

THE LIVING CHURCH

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SUNDAY'S READINGS

Being Lavish With Others

'[The Rich] are to do good, to be rich in deeds,...'
(1 Tim. 6:18).

Pentecost 17, Proper 21

Amos 6:1-7, Ps. 146 or 146:4-9, 1 Tim. 6:11-19, Luke 16:19-31.

The most disturbing lessons in scripture are those that skewer us when we realize that they apply to us directly. Today's readings are among such lessons. Each has pointed teaching for rich Christians — and certainly most Western Christians are numbered among the world's rich.

It doesn't take too much effort to see that it is not riches which are being condemned in these lessons — far from it. What we are warned against is making riches into a bulwark against the world. No one is to love anything in the place of God, or more than God, but the rich are particularly tempted to trust in their wealth for safety, comfort and security — gifts which only God can provide.

In the first lesson, the wealthy are not condemned for being rich, nor even for enjoying luxury, but because they are not grieved at the ruin of Joseph. That is, their preoccupation

with their wealth and comfort has removed them from an awareness of the progressive corruption and decay of their nation, which is at the point of destruction. Their sin is not wealth, but consumerism, indifference to others, and lack of charity.

Similarly, in the gospel the rich man feasted sumptuously every day. His sin was not the feasting, but rather his daily indifference to Lazarus who lay at his gate and hoped for the unnoticed crumbs that fell from the rich man's table.

The epistle gives wise and balanced counsel for rich Christians: to realize that all things, including our possessions, are gifts from God "who richly furnishes us with everything to enjoy." We are not merely to take and consume, but to imitate our generous God by being lavish with others, so that we "may take hold of the life which is life indeed."

Look It Up

In the epistle, what does Paul exhort Timothy to do? How does it match the theme for today?

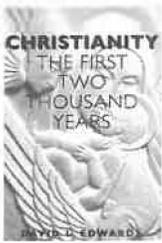
Think About It

What is so important in your life that it threatens to eclipse genuine concern for others?

Next Sunday

Pentecost 18, Proper 22

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



Guidebooks to Christianity

By Travis Du Priest

CHRISTIANITY: The First Two Thousand Years. By **David L. Edwards.** Orbis. Pp. 664. \$45.

The former provost of Southwark Cathedral and dean of King's College, Cambridge, has written a sweeping survey of the Christian religion, from the time of Jesus, through its various cultural strongholds on five continents, down to the largely rejected Christianity of modern Europe. His thread of emphasis is to remember how many different kinds of Christians there have been throughout history and still are today.

THE DOUBLEDAY CHRISTIAN QUOTATION COLLECTION. Edited by **Hannah Ward** and **Jennifer Wild.** Doubleday. Pp. 502. \$22.

More than 5,000 chronologically

arranged quotations of Christendom from the first century to the 20th. Thoroughly indexed by both source and keywords. From Clement of Rome (d. ca. 95): "O God, make us children of quietness, and heirs of peace." From a 20th-century Palestinian Christian, Jean Zaru: "Peace for my mother meant submission and relinquishment of rights. I have come to see that this results in doing violence to ourselves and others."

ANCIENT CHRISTIAN COMMENTARY ON SCRIPTURE: New Testament. Mark. Edited by **Thomas C. Oden** and **Christopher A. Hall.** InterVarsity. Pp. 281. No price given.

Part of an ongoing project which helps us view scripture through the eyes of ancient Christians. Each passage of Mark is followed by paragraph-length commentary by a variety of ancients such as Origen,

Cyril, Augustine and Bede. Includes an Authors and Writings index. A first-rate reference work overseen by Prof. Oden of Drew University and Prof. Hall of Eastern College.

THE LETTERS OF PAUL. Riverhead. Pp. 316. \$12 paper.

The Letters of Paul, including Hebrews, which many scholars do not consider to be written by him, in the Authorized or King James Version, though arranged in a new order suggested by Prof. James Veitch of Victoria in New Zealand. Bishop John S. Spong's preface reopens his speculative thesis that Paul was a gay man, which accounts for much of Paul's self-hatred and the powerful message of grace, a thesis he first advanced in 1991 and has redefined after considering its criticism.

A COMMON HERITAGE A REMARKABLE DIVERSITY



Anglicanism: A Global Communion

Andrew Wingate, Kevin Ward, Carrie Pemberton, Wilson Sitshebo, eds.

Foreword and Afterword by Dr. George Carey, Archbishop of Canterbury

Until now, most of the published material about Anglicanism has reflected the perspective of the United States and the United Kingdom. In response to this dearth of genuinely global resources, England's Center for Anglican Communion Studies initiated the process that has resulted in this remarkable volume. This infinitely readable book contains more than seventy unique and highly personal essays from men and women, lay and ordained from all over the world. The reader will be inspired by these stories which describe the present and future witness of Anglicanism—a church rooted in the concept of "Unity in Diversity."

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Direction for Young Adults

Conference concerns finding a vocation in a time of transition.

In the church's on-going effort to embrace the gifts and ministries of its young adult members, a conference was held at the Kanuga Conference Center, Hendersonville, N.C., Aug. 27-30. The conference targeted an audience aged 23 to 35.



Sue Cromer photo

The Rev. Brian Prior, rector at Resurrection, Spokane, Wash., and leader for young adult ministry for the Diocese of Spokane said, post-college age is a time of transition and the conference program was designed to help young adults make those life transitions and keep connected to the church.

Participants talked about how people determine directions. "[Young adults] have their degree but are still seeking, finding their vocation — the spirituality in their work," said Fr. Prior.

"A significant feature of this event is accountability," said Fran McKendree, nationally known singer-musician-composer and program leader who also collaborated in designing the conference. The program also included the "responsibility to self to participate in your parish. If it isn't working, ask why. Find a voice. Speak from your heart," he said.

The good news is that there are active young adult ministries and programs already operating in this country. One such is "Mosaic," a young adult ministry in the Diocese of California that started in 1991.

"People from a bunch of different parishes meet on Tuesday evenings at St. Paul's in Walnut Creek, (Calif.)," said Barrie Bates, the organization's mentor. Mosaic's literature states, in part, "Mosaic means to us: A place to find out where we fit in life and how we are going to get there by sharing our views and stories with other young adults."

The close-knit social group, Mr. Bates said, sometimes meets for dinner during the week.

Members participate in outreach ministries such as Christmas in April, Habitat for Humanity and working at diocesan convention. Many members also participate as youth ministers in their own parishes.

At Christ Church in Overland Park, Kan., a "new connections" program that began in 1996 targeted young adults aged 20-25, said Wendy Buzzard, one of the original planning committee. The committee organized a Sunday evening Mass program with a rock format, which included "big draw" local singer Ida McBeth for the first celebration. The committee spread the word through phone calls and direct mail to the local zip code areas.

In addition to Ms. McBeth's talent, the committee organized child-care, intercessors, a prayer team, greeters, liturgical assistants and verger to make the most of the evening Eucharist. It worked. The first celebration drew some 250 people. Now attendance includes "just about all ages," said Ms. Buzzard, "even grandparents."

Other young adult ministries at Christ Church include two Bible study groups and an occasional Sunday evening adult forum, an educational program with pizza on the side.

Mr. McKendree said young adults are "a marginalized group." The program provided alternative types of worship. Participants learned to form a daily discipline of spirituality, become excited about it and to live it in their own lives.

"The need for the event was really there," said Sue Cromer, coordinator of youth, campus and young adult ministry in the Diocese of Chicago and staff member for the conference. She said that attendees were keeping in contact with each other by e-mail messages in the days after the program.

Judi Amey

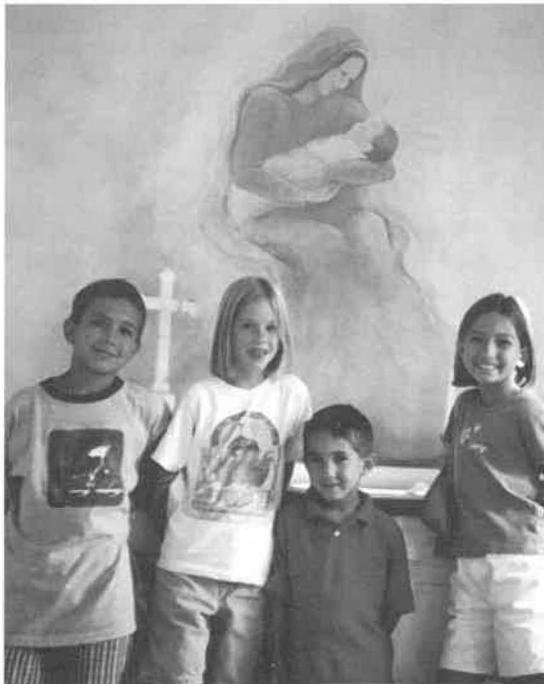
'[Young adults] have their degree but are still seeking, finding their vocation — the spirituality in their work.'

The Rev. Brian Prior

Eau Claire Nominees

The committee receiving nominations in the Diocese of Eau Claire has announced a ballot of 22 candidates for the election of its fifth bishop. The new bishop will succeed the Rt. Rev. William C. Wantland when he retires in the spring of 1999. The diocese uses an open nomination process, wherein all eligible nominees appear on the first ballot. The election will be held Oct. 17 at the diocese's convention in Eau Claire, Wis. The nominees are:

- The Rev. Canon Jervis Oliver Burns, Jr., coordinator and pastor, Episcopal Black Belt Ministries, Demopolis, Ala.
- The Rev. Mark Lawson Cannaday, rector, St. Alban's, Arlington, Texas
- The Rev. Robert Afton Clapp, rector, St. Andrew's, Livonia, Mich.
- The Rev. Dennis Joe Dunlap, rector, All Saints', Morton, Ill.
- The Rev. Michael P. Durning, deputy for congregational development, Diocese of Southwest Florida
- The Rev. Michael E. Ellis, rector, Holy Spirit, Tallahassee, Fla.
- The Rev. John Fredrick Floberg, vicar, Standing Rock Missions of St. Luke's & St. James', N.D.
- The Rev. Canon Herbert W. Hermann, rector, St. John's, Quincy, Ill.
- The Rev. William Henry Ilgenfritz, rector, Mt. Calvary, Baltimore, Md.
- The Rev. Richard A. Kallenberg, rector, St. John the Evangelist, Elkhart, Ind.
- The Rev. James Fraser Lyon IV, rector, Good Shepherd, Columbia, S.C.
- The Rev. John Edward Rasmus, rector, St. Paul's, Hudson, Wis.
- The Rev. Canon David L. Seger, canon to the ordinary, Diocese of Northern Indiana.
- The Rev. Douglas Everett Sparks, rector, St. Matthias', Waukesha, Wis.
- The Rev. Canon Ralph J. Stanwise, canon pastor, St. Paul's Cathedral, Peoria, Ill.
- The Rev. Jeffrey Neil Steenson, rector, St. Andrew's, Fort Worth, Texas.
- The Rev. William J. Teska, rector, St. Paul's-on-the-Hill, St. Paul, Minn.
- The Rev. David C. Tontonoz, rector, St. Peter's, Salisbury, Md.
- The Rev. Richard Beresford Tudor, rector, St. Barnabas', Florissant, Mo.
- The Rev. Donald L. Turner, rector, Trinity, Watertown, N.Y.
- The Rev. Michael Louis Vono, rector, St. Paul's Within the Walls, Rome, Italy
- The Very Rev. Keith Bernard Whitmore, dean, Christ Cathedral, Salina, Kan.



A mural at Nativity was restored (above) after being vandalized (right).

From Fear to Action

The Church of the Nativity in San Rafael, Calif., is combining outreach with restoration as it responds to an act of vandalism early this summer.

Sometime between May 31 and June 2, four teenagers broke into the church building and severely damaged two Sunday school rooms. The most significant damage was the smashing with a hammer of a wall-sized mural, commissioned by a former parishioner and painted by a local artist. The children's altar was damaged, its cross smashed, and files were strewn around the floor. There was significant graffiti "tagging" on the walls, including satanic messages and symbols, some of which made reference to the Charles Manson murders (in 1969), said the Rev. Jeremy Blodgett, interim rector.

Fr. Blodgett said the parish reaction was of fear and worry. "They felt violated and vulnerable," especially in relation to the satanic messages.

Restoration of the damaged areas is now complete, including the wall mural, which was repainted by the original artist.

Because of the offer of a \$500 reward, one offender was named. In the end three girls, two 13 and one 14, and an 18-year-old man have been identified as responsible by the Marin County (Calif.) Sheriff's Department.

"The people breathed easier," said Fr. Blodgett, "when they found out it was kids, not satanic people."

Fr. Blodgett said he is working with the sheriff's department to meet with the teens and their parents. "The idea is to make a way for reconciliation and restitution," Fr. Blodgett said, "not to punish or condemn." He wants to help turn these teenagers around.

Stories from Lambeth

Last of four parts

BLESSED ARE THE PEACEMAKERS

By David L. Duprey

Blessed are the peacemakers, for they will be called children of God
(Matthew 5:9)

To be an Anglican in this world is to be a peacemaker.

Since returning from Lambeth Conference, I am more convinced than ever that this is a truth of the Anglican experience and identity. The world over, we can find cases where Anglicans and Anglican leaders, even in minority positions, are having a profound effect in processes toward peace.

My first exposure to global Anglican peacemaking came on my first visit to the Holy Land in 1990. Through six subsequent visits, interviews and other research, I have

been profoundly moved by the great effect Anglicans have had in the peace process between Israelis and Palestinians, even as a minority church of the minority religion. Through the Rt. Rev. Samir Kafity, (retired Bishop in Jerusalem and the Middle East), and his successor, the Rt. Rev. Riah Abu el Assal, the clergy and lay people, I have learned to recognize, understand and appreciate both sides of that ancient conflict.

As a mentor of peace, Bishop Riah has taught me much in the last nine years. He has shown me the essence of Jesus' admonition to love our enemies. Of all the approaches possible,

he affirms that it is "easier to recognize the enemy, and make the enemy a partner." He has made this case to both Israelis and Palestinians, promoting mutual recognition and dialogue since 1984, first as pastor of Christ Evangelical Episcopal Church in Nazareth, and now as bishop. He is in a minority position numerically, yet a pivotal position strategically. He is Israeli in citizenship, but not Jewish. He is Arab and Palestinian, but not Muslim.

Asked to explain his most outstanding memories of the last 10 years of his work, Bishop Riah chose to highlight the presentation of the Nobel Peace Prize to Yasir Arafat, Shimon Perez, and Yitzhak Rabin, in 1994. Invited by officials in Norway and Chairman Arafat in thanksgiving for the role he had played in the dialogue, Bishop Riah was one of only three Christians invited from either the Israeli or Palestinian parties.

As a member of the Lambeth Conference's communications team, I had the opportunity to listen to many speeches and sermons, hear stories of faith, and conduct interviews personally. Lambeth confirmed that the Anglican peacemaking I have experienced in Jerusalem is but one facet of a global Anglican peacemaking effort. The following are highlights from three interviews at Lambeth.

Bishop William Moses is the Moderator of the Church of South India, one of the largest ecumenical

Bishop William Moses and wife



Canon Augustine portrays himself as a committed Christian, asserting his goal to be 'honest to my faith, and not to water down the uniqueness of our faith.'



The Rev. Canon
Patrick P. Augustine

churches in the world. Formed in 1947, it is comprised of Anglicans, Congregationalists, Presbyterians and Methodists.

In his sermon at the morning Eucharist on July 21, led by the delegation from the Church of South India, Bishop Moses brought greetings from the 900 million people of India, including Hindus, Muslims, Buddhists, Jains, Sikhs and Christians.

In an interview following the service, Bishop Moses pointed to the unique role of Christians as peacemakers. Even though the Church of South India represents a minority (2 million members), he is often welcomed to act as moderator between people of other faiths.

The bishop invited and challenged the others at Lambeth to take up the gospel call to the ministry of reconciliation. He called for a "decade of peace and reconciliation" between this and the next Lambeth Conference saying, "Let us go home with a commitment to a Peace Age."

The Rev. Canon **Patrick P. Augustine** is rector of St. John's Church, Waynesboro, Va. A native Pakistani, Canon Augustine holds an extensive resume of interfaith work, which earned him an invitation from the Archbishop of Canterbury to attend Lambeth Conference as a consultant on interfaith issues.

Living as a Christian and a priest in Pakistan was the ground of his inter-

faith education. "Interfaith dialogue was not something I had to go to university to learn," he said, "because of my interaction with Muslim friends and neighbors.

I found my call to speak on behalf of the oppressed Christian communities, by working with media and the government."

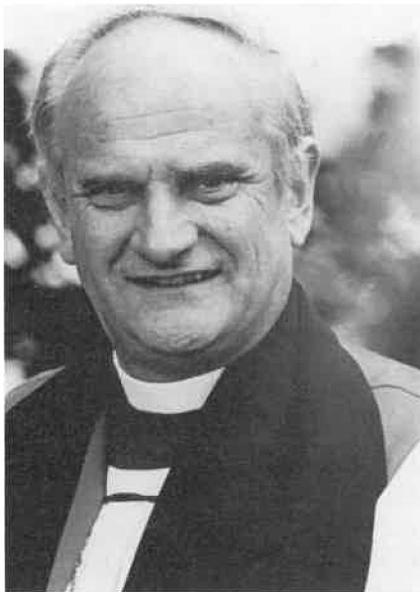
Canon Augustine has turned his peacemaking efforts toward dialogue with Muslims and Christians in the Washington, D.C. area. For seven years he has encouraged Christians and Muslims to discuss commonality and differences between their respective communities. He portrays himself as a committed Christian, asserting his goal to be "honest to my faith, and not to water down the uniqueness of our faith," yet he sees his concern for Muslims and people of other faiths as an extension of God's love for all his children.

Early this year, Canon Augustine visited the Sudan with an official delegation from the Episcopal Church in the U.S., which included a visit to the Kakuma refugee camp. Approximately half of the 50,000 people in this camp are Christians, with half of the Christians being Anglican. The delegation's concern did not rest with the Christians alone. "I felt it would be unfair if I didn't visit the Somali Muslims, who were the minority," Canon Augustine said. He issued an invitation to the leader of



Stories from Lambeth

'The Church of Ireland is rediscovering its roots, but it is a microcosm of the Anglican Communion. Living with difference. Living with diversity.'



The Most Rev. Robin Eames

the Somali Muslim community to meet with him. The invitation went unanswered. On his fourth invitation they finally met. "I assured him that God cares for Christians and Muslims," and that the delegation was concerned with assessing their needs as well.

"Dialogue will not work if it stays in university halls, in the U.N., or at a plenary session of Lambeth Conference," he said. "Dialogue will only happen when trust is built on a grass roots level."

The Most Rev. **Robin Eames** is the Primate of All Ireland, which is a profound title in itself. "The Church of Ireland is the Anglican Church in the whole of Ireland. We have some 450,000 members. We have 12 bishops and we have dioceses that are irrespective of the political border of Ireland, between Northern Ireland and the Republic ... we are an all Ireland church."

Though its strongest numbers are in the north, it is a minority church in both north and south, he noted. In the Republic, the Church of Ireland pales in number compared to the Roman Catholic Church. In North Ireland, the Church of Ireland is second to the Presbyterian Church. Yet again, despite a minority position, in Archbishop Eames we find a person who has been of tremendous effect in speaking for peace. Though the province extends to all

of Ireland, the members of the church definitely fall along political lines.

"The Church of Ireland people in Northern Ireland are very much, majority-wise, wanting to be members of the United Kingdom," he said.

"Now that immediately shows you some of the tensions that there are within the church. One section, numerically strongest, wishing to retain its links with the United Kingdom, with the British regime, and the other side being strongly in favor of the Republic of Ireland. And some of the wounds go very deep into our society, folklore, literature, culture and everything else."

He continued, "Now the question out of all this at the moment is, where does the Church of Ireland's future lie in Ireland as a whole, in the Republic and in Northern Ireland? And the best answer I can give to that very, very profound question at the moment is this: The Church of Ireland is rediscovering its roots, but it is a microcosm of the Anglican Communion. Living with difference. Living with diversity."

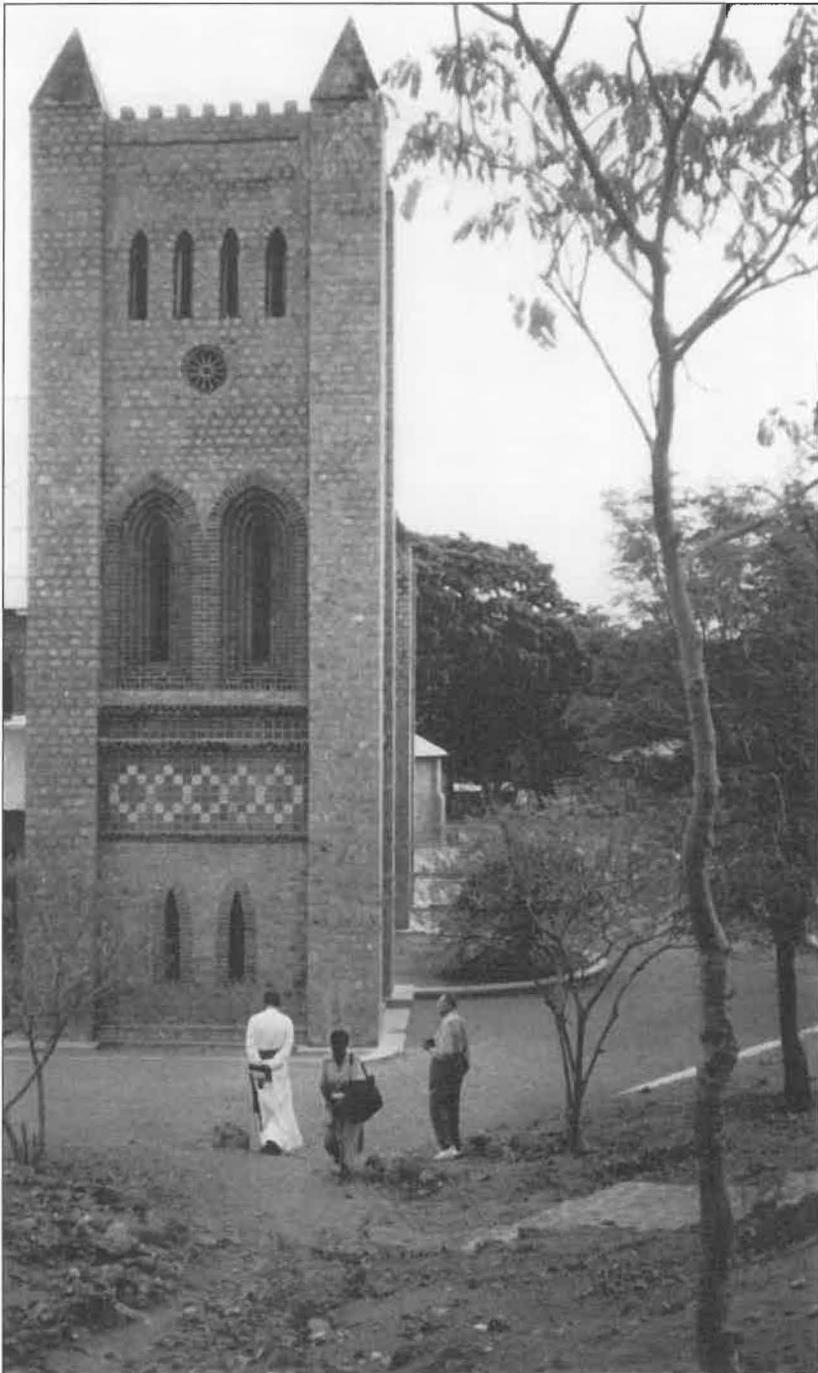
It is precisely this Anglican way which makes the Archbishop of Ireland so effective and sought after in the continuing dialogues for peace in the North. He understands the polarity because he lives with it each day within his own church.

In response to the reports sometimes heard of "Protestants fighting Catholics," I asked the archbishop if the church leaders were encouraging violence.

"Certainly not," he said. "The four leading churches — Roman Catholic, Anglican, Presbyterian and Methodist — meet regularly. We pray together. We issue statements together. We visit troubled spots together. Witness together. And we minister together. And we do so in ways which we hope can be interpreted as our unity and united voice ..."

"We are obviously conscious that in our own denominations there are different political aspirations and outlooks. But the important thing is contained in a little phrase which we are all tired of using, but it hasn't lost its ancient meaning, and that is 'there is too much religion in Ireland, and too little Christianity.'" □

An American Bishop in Malawi



Bishop Biggers with companions outside the cathedral.



By Patricia Nakamura

It rained the day the Rt. Rev. Jackson Biggers was consecrated Bishop of North Malawi. And he took it as the sign from God he had prayed for. "My heart rested," he said during a recent visit to the United States. "I accepted the burden and the joys."

Bishop Biggers, a native of Biloxi, Miss., reflected on his four-year episcopate in the country he had served as a young priest. When he was asked to stand as part of the slate for bishop of the new diocese four years ago, his initial reaction was that Malawi needed an African bishop. When he was elected, he said, "I questioned whether it was God's will. I asked God to give me a sign. And rain is a tremendous sign in Africa."

The bishop was serving as priest in Malawi when "the British flag was coming down across the empire. I stayed through independence. Later the government became repressive and cruel, like a police state. The church should have taken a stand sooner. I was put out by the government in 1974." In 1977, he became rector of Church of the Redeemer in Biloxi, where he served until his election.

Recently, he said, Roman Catholic bishops wrote a pastoral letter on repression. "Other churches joined. The government couldn't divide and conquer. They have freedom now, and we're trying to live in a democratic society. They are learning how to vote and discuss politics."

The diocese has a marvelous cathedral

"larger than Winchester," courtesy of English colonials, and stark, frightening poverty, AIDS and malaria. St. Peter's Cathedral is on Likoma Island, "the Iona of Africa," a 40-mile boat trip across Lake Malawi from the mainland. Some 10,000 people, all of them Anglicans, live on the island, which has a hospital and schools but no electricity or communication with the mainland. The diocese serves about 20 parishes and missions.

Serving as bishop in a country other than his homeland has given Bishop Biggers a wider perspective. "Africa and other provinces choose bishops from different provinces," he said. "We have so many gifts to give each other. What a wonderful witness it would be in the American church if African bishops served American dioceses.

"The American church operates somewhat in a vacuum — it may become a fringe group. I think some American bishops didn't realize that. A change of heart is needed. We are so caught up in our own lives; we operate apart from the rest of the world. We could be enlightened by the way others attack problems."

He was distressed to hear "some American bishops say Lambeth had no authority. But 800 bishops gathered together have tremendous witness and authority. Lambeth set the tone for world Anglicanism. I regret to hear that some will disregard [the resolutions]. We had better get back into the mainstream to be true Anglicans."

In Africa, he said, he does not see the great divisions that are splitting the American church. "The priesthood is not about power. It is about service," he said. "The Holy Spirit is continuing to lead us." □

Some 10,000 people, all of them Anglicans, live on Likoma Island, which has a hospital and schools but no electricity or communication with the mainland.



'Converted' By an Evangelical

Evangelical Christianity has never been my cup of tea. Partly I think because I stood up in front of enough people and recommitted myself while growing up as

a Southern Baptist. For me, attending the Episcopal Church a few times during high school and then regularly in college was not only an aesthetic haven but also a sanctuary of acceptance by God and the church of me as I was. And, by extension, of other people as they are.

Consequently, I've never been terribly motivated to change anyone, but rather I've always wanted people to be who they are. Of course, I realize that there are many others who read scripture with a different eye than mine and who see conversion of others as the primary vocation of a Christian.

In time, I learned there are quite a few Episcopalians whose scriptural banner verse is that of the great commission. As well, I learned from a year of study in England — at St. Chad's, Durham, an Anglo-Catholic theological college, next door to St. John's College, most definitely evangelical — that there is a well-organized evangelical party within the Church of England; in fact, our current Archbishop of Canterbury stems from that branch of Anglican Christianity.

Enough background. Several weeks ago, I was in a discussion group, exchanging comments about ourselves and our relationships with our various churches. An elderly gentleman in the group finally broke in and said, "My niece has become an evangelical fundamentalist, and we sadly are not able to communicate with each other, so sure is she that my being an Episcopalian is wrong. And there are so many more of them than us."

As a result, the conversation turned from being quite open and accepting to "us and them," and the great majority in the circle agreed that "we" were not of the ilk of this man's niece. Shortly before this strand of discussion had begun, the wife of a member of the group entered the room. I was glad to see her, but

thought to myself, I wonder what Sheryl will make of all this, since she left a Lutheran church and affiliated with an evangelical fundamentalist congregation.

Finally, one young man told us that in a very dark moment in his life he had found himself on a train next to a Southern Baptist minister who read him passages of scripture and encouraged him greatly, without trying to convert him to becoming a Baptist or accept all his beliefs. This comment tempered the conversation, but still I couldn't help wonder how my friend was taking all this.

When the event was over, I approached Sheryl's husband — she had already gone — and asked if he thought I needed to write her a note. He said, "Well, she likes to get notes. "So I did, trying to be as empathetic as I could and assuring her that the comment which had gotten the group off in that direction was made by someone with a great need to get that negativism off his chest.

Later the next day, my friend called me: "You don't need to write," he said. "When I told Sheryl that Fr. Du Priest wanted to drop her a line, she chuckled and said, 'Didn't you see me at lunch?'" Turns out, she had purposely chosen the older gentleman's table. She told her husband she sensed a real need in the older gentleman who had started the conversation and wanted to quietly minister, if she could, to him.

Not only had there been no need to console her, she had taken a step into the eye of the storm, as it were. And like the good Southern Baptist, without trying to convert, but rather to minister to a need.

A beacon. One who knows herself and lets her light so shine. A quiet evangelical, if you will, whose light of faith didn't blind, but healed. And an evangelical who certainly gave me much to reflect on.

(The Rev.) Travis Du Priest

Did You Know...

The Diocese of Texas has 18 parishes which have more than 1,000 members.

From One Extreme ...

It is encouraging to see how the Bishop of South Carolina dealt with a divided congregation [TLC, Sept. 20]. When the rector and a group of members of St. Peter's Church in Charleston began to feel they needed a different kind of congregation, they were permitted to leave on good terms and begin their own mission church, still firmly part of the Diocese of South Carolina. Rather than let members leave the Episcopal Church for an independent or "continuing" church, the bishop permitted those persons to worship in a style they prefer as loyal Episcopalians.

The situation in South Carolina is a far cry from that in the Diocese of Arkansas, where a group of parishioners from Trinity Cathedral, Little Rock, sought to form a new congregation. They were turned down by their bishop, and wound up declaring themselves an independent congregation, now under the oversight of a Rwandan bishop rather than the Bishop of Arkansas.

As a result, one diocese has a new congregation, the probability of new members, and a harmonious relationship between bishop and members. The other diocese has lost members, provoked continuing tension and ill will. It would not be difficult to decide which we prefer.

Quote of the Week

The Rev. Harry Cook, rector of St. Andrew's Church, Clawson, Mich., in *The Record*, the newspaper of the Diocese of Michigan, on the gospel: "The gospel is so radically egalitarian, in both a social and economic sense, that, where it is preached with integrity, unity will never be possible."

Don't Throw It Out

The Rt. Rev. William E. Smalley, Bishop of Kansas, submitted this anecdote from Lambeth:

One of the most-loved parts of *A New Zealand Prayer Book* is "Night Prayer" (the New Zealand church's version of "Compline," pages 167-187). In that liturgy, one prayer is especially loved – No. 6 on page 184.

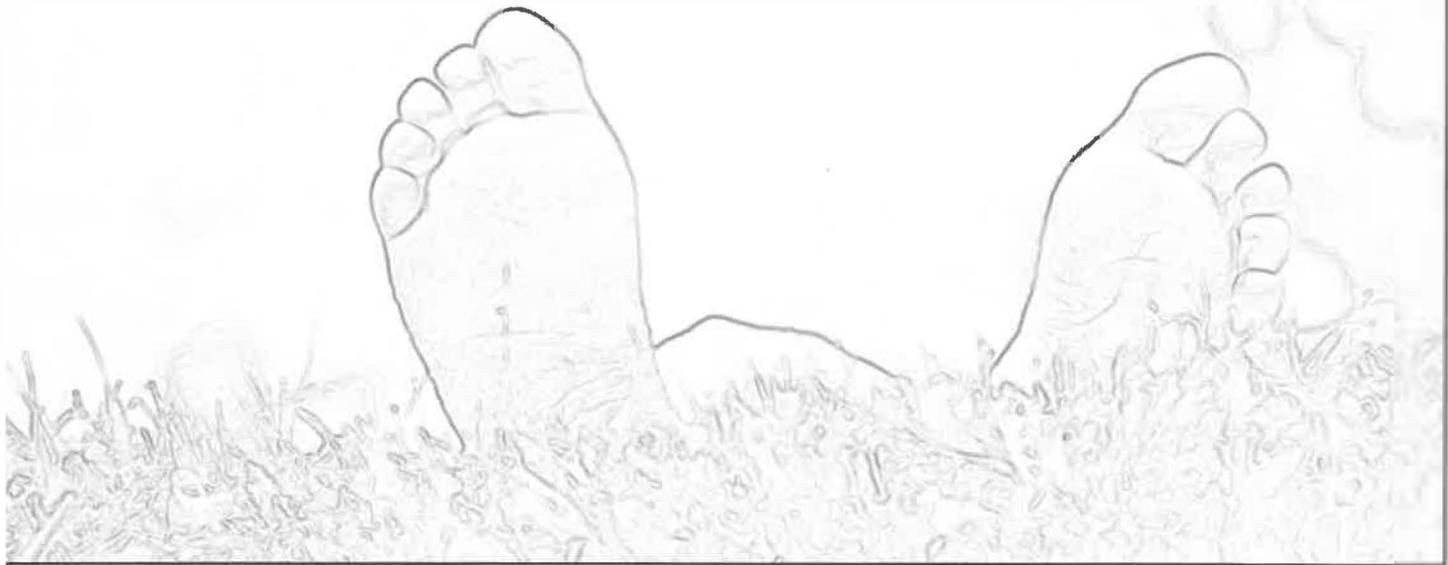
Lord, it is night. The night is for stillness. Let us be still in the presence of God. It is night after a long day. What has been done has been done; what has not been done has not been done; let it be. The night is dark. Let our fears of the darkness of the world and of our own lives rest in you. The night is quiet. Let the quietness of your peace enfold us, all dear to us, and all who have no peace. The night heralds the dawn. Let us look expectantly to a new day, new joys, new possibilities. In your name we pray. Amen.

Two bishops of the province who worked on this liturgy told me this story at the recent Lambeth Conference: The subcommittee had worked hard all day. Late in the evening tempers were short and arguments began to erupt. The subcommittee secretary had been silent during this time, and was writing what all assumed to be the minutes of the meeting. The secretary suggested that it was time to stop for the night, and offered a prayer he had written — the prayer printed above. After praying, he crumpled the sheet of paper and threw it away. The next morning the subcommittee members retrieved the crumpled paper and inserted it into the liturgy. The Holy Spirit truly works in wondrous ways!

Firm Footing

Tradition and reason remain useful as we continue to discern God's will.

By Katherine Merrell Glenn



A “sick paradigm”? A “spurious analogy”? A “dangerous departure from historic Episcopalianism”? Hardly! The “three-legged stool” has provided firm footing for Anglicans in one form or another for more than four centuries.

As Chuck Collins pointed out in his Viewpoint article, “Throw Away the Three-Legged Stool” [TLC, July 26], the threefold nature of Anglican authority found its primary expression for us in Richard Hooker’s classic 16th-century analogy of the “threefold cord not quickly broken”: namely, scripture, tradition and reason. However, this same notion of authority is found in the teachings of Thomas Aquinas (1224-1274). Hooker wrote his multi-volume opus, *Of the Lawes of Ecclesiasticall Politie*, in response to the ongoing struggle in the Church of England between the influences of Rome and of Geneva. Rome placed its authority in the pope, while Geneva looked to the Bible as its sole source of authority.

Hooker was the chief theologian of the Elizabethan Settlement, the *via media*, which sought a middle ground between the authority of the papacy and the authority of the Bible.

He understood that although scripture was our primary source of encountering God’s self-revelation, it could not be taken as mandating certain behavior for all times and all places,

and must be continually reinterpreted by means of tradition and the human mind. This is not to say that the Ten Commandments become, for example, the Ten Suggestions. This does mean that a man may live under the same roof as his mother-in-law without fear of reprisal from the church, and that a child may disagree with her parent without being put to death — both examples of very specific mandates for punishment of behavioral deviation from biblical standards.

As a matter of fact, the church has even managed to justify the blessing of second and sometimes even third marriages, despite the declaration of Jesus himself that re-marriage after a divorce when the former spouse is still living is adultery. We have learned that some marriages are in themselves more sinful and destructive than divorce, and it has not seemed good to the church that those who have survived such “false” marriages must live out the remainder of their lives alone. It is not consonant with our understanding of God in holy scripture and in our lives. It’s still harder to re-marry in the Episcopal Church than in most other churches, but grace prevails in many cases.

The Bible is meant as a gift for us, a love

(Continued on page 18)

Been There, Done That

Sally Campbell's "The Tangled Web We Weave" [TLC, Aug. 16] left me saddened and troubled, perhaps because I have been there before and often am there still. Why can't people behave in church? Why do they have to act out in such disturbing ways? Why can't they recognize the "holy of holies" they occupy in the sacred liturgies of the church? I too have had to put up with those needy souls crying for attention — the lay ministers who call such attention to their meager roles in the liturgy; the eccentric old woman who jumps ahead of everyone in every response, the sad old man who exaggerates every bow and genuflection until you want to scream, "Be still!"

Such needy people — why can't they understand the true meaning of worship? Why can't they behave in a manner fitting to this sacred space? Why can't they be like me? That small, knowing smirk when the celebrant crosses himself at "the wrong" place — the grimace at unscopated responses — that exasperated sigh when those late comers trundle noisily into the pews — wondering why I bother to even grace this liturgy with my presence, when so many people are vying for God's attention so inappropriately.

The truth is, if we will accept it, those of us who look askance at all this needy behavior are at least as needy as those who drive us to distraction. Maybe — just maybe — if we concentrated less on who was doing it right and more on being thankful for all who, including ourselves, have brought their brokenness to God's altar, we might find a glimpse of that transforming moment which is Jesus Christ, by whom and in whom, and with each other, we live and move and have our being.

(The Rev.) James N. Parker, Jr.
Savannah, Ga.

Why can't
people behave
in church?

Why do they
have to act
out in such
disturbing
ways?

I was disturbed by Sally Campbell's reaction to the lack of perfection in the celebration of the Eucharist on Wednesday in her parish. Her bile spilled all over me.

The liturgy is the work of the people. And, we the people, are not perfect. We can attempt to be perfect. I wonder how each of those involved in this invective would define perfect. I am glad I can visit a local parish for the celebration of the Eucharist on Wednesday night. I find that we who go there bring our full and imperfect humanity. What is important for me (and maybe for those with whom Ms. Campbell gathers) is that I come to praise and worship and give thanks to God. I am not there for a grand and perfectly executed show. I can get that at the local theater. I am there for different reasons.

I don't deny that quiet and organization help me concentrate. I also won't deny that I am not the center of the celebration. Others have different needs and circumstances. I need to maintain my focus. As I struggle to accept my limitations and imperfections, I also struggle to accept others as they are.

At first I was sorry this article was printed. But I've changed my mind. It reminded me that loving my neighbor is not easy. Self-control is not easy. But I can love my neighbor and I can control how I react to things I don't

like. I can choose to focus on the things that are important.

Stan Dubowski
Arlington, Va.

Don't Push It

Several recent articles and letters have commented on the so-called "three-legged stool" of scripture, tradition and reason. This analogy, like all analogies, is imperfect and should not be pushed too far. It was certainly never intended to suggest that the three sources of authority are of equal weight.

I think Fr. Sams is right [TLC, July 26] in saying that reason is not so much a source of authority as our faculty for recognizing authority and applying it. This leaves scripture and tradition, one of the many false dichotomies of 16th-century controversy. Rightly understood, tradition is that which the church "hands over" (the literal meaning of the word) as its understanding of the Christian religion. Scripture is the most important part of this tradition, and that by which all other parts must be judged. Without the rest of the tradition, however, scripture easily becomes an infinite number of authorities as an infinite number of readers make their own interpretations — despite the

admonition that “no prophecy of scripture is of any private interpretation” (2 Pet. 1:20).

Moreover, the Elizabethan settlement, cited by Fr. Collins [TLC, July 26] in regard to the 39 Articles, also includes the Canons of 1571, which give as a basis of doctrine “the Old Testament, and the New, and that which the catholic Fathers and ancient bishops have gathered out of that doctrine.”

Perhaps a better analogy would be that of concentric circles, scripture in the center surrounded by a descending hierarchy of ecumenical councils, early fathers, and those practices which have stood the test of time in many parts of Christendom — each subject to judgment by the more interior circles. Experience, sometimes cited as a source of authority, is really tradition in the making, and becomes authoritative only when tested and accepted as part of the tradition, just as councils become authoritative only when accepted by the church as a whole.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

Hooray for Thomas Davis for his letter on the three-legged stool [TLC, Aug. 23]! He made more sense than any of the viewpoints and many of the letters you have printed.

*Peggy Grant
Vero Beach, Fla.*

Others Are Worthy

Donald Berry’s “God of Our Mothers?” [TLC, Aug. 23] has a good point. But before 1979 the B.C.P. was not afraid to use “man” as meaning “mankind,” nor did Seneca, Shakespeare and Carlyle. Possibly the feminist movement has caused the pendulum to swing too far, and it has become silly.

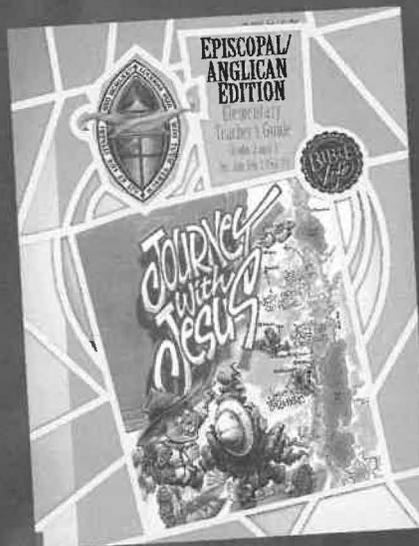
Eucharistic Prayer C has power and beauty, and many choose to use it. But Abraham, Isaac and Jacob were not always good men or boys, and why choose all Old Testament women as worthy? All were polygamous, and Deborah and Miriam were certainly

bloodthirsty characters, according to Hebrew legend. The New Testament has much more desirable women who are worthy of being in our eucharistic prayers. If we must mention women at all, why not these?

*(The Rev.) H.R. Kunkle
Winfield, Kan.*

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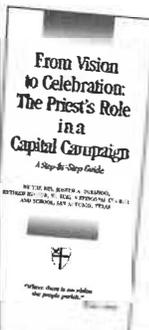
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ANOTHER VIEW

(Continued from page 18)

story from our Creator. We are to “read, mark, learn, and inwardly digest” its various books, not to search out certain pronouncements to justify our fears, our prejudices and our behaviors. The “three-legged stool” helps us to do this.

To some extent, we are all “selective fundamentalists,” having encountered certain passages which are especially important to us. I am a “Matthew 25” Christian, for instance, and quite literal about it. My life is immeasurably enriched as I encounter, somehow, the risen Christ in others. To the extent that our lives as Christians become more joyful and meaningful, I think little harm and often much good is served by this practice.

However, when holy scripture is used to exclude, judge or punish others, when it is used as a weapon, it is difficult for me to justify the concept of the primacy of scripture without the balance of tradition and reason. The late Urban T. Holmes writes, in *What Is Anglicanism?* (Morehouse-Barlow Co., 1982):

“Scripture for the Anglican is a fundamental source of authority for the church; but apart from reason it is dangerous. It becomes the mirror for the misdirected person to project his or her own opinions and give them the authority of God. The sin of schism is the result.”

If we believe that God’s self-revelation did not end with the closing of the canon of holy scripture in the fourth century, if we believe that God continues to reveal the divine will today, in the church and in the world, then the elements of tradition and reason remain useful tools as we continue to discern God’s will.

Holmes points out that, as a people, Anglican Christians believe that “a sincere pursuit of truth, done collaboratively, ultimately opens us to the mind of God.” Our creeds, for instance, were formulated in a series

of ecumenical councils, in which Christians joined one another, reflected on what was known about the nature of the Holy Trinity through scripture, and used reason and experience to come to some agreement about the Father, Son and Holy Spirit.

As Episcopalians, we trust that when the faithful come together to study the Bible and pray to discern God’s will in the General Convention, God will be faithful and we will hear. “Developing tradition” is not a bad term, as Fr. Collins seems to imply. If we believe that God is active today and the Bible is a living source of God’s direction for us, then we continue in the tradition of our forbears when we meet in council with one another.

Change is hard but mightily necessary, especially in the church, if we are to continue to be a vehicle for the communication of God’s love in a world ever increasingly filled with other gods. Jesus tried to bring us back to the essential nature of God’s desires for us: not stoning someone to death because holy scripture gave us permission — even mandate — to do so, but listening to the heart of the one we brand as sinner, and to our own hearts. “Love one another as I have loved you,” he admonished even his closest followers.

The “three-legged stool” is not a “sick paradigm” or a “dangerous doctrine.” Such statements are grounded in a theology of fear, not of love. Our threefold authority is a safeguard against an unbalanced form of Christianity. It offers us firm footing indeed as we seek to reach ever closer to our Lord. □

The Rev. Katherine Merrell Glenn is vicar of the Episcopal Mission in the San Luis Valley, Colo., with primary worship sites at St. Thomas the Apostle, Alamosa, and St. Stephen the Martyr, Monte Vista.

The “three-legged stool” offers firm footing indeed as we seek to reach ever closer to our Lord.



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The Rev. **David T. Andrews, Jr.**, is vicar of Trinity, Camden, and St. Paul's, 204 Genesee, Chittenango, NY 13037.

The Rev. **William J. Barnds** is interim rector of Grace, 151 E Carl Sandburg Dr., Galesburg, IL 61401.

The Rev. **Gary Callahan** is rector of St. Martin of Tours, PO Box 21275, Chattanooga, TN 37421.

The Rev. **Stephen E. Carlsen** is rector of Harcourt Parish, PO Box 377, Gambier, OH 43022.

The Rev. **Jeffrey Douglas** is rector of St. Andrew's, PO Box 853, Mount Holly, NC 28120.

The Rev. **Elizabeth R. H. Gillett** is executive director of Episcopal Social Ministries, 4 E University Pkwy., Baltimore, MD 21218.

The Rev. **Thom Rasnik** is subdean of St. John's Cathedral, PO Box 153, Knoxville, TN 37901.

The Rev. **M. Anthony Seel, Jr.**, is rector of St. Andrew's, 401 Mirador Dr., Vestal, NY 13850.

The Rev. **Douglas Taylor-Weiss** is rector of Sts. Peter and John, 173 Genesee, Auburn, NY 13021.

Ordinations

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Central New York — **Roger A. Badham**, will serve, as needed, the Bishop of North Carolina.

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Next week...

Blessing Animals

Francis of Assisi, Ooltewah, TN; **Ian Montgomery**, is deacon at St. George's, Rumson, NJ; **Jack Rogers**, is deacon at All Saints', Morristown, TN.

Resignations

The Rev. **Allan E. Belton**, as priest-in-charge of St. Michael and All Angels, Uniontown, OH.

The Very Rev. Canon **Russell Oechsel**, as vicar of St. Francis, Chillicothe and priest-in-charge of Christ Church, Limestone, IL.

Retirements

The Rev. **Robert C. Ayers**, as rector of Sts. Peter and John, Auburn, NY.

The Rev. **Richard Clay**, as rector of St. James', Pulaski, NY.

The Rev. **Rowland Clarkson**, as rector of St. James', Greeneville, TN.

The Very Rev. **Eugene Combs**, as rector of St. Peter's, Canton, IL.

The Rev. **Edward Meeks**, as rector of St. Mary's, Asheville, NC.

The Rev. **Lincoln Stelk**, as rector of St. Mary's, Mohegan Lake, NY; add. 7 Lakeside Rd., Mahopac, NY 10541.

The Rev. **Stephen M. Winsett**, as rector of St. Charles', St. Charles, IL; add. 2990 Anna Ln., Corydon, IN 47112.

Change of Address

The Rev. **Cynthia Warren Bourgeault**, 526 Isabella Point Rd., Salt Spring Island, British Columbia, Canada V8K 1V3.

Deaths

The Rev. **Walter Harvey Hurt III**, 63, priest of the Diocese of Mississippi, died July 18. At the time of his death, Fr. Hurt was vicar of All Saints', Inverness, and St. Thomas, Belzoni, MS.

A native of Waynesboro, MS, Fr. Hurt graduated from the University of Mississippi and the University of Iowa. He was ordained deacon in 1984 and priest in 1985. Fr. Hurt served as deacon-in-charge of St. Mary's, Enterprise, MS, 1984-85, and vicar from 1985-1992; and as vicar of Trinity, Newton, MS from 1989-91. He is survived by his wife, Cecelia Jewel, and one son.

The Rev. **Winston F. Jensen**, retired priest of the Diocese of Eau Claire, died in his sleep on Aug. 22 in Texas at the age of 68.

Fr. Jensen graduated from Gustavus Adolphus College, Augustana Theological Seminary, and attended the University of North Dakota and General Theological Seminary. He was ordained deacon in 1960 and priest in 1961. He served as assistant at St. George's, Astoria, NY, in 1961; rector of Trinity, Brooklyn, NY, 1961-69; assistant at St. Augustine, Brooklyn, NY, 1969-73; rector of St. James', Belle Fourche, SD, 1973-76; assistant at Mt. Calvary, Baltimore, MD, 1976-80; and as rector of St. Alban the Martyr, Superior, WI, 1980-93. Since his retirement, Fr. Jensen has served in the Diocese of San Joaquin before serving as supply priest at Trinity, Dublin, TX. He is survived by his brother, Waldon, nieces and nephews.

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**Refer to key
 on page 23**

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 Sun H Eu 5; Lutheran/Episcopal Wed 12 noon. Ev/H Eu 1st
 Sun/Dialogic Sermon; Biblical Study & Dinner Fri 5; Youth & Ser-
 vice Ministry. FAX (301) 314-9741.

MASSACHUSETTS

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

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 The Rev. Peter T. Elvin, r; Sloane Simon-Ader, youth minister
 Sun H Eu 8, 10. Wed 7:15. HD 12:15, MP 8:50 wkdys. Ev
 monthly as anno
 E-mail: stjohns@berkshire.net

MICHIGAN

Central Michigan Univ. *Mt. Pleasant*
ST. JOHN'S 206 W. Maple 773-7448
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 ton, chap
 Sun HC 8 & 10; Wed 7; Compline Wed 8:30

Michigan State Univ. *East Lansing*
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 Sun Eu 8, 10:30, Eu & Dinner 5

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MINNESOTA

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 The Rev. Kathleen Galvin
 Sat Eu 5; Sun Eu 8 & 10:30

CONTINUED ON NEXT PAGE

MINNESOTA (CONT'D)

Univ. of Minnesota

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

NEBRASKA

Hastings College

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

Hastings

422 N. Burlington
462-4126

Univ. of Nebraska

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

Lincoln

1309 R

NEW HAMPSHIRE

Univ. of New Hampshire

ST. GEORGE'S Main St. at Park Ct.
The Rev. Michael L. Bradley, r
Sun Eu 8:30, 10:30

Durham

(603) 868-2785

NEW JERSEY

Drew Univ.

GRACE CHURCH
The Rev. Lauren Ackland, r
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Madison

Madison Ave. & Kings Rd.
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Rider Univ.

ST. LUKE'S
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Sun HC 8:30, 10:30. Wed HC 9

Lawrenceville

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Univ. of New Mexico

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The Rev. Carole McGowan, chap; Chris Herd, peer minister
Sun Eu 8 & 10. Tues Meditation Mass 5:30. Wed Eu 12:05

Albuquerque

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NEW YORK

Skidmore College

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

Saratoga Springs

Washington St. at Broadway

NEW YORK (CONT'D)

Univ. at Buffalo

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

Buffalo

Main St. at Lisbon

NORTH CAROLINA

East Carolina Univ.

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

Greenville

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OHIO

Kent State Univ.

CHRIST CHURCH
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Kent

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673-4604

Youngstown State Univ.

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Youngstown

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Nacogdoches

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Salt Lake City

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(801) 359-0724

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Lynchburg

Woman's College

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Univ. of Virginia

Charlottesville

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Gathering

Virginia Commonwealth Univ.

Richmond

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Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech

Blacksburg

CHRIST CHURCH 120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr.,
chap
Sun 7:45, 9, 11:15; Wed 5:30 Student Fellowship

WASHINGTON

Univ. of Washington

Seattle

CHRIST CHURCH—Canterbury

4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Mary Shehane
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed
7:45; Sun 6:30

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To the Clergy:

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

To Parents and Friends:

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



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

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

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RECTOR: Why shovel snow when you can build sand castles? St. James-in-the-Hills Church located in south Florida desires a spiritual leader who excels in preaching, teaching, worship and stewardship. The congregation's fervent desire is to have a rector who is open and comfortable in communications with parishioners, who has strong pastoral skills and who can provide leadership to a diverse congregation. Please respond with resume and CDO profile to: **Search Committee Chairperson, 213 N. 31 Rd., Hollywood, FL 33021.**

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

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

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CHURCH DIRECTORY

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

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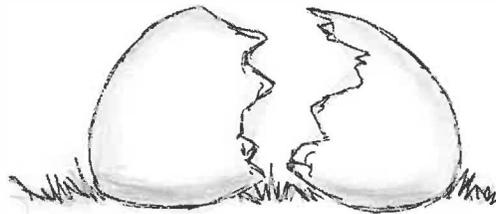
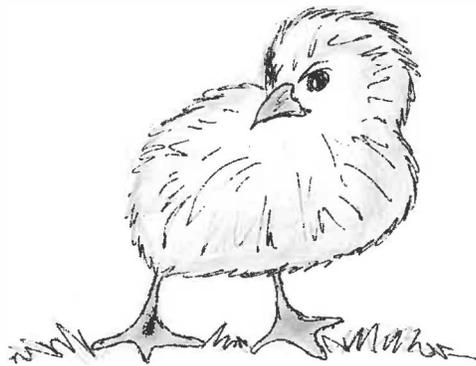
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