virgin. Until the prayer book revision of 1979, this feast day did not appear in the church calendar, even though Mary has been a popular figure among Episcopalians for decades. Many Episcopal churches and one of its cathedrals are named for Mary. There is a religious order for women in her honor, a devotional society bearing her name, and various prayers and devotions to her have long been popular. Schools are named for Mary, and other holy days on the church's calendar celebrate notable events in her life.

The gospel readings presented in our churches have long depicted events in Mary's life, including the annunciation, her visit to Elizabeth, the birth of Jesus, the flight into Egypt, the presentation of Jesus, the wedding at Cana, the crucifixion, and other stories throughout the life of Jesus. There are hymns for Mary and there are provisions in the prayer book for her to be mentioned more frequently.

Devotion to Mary shouldn't be limited to Roman Catholics and the Orthodox. An Anglican witness to the Blessed Virgin is most appropriate. She is, after all, "Thou bearer of the eternal Word" (Hymn 618, *The Hymnal* 1982), and for that, and for the church's increased devotion to her, we should give thanks and praise.

Providing Assistance

In our news article about flooding in the Diocese of West Virginia [TLC, Aug. 5], the Rev. Hilda Kennedy made some of the most profound statements about the Episcopal Church we've seen in recent weeks. "The Episcopal Church is something else," she said, in describing how the church has responded to flood victims. "We can do what we need to do," she added, then concluded, "I know we're not alone."

The West Virginia priest was succinctly on target with her remarks. Time and again the church has responded quickly and generously to tragedies of all sorts. The bombing in Oklahoma City, floods in North Carolina, tornadoes in several locations, hurricanes, fires, school shootings and other calamities have been marked by a strong response by Episcopalians. Church members are consistent by providing relief in the form of money, volunteers and prayers. Whether it is Episcopal Relief and Development (formerly the Presiding Bishop's Fund for World Relief), the new ministry Labor of Love [TLC, June 24] or individuals acting on their own, church members have a strong record of providing assistance wherever it's needed. We salute all who have participated in such relief efforts and look ahead with confidence knowing that wherever and whenever a tragedy occurs, the church will respond.

*"Thou bearer
of the eternal Word"*

(Hymn 618, The Hymnal 1982)

NOW ABIDETH HOPE

But can we spread it over the Earth?

By Boyd Wright

Spent this year's tax rebate yet? I hope you're enjoying this quickie \$300 fix, courtesy of our benevolent Congress and president. And don't worry, there's more where that came from. Our \$1.35 trillion tax-trimming cornucopia is slated to keep pouring wealth back to us for a whole decade.

What a comfort to find the U.S. economy is in such splendid shape that we can afford all this. So why aren't we feeling happier? Could a nagging concern be gnawing at our collective consciences? While we rejoice at our good fortune here, could we also be aware that much of the world, far from dreaming of tax cuts, awakes each morning to nightmares?

Look at Africa: Every emerging nation is staggered right this moment by the enormity of the AIDS epidemic. Horrifying numbers of human beings, many of them infants and toddlers, are suffering agonies and dying. In some countries HIV infects a quarter of the population. In South Africa alone, 100,000 infected babies are born each year, and most die before they are 5. We're told that even a 15-year-old has a better-than-even chance of dying of the sickness.

Worldwide the facts are frightening: AIDS has killed 22 million; an estimated 10,000 more are infected every day. Medicines can help; so can health education. But Africa has no money for these. Money is lacking even for food. Scourges like malaria and tuberculosis, and always famine, are on the march. While we watch, a whole continent is falling apart.

What can we do?

We don't hear much these days about the Christian "theology of hope" — the hope that each of us followers of Christ can summon the will to make ourselves better citizens of both

God's kingdom and of our planet. Thomas Aquinas defined hope 800 years ago as "a good that lies in the future and that is difficult but possible to attain."

Hope for a believer is thus both an idea and an action. It starts with a vision and through thought and prayer can become a striving. It must be more realistic than mere optimism. It takes sacrifice and courage and creativity.

For a Christian this demands a question: How can we in the U.S. put our riches to work to bring hope to nations where so little hope exists?

Charities abound, and the choices for giving are infinite. But right now, at this unique moment, history — or perhaps providence — seems to have set a unique stage. A unique source has come face to face with a uniquely drastic need.

The source: that windfall tax relief we hope to enjoy for the next 10 years. The need: a plan by the United Nations to raise \$7 billion to \$10 billion a year to combat AIDS around the world. (The U.S. has offered \$200 million. That's right, for the world's richest nation an embarrassing \$200 million out of \$7 billion.)

Will the U.N.'s ambitious plan work? Hope is the key. Indeed Secretary General Kofi Annan says the project "comes at a time when we have more reason for hope than we have had in the last 20 years."

Here is a hope we can build on. We could make our contribution to this hope simple, and we could make it voluntary. Each year for the next decade we could get the Internal Revenue Service to print a question on our income-tax forms. Then we could answer with a check mark whether we want that tax credit or rebate to come to us or go to fight AIDS

EACH YEAR FOR THE NEXT DECADE:

CHECK HERE



1. We could get the **Internal Revenue Service** to print a question on our income-tax forms.
2. Then we could answer with a check mark whether we want that tax credit or rebate to come to us or go to fight AIDS around the world.
3. Each of us would make a choice.

around the world. Each of us would make a choice.

We Christians who proclaim that Christ lives could use a real theology of hope to make our decision. We could look up to Jesus and ask him how he would choose. □

Boyd Wright is a retired newspaper editor who lives in Mendham, N.J.

Were They Elected?



In the case of the Anglican congregations of Europe, the overlapping Episcopal jurisdictions are clearly seen as anomalous.

Thank you for the editorial on the Denver consecrations [TLC, July 15]. I agree with the statement that the way the consecrations came about makes the episcopacies of the four Americans consecrated “highly suspect.” I have seen nothing in print or on the Anglican Mission (AMiA) website that tells of the selection process used.

In the “Q&A” section of the AMiA website, the executive director seeks to legitimize and justify non-geographical episcopacy by comparing it to the chaplaincies under the direction of the Bishop Suffragan for Armed Services, Healthcare, and Prison Ministries, and the Anglican churches in Europe.

As a chaplain endorsed to the Department of Veterans Affairs Medical Centers, I keep my canonical residence, and am responsible to my diocesan. Both diocesans and the bishops of the diocese in which the ministry is exercised get copies of chaplains’ quarterly reports to Bishop Packard. In short, the authority of the diocesan bishops is acknowledged and supported.

In the case of the Anglican congregations of Europe, the overlapping Episcopal jurisdictions are clearly seen as anomalous. The College of Anglican Bishops in Continental Europe (as documented on its website) is clearly working toward a plan to unify the jurisdictions based on a vision that catholic order requires one bishop in each place, adjusted to the needs of a variety of cultures.

Finally, I find it ironic that the AMiA canons posted at its website contain the following provision: “No Bishop of this Church shall ordain, confirm or perform any other act of the episcopal office in any other jurisdiction than his own, except at the request of the bishop of such other diocese or jurisdiction, or by specific appointment of the provincial synod ...”

*(The Rev.) Dean Kellerhouse
Topeka, Kan.*

I am a retired priest who lives in the shadow of the Anglican Mission in America, a splinter group headquartered at Pawleys Island, S.C., which claims that the Episcopal Church is too liberal, too accepting of gays, not biblically responsible, etc. It bothers and saddens me that its members have decided to separate rather than cooperate with and relate to the wonderful diversity and inclusiveness of the Episcopal Church in our country and the Anglican Communion around the world. I wish they’d come home.

All I can do is pray that somehow this division might somehow be healed and that those who espouse AMiA can see the rest of us as fellow Christians, not bad guys. Here is a prayer I say every day which helps me keep all this in perspective, and I hope, in the spirit of Christian love.

“Lord, please help me to see You in all those people I do not like or do not understand. I need to see their faults, their differences, as a reflection of my own. I pray for them as vulnerable and

often lonely people. Help me to see You in them. Help me to see them in me. May all our hearts and minds be opened. Amen.”

*(The Rev.) Alan Houghton
Pawleys Island, S.C.*

Regarding the editorial, “Consecrations Harmful to Unity,” why would the Presiding Bishop of the Episcopal Church or the Episcopal Bishop of Colorado give their permissions for the Denver consecrations to take place? The AMiA is not a part of the Episcopal Church. It also seems proper that coverage given the AMiA in “an independent weekly serving Episcopalians” should come to an end.

*John Yoder
Fort Pierce, Fla.*

In regard to the AMiA consecrating four more bishops, the *Church of England Newspaper*, in its editorial, writes this: “Ideally the ECUSA episcopate should undertake some urgent self-scrutiny — can an episcopate be catholic

when dissociating itself from apostolic teaching so deliberately and ignoring the resolution of Lambeth '98 so arrogantly?"

I urge this self-scrutiny to begin with Bishop Jane Dixon and the 60 bishops who signed up in support of her.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

Stand Firm

I found Bishop Moore's article, "The Crutch of Charitable Choice" [TLC, July 15] troubling. His concerns regarding religious institutions becoming overly dependent on government funding are well founded. However, he goes too far in his focus on "the deepest vocation of religious bodies in a free society: namely, the prophetic role of bringing judgment against the injustices of the state."

When a bishop espouses a political function as the "deepest vocation" of the church, I become concerned. Perhaps I'm reading too much into a short essay on a current hot political topic, but not once in Bishop Moore's discussion of basic human needs, human dignity, and the responsibilities of church and state in a free society did he mention God. Perhaps the concepts of grace, love and spiritual nourishment were assumed. But this is a dangerous assumption to make in a society as spiritually impoverished as our own.

No matter how much we Americans like to espouse the ideals of a just society, human nature has not changed, and no government or economic system will alter our fundamental selves. Human beings are hopelessly flawed and self-serving, and so we shall remain, except by the grace of God. The glory and the great hope of our country is that each of us has the right to try to transcend our condition in our own way. All too often, materialism is the chosen path to salvation. That is exactly why the role of the church is so critical—not primarily in the political arena, but in addressing the most basic of human

needs and the foundation of human dignity. The church must stand firm in its original commission: to feed Christ's sheep.

The church's deepest vocation in any society must be to nourish the soul. Only then will we find the strength, fortitude, discipline and grace to bear one another's burdens in any meaningful and lasting way.

*Rebecca Calder
Marlton, N.J.*

the related question as to how one practices the catholic faith in a church that is basically protestant, ever was, is now and will be in the future. It is evident that there are those in the Episcopal Church's hierarchy who very much wish the last vestige of catholic and traditional churchmen to be gone, judging by recent events in the dioceses of Washington, D.C., and Pennsylvania.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

**Our signs are not just
to greet people
with the name
of the local church
... each sign**



**speaks for
the whole
church.**

Still Around

In answer to Fr. Heidt's question "Where have all the Catholics gone?" [TLC, July 1], they still exist in sufficient number in the Church of England to remain a somewhat viable force, largely because the Archbishop of Canterbury very wisely has appointed "provisional episcopal visitors" (better known as "flying bishops") to oversee those parishes which will not recognize the novelties introduced into Anglicanism in the past 30 years. Here in this country we have a myriad of so-called "continuing" Anglican churches, largely because the Episcopal Church considers schism to be worse than heresy. As the Rev. William Rankin, former dean of the Episcopal Divinity School, noted correctly sometime ago, the Episcopal Church is not orthodox in its beliefs, but rather heterodox.

In addition, one might well ponder

Clean-up Time

The editorial titled "Worship As You Travel" [TLC, June 10] stated: "In most communities, it's not difficult to find an Episcopal church. The familiar blue and white signs of welcome are found in many places ..."

It has been my experience that many of the signs are not really signs of welcome. Many haven't been cleaned in years. Some have streaks of rust running down from the bolts that attach them to the poles. Others have overhanging branches that make them difficult to see while driving, and some have supporting poles that are leaning so badly they appear to be ready to fall.

Our signs are not just to greet people with the name of the local church. The first thing people see, in large letters, is "The Episcopal Church Welcomes You." Therefore each sign speaks for the whole church.

Summer is an excellent time to clean those signs, cut down overhanging branches, straighten out those poles, and let not only travelers but people in the community know that the Episcopal Church is truly interested in welcoming them.

*(The Ven.) Arthur J. Monk
Seymour, Conn.*

There Is Potential

My experience as part of the Seattle-St. Petersburg Sister Parish Program delegation that visited St. Petersburg recently suggests two things: that Orthodox-Western Church relations are more positive at the local parish-to-parish level than the official national

LETTERS TO THE EDITOR

church level, and that the Orthodox Church is more complex than your report suggests [TLC, June 3].

At the national level, both Patriarch of All Russia Alexi and Metropolitan of St. Petersburg and Lagoda Vladimir have extensive and positive ecumenical experience. Metropolitan Vladimir expressed his continuing commitment to this ecumenism in a meeting that included our delegation, a significant number of Orthodox clergy from his diocese, and local city and national government officials.

To be sure these two men are not the Orthodox Church. But the 13-year-old Seattle-St. Petersburg Sister Parish program has shown us that personal relationships in a parish-to-parish setting can not only foster understanding and mutuality but also develop them in profound ways.

These sorts of relationships will continue only if we stand beside the Orthodox Church as brothers and sisters in Christ, recognizing that we have much to learn from each other, rather than as competitors in some destructive race for increased numbers. In our baptisms we find the foundation for unity between the Orthodox and Western churches. One day, with the help of

these sorts of relationships, the whole building will be completed.

*(The Rev.) Nigel J. Taber-Hamilton
St. Augustine's in-the-Woods
Freeland, Wash.*

**Are we giving up
and saying people
are not looking for
liturgy and tradition
found and followed
within the prayer book?**



Being Comfortable

I was disappointed to learn that "The prayer book is only a tool" [TLC, May 20] and that being comfortable in our services is of greater importance. For the 50 years I have been a member of Christ Church, Las Vegas, Nev., I had thought I was using a historical document of great import, a defining document if you will, that has sustained the church for hundreds of years.

I came into the church as a young adult 25 years old; previously, I attended any church in the neighborhood where my parents and I lived. I

was not church shopping, but was as a child of God who felt the need to attend whatever was available. When I came to the Episcopal church I knew I had found my church home. I was challenged to learn new things, including the Book of Common Prayer. Are we elitists or defeatists?

Are we giving up and saying people are not looking for liturgy and tradition found and followed within the prayer book? Heaven forbid that we "instruct" visitors in the use the prayer book and that they should be comforted. No, let's take out those hard pieces of wood we kneel on and pad the seats and backs of the pews and add a better tilt to them. After all we want the visitor to be simply comfortable!

*Louise G. Fortier
Las Vegas, Nev.*

Prayerful and Thoughtful

As a woman ordained to the priesthood in the Episcopal Church, I write in response to Bonnie Shullenberger's letter [TLC, July 1].

Jane Dixon is a prayerful, thoughtful woman of integrity, great compassion, and true love of justice. I am honored to pledge my obedience to her as my bishop.

*(The Rev.) Margaret Guenther
Washington, D.C.*

They Split

In Fr. McProud's "The Taint of Retaliation" [TLC, July 22], he writes that the Episcopal Church did not split during the Civil War. This is inaccurate. Eleven southern dioceses formed the Protestant Episcopal Church in the Confederate States of America. A prayer book was issued and at least one bishop was consecrated. The rift was healed in 1866.

*Lewis Wright
Richmond, Va.*

He Wants More

Seldom it is that an article combines wit, literacy, wisdom and fine style. Fr. Brumbaum has done just that in his "Cultural Schlock" [TLC, July 8]. How about some more from him?

*(The Rev.) Bill Easter
Rio Rancho, N.M.*

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PEOPLE & PLACES

Appointments

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

The Rev. **Patrick Gahan** is chaplain at St. James' School, Hagerstown, MD.

The Rev. **Craig V. Heenan** is rector of Our Saviour, 519 N Douty St., Hanford, CA 93230.

The Rev. **Ernest Kataweire** is priest-in-charge of St. Edmund's, 1905 Morris Ave., Bronx, NY 10453.

The Rev. **Jonah Kendall** is assistant at Holy Trinity, 316 E 88th St., New York, NY 10128.

The Rev. **Joan LaLiberte** is priest-in-charge of St. James', Callicoon, and St. Andrew's, South Fallsburg, NY.

The Rev. **C. Arthur Latta** is assisting at Calvary, Golden, CO; add. 3163 E Long Circle North, Centennial, CO 80122.

The Rev. **Al Leveridge** is vicar of Trinity by-the-Sea, PO Box 346, Port Aransas, TX 78373.

The Rev. **Quintin Marrow** is rector of St. Andrew's, 917 Lamar St., Fort Worth, TX 76102.

The Rev. **Adam McCoy** is priest-in-charge of St. Edward the Martyr, 14 E 109th St., New York, NY 10029.

The Rev. **Janet S. McDonald** is vicar of St. George's, 3392 Pine Grove Rd., Stanley, VA 22851.

The Rev. **Mary Jo Melberger** is Lower School chaplain at Episcopal Academy, Merion, PA.

The Rev. **Douglas Nissing** is priest-in-charge of St. George's, 755 Clinton Ave., Bridgeport, CT 06604.

The Rt. Rev. **Benoni Ogwal-Abwang** is priest-in-charge of St. Simon's, 135 Remington Pl, New Rochelle, NY 10801.

The Rev. **David Parachini** is priest-in-charge of Grace, 311 Broad St., Windsor, CT 06095.

The Rev. **John Reishus** is vicar of Christ Church, 14861 Newvalley Church Rd., Lucketts, VA 20176.

The Rev. **Betsy Roadman** is assistant at Christ's Church, Rectory St., Rye, NY 10580.

The Rev. **Michael D. Schnatterly** is rector of St. Francis', 3506 Lawndale Dr., Greensboro, NC 27408.

The Rev. **Donald W. Schulster** is rector of Good Shepherd, 1634 Hilltown Pike, PO Box 132, Hilltown, PA 18927-0132.

The Rev. **Scott Slater** is rector of Good Shepherd, Ruxton, MD.

The Rev. **James H. Stamper** is vicar of Meade Memorial, PO Box 7, White Post, VA 22663.

The Rev. **Chris Schutz** is assistant at St. Paul's, 310 Elizabeth St., Maumee, OH 43537.

The Rev. **David Stricker** is vicar of St. Barnabas', PO Box 330, Dillon, SC 29536.

Eric Travis is youth minister at Holy Spirit, 400 E Westminster Rd., Lake Forest, IL 60045.

The Rev. **Carol Tookey**, TSSF, is regional

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Virginia Theological Seminary invites all preachers—bishops, priests, deacons, and laypersons—to submit one sermon for the John Hines Preaching Award. The sermon must have been delivered in the Episcopal Church to a congregation between I Advent 2000 and the last Sunday after Pentecost 2001. The prophetic voice that characterized Presiding Bishop John Hines' own ministry should be central within the sermon. The sermon must be received by the John Hines Preaching Award Committee by December 31, 2001. The name of the award recipient will be announced in Spring 2002.

If you need further information, write or call the Rev. Robert Burch, Director of

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PEOPLE & PLACES

vicar of the New Mexico Region of the Navajoland Area Mission, PO Box 720, Farmington, NM 87499.

The Rev. Canon **Paul N. Walker** is canon for parish life at the Cathedral Church of the Advent, 2017 6th Ave. North, Birmingham, AL 35203-2701.

Ordinations

Deacons

Alabama — **Mark Fitzhugh**, deacon-in-charge of Messiah, Heflin, AL, and assistant at Grace, Anniston, AL; **Richard Lawson**, St. John's, PO Box 1806, Decatur, AL 35602; **David Megennis**, deacon-in-charge of Trinity, 5375 Highway 231, Wetumpka, AL 36092; **Jennifer Riddle**, Epiphany, PO Box 116, Gunterville, AL 35976.

Albany — **John Bassett**, **Harold Carrier**, **Anne Curtin**, **Michael Gorchov**, **Laurie Kellington**, **Richard Knudson**, **Richard Lehman**, **Erike Lehtinen**, **Peter Mayer**, **Linda Wilson**.

East Carolina — **Ralph Owen Clark**.

Lexington — **T. Birch Rambo**, Good Shepherd, 533 E Main St., Lexington, KY 40508; **Margaret R. Shanks**, St. Andrew's, 401 N Upper St., Lexington, KY 40508.

Mississippi — **Shannon Rogers Manning**, **Bruno Myers III**, **Ann Latham Whitaker**.

Pittsburgh — **Phyllis Alston**, **Jane Brock**, **Lawrence Deihle**, **Mary Gustafson**, **David Houk**, **Brian Miller**, **Robert Watkin**.

San Diego — **Robert Stewart Trebbe**, chaplain at St. Jude's Ranch for Children, Boulder City, NV.

Western North Carolina — **Gary Smith**, **Rob Stevens**.

Priests

Pittsburgh — **Dallam Ferneyhough**, **Ira C. Houck, Jr.**

Resignations

The Rev. **Robert Franken**, as executive assistant to the Bishop of Colorado.

The Rev. **John Setzer**, as associate at Ascension, Montgomery, AL.

The Rev. **Mary J. Shortt**, as assistant of the Lakeshore Episcopal Parishes in the Diocese of Eastern Michigan.

Retirements

The Rev. **Gay O'Keefe**, deacon, from congregational ministry in the Diocese of Southern Ohio.

Religious Communities

Community of St. Mary (Eastern Province) — **Sr. Monica**, **Sr. Martha** and **Sr. Maria Nema** were clothed as novices.

Society of St. Francis — **Br. John George** is life professed.

Change of Address

The Rev. **W.L. Prehn**, 2909 Brookmere, Charlottesville, VA 22901.

Deaths

The Rev. **Joseph Daryl Canfill**, 63, retired priest of the Diocese of Louisiana, died May

13 at his home in Metairie, LA, of lung cancer. At the time of his death Fr. Canfill was serving as supply priest for St. John's Church, Kenner, LA.

He was a native of New Orleans and a graduate of the University of the South. A Rhodes scholar, he received his master's degree in theology from Oxford University. He was ordained deacon in 1963 and priest in 1964. He served two congregations in Baton Rouge, LA, first as curate at St. James', 1963-66, then as vicar of St. Michael's, along with St. Peter's, Port Allen, 1966-69. He was assistant chaplain at the University of the South, 1969-76, then was rector of St. Thomas', Huntsville, AL, 1976-84. He served in the Diocese of Namibia of the Church of the Province of Southern Africa, 1984-90, then returned to New Orleans as rector of Holy Comforter, 1991-98. He was active in the Diocese of Louisiana's recovery ministries and prison ministries and was a member of the Community of the Cross of Nails.

The Rev. **Clark Nixon Crain**, 87, retired priest of the Diocese of Colorado and longtime educator, died May 1.

Fr. Crain was born in Fort Collins, CO, and graduated from the University of Colorado and Clark University. He founded the Department of Geography at the University of Denver and was a member of the faculty there from 1945 to 1975. He was ordained to the diaconate in 1977 and to the priesthood in 1979. He was assistant at Christ Church, Denver, from 1977 until he retired in 1985. Following retirement he was involved in interim ministries in Colorado. Later he moved to Arizona, and Ohio. He is survived by his wife, Elizabeth, of Littleton, CO, a son, Carey, of Littleton, and daughters Nancy Chamberlain, of Littleton, Kristy Drage, of Longmont, CO, and Virginia Weaver, of Canton, OH.

The Rev. **Milton A. Rohane**, retired priest of the Diocese of the Rio Grande, died May 29 of a heart attack in London, England. He was 78.

Fr. Rohane was born in North Adams, MA. He graduated from the University of New Mexico and the School of Theology of the University of the South. Following ordination in 1952, he was rector of St. Paul's, Artesia, NM, 1952-55, and vicar of St. Mary's, Lovington, 1953-55. He was chaplain at the University of New Mexico, and assistant at St. Mark's, Albuquerque, 1955-60, and rector of St. John's, Farmington, and vicar of St. Mark's, Aztec, NM, 1960-68. He was rector of Trinity on-the-Hill, Los Alamos, NM, from 1968 until his retirement in 1984. In recent years he resided in San Diego, CA. He is survived by four children.

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Next week...

A Proposal for Unity

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ASSISTANT RECTOR Hilton Head Island, South Carolina. All Saints, a growing program-sized church, seeks experienced clergy person to share in exciting ministry with a committed congregation. Strong preaching and teaching skills and an interest in family ministry are important. Generous compensation and benefits package offered. Contact: **The Very Rev. John Gregory Prior**, 3001 Meeting Street, Hilton Head Island, SC 29926 or email frprior@aol.com.

EXECUTIVE DIRECTOR, WILMER HALL EPISCOPAL CHILDREN'S HOME, Mobile, Alabama. Experienced lay or clergy (prefer Episcopalian) interested in career challenge and satisfaction; strong business management and financial experience required, plus a passion for less fortunate children. Contact **Vince Currie, Episcopal Diocese of the Central Gulf Coast**, P.O. Box 3330, Pensacola, FL 32591-3330 or 850-434-7337.

FULL TIME RECTOR: Mt. Vernon, IN. A pastoral-size congregation in the Diocese of Indianapolis. St. John's is located in SW Indiana in a thriving agri/business community, 20 minutes driving time from a metro area. We are a growing church family of 160 members with about 20% of that number under the age of sixteen. We have an active, dedicated group of lay readers, are debt free with significant investments that support a strong outreach program. We seek a Rector who will conduct meaningful worship services, who will teach us and help us teach our children, who will be our pastor and help us care for each other and our community. A Rector who will assist us in equipping ourselves for our ministries. Contact: **The Rev Canon Richard Halladay, Episcopal Diocese of Indianapolis**, 1100 W. 42nd Street, Indianapolis, IN 46208, or Search Committee, **St. John's Episcopal Church**, P.O. Box 503, Mount Vernon, IN 47620

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.

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DEAN/RECTOR: St. Matthew's Cathedral in Laramie, Wyoming seeks a Dean of the Cathedral - Rector of the Parish. Traditional, eucharistic-centered worship with intact community outreach program. Desire to attract younger membership and families, develop lay ministry and discover our Diocesan identity and function. Please send your CDO personal profile, resume and a covering letter stating the reasons for your interest in the position to: **The Rev. Gus Salbador, Diocesan Deployment Officer, Diocese of Wyoming, 104 South 4th Street, Laramie, Wyoming 82070-3162.** Email: gus@wydiocese.org

RECTOR — Calvary Episcopal Church is a 137-year old parish in Santa Cruz, CA. We are an energetic, close-knit, caring congregation with diverse points of view but a strong sense of community. An average of 120 people attend services each Sunday in our historic sanctuary. Calvary is financially stable and growing slowly in membership. We seek a rector who is strong in preaching and pastoral care, will guide us in the formation of our spiritual lives, will guide our growing youth programs, is a capable administrator, and can train and mobilize volunteers for ministry. In return, we offer a strong spirit of volunteerism and our commitment to Calvary as a community. We also offer the opportunity to live and work in Santa Cruz, a vibrant university town on California's beautiful Central Coast. For more information, including our parish profile, write to: **Search Committee, Calvary Episcopal Church, 532 Center St., Santa Cruz, CA 95060.** Or download the information from www.calvarysantacruz.org.

RECTOR-FULL TIME: St. Stephen's Episcopal Church in Hurst, Texas, is seeking a rector for a warm, friendly, 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. The cut-off date for applications is Oct. 1; position to be filled on or after January 1, 2002. 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.**

RESOURCE CENTER DIRECTOR — The Diocese of Rhode Island seeks a Director for the diocesan Resource Center which has been successfully developed and launched over the past twenty months (please see www.episcopalri.org/res_main.cfm). Candidates should have experience (volunteer or salaried) in recent approaches to Christian formation at the congregational or diocesan level and thorough familiarity with Episcopal life and doctrine. This is a full-time position with salary and benefits commensurate with the candidate's experience and the diocese's expectations. Applications accepted until August 15. Please forward letter of interest and resume to **Resource Center Director, Diocese of Rhode Island, 275 N. Main Street, Providence, RI 02903.**

RECTOR: St. Christopher's, River Hills, Wisconsin, seeks rector for pastoral-size church growing to program size. Suburban residential location drawing from a wide area. Strong, involved lay leadership supports a varied program of worship. Intellectually challenging and relevant preaching very important. Strong finances. No debt. \$500,000+ Endowment. Small but committed church school. Varied adult education programs. Active in Diocese. Please send resume and CDO Profile to: **Search Committee, c/o Nikki Etheridge, N108 W15563 Bel Aire Ln., Germantown, WI 53022;** Email: Etheridge@wwdb.org

Part Time Priest Needed: Small, historic church, Christ Episcopal Church, Sidney, Nebraska. Close to Denver, Cheyenne and mountains. Home of Cabela's and local community college. For more information contact: M.D. Harlan, Phone 308 - 254-2925 or mail resume to M.D. HARLAN - 1615 Maple Street, Sidney, NE 69162 E-Mail: trowbrid@wncnc.net

POSITIONS OFFERED

FULL-TIME DIRECTOR OF RELIGIOUS EDUCATION/ASSISTANT RECTOR: St. Paul's Episcopal Church in Minneapolis, Minnesota, is a growing urban/suburban program church. We seek a Christ-centered person with experience in intergenerational faith formation. Major focus on creation of adult education programming and expansion of programming for youth. Also, supervision of Sunday school and conducting Sacramental duties. Preference given to those with three or more years experience as DRE. Salary and benefits negotiable. For informational packet and job application, contact Sandy Hay (sandra@williehoohoo.com) 612-377-5538 or Carol Nulsen (carolmarieb@mn.rr.com) 952-925-0482. **Deadline September 1, 2001.**

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

RECTOR: Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092.** e-mail: pmccp@wi.rr.com

MUSIC DIRECTOR: St. Mark's Episcopal Church, P.O. Box 476, Marco Island, FL 34146. 941-394-7242. Organist/choirmaster, with high level of proficiency in organ playing and conducting, to lead music ministry for medium sized parish. One full choir service each Sunday, plus holy days, weddings and funerals. Develop, direct and expand the adult, youth and children's choirs. Successful candidate will develop concert series and children's musical education/outreach programs year round. Must enjoy and work well with children and adults. New Allen three-manual MIDI Renaissance organ. Salary consistent with AGO guidelines: 20 plus hours per week plus benefits. Send letters and resume to: **Music Search Committee, fax 941-394-6570,** or with additional materials by mail to the church address.

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Magnificat

Young morning
bright and blonde,
lets down her hair
in waves of gold
A fresh earth
is born,
dewy and blushed.
Creation is
a troubadour
of wild mirth
and fragrant stems.
Grapes laud
in clusters of
sixteenth notes
ripening on the vine.

Moss roses
in tight buds
and blazon bloom
are resplendent
in every shade
of curly pink.
Yesterday was
cinder and ash,
a stripped altar.
But today
the sky is a banner
of ice blue.
Like Mary's mantle,
an unfurled
Magnificat.

— Christopher Cleveland

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Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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The Rev. Charles Bradshaw, r; the Rev. Mary-Carol Griffin, d
Sun H Eu 7:30, 9; Wed H Eu 7

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30 Brimmer Street Email: office@theadvent.org
Web: www.theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;
the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth
Work
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

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TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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ST. PAUL'S CHURCH IN NANTUCKET 508-228-0916
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The Rev. Joel M. Ives, p-in-c; The Rev. Patricia Barrett, asst;
Sun H Eu 8, 10 w/choir, Wkdays MP 8, H Eu w/healing Wed 8:30,
Eu Sat 5:30 Rosary Wed 11:30. Phone or e-mail for Bible Class,
dinners and other events. www.stpaulsnantucket.org

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CHRIST CHURCH GROSSE POINTE (313) 885-4841
www.christchurchgp.org 61 Grosse Pointe Blvd.
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son, Jr.; the Rev. Dr. Julia A Dempz; Alan Akridge, Youth &
Young Adult Ministries; Frederic DeHaven, Organist & Choir-
master
H Eu 5:30; Sun 8 & 10:15

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
The Rev. Paul Cook (816) 842-0985
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

BILLINGS, MT

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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

CARLSBAD, NM

GRACE CHURCH (505) 885-6200 508 W. Fox St.
Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung), Wed 10. HDs 5:30 (Sat 10)

RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun: H Eu 8, 10:30. Wed H Eu 5:30

SANTA FE, NM

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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

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www.saintthomaschurch.org (212) 757-7013
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Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
E. Grlesedieck, c; the Rev. Robert H. Stafford, asst
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Eu 10:30

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337 Charlotte St. at Macon stmarysparish@main.nc.us
The Rev. William S. Bennett
Sun Masses 5:30 (Sat vigit) 8 (Low) & 11 (Sung), Sun MP at 7:45

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The Rev. Frank E. Fuller, asst (361) 882-1735
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11. Weekdays as anno

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A. Thomas Blackmon
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Mary Royes
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Chinese, 5 Cho Ev (3rd Sun), Wkday Services 9:15 MP M-F;
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