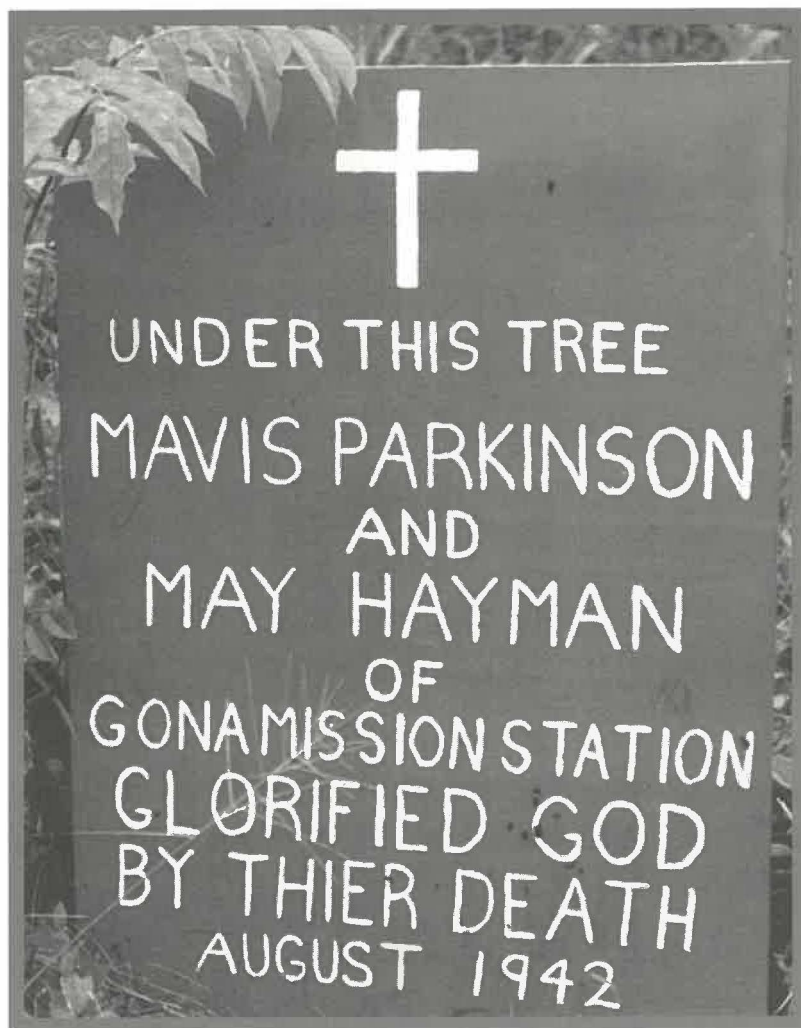


The Living Church

August 30, 1998 / \$1.50

The Magazine for Episcopalians

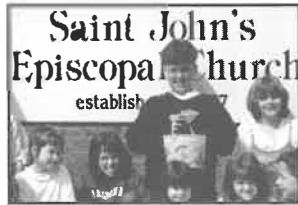


They Counted the Cost

Remembering the Martyrs of New Guinea

page 12

Features



A LIVING CHURCH

Keep Up the Pace

By Patricia Nakamura page 10



'No Matter What the Cost'

The Martyrs of New Guinea

By George Doherty and David Baumann page 12

Departments

Letters: Wrong symbol (p. 3)

News: Bishops at Lambeth address human sexuality (p. 6)

Viewpoint: Breaking out of the mundane By Frederick Stecker (p. 14)

Editorials: Prepared to lead (p. 15)

People and Places (p. 16)

Quote of the Week

The Rev. Elizabeth Kaeton, priest of the Diocese of Newark, on the Lambeth Conference: "My real dream is that 10 years from now we will have 11 gay and lesbian bishops meeting in Lambeth."

In This Corner

Common Interest

Remember Graham Leonard? You may recall he is the former Bishop of London who became a champion of traditionalists. He created stirs when he visited an Oklahoma parish to confirm, and later when he became a Roman Catholic.

He will resurface in this country Sept. 18-20, as the president of the Path to Rome Conference in Chicago. Identified as "Rev. and Rt. Hon. Fr. Graham Leonard, former Anglican Bishop of London," he is billed along with cardinals, bishops and a former ambassador as the leading figures to be present for the conference.

*

One has to wonder why the matter of Anglican orders was raised by the Roman Catholic Church now [TLC, July 26]. It seems like such a trivial matter when we hear stories of naughty nuns celebrating Mass or lay persons celebrating the Eucharist in Holland and elsewhere.

*

The Viewpoint article by John Arms IV [TLC, Aug. 2], referring to the person with the cellphone, hit home for some readers. A member of the Diocese of New York who attended the consecration of the Rt. Rev. Mark Sisk [TLC, May 17] swears he saw two persons talking on cellphones during the service. (They weren't talking to each other). This fellow was so agitated he called me at home to tell me the news. On a Saturday no less.

Someone else sent some e-mail and said

Sunday's Readings

The Problem of Pride

Pentecost 13, Proper 17: Eccus. 10: (7-11) 12-18; Ps. 112; Heb. 13:1-8; Luke 14:1, 7-14.

Though it may seem evident that the theme of today's lessons is pride and sin versus humility and godliness, there is an even deeper teaching. The principle which undergirds this obvious teaching is that pride is not only wrong but unnatural to human nature as God intended it to be from the creation.

In the words of the middle lesson, Jesus Christ, the only perfect man the world has known, "is the same yesterday and today and for ever." He can neither improve nor go wrong, but from the beginning of his earthly appearance is fully human and holy before God. All other human beings, marked by fallen nature, must therefore jockey for spiritual comfort, which cannot be found apart from Jesus. This is so because "the beginning

of man's pride is to depart from the Lord; his heart has forsaken his Maker," as the first lesson says. There is in each human being a desire for selfhood and fulfillment — which is good, for when it is harnessed for God it leads to salvation and the satisfaction of all desire. But when the desire remains unconverted, the individual "departs from the Lord" and follows pride. Like those Jesus addresses in the gospel, they seek honor from others rather than God.

*

The Diocese of Colorado's newspaper, Colorado Episcopalian, published a photograph of a signboard of a church named Good Shepherd which bills "Short Sermon."

*

Harold Toop, a member of St. Patrick's Church, Long Beach, Miss., called to remind us that the real sabbath is Saturday, not Sunday, as a recent letter writer indicated.

*

Some recent license plates to add to the collection: MITEY GOD, JUS PRAY, PS25 4 5, IHS, PS124 8, and HAIL MRY. The Rev. Canon Grant S. Carey of Sacramento saw CGODINU, the Rev. Halsey DeWolfe Howe of Rockland, Maine, spotted B JOYFUL, and BY FAITH, the Rev. Christopher Webber of Sharon, Conn., saw 4UN2US, and the Rev. David M. Baumann of Placentia, Calif., submitted THANX JC. The Rev. Robert Crafts says he saw the following on San Diego freeways: IB SAVD, KJV NIV and IPSALM.

*

Note to Michael in Memphis: No, we did not print an article about Penthouse magazine issuing a retraction concerning its story on the behavior of clergy in the Diocese of Long Island because it wasn't a retraction.

David Kalvelage, editor

of man's pride is to depart from the Lord; his heart has forsaken his Maker," as the first lesson says. There is in each human being a desire for selfhood and fulfillment — which is good, for when it is harnessed for God it leads to salvation and the satisfaction of all desire. But when the desire remains unconverted, the individual "departs from the Lord" and follows pride. Like those Jesus addresses in the gospel, they seek honor from others rather than God.

The teaching common to all lessons today is that "pride was not created for men"; "The Lord is my helper, I will not be afraid"; and "Every one who exalts himself will be humbled, and he who humbles himself will be exalted." Pride, full grown in those who seek only earthly honor and praise, is not only sinful, it is contrary to what human nature was created for. It is the house built on sand.

The Wrong Symbol

I was impressed with good work of the Stewardship Office as reported in the recent issue of *Church in Mission* published by the national church. I have to say, however, that while the work of the Stewardship Office is exemplary, I find its logo so offensive that I am unable to use any of its material and refuse to share it with my congregation.

As the vast majority of both church and unchurched people are aware, but the Stewardship Office is not, a red five-pointed star, also known as a pentagram, is an almost universally recognized symbol of the devil. It is commonly used in material with Satanic content, especially in items directed toward the youth of our culture who consider it "cool." My work with youth has made me especially sensitive to the negative impact of the "stewardship star" and shocked by its unabated usage. I was dismayed to discover the stewardship representative at a recent conference trying to hand out buttons and mugs with a red pentagram, complete with a flame in the middle! (None, by the way, was taken.)

Regardless of how we in the Episcopal Church may feel about the devil, we must be "wise as serpents and innocent as doves" when interacting with the world. The "stewardship star" is unwise and detrimental to stewardship, evangelism and the spiritual health of our church. A simple cross would be a much more effective symbol.

*(The Rev.) Benjamin Shambaugh
St. John's Church
Olney, Md.*

Richer Spirituality

I appreciated the Rev. Robert Gribbon's comments on the use or disuse of the Daily Offices [TLC, Aug. 2]. In my college years, my devotional life grew immensely with help from Inter-Varsity Christian Fellowship's discipline of daily Bible reading and "quiet time," and from my priest's encouragement to say Morning or Evening Prayer every day. Both have been part of my spiritual discipline ever since, and my life in Christ is far richer as a result.

I began the habit of scheduled Daily Office services in one of the congregations I served. Even though I was joined

only rarely (and I appreciated the resulting mini-community), those parishioners who wanted to be there but couldn't reported that they were encouraged to say some version of the offices at home. So even though few gathered in person, more and more gathered in spirit and in prayer — and our congregation was far richer spiritually as a result.

Now I am bi-vocational and am not in the parish church on a daily basis. Still, 25 years of spiritual discipline, saying the Daily Offices are as much a part of my life as breathing. Indeed, I catch myself through the day breathing the prayers. What a gift!

*(The Rev.) John R. Throop
Christ Church Limestone
Peoria, Ill.*

Views on Sin

I find myself troubled and puzzled by the Viewpoint article by William Roberts [TLC, July 19]. As I understand it, Fr. Roberts is claiming that suffering from sickness and accidents is a consequence of the fact that "God's will is not always 'done on earth as it is in heaven.'" I had always understood that the failure for God's will to be done on earth was a consequence — indeed, a manifestation — of man's sin. If so, then Fr. Roberts seems to be espousing the view that illness and accidents are the results of man's sin. I thought that such a view had long been repudiated. After all, animals suffer accidents and illness, and they are, by their nature, free from sin. What am I failing to understand? I need help.

*George L. Trigg
Clinton, Miss.*

Strange Doctrine

I am more than somewhat bemused by the excitement over the various types of "infallibility" set forth by Cardinal Ratzinger of the Congregation for the Doctrine of the Faith, a.k.a. the "Holy Office," popularly called the Inquisition [TLC, July 26].

As a born and bred Roman Catholic, I was educated from kindergarten through college in the thought processes of Holy Mother Church. All of them are summa-

SOLID OAK CHOIR CHAIR



with:

**FIBRE RUSH SEAT or
UPHOLSTERED SEAT**

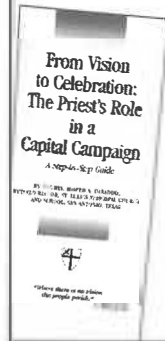
Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

Building? Renovating?



Send for free pamphlet
*From Vision to Celebration:
The Priest's Role in a Capital
Campaign.*

Call 1-800-516-8322

www.register.com/holliman

**HOLLIMAN
associates**

Buy Sell Fill

PAGE
17

IN
THE
LIVING
CHURCH
CLASSIFIEDS





Bored with the same old stuff?

Change the routine.

The Living Church

\$39.50 for 52 issues

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard Bill me

Card # _____

Exp. date _____

Signature _____

Send to:

P.O. Box 92936
Milwaukee, WI
53202-0936

\$15 Foreign postage

For a sample copy call 414-276-5420
Gift subscriptions also available

ALFRED

Letters

rized in: "Rome has spoken; the matter is ended." I had thought that when God's grace impelled me into the Anglican tradition, I was finished with all that foolishness. I might have known that when I saw our bishops sporting *calotte* (episcopal beanies) and *mozzette* (mini-capes over their cassocks), we were heading for troublesome times.

If one is prepared to believe that Alexander VI was infallible, or that any *curia* is infallible, one can, I suppose, accept the doctrine. For me the mere fact that the pope "declares" anything regarding Anglican orders is irrelevant.

*John R. Williams
Hammond, La.*

Clerical Power Play

Ridding ourselves of the three-legged stool, as Chuck Collins suggests [TLC, July 26] risks throwing out the baby with the bath water. Having eliminated tradition and reason, the author maintains that scripture is the sole source of authority.

After a 20-year military career, it has been my experience that those who are

preoccupied with authority are also those who are interested in power. Tossing out tradition and reason is a clerical power play whereby the "interpretive skills" of the clergy then become the paradigm for Christian authority. This smacks of clericalism. As Thomas Jefferson observed some 200 years ago, "there never would have been an infidel had there never been a priest."

Reason is as God-given as scripture. Reason distinguishes humanity from all of God's creation. To eschew it, and all else, in favor of scripture places an enormous burden on scripture. Our quest then becomes one of identifying which part of scripture is true and which is not. Is it without error? Is it the inerrant word of God? I think not! Scripture is intended to help us know and understand our God. It was never intended to be God, or to be a surrogate for God.

*John Conn
Albuquerque, N.M.*

I was discouraged by the essay advocating the abandonment the image of the three-legged stool. It seems that in a time

The Living Church

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

Editorial and Business offices: **816 E. Juneau Ave.**
Mailing address: **P.O. Box 92936**
Milwaukee, WI 53202-0936

Telephone: **414-276-5420** Fax: **414-276-7483**
E-mail: **livngchrch@aol.com** Quest: **livingchurch**

David A. Kalvelage, *editor and general manager*
The Rev. Canon H. Boone Porter, *senior editor*
John E. Schuessler, *managing editor*
Patricia C. Nakamura, *music editor*
Amy Marciniak, *graphic artist*

Betty Glatzel, *business manager*
Barbara A. Pizzino, *circulation manager*
Lila J. Thurber, *advertising manager*
Judi Amey, *news editor*
The Rev. Travis T. Du Priest, Jr., *book editor*

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; **Miss Augusta D. Roddis**, Marshfield, Wis., vice-president; **Mrs. John Hayden**, La Crosse, Wis., secretary; **Howard M. Tischler**, Grosse Pointe, Mich., treasurer; **Jackson Bruce, Jr.**, Milwaukee; **Leonard Campbell, Jr.**, Milwaukee; **the Rev. Thomas A. Fraser III**, Riverside, Ill.; **the Rev. Canon H. Boone Porter**, Southport, Conn.; **the Rev. Jeffrey Steenson**, Fort Worth, Texas.

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

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

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

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

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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.

©1998 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 217 • Number 9

Letters

when strongly condemnatory statements are coming from the Vatican it would behoove us as Anglicans to embrace the tools we have in which we can flourish as a modern Catholic Church in the next century. A return to bibliolatry is unfortunate. I would, however, commend Canon Collins for his inclusivity in the broad brush with which he paints his condemnation of what most consider theological growth, events like the Oxford Movement and the publication of *Lux Mundi*. He has managed to discredit many of Anglicanism's greatest minds.

He is quite right, the prayer book does not mention the three-legged stool. It does, however, mention some other items of furniture. The prayer book sets aside altars and even goes so far as to pray for acceptance of the "continual recalling of the sacrifice of Your Son." It also mentions a piece of furniture called an episcopal chair, a symbol of teaching, authority and scriptural interpretation. We would all do well, in my opinion, if we respected that authority without reverting to poor biblical scholarship and disrespect for the farther revelation of God through the fullness of human experience.

Tradition, scripture and reason, together not as furniture but as cooperative instruments in which we are able to come closer to the will of God, serve both us and God. I fear a time when we simply serve the Bible.

I hope that this idea of a return to "the authority of the Bible," usually code for narrow interpretation of sexist and homophobia rhetoric, is not embraced by a church whose future seems quite promising as we embrace with God the future rather than using his word to hold the future at bay.

*(The Rev.) Douglas A. Freer
Church of the Holy Comforter
Rahway, N.J.*

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

Fr. Collins' "Throw Away The Three-Legged Stool" article caught my attention. It had never occurred to me that Richard Hooker, in writing of the "threefold cord," meant that the three were equal. He taught, as I understand our church teaches, the supremacy of scripture, but he was a realist who saw that biblical study must be buttressed by tradition and rea-

son. Otherwise we end up with the heart-break of splintered Christianity.

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

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

*John Holder
Lubbock, Texas*

'Steeled' Faith

I have been an Episcopalian for 68 years, an Episcopal priest for 38 of those years, and as far back as my memory serves me I have had major questions about the "faith as received." When it comes to the letters I read in TLC, I wonder what seminary some of the clergy persons attended. Thank God that the professors under whom I studied were not afraid to express their questions and doubts — even their agnosticism. I have tried to continue this tradition in my ministry.

I am thankful that clergymen such as Bishop Robinson, and especially Bishop Spong, have opened doors through which I can walk into new insights and wonders. In no way have they weakened — much less destroyed — my faith. Just the opposite: They have steeled my faith and my ministry. And I find that this openness and honesty has made a contribution to the faith of many laypeople. Honesty and openness with my faith has worked well for me. Thank you, "Jack" Spong, for your openness and honesty. Keep writing, please.

*(The Rev.) W. Parker Marks, Sr.
St. Michael's Church
Easley, S.C.*

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

EPISCOPAL SOFTWARE LIBRARY

Canonical Parish Registry
'79 & '28 Book of Common Prayer
RSV & NRSV Lectionary Texts
Christian Education
Book of Occasional Services
Lesser Feasts and Fasts
Lectionary Index
Bible Translations
Spanish BCP & BOS
Membership & Contributions
Revised Common Lectionary

For DOS, Macintosh and
Windows compatible computers
NOW ALSO AVAILABLE ON CDROM

SOFTWARE SHARING MINISTRIES

PO BOX 32059, JUNEAU, AK 99803

(907) 790-4585

E-mail: ssministry@aol.com

Internet: <http://members.aol.com/ssministry>

Lectionary Bible Study

A Quarterly Study Booklet



For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>



THE MISSION BOOKSTORE

KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262

The Living Church Foundation

now
offers
you

Illuminations

the quarterly guide for lectors, rectors
and vicars. Illuminations will simplify,
summarize and clarify Sunday read-
ings. For sample pages write:

Illuminations

P.O. Box 92936

Milwaukee, WI 53202

Call: 414-276-5420

FAX 414-276-7483

E-mail: livngchrch@aol.com

Bishops Support Conservative View of Sexuality



'I feel gutted, I feel betrayed...'

The Most Rev. Richard Holloway

Homosexual practice is "incompatible with scripture," said the bishops of the Anglican Communion in a resolution adopted during the last week of the Lambeth Conference in Canterbury. As the once-a-decade meeting wound down, 82 percent of the bishops took a conservative approach to the resolution. The final vote was 526 for, 70 against and 45 abstentions.

"Lambeth has spoken clearly and forthrightly," said the Rt. Rev. James Stanton, Bishop of Dallas. "The Anglican Communion upholds biblical Christian teaching on sexuality. This is good news for the American church and for our ministry in American society."

The resolution "cannot advise the legitimizing or blessing of same-sex unions, nor the ordination of those involved in such unions," and it also upholds faithfulness in marriage between a man and a woman in lifelong union and believes abstinence is "right for those who are not called to marriage."

It also said the Lambeth Conference recognizes that there are persons who have a homosexual orientation, and that "we commit

ourselves to listen to the experience of homosexual people" and that they are full members of the body of Christ.

The Most Rev. Richard Holloway, Primate of the Scottish Episcopal Church, said he "never felt this depressed and so close to tears. I feel gutted, I feel betrayed, but the struggle will go on."

Before the vote was taken, the Most Rev. George Carey, Archbishop of Canterbury, addressed the plenary session and endorsed the resolution.

"I see no room in holy scripture or the entire Christian tradition for any sexual activity outside matrimony," the archbishop said. He added that the resolution "is simply saying what we've all held ... Anglican belief and morality stand for."

"The willingness of so many American church leaders to try to legitimize homosexual behavior has foisted this difficult discussion on the worldwide church," Bishop Stanton said. "It has sapped our energy from urgent tasks such as evangelism and justice for the poorest of the poor."

Bishop John S. Spong of Newark said in a

'This is good news for the American church...'

The Rt. Rev. James Stanton



Lambeth Resolution on Sexuality:

This Conference:

- a. commends to the Church the subsection report on human sexuality;
- b. in view of the teaching of scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage.
- c. recognizes that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the church and are seeking the pastoral care, moral direction of the church, and God's transforming power for the living of their lives and the ordering of relationships, and we commit ourselves to listen to the experience of homosexual people. We wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the body of Christ;
- d. while rejecting homosexual practice as incompatible with scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialization and commercialization of sex;
- e. cannot advise the legitimizing or blessing of same-sex unions, nor the ordination of those involved in such unions;
- f. requests the primates and the ACC [Anglican Consultative Council] to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- g. notes the significance of the Kuala Lumpur Statement and the concerns expressed in resolutions IV.26, V.1, V.10, V.23, and V.35 on the authority of scripture in matters of marriage and sexuality and asks the primates and the ACC to include them in their monitoring process.



'I think we have chosen foolishly...'

The Rt. Rev. Catherine Waynick

Archbishop Says Lambeth Strengthened the Church

statement handed out following the vote, "Be assured that today's minority will inevitably be tomorrow's majority."

Resolutions adopted by the Lambeth Conference have no canonical strength, meaning they are not binding to the 37 autonomous Anglican churches, but they are an indication of where worldwide Anglican leaders stand.

A major reason for the one-sided margin was the strength of the African bishops, who composed the largest number by continent at Lambeth.

"We spoke for the truth," said the Rt. Rev. Henry Orombi, Bishop of Nebbi (Uganda). "We are quoting what is in the scriptures. Don't you forget that the church in America and the church in England took us the scriptures, and we are not reading anything different."

The Rt. Rev. Catherine Waynick, Bishop of Indianapolis, said, "I think we have chosen foolishly today, but I believe God is still reigning."

The Rt. Rev. Luis Prado, Bishop of Pelotas (Brazil), said it would be difficult for him to explain the decision to members of his diocese, particularly to young persons who are, he said, looking for a message of acceptance from the church.

The resolution also requests the primates and the Anglican Consultative Council "to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us."

Will Work for Full Inclusion

The following day, a statement was released signed by 146 bishops who pledged to work for the full inclusion of gay and lesbian Christians in the life and ministry of the church. Those bishops also apologized for "any sense of rejection that has occurred" because of the resolution. The signers of the statement represented 11 provinces, including the United States and Canada. Eight primates signed the statement, including those representing the churches of Canada, Ireland and Scotland. The signatories, as of Aug. 8, included 65 American bishops.

The statement calls on the Anglican Communion to continue or begin "prayerful, respectful conversation on the issue of homosexuality."

The Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church, was reported to have abstained from the voting on the resolution.

In another statement following the vote, Integrity, the organization for gay and lesbian Episcopalians, predicted more homosexual clergy would be ordained and "celebrations of lesbian and gay unions will continue."

Integrity also announced it would take part, along with seven other similar organizations, in a new inter-Anglican coalition known as the Alliance of Lesbian and Gay Anglicans.

The Archbishop of Canterbury said the Anglican Communion is "significantly stronger than when we began," when he spoke to members of the media near the end of the Lambeth Conference. The Most Rev. George Carey said the conference's resolutions on sexuality and international debt were positive developments of the three-week gathering at the University of Kent in Canterbury of nearly 750 Anglican bishops.

"We have had the opportunity of wrestling together over the three weeks with issues which are profoundly important for the life of people and churches around the world," he said. "We have heard marvelous stories of fortitude and heroism in the face of a multitude of problems, and have tried to offer an honest message to the Communion and to the wider world, of where our common understanding rests at this moment."

The archbishop said the bishops had been open about acknowledging their differences, and expressed concern that the resolution on sexuality had caused pain to many persons. "I can only try to assure them of my commitment to continue to listen, to try to understand more of their experience of the church, and I invite them to continue the journey with us, however painful, and I ask them to listen to the voice of the church as much as the rest of us must listen to them."

'No Compulsion'

In one of the last business sessions, the conference adopted overwhelmingly a resolution which states that bishops should not be compelled to ordain or license women as priests. The resolution, titled "Unity of the Anglican Communion," was produced by Section Three and states, "that there is and should be no compulsion on any bishop in matters concerning ordination or licensing."

The resolution will have no effect on

the Episcopal Church, which already has changed its canons to ensure women can be ordained to the priesthood in every diocese.

"At this Lambeth Conference, I have been received with a gracious and generous spirit," said the Rt. Rev. Victoria Matthews, Bishop of Edmonton (Canada). "As one of the first generation of women bishops, I ask that we keep this same spirit of graciousness and generosity as we continue the process of open reception [of women clergy]."

The Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts, said, "While the language seems gracious, it contravenes the canons of the Episcopal Church and the discipline of the church in the Provinces of Canada and New Zealand."

"The resolution recognizes the traditionalist position as one that is expressive of Anglican loyalty as much as the position that favors ordination of women," said the Rt. Rev. Geoffrey Rowell, Bishop of Basingstoke (England).

"I doubt the House of Deputies in the American church is going to take that one sitting down," said the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York.

The bishops also adopted an amended resolution which reaffirms the declaration by the 1988 Lambeth Conference which bars bishops or priests from exercising episcopal or pastoral ministry in another diocese without permission of the local bishop or ecclesiastical authority.

Another resolution addressed euthanasia, and said it should not be permitted in civil legislation. "Life is God-given and has intrinsic sanctity, significance and worth," the resolution declared, and that it is "neither compatible with the Christian faith nor should it be permitted in civil legislation."

"Those who advocate euthanasia show little awareness of the Christian



'We have tried to offer an honest message to the Communion.'

The Most Rev.
George Carey

After Much Discussion, It Was Time for Decisions

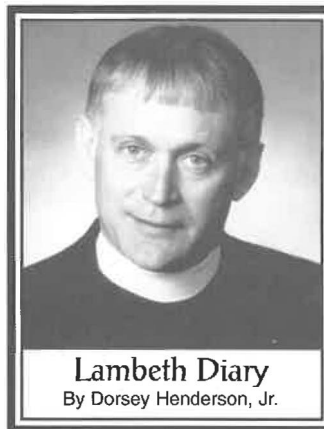
Monday, Aug. 3

Today is “reading day,” an opportunity for us to review the draft reports and resolutions produced by all four sections of the conference, before consideration for adoption begins Tuesday. Because I have contracted the “Canterbury cold” that is making the rounds, I struggle (following Holy Eucharist and Morning Prayer) between the need to sleep and the need to study. In the evening a group of us departs for St. Augustine’s Abbey (founded by the blessed saint himself in 598 A.D., and the present site of his earthly remains). The Presiding Bishop has asked me to attend a meeting sponsored by the Ecclesiastical Law Society (because of my experience as an attorney?); the subject is “Where does Authority Reside in the Anglican Communion?” As I boarded the bus my question, “Is this the bus for those of us with authority problems?”, received only stares — no sense of humor, these guys! Behind me is the Bishop of London; during the evening he and I discuss the role of canon law in the life of the

church, and the decline of academic discipline in “doing” theology. The primary event of the evening was the lecture delivered by the Rev. Canon Edward Norman, treasurer of York Minster, who also holds/held several notable academic posts. His presentation was much too important to attempt a summary here, but in an hour and a half he did a right thorough job of describing the “disbursed authority” which characterizes our polity; this, he added, contributes to the crisis of identity and unity which is Anglicanism.

Tuesday, Aug. 4

Holy Eucharist was celebrated this morning by the Church of Nigeria, and the sermon, agenda oriented, pointed to the sexuality debates ahead without actually naming them. After our daily Bible study and prayer, the groups of Section III spent the remainder of the morning studying reports and resolutions. We share frustration over the report prepared on behalf of our section, and the absence therein of a thread tying it all together. On the



other hand, we recognize the difficulty of addressing adequately such a diversity of subjects. There is some feeling that there has been insufficient time to develop the theological context for these issues and to respond to the implied questions. At 3:30, we begin our consideration and debate; the subject today: Christian-Islamic relations and other interfaith-related resolutions from Section Four (“Called to Be One”).

Wednesday, Aug. 5

Today’s plenary business session quite dramatically (1) brought the sexuality issues to the floor of the entire conference for the first time; and (2)

brought home in a specific way the general issue which has pervaded the campus of Kent University since we arrived: How is the Bible to be read and understood by Christians? Many here, especially some from the developing nations, look at the literal meaning; and they see any search for truth beyond what is perceived from the “plain reading” as equivalent to rejection of the authority of scripture. They appear as baffled by those who have been trained in the critical study of the Bible as the latter are shocked to discover so-called “literalists” within the Anglican Communion. With the amendment process finally completed, but before the final vote on the proposed resolution is taken, the Archbishop of Canterbury speaks, strongly endorsing it. Archbishop Eames, the Primate of Ireland who has chaired this session with both precision and brilliant pastoral skill, asks us to refrain from vocal or other outward responses to the results. We vote, the tension heavy in the air. The overwhelming margin between the “ayes” and the

Bishops Vote on Several Resolutions in Closing Lambeth

(Continued from previous page)

experience that people may be redeemed and transfigured through their suffering,” said Archbishop Peter Hollingworth of Brisbane (Australia).

Among other resolutions, the bishops condemned Pakistan’s blasphemy law and called for release of prisoners unjustly accused under it, called for peace in Uganda’s civil war, called upon the Security Council of the United Nations to review economic sanctions against Iraq and Libya, and decided against dedicating the first 10 years of the new millennium to a new theme.

The final plenary session of Lambeth featured an address by David Ford, professor of divinity at Cambridge, who also

had spoken at the opening plenary. He suggested themes for bishops to consider when they go home: appreciation for how prayer and worship unites the Anglican Communion, and support for the Communion’s networks.

On the Feast of the Transfiguration, the Eucharist for the day was celebrated by bishops of *Nippon Sei Ko Kai* (the Holy Catholic Church in Japan). The liturgy featured elements of reconciliation and forgiveness, occurring on the anniversary of the dropping of the first atomic bomb on Hiroshima. A statement issued by the Japanese church said the church confesses to God and “apologizes to the people in Asia and the Pacific that we did not admit our fault immediately after the end of the

war, and have not actively called for reconciliation and compensation until today.”

The Rev. Canon Susan Cole-King, daughter of Bishop Leonard Wilson, former Bishop of Singapore, was the preacher. She recalled how her father had been taken captive by the Japanese army in 1943 and tortured for months.

“My father’s story is a transfiguration story, for himself and for his captors,” she said. “After the war he returned to Singapore and had the great joy of confirming one of his torturers.”

The 13th Lambeth Conference concluded Aug. 8 with a Eucharist celebrated by Archbishop Keith Rayner, Primate of the Australian church, with Archbishop Carey as the preacher.

"nays" provokes gasps, even from those whose conviction prevailed.

Thursday, Aug. 6

This Feast of the Transfiguration is also the anniversary of the bombing of Hiroshima and Nagasaki; the Holy Catholic Church in Japan, celebrants of Holy Eucharist, while remembering the victims of those bombings, constructed its intercessions around the victims of Japanese militarism and the "responsibility for those acts" as shared by "our own wartime church." The vote on today's most controversial resolution produces the 80 percent approval of the resolution which, for the sake of "maintaining the overall unity of the Anglican Communion," calls upon provinces "to affirm that those who dissent from, as well as those who assent to, the ordination of women . . . are both loyal Anglicans" and to provide ways, including "appropriate episcopal ministry," which will promote "the highest degree of Communion possible." In the evening, another "you-had-to-be-there" experience: The spouses, who have shared frequently with us but separated occasionally for their own program, produced "Crowning Glory," a musical drama, with great fun and color. It is the story of the transforming power of love.

Friday, Aug. 7

We approach today's plenary business session aware of the logjam which has occurred as a result of spending considerable time with the few (but most controversial) debatable resolutions. The key item today is the proposed resolution on euthanasia, but it is resolved, with other business, more expeditiously than we anticipated. We have during the past three days adopted or rejected numerous resolutions, and received the reports of all four sections of the conference. At the opening of the afternoon plenary

business session, the Archbishop of Kenya, the Most Rev. David M. Gitari — a member of the Bible study/prayer group to which I also belong — announced the bombing of the two American embassies, one in his Diocese of Nairobi. His personal pain is obvious as he asks for prayers for the victims and all

Is it my imagination, or does there seem to be a renewed effort to be friendly, courteous?

others affected. The evening is free, so the Bishop of Louisiana, the Rt. Rev. Charles Jenkins, and I take to the downtown, for a lager, fish and chips. I return to our facilities at Kent University to pack. Encountering a number of bishops and spouses as I walk across the campus, a question which had occurred to me early in the day returns: Is it my imagination, or does there seem to be a renewed effort to be friendly, courteous — something like an unspoken but corporate — what, conspiracy? commitment? — to contribute personally, in the aftermath of tension and disagreement, to Christian community? Or is this wishful thinking?

Saturday, Aug. 8

On Friday Presiding Bishop Frank Griswold had announced a special time of prayer for the U.S. bishops, so I set the alarm for 5:30 a.m.; at 6:30 we gathered in the rather elegant Spouses' Tent — my first time there. He noted the obvious — the variety of personal and corporate reactions to the decisions of Lambeth Conference — and called upon us to be both prayerful and reflective in drawing our conclusions about our experience at Canterbury. Once again he used his familiarity with the church fathers and mothers, with classical Anglicanism, with solid catholic spirituality, to

assist us in placing the products of these meetings into an appropriate Christian context. A biblical reflection by Brother Martin Smith, SSJE, recent chaplain to the House of Bishops, was helpful in the same way. At the morning's plenary session, the Archbishop of Canterbury expresses our appreciation to

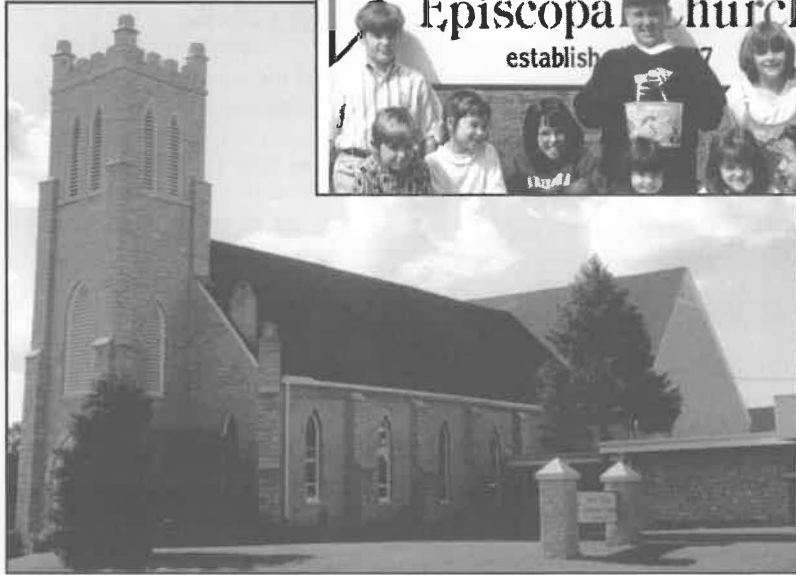
those (hundreds!) who had contributed to the success of the conference. In the afternoon, we divide again into our four main sections for the purpose of evaluation and critique (of process more than product). The Holy Eucharist is celebrated with exceeding joy, it seems to me, Archbishop Carey preaching. He reviewed our time together, recognizing our obvious diversity as a means of seeing God in each other, "for the building up of the body." Returning to the theme of his opening sermon at Canterbury Cathedral three weeks prior, he asked us to take back to our dioceses the materials "to transform and to renew." Above all, he said: ourselves — the transformed and renewed persons we have become during the past three weeks. I wonder: What will our dioceses see in our faces; will my diocese see transformation and renewal in my face? The evening ends with great fun: a barbecue on the grounds with great convenience and elegance, a band of wide-range ability —and, finally, a fireworks display entirely worthy of the Anglican Communion.

Sunday, Aug. 9

Very early in the morning, armed with a cup of coffee, I find my way onto the green field which was the site of last night's revelry, overlooking the town of Canterbury and its

majestic cathedral, anticipating the sunrise. I am, if not depressed, at least pensive. In the excitement of the hot, sexy issues, will the church and the world note the comprehensive, truly gospel-oriented work that has been done here? Or, as in this very journal, will we so spend our attention and energy on emotional questions that we are too exhausted to respond to the Lord's broad call which has found eloquent expression here? Twenty-one days of worship, sharing, study, deliberation and downright hard work has brought dramatic proposals for economic justice, stewardship of the environment, urbanization and its consequences in urban and rural communities, the ministry of our young people, mission, marriage and family life, political, social, and religious freedom, holy scripture, prayer and worship, ecumenical relations, poverty, transformation and renewal, streamlining the structures of the church, peace, the Virginia Report. What will come of it? Will they gather archival dust — or become blueprints for ministry? And what of the personal relationships established at Lambeth? Through them this has not been merely a flight across the ocean, it has been a journey around the world. Heretofore I have only preached and taught the universality of the church; this has been a genuine experience of that great truth. In a few hours I depart Gatwick Airport for home (and God knows I'm ready to be there). We were invited to bring our dioceses to Lambeth — do I take something of the whole church back with me? The words of the last hymn of the closing liturgy suddenly come to mind: "Glorify your name . . . in all the earth."

The Rt. Rev. Dorsey F. Henderson is the Bishop of Upper South Carolina



A LIVING
CHURCH
One in a series

St. John's Church in Quincy, Ill.

Keep Up the Pace

By PATRICIA NAKAMURA

St. John's Church, older than the city of Quincy on the eastern bluffs of the Mississippi River, organized when Philander Chase was Bishop of the Diocese of Illinois, has a history of subtractions and additions. Even its building, a limestone English perpendicular Gothic structure, has, besides its Tiffany windows and Ralph Adams Cram reredos, mementos of sometime parishes: When Zion in Mendon closed in 1967, eight stained glass windows became part of St. John's. The altar and other furnishings from St. Cyprian's, which had served and instructed Carthage College students, are now part of St. Cyprian's Chapel, consecrated in 1986.

The Rev. Herbert Hermann was called when St. John's congregation was "in exile," using a nursing home chapel. "My predecessor led a group out of the Episcopal Church, and seized the assets. We had to sue to get the building and part of the endowment back." He said the former rector had threatened that the national church would impose liberalism on everybody.

"It scared 'em. The vestry voted themselves out — a non-canonical action. Fr. [John] Throop led the faithful out and celebrated Mass in a basement. They met in homes until the chapel was secured."

The congregation of All Saints' Church had left prior to this over a question of prayer book usage. The two began joint activities and a council, and worked to "wrestle back our home. We had a responsibility to the faithful who had served the former cathedral." Back in the historic building, the recombined congregation uses both the 1928 and the 1979 Book of Common Prayer, Rites I and II.

Kirby Eber said, "St. John's had stopped using the name 'Episcopal,' though it still sent apportionments and candidates for ordination. All Saints' became the Episcopal presence in Quincy," using the new prayer book. For a time, it was served by the Great River Anglican Ministry, yoked with two parishes in the Diocese of Missouri. "Then some at St. John's turned out to be more liberal, and Fr. Hermann came as

rector (of St. John's) and vicar (of All Saints')."

With one priest serving both, and a variety of liturgies possible, Fr. Hermann said, "There was no reason to be separate anymore." Senior warden Bill Easterling said, "We have fewer members than we once did, but they're good Christians. It's a brand new church."

Of the earlier division, Mr. Eber said, "Good Shepherd Mission was for those who didn't like the high church practices at the cathedral. Later it reversed, and [Good Shepherd] had the first vested choir." The two were restored to one in 1957.

Donna Johnston moved to Quincy in 1988 and joined All Saints'. "We bought a house with an office and made it look like a church. We put on a bell tower." She became parish and later cluster secretary. Now, in the restored St. John's, she said, "Services are pretty well mixed and divisions are not obvious. It's more of a time consideration," that is, people chose which Mass to attend by its schedule

A History:

- 1837** — Founded as St. John's Episcopal Church
- 1871** — The Church of the Good Shepherd formed by St. John's parishioners
- 1877** — St. John's designated cathedral of the new Episcopal Diocese of Quincy
- 1957** — The Church of the Good Shepherd rejoined
- 1962** — Resumed former status of parish church
- 1987** — All Saints' Episcopal Church formed
- 1994** — Some form St. John's Anglican Church, of the American Anglican Church
- 1995** — All Saints' and St. John's remerged
- 1996** — Parish church returned to St. John's Episcopal Church

rather than its liturgy.

For many All Saints' people, she said, "We gave up our church, and joined their church. I sometimes miss the guitar music. But the blend of people is good. It's taken an effort on everyone's part."

Ms. Johnston was instrumental in Operation Rainbow, the 1993 flood relief highlighted in the newsletter of the Presiding Bishop's Fund for World Relief. "There was \$682,000 in flood relief given out. We used the Presiding Bishop's Fund grants to start; we raised \$62,000 and received more grants. It was totally run by members. We hired a flood victim from a farm family to administer the program." She was especially impressed with the promptness and trust shown by fund representatives. "Nancy Marvel handed me a check for \$200,000 in my living room." Without a lot of strings attached, they could deal with immediate needs. "People needed to eat, find a place to stay, today. And they didn't have to be Episcopalians, even Christians – just flood victims." The cleanup lasted at least 2 1/2 years. "People have no idea of later, continuing needs," she said. "I worked 16 hours a day for six months. I heard terrible stories. It was draining – and most rewarding work." The Fall 1993 issue of *Lifeline*, the fund's newsletter, said the program, which offered vouchers for rent, food and medicine, "has been successful beyond its own expectations." Part of the reason was that volunteers took time to really listen to flood victims who came to them.

The church has a vital music program under the direction of organist/choirmaster Rhonda Basinger. Fr. Hermann estimated that one-third of the congregation is involved in adult and children's choirs and bell choir. "The organ needs work," said Mr. Easterling, but is still used for organ recitals by talented musicians. St. John's hosted Muddy River Opera's production of *Dialog of the Carmelites*. Mr. Easterling mentioned other activities: an active Brotherhood of St. Andrew, plans to begin the Order of St. Luke, participation in the ecumenical CROP Walk and Walk for Jesus, and the Blessing of the Animals on St. Francis' Day.

When Kim Askey was a child, she attended preschool at St. John's. Now she is one of the directors and teachers in Quincy's only diocesan preschool, which the church purchased two years ago. "When it was private, there was no religion in the curriculum," she said. "Now the kids go to a little chapel."

Ms. Askey's background in both early and special education make her well

suited to lead the school which, she said, "Supports the whole child – social, emotional, expressive and receptive language, fine and gross motor skills." Nineteen morning and 19 afternoon 3-to 5-year-olds work on 40 to 50 cognitive topics at centers that change each week with the study units. "We move the furniture, change the bulletin boards, so it's never boring." The two classrooms are "spacious, open, and colorful," and "the environment is a third teacher. Each age uses things differently, interacts differently. We keep the pace going with positive reinforcement." A typical morning or afternoon session is divided into activity periods no longer than 45 minutes, including circle time for calendar, the Pledge of Allegiance, songs and current events; group time inside or out; snack time during which the use of "please," "thank you," and grace are emphasized; and story time. Parents receive a letter each week, and invitations to Moms' Day and Dads' Night. "A parent told me, 'I can't believe what he learns!'" Ms. Askey said.

Fr. Hermann summarized St. John's past and future. "Quincy is not on the cutting edge of theology and practice in the Episcopal Church," he said. "We practice the historical faith as we see it. We are growing and healing. God has wonderful plans for St. John's."

'Each age uses things differently.

We keep the pace going with positive reinforcement.'

Kim Askey,
director and teacher
of St. John's Preschool



Artists at work:

(top) Katie Huseman

(middle) James Calmese
and Guy Batton, preschool

(bottom) Janet Hughes,
Meredith Herrman,
and Katrina Kroeger,
youth classroom





'No Matter What the Cost'

The courageous stories of the Martyrs of New Guinea, who are commemorated by Anglicans on Sept. 2

By GEORGE DOHERTY and DAVID M. BAUMANN

Today's strong Anglican Church in Papua New Guinea has been shaped by martyrdom in a way unimagined by most Anglicans. Its martyrs are commemorated by the Episcopal Church on Sept. 2, a feast honoring 333 Christians whose commitment to Christ and the Papuan Church led to their death during World War II.

Two of these were May Hayman and Mavis Parkinson, Australian Anglicans who served the Gona Mission. A few yards from the beach where the mission once stood, there is now a tall, wooden, white-painted cross, marked with holes showing where it was pierced with bullets 56 years ago. The cross and the overgrown foundation stones of the altar and font are all that remain of the mission.

New Guinea is an island north of Australia and south of the equator. Hundreds were killed there recently by a tidal wave. One of the most primitive areas in the world, it is a land of extreme contrasts, with swamps, towering mountains, razorback ridges, precipitous gorges, and active volcanoes. Dense forests cover about two-thirds of the island. The people speak more than 700 languages, and language groups can be as small as 5,000 individuals.

Christian missionaries first came to Papua New Guinea in the 1860s. Currently about half of the population of a little more than 4 million profess Christianity, but many others remain attached to sorcery and spirit worship. Practices

attached to these beliefs include headhunting, feuds leading to wholesale slaughter, and cannibalism.

On March 10, 1942, a Japanese seaplane attacked several ships just off the shore. The Bishop of Papua New Guinea, the Rt. Rev. Philip Strong, was in one of them, making a visitation to all the mission stations to encourage his staff and discuss the war situation. The ships were bombed several times and strafed repeatedly by machine guns, but without loss of life. The bishop and his Papuan companions fled into the brush and eventually arrived at the Gona mission.

During his visit there, he urged Hayman, a nursing sister in her early 30s, and Parkinson, a teacher only 24 years old, to move into an inland station. With tears in their eyes, they pleaded, "Don't move us from here. Let us stay!" When the bishop replied that terrible things might happen, worse than death, they replied, "We are in God's hands. If he calls us to suffer we are ready to suffer." Mavis added, "What will the children do if their teacher leaves?"

The two women had resisted several previous efforts to evacuate them, including a message from Mavis' parents sent through the bishop the previous January. Her plaintive response, "Please let me stay," was sent just as she reluctantly set out on foot to the nearest port to return home. Her parents sent back to the bishop the message, "Consent let Mavis decide. Thank you for your trouble." The message

was relayed to them on their portable radio while they were en route. The women returned to the mission with delight.

That same month, Bishop Strong broadcast a historic message to his staff, saying, "I have from the first felt that we must endeavor to carry on our work in all circumstances, no matter what the cost may be to us individually. God expects this of us ... The tradition and history of missions require it of us ... We could never hold up our faces again, if, for our own safety, we all forsook him and fled when the shadows of the Passion began to gather around him in his spiritual body, the Church in Papua ... We shall stand by our trust ... We do not know what it may mean to us. Many think us fools and mad. What does that matter? If we are fools, 'we are fools for Christ's sake'."

The martyrs' ordeal began about six months later, on July 21, 1942. On that day, May put dinner in the oven while Mavis prepared to do some mending. About 4:30 p.m., one of the pupils ran up from the beach with the news that a Japanese transport ship was about a mile offshore, accompanied by four destroyers. The destroyers began to shell the mission, and the transport ship lowered hundreds of men into boats.

The women and the mission priest, the Rev. James Benson, hurriedly packed a few necessities and fled into the bush.

Mavis began a letter to her mother at this time, a letter found later, uncompleted. She wrote, "Fr. Benson, May, and I are in a little hideout in the bush, and indeed, are doing what probably few white men have ever done before, living in the Papuan jungle." She describes how, after four days in the jungle, the three of them took shelter in a village named Siai, where both Christian and heathen received them with joy and cared for them. Within a short time, they were joined by five Australian soldiers and five American airmen.

A few days later, while the party of 13 was moving to another hiding place so as not to put the villagers in danger for concealing them, they were attacked by a Japanese patrol. Fr. Benson was separated from the others and, after a brief time on his own, decided to give himself up. He remained a prisoner until the war's end. The remaining 12 were betrayed to the Japanese by a hostile Papuan native. Nine of them were immediately shot or bayoneted. The two women and one Australian soldier survived, but later the soldier was taken elsewhere and beheaded.

May and Mavis were imprisoned overnight. Early in the morning, a courageous Papuan came to free them, but they made urgent signs to him to go away. He later reported that they had been sitting on the floor of the hut, "and it was very fearful; they were weeping." While hiding nearby, they saw four Japanese soldiers pass by with rifles and shovels. They took the two women to a nearby plantation where there was a freshly dug grave. One of the soldiers tried to embrace Mavis; when she fought him, he plunged his bayonet into

her side. May screamed and covered her eyes with cloth. Another soldier bayoneted her in the throat. Then the bodies of both were pushed into the grave.

The place of their martyrdom is now a shrine, with a concrete, open air altar. A notice nearby marks the site. It reads, "Under this tree Mavis Parkinson and May Hayman of Gona Mission Station glorified God by thier [sic] death, August 1942."

A few days earlier, the Rev. Vivian Redlich, the priest at the inland Sangara Mission Station, was preparing for Sunday worship. He and May Hayman had just become engaged. A local man who resented the presence and influence of the missionaries had gone to report the priest to the Japanese. When this information was related to the priest, he calmly replied that it was the Lord's Day and he would celebrate Mass for the people as planned. He completed the Mass and then left to join other missionaries. His body was never found and the precise manner of his death is uncertain.

A short distance to the north was another band of missionaries. Among these was a man about 20 years old, Lucian Tapiedi. He was the son of a sorcerer, but had become a Christian after his father died

and he was taught at the mission school. As the invaders drew near the Sangara Mission where Lucian was serving as a teacher and evangelist, he said, "I will stay with the Fathers and the Sisters." About 10 others stayed with him. These were eventually gathered up by villagers and turned over to the invaders. They were interrogated brutally, then taken to the beach where six of them were beheaded by the Japanese. The youngest, and last to be beheaded, was a 6-year-old boy.

Lucian, however, was murdered by a Papuan, who later became a Christian and in honor of the man he had slain took the name Lucian and built a church dedicated to him. Lucian's body was buried with those of May Hayman and Mavis Parkinson at the Sangara Mission. Recently a statue of Lucian Tapiedi was among the 10 statues of 20th-century Christian martyrs which in July of this year were placed on the face of Westminster Abbey.

In 1977, Bishop Strong wrote of May Hayman and Mavis Parkinson, "I was deeply moved by the wonderful spirit of complete dedication of these two women. Subsequently in later months I was to reflect that if ever I saw the martyr's spirit, I had seen it in them." He died in 1982. □

During World War II, George Doherty was a member of the 11th Airborne Division, posted in the last year of the war in Papua New Guinea. He is a member of Blessed Sacrament Church in Placencia, Calif., where the Rev. David M. Baumann is rector.

Opposite page: The place of martyrdom is marked with a concrete, open air altar.

Below: A Papuan Christian symbol.





Viewpoint

One
of the
weaknesses
of our time
is the loss
of the
importance
of the
biblical
story.

Breaking Out of the Mundane

By FREDERICK STECKER

In one of Frederick Buechner's early novels, *The Final Beast* (1965), a major character, Rooney Vail, attends church regularly, cares for the widowed minister's children, is wealthy, somewhat stable, secure but bored in her own marriage, yet because of a secret sin, finds belief in God difficult because she cannot believe or accept forgiveness. The price she pays for this burden is barrenness; she cannot have children.

Writes Buechner:

"She told Nicolet (the minister) she was no good at praying and the hymns were too high for her and she could never remember what his sermons were about. 'So I add up the hymn numbers. Somebody's got to do it. And if they come out even, that's good.' And then she tells Nicolet, 'There's just one reason, you know, why I come dragging in there every Sunday. I want to find out if the whole thing's true.' She said, 'That's all. Either it is or it isn't, and that's the one question that you avoid like death'" (p. 28).

One of the real weaknesses of our times, I've observed, is the loss of the importance of the biblical story by many who consider themselves products of mainstream protestantism. When I became rector of my present parish, I was horrified at the curricular chaos that existed in the upstairs-downstairs life of the parish-based Sunday school. I was discouraged, as well, by the perspective of the entrenched Sunday school superintendent who had no notion of the themes and great promises of Hebrew and Christian scripture. Each Sunday school class had a curriculum chosen by the individual teacher; there was no coherent approach or philosophy to the children's educational program.

It did not take me long to dis-

cover that what existed "downstairs" was a reflection of what was happening "upstairs." Secure in the importance of the observation of worship, my parish of retired executives were certainly "religious," but more or less stuck in scriptural understanding as old and as untried as what they had learned in Sunday school decades ago. Talk of religion ranged (and sometimes still does) from the revision of our prayer book and the ordination of women to whether the new youngsters (who are attending in greater numbers) should be receiving communion or waiting (as they did when the executives were children) until they had been confirmed. On my worst days I have concluded that the church has become absorbed in the mundane, not by design but by default. It is afraid of tackling Rooney Vail's hypothesis and avoiding her questions like death.

If part of our tradition as protestants has been emphasis on the importance of the word, then abdication from its power has two consequences:

First, it leaves us without any impassioned aim. We are content to be satisfied with what might be described as a state of "disorganized religion" which does not give us sufficient help in defining ourselves. (The term "disorganized religion" I've borrowed from the college chaplaincy circuit, which may not be so bad in a college setting, where there is time for the discussion of ethics and morality. Such discussion may lead eventually to the adoption of some more organized theological posture.)

A second consequence is that this loss of emphasis seems to issue in a false tolerance of more literalistic groups such as the Christian Coalition and its political allies as the result of our own impoverished state of biblical illiteracy. We are left barren.

Editorials

Prepared to Lead

It may be difficult for bishops of the Episcopal Church to ignore the overwhelming majority by which the resolution on sexuality was adopted by the Lambeth Conference [p. 6]. Even though that legislation rejects the idea of blessing same-sex relationships or ordaining non-celibate homosexual persons, there will be American bishops who return to their dioceses and continue to approve such blessings and to perform such ordinations. Lambeth is not binding, they will say to justify their actions. It is only advisory or recommendatory. The problem with that line of thinking is that it will ignore 82 percent of the leaders of the Anglican Communion. Those leaders have expressed themselves in the form of a resolution which says, in effect, this is what Anglicans believe.

The 13th Lambeth Conference was vividly illustrative of how the Anglican Communion has changed. Bishops of "the West" or "the North" no longer dominate the proceedings. The influence of the American bishops at Lambeth seemed minimal, and if the astounding growth of churches in Africa and elsewhere continues, the Americans' influence will be even further diminished. It is the bishops of the Southern Hemisphere, particularly the Africans, who now are in the majority. With their orthodox theology and strong spirituality, they gave clear indications that they were prepared to lead the church back to a more biblical faith.

Time will tell whether this resolution has much impact on the Episcopal Church. If it is ignored by the majority of American bishops, it will point out that the Lambeth Conference was a futile exercise and that much of the Episcopal Church is moving even farther away from mainstream Anglicanism. If Amer-

ican bishops pay heed to the resolution, it is conceivable that the church might be able to turn its attention toward such vital matters as evangelism and stewardship. Another decade of wrangling, name-calling and judgmentalism over issues of homosexuality will be a woeful waste of time, energy and stewardship.

Conscience Protected

Almost buried by the avalanche of publicity surrounding the resolution on sexuality adopted by the Lambeth Conference [p. 6] was a piece of legislation on the ordination of women. With little fanfare, the bishops of the Anglican Communion approved a resolution which protects the conscience of those persons who cannot accept the ordination of women as priests and bishops. While there were disagreements and differences of opinion, about 80 percent of the bishops voted in favor of the amended resolution, which states that bishops should not be compelled to ordain or license women.

It is interesting to note that the Lambeth Conference was able to deal with this resolution smoothly, civilly, and in less than a day. One can only wish the Episcopal church had shown that kind of tolerance when it dealt with similar resolutions at the last two General Conventions. Instead of rejoicing in Anglican comprehensiveness and diversity, the American church decided to force its members to comply. The bishops have shown the rest of the Anglican Communion what it means to be Anglican.

Rediscover the content of the Bible through an examination of concept and context.

(Continued from previous page)

If it is true that we have lost a sense of the Bible's vitality, then it is my belief that a knowledge of simply the straight narrative of the Bible will no longer do; we need to rediscover the content through an examination of concept and context. In this regard I find the work of supposed critics within our structure such as Jack Spong and those unorthodox outside the structures such as Funk, Crossan, et al., a breath of fresh air. They allow us to look at scripture critically and thereby give us permission to bring more of ourselves to the text.

In our parish, a four-year program on the study of scripture

called Education for Ministry is celebrating its 10th year of existence. It is wildly popular. If all goes according to predictions, by the fall a second group will have to be formed. Because of the unique style of the leadership and the format of study, the "Jesus of faith" and the "Jesus of record" are given time to sort themselves out for each person.

As a result, Sundays around here are livelier. One parishioner said to me he was glad to find out that the God that he thought I believed in, that he didn't believe in, I didn't believe in either.

Certainly we all bring our "hang-ups," childhood agenda, and other

such baggage into our interpretation of religion. There have been days when I wish that I had added up the hymn numbers instead of trying to make sense of the lections. While scholarship is never going to be able to answer Rooney Vail's question, it does allow a re-ignition of the passion that informs the argument. It also makes room for the message of acceptance that we all need so desperately to hear and understand. □

The Rev. Frederick Stecker IV is rector of St. Andrew's Church, New London, N.H.

People & Places

Appointments

The Rev. **Robert Crafts** is pastoral associate and Hispanic missionary at All Saints', Vista, CA, and port chaplain for the Missions to Seamen - San Diego at the Stella Maris Seafarers' Center, San Diego, CA. Add: 13030 Birch Ln. Poway, CA 92064-5250.

The Rev. **Jerry M. Doublisky, CSSS**, is minister for evangelism at St. Stephen's, 35 S Franklin St., Wilkes-Barre, PA 18701.

The Rev. **John Edson** is rector of Trinity, 304 S Monroe St., Monroe, MI 48161.

The Rev. **Walcott W. Hunter** is rector of St. Paul's, PO Box 637, Kinderhook, NY 12106-0637.

Deaths

The Rev. **William O. Bivens III**, 48, priest of the Diocese of Lexington, died July 25. At the time of his death, he was rector of

St. Patrick's, Somerset, KY.

Fr. Bivens was a native of Richmond, VA. He graduated from Elon College, Eastern Kentucky University and Lexington Theological Seminary. Fr. Bivens was ordained deacon in 1978 and priest in 1979. He served as curate at St. Michael the Archangel, Lexington, KY, 1978-82, and as rector of Trinity, Hannibal, MO, 1982-85, before moving to St. Patrick's. In 1985, Fr. Bivens was named outstanding religious leader in Hannibal. Fr. Bivens is survived by his wife, Colleen Modena Bivens, and three sons, Aaron Christopher, Shaun Michael and Justin Bobbin, and his parents, Ann Witt Bivens and William O. Bivens.

The Rev. **Peter Alexander Marks**, 69, non-parochial priest of the Diocese of New York, died May 25 of cardiac arrest in Golden Valley, MN.

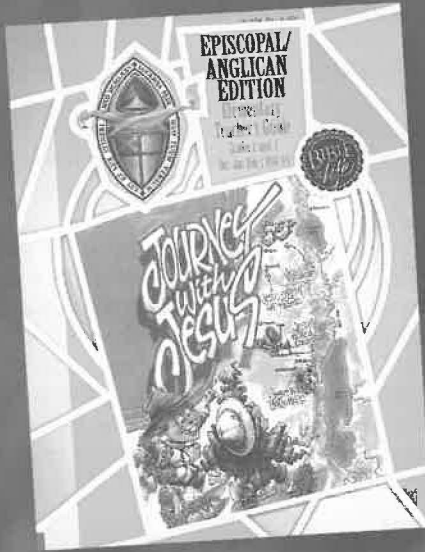
A native of New Rochelle, NY, he graduated from Hobart College and General Theological Seminary. Fr. Marks was ordained deacon and priest in 1953. He served as assistant at St. Edward the Martyr, 1953-55, as curate at St. Augustine's, 1955-57, and as curate at Incarnation, 1959-60, all in New York City. He was also resident chaplain at Leake & Watts Home in Yonkers, 1957-59, and vicar of Holy Communion, Mahopac, NY, 1960-1970. Fr. Marks is survived by his wife, Ella Graham Massie Marks. The couple had four children.

The Rev. **K. Robert McLennan**, 71, retired priest of the Diocese of South Carolina, died July 7. At the time of his death, he was pastoral associate at Holy Trinity, Charleston, SC.

Fr. McLennan was born in Des Moines, IA. He graduated from Duke University and the University of the South. He was ordained deacon in 1969 and priest in 1970. He served as rector of Nativity, Union, SC, 1970-73, as vicar of Church of the Ridge, Trenton, SC, 1973-84, as assistant at St. Helena, Beaufort, SC, 1984-89, and as assistant at Holy Cross, Sullivan's Island, SC, from 1990 until his retirement in 1992. After his retirement, Fr. McLennan served as priest-in-charge at St. Alban's, Kingstree, SC, before serving at Holy Trinity. Fr. McLennan is survived by his wife, Dorothy, a son, three daughters, three stepsons and 12 grandchildren.

Church Musicians: Are you about to move up the scale, transpose your position from point A to point C#? Are you about to take a Major organ bench or sing a new song? We would like to compose a "musicians' People and Places" (as yet untitled) to run in the two music issues, November and April.

Send your change of venue to *Music Editor, TLC*, Post Office Box 514036, Milwaukee, WI 53203-3436.



NEW

Introducing the
Episcopal/Anglican
Edition of
David C. Cook's
Bible-in-Life Sunday
School Curriculum

Bible-in-Life Curriculum is well-known for its practical, Bible-centered content and its superior instructional design. And now your teachers and students can enjoy the benefits of this excellent curriculum with the Episcopal/Anglican Edition of Bible-in-Life including Toddler through Upper Elementary. Every lesson comes packed with learning activities that are always educationally sound, and easy to teach.

Convey the distinctives of the Episcopal/Anglican way of following Christ throughout the church year with this exciting new supplement and impart the essentials every student needs for a deepening commitment to Jesus Christ, year after year. For free samples, call 1-800-323-7543.



Cook Communications Ministries • 4050 Lee Vance View • Colorado Springs, CO 80918-7100

Next Week ...

Interpreting Lambeth



BOOKS

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.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803. (907) 790-4585.**
E-Mail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

POSITIONS OFFERED

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

LAY MINISTRY: Lay assistant for parish development and newcomer ministry. Enthusiastic individual committed to children, youth and family development, intergenerational programs and the integration of new members. Full or part-time opportunity. **St. Mark's Episcopal Church, P.O. Box 887, Westhampton Beach, NY 11978 or call (516) 288-2111 or FAX (516) 288-1955.**

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

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

Classifieds

POSITIONS OFFERED

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

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

COME IN FROM THE COLD October through May. Wanted: an Episcopal priest for St. Philip's Episcopal Church, a small, friendly, spirit-filled congregation located in a small desert community and winter resort on the Colorado River. Phone (520) 669-9498; (520) 667-2852. FAX (520) 669-9498. Write: **1209 Eagle Ave., Parker, AZ 85344.**

CHIEF EXECUTIVE POSITION—Maine Sea Coast Missionary Society, Bar Harbor, ME. A not-for-profit interdenominational Christian organization providing religious and benevolent services to the people in Maine's isolated coastal communities, including: pastoral care through its Mission boat "Sunbeam," island and on-shore ministerial staff, thrift shop and food pantry, women and youth at risk programs, Christmas gift program, senior companion program, college scholarship and crisis relief for the needy. Requires energetic individual with leadership, administrative, communication and "people" skills, with the desire to get to know the people and churches of the communities served. Competitive compensation package. Send application letter and resume by 9/30/98 to: **Search Committee, P.O. Box 407, Bangor, ME 04402-0407.** To receive information on the Mission, call (207) 941-9222 and leave your mailing address. Via e-mail you may contact greaves@gwi.net. Equal Opportunity Employer

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

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

POSITIONS OFFERED

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

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

FOR SALE

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.**

TRAVEL

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

WANTED

OLD, PRETTY PRIE DIEU (kneeler) and old religious articles. Please call (505) 988-2221 or write **1012 Calle Lento, Santa Fe, NM 87501.**

Rates

Classifieds

Frequency 1-2x 3-12x 13-25x 26x+

Rate per word \$0.52 \$0.47 \$0.44 \$0.42
minimum rate \$4.50

Number of words X Rate X Number of insertions

• For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.

• Copy must be received at least 26 days before date of issue.

Mail

PO Box 92936
Milwaukee, WI 53202-0936

Fax

414-276-7483

Email

livngchrch@aol.com

Summer Church Services

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Carlsbad, CA

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

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu, 10 Sunday School & H Eu

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. M. Paul Garrett (970) 586-4504
Surt: H Eu 8 & 10:30; Sat 5:30 H Eu (June-Aug)

Rocky Mtn. Nat'l Park—west side

ST. JOHN'S Grand Lake, Granby, CO
The Very Rev. Kelsey G. Hogue (970) 887-2143
Sun HC 8:30, Wed HC 7 4th & Garnet in Granby
Call about Sunday EP on Grand Lake (vacation attire appropriate)

Hartford, CT

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

Roxbury, CT

CHRIST CHURCH Church & North Sts.
The Rev. Bruce Shipman, r; Jack Gilpin, lay theologian
Sun 8 & 10:30 H Eu (860) 354-4113

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rev. Andrew Leslie Sloane, r
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CHRIST CHURCH CHRISTIANA HUNDRED
Off Rts. 52 & 100
Near Brandywine Valley Attractions
The Rev. John Martin, the Rev. Mary Duvall, the Rev. Charles Weiss (302) 655-3379
Sun Eu 8 & 10. Wed Eu 9 (chapel). MP wkdays 8:30

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

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

Atlanta, GA

ST. PAUL'S 306 Peyton Rd., SW
The Rev. Edward L. Warner, r (404) 696-3620
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

Augusta, GA

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

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Philip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

Kaneohe (Oahu), HI

CALVARY (808) 247-2733 45-435 Aumoku St.
The Rev. Joseph J. Carr, r E-mail: CalvryChHI@aol.com
Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 7



Christ Church Christiana Hundred, Wilmington, DE

Chicago, IL

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

Peoria, IL

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

Boston, MA

ADVENT 33 Brimmer St.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
Sun Masses 8 (Low), 9 (Sung), 11 (Sol). MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30. Mass 9). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

Gloucester, MA

ST. JOHN'S 48 Middle St.
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc
H Eu Sun 8, 10:30. Wed 12:15 (978) 283-1708

Mt. Desert, ME

ST. MARY'S-BY-THE-SEA, Northeast Harbor S. Shore Rd.
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1st), MP (2nd-5th)

ST. JUDE'S, Seal Harbor Rt. 3
July-Aug: Sun 10:30 H Eu (1st, 3rd), MP (2nd, 4th, 5th)
The Rev. Charlene S. Ailing, r (207) 276-5588

Kansas City, MO

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

Billings, MT

ST. LUKE'S (406) 252-7186
119 N. 33rd St.
HC Sat 5, Sun 8 & 10:15, Wed noon w/lunch

Asheville, NC

CATHEDRAL OF ALL SOULS
2 Angle St. (Biltmore Village)
Sun Eu 8, 9, 11:15. Daily Eu 12:30 (828) 274-2681

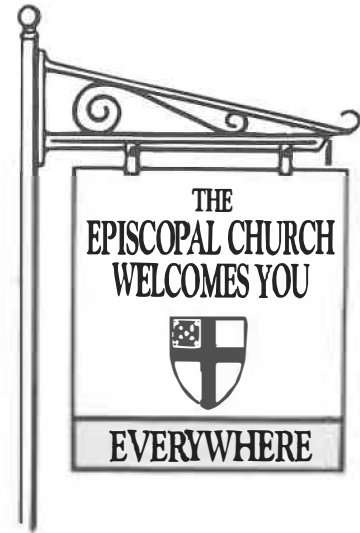
Hertford, NC (Dio. of East Carolina)

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

Lincoln, NE

ST. MARK'S-ON-THE-CAMPUS 13th & R
The Rev. Dr. Don Hanway, v (402) 474-1979
Sun Eu 8:30 & 10:30; Tues Eu 12:30

Summer Church Services



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 Mescaero 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

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

Minden, NV

COVENTRY CROSS 16 Esmeralda Pl.
The Rev. Shep Curtis (702) 782-4161
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

Long Beach, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd Lewis, Jr., h.r.
Sat 5; Sun 8 & 10 (High Mass)

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs" Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: open 7 days a week for lunch and dinner

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30.

Niagara Falls, NY

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

Saratoga Springs, NY

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

Westhampton Beach, NY

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays:
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Pawleys Island, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
Hwy 17 S (at Baskerville Ministries)
Sun H Eu 10 (traditional, small, racially mixed)

Rapid City, SD

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

Corpus Christi, TX

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

Dallas, TX

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

TRINITY (972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8:30, 11. Traditional Low Church Liturgy with Expository Preaching

Fort Worth, TX

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

Houston, TX

PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc;
the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdays 8:30 MP; 6 EP ex Wed;
Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmer.tx

Tomball, TX

GOOD SHEPHERD 715 E. Carrell (281) 255-9872
The Rev. Stan Gerber
Sun H Eu 8:15, 10:30; Sunday school 9:30

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St. (715) 779-3401
The Rev. Dennis Michno
Sun Mass 10. Wed Mass noon. Concert Thurs 5

Hayward, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bngcss@aol.com
Sun Sung Eu & Ch S 10:15

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

Rhineland, WI (Northwoods)

ST. AUGUSTINE OF HIPPO 39 S. Pelham St. (715) 362-3184
The Rev. John W. Biggs, r
Sun H Eu 9; Daily as scheduled

Paris, France

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

Encourage attendance among your parishioners and those traveling. Invest in a Church Directory listing.

JUST ADD
A LITTLE BIT
OF THIS AND ...



BEING AROUND FOR 120 YEARS, WE'RE BOUND TO MIX THINGS UP A BIT. BEGINNING SEPTEMBER 13, WE WILL BE PROVIDING EVEN MORE INFORMATION AND COVERAGE INSIDE THE EPISCOPAL CHURCH. A NEW LAYOUT. FOUR ADDITIONAL PAGES. NO EXPLOSIONS.

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS