

# THE LIVING CHURCH

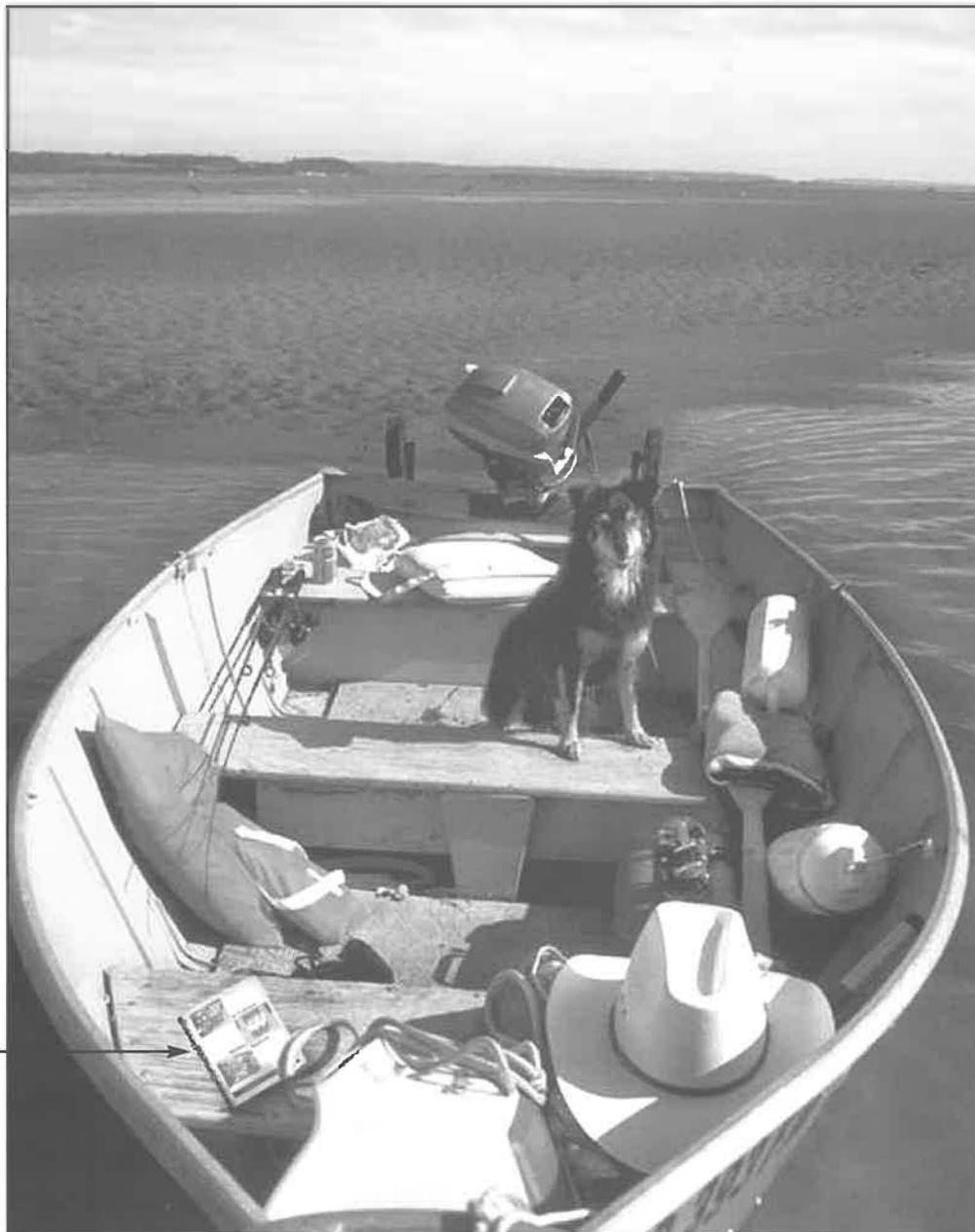
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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

SUBSCRIPTION RATES: \$39.50 for one year, \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.  
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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## News

**6** The Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) narrowly adopted a controversial amendment to its full communion pact with the Episcopal Church.

**7** Bells will ring again in the tower of the Cathedral Church of St. Luke and St. Paul in Charleston, S.C., after being silenced during the Civil War.



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### The Cover

One of two newly cast bells (top left) and others obtained through the Keltek Trust in England are prepared to be lifted to the bell tower of the Cathedral Church of St. Luke and St. Paul in Charleston, S.C.

Martha Bailey photos

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## SUNDAY'S READINGS

# Open to All Who Will Come

*'For all who exalt themselves will be humbled, and those who humble themselves will be exalted.'*

(Luke 14:11)

### Thirteenth Sunday After Pentecost, Sept. 2, 2001

Ecclus. 10:(7-11) 12-18; Psalm 112; Heb. 13:1-8; Luke 14:1, 7-14

"Arrogance is hateful to the Lord and to mortals." "The Lord plucks up the roots of the nations, and plants the humble in their place" (Ecclus. 10:7, 15).

Luke's parable concerning the places of honor at the wedding banquet is not aimed simply at teaching about humility, nor is it an offer of good advice such as Proverbs 25:6-7. This parable concerns the kingdom of God, the symbol of which is the wedding banquet, and the consequence of Jesus' new rule among his people. E. Earle Ellis titles this parable "The Churchman's Dinner Party." They show no concern for the man suffering from dropsy (14:5), and they prove themselves to be simply status seekers and social climbers (7 and 12). Jesus' point about humility was not new, but its sharpness was. Further,

Jesus unmasks the pretensions of his host and the guests, and applies this to their relationship with God. The kingdom of God has come in the person of Jesus, and the "churchmen" who receive him into their homes show that they do not perceive who he is.

The effect of Jesus' rule in our world is to open the gate of heaven to all who will come to him. Inclusiveness here means that we must not simply open the door to "all sorts and conditions," but that we need to actively seek out those who are lost and who do not know the Lord. It is an easy matter to remain complacent and smug in our comfortable churches, but this parable should move us to reach out to all and welcome them to the Lord's banquet table. If we do, "you will be repaid at the resurrection of the righteous."

### Look It Up

How are Luke 14:1-6 and Luke 14:15-24 related to verses 7-14? Notice they all are part of the sabbath day dinner.

### Think About It

What prevents us from being more assertive in our evangelism? What positive steps could we make, or have we made, in reaching others with the good news?

### Next Sunday

#### Fourteenth Sunday After Pentecost

Deut. 30:15-20; Psalm 1; Phil. 1-20; Luke 14:25-33

**Escaping God's Closet**

*The Revelations of a Queer Priest*

By Bernard Duncan Mayes  
University Press of Virginia. Pp. 352. \$29.95.

When I moved to San Francisco in 1962, I soon ran into Bernie Mayes, founder of the first suicide prevention center in California. He made his living by broadcasting on the local NPR station. Later he helped found The Parsonage, an Episcopal ministry for and with the homosexual community of which he was a part. He was a worker-priest, ordained to the Anglican ministry in Great Britain, where he was born and raised. He is a delightful, humorous, thoughtful man with a passion for justice and freedom for all.

The book is a fine autobiography of a man growing up in England during and after World War II, a stint in the army, teaching, odd jobs, theological education and ordination into the Anglo-Catholic branch of Anglicanism. He is candid about his coming out as a gay man. Bernie shows us the world of inventive and creative radio broadcasting as he earns his living in that field of endeavor. His story, about the world from his birth in 1929 to the present, is fascinating, entertaining and enlightening.

Running through the book is Mayes' passion for the homosexual rights movement in state and church. The book is also an important theological discussion of Christian thought. He leaves the priesthood and the church on intellectual and moral grounds. He says he cannot give religious answers that toe the party line. He finds the basic doctrines of the church oppressive and intellectually untenable.

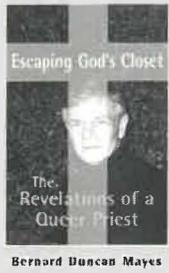
However, Mayes seems stuck in an intellectual process. He calls his wrap-up theological chapter *The Soup*. I find the soup missing many basic ingredients of the Christian life. The mythological and emotional

dimensions of Christianity are missing. The intuition, imagination, and sense of awe that comes with great music, liturgy and intimate social relations and ministering to the sick and dying are missing from Mayes' book. The sense of community found in many parish churches (not all) is not a part of his thinking.

I wish Bernie had hung in there

with the rest of us trying to make the church live up to its potential and its own teaching of love, forgiveness, compassion and justice. However, the book is a marvelous picture of the life of a delightful human being, thinking carefully through the complex values of our time.

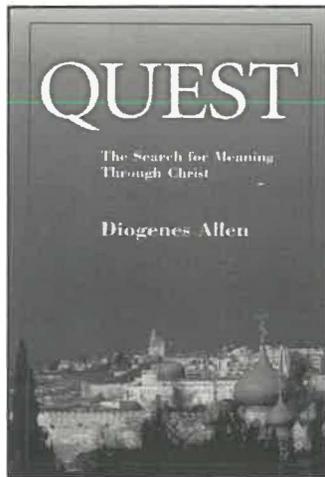
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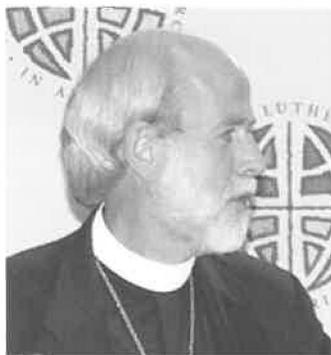


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# ELCA Allows Other Pastors to Ordain

## Churchwide Assembly Gives Approval for 'Unusual Circumstances'



ELCA photo

Bishop Hanson of St. Paul was elected Presiding Bishop of the ELCA.

The Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) narrowly adopted a controversial amendment to its full communion pact with the Episcopal Church and elected its next Presiding Bishop by a similar slender margin.

The Rev. Mark S. Hanson, 54, Bishop of the Saint Paul (Minn.) Area Synod, will begin his new responsibilities on Nov. 1. By a margin of 533-499 on the fifth ballot, Bishop Hanson narrowly defeated a more conservative candidate, the Rev. Donald J. McCoid, Bishop of the Southwestern Pennsylvania Synod.

Bishop Hanson has supported the agreement with the Episcopal Church known as Called to Common Mission (CCM) even though many of the parishioners and priests within his synod have not.

CCM, which went into effect in January, calls for the sharing of clergy, sacraments and ministry, but stops short of merger. Some Lutherans have resisted the part of the agreement which requires that only bishops ordain clergy. The amendment approved in Indianapolis on Aug. 11 allows for ordination by another pastor in "unusual circumstances." In order for approval, at least two-thirds of the 1,040 eligible members of the bi-annual assembly needed to vote in favor. The amendment received 67.4 percent.

That outcome prompted concern within the Episcopal Church. In a statement written by the Most Rev. Frank T. Griswold, Presiding Bishop, and read by the Rt. Rev. C. Christopher Epting, the church's ecumenical officer, at a news conference following the vote, Bishop Griswold said it is too soon to say what impact the amendment will have on the future.

"This appears to be a unilateral alteration of the mutual agreement that both our churches solemnly made to enter into full communion based on CCM," Bishop Griswold said. "Obviously it is

too early to tell how frequently the 'ordination in unusual circumstances' will occur or what the Episcopal Church's likely response will be. Only our General Convention can speak officially on that."

The Rev. H. George Anderson, outgoing ELCA Presiding Bishop and a strong supporter of CCM, said the number of ordinations under the newly approved amendment would be low and that passage was necessary in order to end division over the agreement within the 5.1-million member church.

"I intentionally stated my position to provide something for the next presiding bishop, which would be a church not as divided on this issue as it was during my term in office," he said.

After news of his election, Bishop Hanson said he hoped to lead a church united in mission, but acknowledged that he faced a daunting task.

"There are people in this church who are not rejoicing in this moment and are feeling great anxiety," he said.

Later at a news conference, Bishop Hanson fielded questions about some of the key issues under discussion by the assembly, including the amendment to CCM. He said he voted in favor of CCM when it was presented two years ago, and agreed with Bishop Anderson that the amendment was necessary this year.

"We need to walk that line between the integrity of our promises to our ecumenical partners that we made [via] CCM and the integrity of our call as leaders concerned for unity in our church. We, as a church, do not want to send messages to our ecumenical partners that our words cannot be trusted. But we want our ecumenical partners to have the strongest united church that it can be," he said.

*The news services of the Evangelical Lutheran Church in America contributed to this report.*

## Cathedral Rejoins Chorus of Bells

In a city widely defined by steeples and the ringing of church bells, the Cathedral Church of St. Luke and St. Paul in Charleston, S.C., long stood out as a silent exception. The tower of the 185-year-old, colonial-style building has stood empty since 1862, when three bells were removed and shipped to Columbia to be melted down for the Confederate Army. After the war ended in 1865, the parish was not in a financial position to purchase replacements.

In 1997, a \$50,000 donation inspired the Very Rev. William N. McKeachie, dean of the cathedral, to lend his support. Through the Keltek Trust in England, the cathedral used its seed money to purchase five bells. The trust donated a sixth. A full set of eight was completed with the donation of two newly cast bells given in memory of two Charleston girls who died in infancy in the 1880s, the same decade in which the English bells were cast. The new bells bear the biblical inscription "Out of the mouth of babes and sucklings Thou hast perfected praise."

Since the arrival of the bells in May, the cathedral has had to perform extensive modification to its tower that has pushed the total cost of the project toward \$300,000. Not all of that sum has been raised. In addition to additional structural reinforcement, installation of the larger bell frame required chipping through the four-foot-thick brick walls. The bells were finally hoisted into their frame in July through a hole cut in the floor. With the exception of a test run, shortly after installation, the bells are expected to be rung for the first time on Nov. 11, Veterans Day.

The bell frame, on the fourth level of the 80-foot tower, is designed to carry sound up and away from the church, so that the sound in the immediate neighborhood is not overpowering. The church is auditioning and training prospective ringers and is making a concerted effort to assemble an ecumenical team.



David Clothier photo

Ms. Sayles at the Lowndes County Courthouse: "...love carries the day."

## Eucharist Honors Jonathan Daniels

Thirty-six years ago in August, Jonathan Myrick Daniels positioned himself between a shotgun-wielding man and a young African American woman. The point-blank blast ended Mr. Daniels' life but spared that of Ruby Sayles. On Aug. 11 more than 200 pilgrims, some from as far away as Germany, gathered in the southern Alabama town of Hayneville to remember one of the martyrs of the church and hear from the woman whose life he saved.

At the time of his death, Mr. Daniels was a young seminarian at the Episcopal Theological School in Massachusetts. He had taken leave of his studies to help blacks in Alabama find equality and justice.

Those who gathered this year in Hayneville primarily represented parishes from the dioceses of Alabama and the Central Gulf Coast. This was the third pilgrimage organized by groups from the two dioceses whose jurisdictions cover southern Alabama. The Rt. Rev. Philip M. Duncan II, Bishop of the Central Gulf Coast, and the Rt. Rev. Onell A. Soto, Assistant Bishop

of Alabama, led the pilgrims as they followed crucifers through the streets of Hayneville.

The morning began in front of the Lowndes County Courthouse, then proceeded to the old jailhouse, where Mr. Daniels, Ms. Sayles and others had been held several days for picketing a segregated business in the nearby town of Fort Deposit. When they were unexpectedly released from jail, Mr. Daniels and his friends feared they were being set up for ambush. Having been jailed for days without bathing privileges, hot and thirsty, they stopped at a nearby store for a soft drink. It was there their fears were realized.

Bishops Duncan and Soto celebrated Eucharist in the courthouse and the sermon was given by Ms. Sayles, who went on to become an Episcopalian as an adult and later graduated from the same seminary Mr. Daniels attended.

"Even though I was afraid and even though I was small, I was determined to speak the truth," she recalled in her sermon. "Today, I stand in a community of black and white Southerners who proudly

# Campus Home Becomes Place of Prayer

During the last three years, Stratton Edwards, a senior and peer minister with the campus ministry program at Washington University in St. Louis, has seen student participation grow from about a dozen to more than 80. The miraculous growth helped make credible the constant encouragement to dream big that the Rev. Michael Kinman gave to the students when the talk turned to the future of campus ministry.

Even Fr. Kinman admits to surprise, however, when he realizes that this week the campus ministry program will move into its own residence, complete with two live-in house ministers, less than a block away from the campus.

"We've had to work our tails off, of course," said Fr. Kinman, "but every step of the way things have just felt right. This is confirmation of something that we talk a lot about here: 'Don't let money be the thing deciding whether or not something gets done'."

Around Thanksgiving last year, Fr. Kinman, 33, noticed a For Sale sign on the front lawn of a house near the campus. For several years the group had talked about additional things it could accomplish with its own permanent house, but even in a diocese which recently designated \$1 million toward campus ministry development, the \$350,000 cost to purchase and renovate the house seemed insurmountable.



Michael Kinman photo

The campus ministry program at Washington University is moving into this residence.

Undaunted, the group approached its task one small step at a time. First Fr. Kinman sought approval from the Rt. Rev. Hays Rockwell, Bishop of Missouri. An ardent supporter of campus ministry, Bishop Rockwell encouraged Fr. Kinman and helped secure a diocesan matching grant and loan. As the official Oct. 5 dedication date nears, the group has raised or secured pledges for all but about \$30,000.

"We assembled a good team," said Fr. Kinman.

The students are a large part of that team. They played a significant

role in getting the city council to rezone the house. That effort included organizing local Episcopalians into a letter-writing campaign in support of the rezoning proposal. The students are also completing a significant amount of the interior renovations which include making the structure handicap accessible.

"We are still talking about what we will do with the house," said Mr. Edwards. "My only regret is that I'll only be able to enjoy this for a year."

The primary purpose for the house is not as an alternative to dormitory housing, but rather to be a ministry center for hospitality to students, according to Laurie Faiveley, a sophomore and one of two house ministers. In exchange for a place to stay, Ms. Faiveley and Lesley McCullough will make sure that the place is kept clean and that students feel welcome, but they will be the only full-time residents.

"It will be a place to study, hang out and pray," she said. "Hopefully we will be able to make it a better place to focus than the dorm rooms."

All freshmen at Washington University are required to live on campus and the team will reach out extensively to incoming students who are either Episcopalians or are unchurched.

"This will not be an exclusive place like a fraternity house," she said. "We hope to make everyone feel welcome."

## Daniels

(Continued previous page)

proclaim Jonathan's name and the everlasting impact of his work."

Ms. Sayles spoke of the Magnificat, the Song of Mary, which had inspired Mr. Daniels to seek ordained ministry and later to come to Alabama from his home in New Hampshire to walk with those who marched from Selma to Montgomery that summer of 1965

and live with the blacks whose lives he hoped to improve.

"It is a song where love carries the day," she said. "Even as I remember the hatred that erupted that August day, I remember the love of Jon and the black residents of Lowndes County.

The Magnificat is also a song of faith and hope. It is a song that documents the resolve and faith of those who are oppressed, as well as those

who stepped across the lines and became allies."

At the 1991 General Convention, a joint resolution proposed by the Diocese of Alabama and the Central Gulf Coast was adopted adding the day of Daniels' martyrdom to the church calendar. The names of the other Martyrs of Alabama, those who had died as a direct result of the Civil Rights struggle, were also read.

*David Clothier*

# Brother of the Prodigal Son

My wife and I spent the first quarter century of our lives in the Northeast. The second quarter was spent in the South, in Virginia, shortly after the Old South had decided to become the New South. Five years ago, we moved to the Cincinnati area.

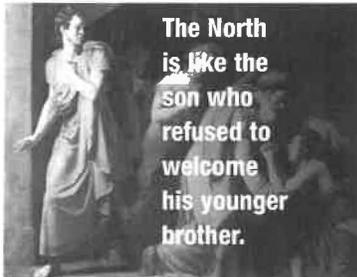
We were not back in the North long before we both realized that, racially speaking, the North seemed to be in a time warp. There seemed to be a lot of police shootings of African Americans, though some 40 years later, it was just as likely that a black policeman did the shooting. African Americans are, at the very least, economically segregated to certain parts of Cincinnati. The schools many of them attend are badly in need of repair. Yet the city has no difficulty finding money for two new stadiums.

When I was growing up in the North, my father looked down his nose at Southerners. He seemed proud that the North had won the war and freed the slaves from those "ignorant rednecks." Yet he was just as quick to use pejoratives when referring to the African Americans the North had rescued. The contradiction in this seemed to escape him.

The situation brings to mind the parable of the Prodigal Son. The Old South of some 30 years ago was like the son who left home. His sins were so blatant that, when he "came to himself," he only had two choices — continue with his sin or return to his father. The "whores and the tax collectors" make it into the kingdom of heaven first, because they have hit bottom. They come to themselves and know that the only way is up. Certainly the South is not perfect. But it's no accident that many black families are moving back to their roots.

The North, on the other hand, is like the son who stayed home — and then stood outside, refusing to come in and welcome his younger brother. "I have always kept your commandments," he says. "I'm not like your other son, who made blacks use separate rest rooms and

drinking fountains, and once kept slaves. I freed the slaves — not that they seem especially grateful." Self-justification in any venue is always a block to healing.



The North is like the son who refused to welcome his younger brother.

The White Midwest, in particular I suspect, has a second obstacle. African Americans in the Midwest are a much smaller percentage of the population than in the South. In the Old South, black and white knew each other as people. A conversation

existed. It was the quality of that conversation that needed to be improved.

But in the Midwest, there is little conversation. Many whites do not regularly rub elbows with African Americans, or live near them. White opinions about blacks are formed by the news media, which only reports the worst. Following the rioting in the city, many of the letters to the editor of the *Cincinnati Enquirer* made it clear that black people and white people still do not know each other.

Even with a conversation, it is difficult. I don't think I really began to understand until I began preaching monthly at a black mission in Virginia. When we sang "Go Down, Moses," I realized that I felt the words in a whole new way. "When Israel was in Egypt's land ... oppressed so hard they could not stand, let my people go ... Oh, let us all from bondage flee ... and let us all in Christ be free..." My gut told me immediately that their passion came from a whole different place. I had never really felt the sadness and determination in that hymn before.

I imagine that many whites would like to tell African Americans to get over the fact that their ancestors were slaves. But we do not tell other ethnic groups, whose history is important to them, to just forget about it. Slavery is a part of their history as a people. It colors their worldview in ways this white male can only begin to fully comprehend. But I know that God expects me to keep trying. □

*Our guest columnist is the Rev. Wesley Hinton, associate rector at St. Thomas' Church, Terrace Park, Ohio.*

## Did You Know...

**There are 59 Episcopal churches in Philadelphia, Pa.**

## Quote of the Week

**Susan Hogan Albach, reporter for the *Dallas Morning News*, on Bishop Jack Iker of Fort Worth in a recent profile: "He's widely seen as the Rush Limbaugh of the Episcopalians, an unflinching conservative who's turned the Diocese of Fort Worth into a tiny kingdom where anti-women policies are deemed the way of the Lord."**

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**There are countless instances where young people's faith is formed during the college years.**

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## Worth the Investment

The reappearance of the College Services Directory at the back of this issue is a reminder that most colleges are back in session, and the ministries on college campuses are being reactivated as well. College ministry is one of the most important in which the church is involved, but because of budget constraints and other factors, it is often relegated to second-class status.

Ministry on college campus takes many forms, from full-time chaplains to volunteers from a nearby parish. It may involve students, faculty members and staff of the college or university, and it may take many dimensions. Issues are raised, discussions are held, worship services take place, fellowship goes on, Bible studies are scheduled, and counseling is offered.

When diocesan budgets are trimmed, college ministry may be among the first items to be slashed because in many cases it involves persons who are not from the local diocese, and sometimes non-Episcopalians. Some decision makers consider college ministry a poor investment because it works with an age group which is often not interested in religious activities. That is sometimes true, but there are countless instances where young people's faith is formed during the college years. College ministry can be a form of evangelism. Like other aspects of society, college students are among the unchurched, and they often welcome the gospel message.

College ministries and chaplains need the encouragement, funding and prayers of the wider church. Ministry on college campuses needs to be among the highest priorities instead of being in danger of elimination.

## Many Opinions

It is probably helpful to remind readers on occasion that inclusion of a particular article in this magazine does not imply that THE LIVING CHURCH or its board of directors is supportive of an idea or concept being presented in that article. For example, many persons have accused us of being supportive of the Anglican Mission in America (AMiA) because we have published news articles involving that organization. For some readers, the problem involves Viewpoint articles. They deduce that because the author of a Viewpoint article advocates a particular point of view, then the magazine must support it.

Nothing could be further from the truth. THE LIVING CHURCH presents many points of view, whether we agree with the positions taken by the authors or not. We feel it is essential for a publication like ours to present a variety of opinions. If we feel a position needs to be stated, it will be done in an editorial. Likewise, news articles are presented objectively, as any responsible publication which includes news would do. Whether the news is perceived as good or bad, we owe it to our readers to report it accurately and fairly.

# A Rural Perspective on the Church's Controversies

By William F. Bellais

The issues we read about in church and secular publications concerning the Episcopal Church are finally having an impact out here in "the sticks." While I struggle to remain faithful to the gospel and to Episcopal ideals which first invited me to the church, the sad fact is I am going to have to face reality and the challenges threatening my idyllic life.

The regular flow of unpleasant news streaming out of the Episcopal Church has found its way into our local newspaper. This news is damaging everything the congregation and I try to do to be faithful to the gospel. Some days I want to take the word "Episcopal" off the church sign. For example, the local newspaper ran two extensive articles about episcopal authority and schismatic arguments. Mainly because the situation is difficult to explain to outsiders, much less parish members, this turmoil undermines our ministry.

The demands and challenges, as reported in the news, of both the conservative or reactionary clergy and the liberal or radical clergy often sound shrill. Worst of all, these assaults blindside us. They seem to come from nowhere. These demands and challenges can no longer be ignored and treated as "out there somewhere."

The basic problem is this: There are a number of built-in cultural biases to overcome for a rural Episcopal parish. First of these is a prejudice against "big." Big business, big government, and big cities are viewed with suspicion. Second, there is a suspicion of hierarchy and "fancy" liturgy. Finally, there is a palpable bias against any group or person who has been deemed "liberal," including our church. The belief is the Episcopal Church has sold out to cultural godlessness.

The sad part of this is our parish has been ministering to the community for more than 140 years — a ministry of balance, a way people could and still do practice a reasonable faith. It is a faith which is neither conservative nor liberal but is a faithful middle way. However, fundamental Christianity has been and remains the main social force of the community. Even the unchurched measure the



There are a number of built-in cultural biases to overcome for a rural Episcopal parish.

Episcopal Church by the standards of fundamentalism. This is understandable. The people are unaware of other options, and the community views the rest of the world with suspicion. Appeals to social action and acceptance of behaviors heretofore thought of as unacceptable are seen as appeals to "godless one-world" government, or appeals to a culture of "loose morals."

The upshot of the bad news in the press is the clergy and people of an Episcopal parish in a community such as mine not only have to struggle to reach the unchurched, they have to defend or explain the behavior of Episcopalians in distant places.

In view of these circumstances (as I understand my calling), I see my task as the Episcopal priest in the community as to proclaim the "simple" gospel of Jesus Christ. This simple gospel is the basic Christian message of providing assurance of the presence of God in life, the hope for salvation, and the innate goodness of the created order. The missing element in meeting this mission is the lack of support from the church in general. I feel I am alone in a sea of antagonism both within and without the church. My most pressing need is for the church leadership and those participating in the current arguments and schisms to stop it and begin making positive news, leading people to a meaningful Christian life.

The self-centeredness of "accept me the way I am; I don't have to meet any standard but my own" describes the ensnaring debates. This self-centered argument is contrary to the teachings of Jesus. This self-centeredness (an unwillingness to measure the scope and impact of words and behavior) is destructive in every facet of social life, including the church.

I can understand (while not agreeing to the position) why some in the church are unhappy and wish to move on, to seek legitimacy in foreign provinces or starting another "denomination." This headlong rush to split and recreate the church leads to more disruption and dilution of the gospel ministry.

We must, as Christians devoted to the Anglican

These debates are destructive to a ministry which has a goal of bringing people to faith in Jesus Christ through the simple gospel of hope.

spirit of worship and prayer, look beyond feelings, taking a pragmatic view of the future, thinking in terms of the church's mission in a new century. Continuing with ugly, public debates will assure that a parish church in rural America will have no future. If those who demand conformity to their point of view continue, there will be few remaining to carry on the gospel imperatives in the Anglican tradition. Many will simply quit the church to stay out of the quarrelers' reach.

I think of the chaos of the church this way: Every time some Episcopal Church leader questions scripture, proclaims a homosexual gospel, or declares there was no virgin birth, or every time a clergy person or congre-

gation leaves with a show of disgust, you might as well park a car bomb outside our church door. It has the same result.

If we wish to grow and stop alienating people, there must be some consideration of the overall impact of what we say and do. While these debates may stimulate the intellectual elite, and justify others because they speak of orthodoxy or fairness, they are destructive to a ministry which has a goal of bringing people to faith in Jesus Christ through the simple gospel of hope. Every time one of those "car bombs" goes off, people are being deprived of something valuable — a life-enhancing and life-changing relationship in the church with our Savior and God. Fur-

ther, they are being deprived of the values of the Anglican tradition.

The question is, how can we expect anything to be stable in life if we do not anchor ourselves against the windstorm of futile argument? I think we can find stability and hope in continuing prayer and administration of the sacraments. There we can find focus and unity. We must set aside differences in favor of Christ's wish for unity; otherwise there is no hope. The current debates and schisms are not providing the needed holy foundation for which the world craves. Instead, they are a whirlwind swooping across the prairie. □

*The Rev. William F. Bellais is the rector of Grace Church, Chillicothe, Mo.*



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## LETTERS TO THE EDITOR

### It's Not Lesser

In the editorial, "Lesser and Greater Issues" [TLC, July 29] TLC lumps together with several contemporary debates "the role of the authority of scripture."

Surely this must be a mistake. I am trusting that there must be some hidden semantic and technical distinction of the role of the authority of holy scripture from its central place in our historic theology and doctrine, but the editorial does not imply this, nor elaborate. In one of the articles mentioned in the editorial, Philip Secor describes Hooker as a man who would seek to root out heretics from the church — namely, people who denied the foundation of the faith. But how is that foundation defined and articulated apart from holy scripture? Secor goes on to posit Bishop Spong as a potential candidate for heresy because of his denial of "... the infallibility of scripture ..."

Thomas Cranmer claimed that anything found in scripture "must be taken for a most sure ground and an infallible truth; and whatsoever cannot be grounded upon the same, touching our faith, is man's device, changeable and uncertain" (Works, Vol. I, p. 24).

Now we may wish to debate the usage of such language as "infallible," and seek to be clear and concise in our description and application of biblical authority, but it is certain from our heritage and from the witness of scripture itself that it is not something "lesser" in the life of the church. In fact, I welcome an environment that moves us away from the visceral and politically charged issues of sexuality to the deeper and more central debate over the nature of Christian revelation, and how Episcopalians can articulate belief in an authoritative Bible in a post-modern society. If we can't,

such squabbles over "lesser things" will inevitably devour us.

*(The Rev.) Marcus B. Robertson  
Christ Church  
Savannah, Ga.*

### From the Council

I write to offer a word of correction to a statement made in the Viewpoint article titled "The Taint of Retaliation" by the Rev. Bryce McProud [TLC, July 22].

He states that "They ('liberals') proposed a resolution to send 'suits from 815' to enforce the ordination of women in uncooperative dioceses, which were also the hotbeds of those wishing to prosecute Bishop Righter."

What is being referred to in this comment is actually the Executive Council Task Force on A045, a body of nine persons chaired by Bishop Peter Lee of Virginia which includes two other bishops, three other clergy persons and three lay persons from across the church — none of whom is on staff at the Episcopal Church Center (aka "815"). While I realize that some people easily succumb to the temptation to take verbal pot shots at the staff at the Episcopal Church Center regardless of the issue, on this occasion it is patently

true that none of the "suits," "dresses" or "purple cassocks" from "815" is involved.

*Br. James E. Teets, BSG  
Manager of Partnership Services  
Episcopal Church Center  
New York, N.Y.*

### 'American Apartheid'

It seems to me that the Rev. Katherine Ward's statement to the UBE conference [TLC, July 29], "I don't understand a black congregation calling a white priest," is counterproductive to the Union of Black Episcopalians' goal of eradicating racism in the church. Is she preaching some sort of "American apartheid," or is it only that she is shocked that blacks, after being "taught to hate themselves," would do so? I pray for the day when the color of our skins will be of no importance to any of us and that we can all live together as "Christ's own."

*(The Rev.) Charles R. Floyd  
Laguna Beach, Fla.*

### More Questions

Having just read "Now I Ask You" [TLC, July 29], I, too, have perplexing questions: Do the rector of Christ

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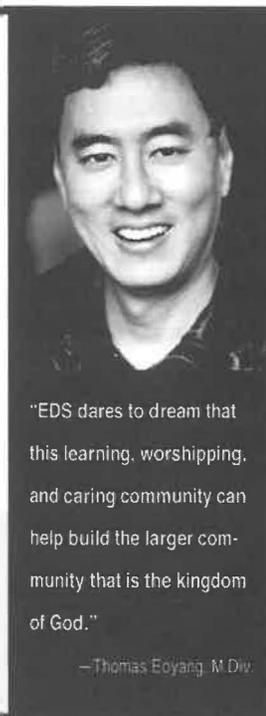
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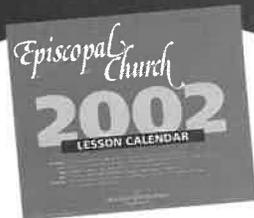


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## LETTERS

Church in Accokeek and St. John's in Pomonkey, Md., and the Bishop *pro tem* of Washington (both children of God) remember that it is their Creator who is in charge? And has either of them stepped back to see how ridiculous the situation appears to much of the world?

Has either of them recently remembered to smile, to giggle or to yield to a good belly laugh? Maybe it's time to become reacquainted with the Almighty's infinite sense of humor.

Carol Howe  
Rockland, Maine

In the midst of the world's life and death issues and the Episcopal Church's grand heritage of supposedly appreciating diversity, let's hear it for wasting time, energy and money as Bishop "Canon Law" Dixon wages war with Christ Church "Pipsqueak" Accokeek. Good God, have we lost all sense of our priorities? Why don't these folks just go and have a few beers together? I'll buy.

(The Rev.) Carl G. Carlozzi  
All Saints' Church  
Phoenix, Ariz.

What shepherd among you having a hundred sheep, if she lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until she giveth it a summons and a complaint? And when she hath served it, she returneth the summons to the court, rejoicing. And when she cometh home, she calleth together her friends and counselors, saying unto them, "Rejoice with me, for I have found my sheep which was evading service."

(The Rev.) Douglas Buchanan, deacon  
Bishop, Calif.

Since our Presiding Bishop can't seem to mediate a polarized situation in our own Episcopal Church (Accokeek), perhaps he can refrain from further pronouncements and letters telling the president and others in government how to mediate in the Middle East.

(The Rev. Canon) Bob Cain  
Grace Church  
Tampa, Fla.

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### Appointments

The Rev. **Andrew Faust** is rector of St. Jude's, 815 E Graves Ave., Orange City, FL 32763.

The Rev. **Scherry V. Fouke** is assistant at Advent, 401 N Union St., Kennett Square, PA 19348.

The Rev. **Jason Fout** is curate at St. Paul's, 914 Lane Dr., St. Joseph, MI 49085.

The Rev. **Connie Jackson** is rector of Emmanuel, PO Box 709, Covington, VA 24426.

The Rev. **Gayle H. King** is assistant at St. John's, 1419 Pine St., Boulder, CO 80302.

The Rev. **Betty Long** is assistant at St. John's, PO Box 313, Hampton, VA 23669.

The Rev. **Joseph Moore** is rector of St. George's, 305 N Broadway, Pennsville, NJ 08070.

The Rev. **Eugene Reuman** is rector of St. Margaret's, 114 N Osceola Ave., Inverness, FL 34450.

The Rev. **Joe Running** is rector of St. John's, PO Box 605, Alma, MI 48801.

### Deaths

The Ven. **Richard H. Pemble**, archdeacon of the Diocese of Chicago, died June 1 of congestive heart failure in an Evanston, IL, hospital. He was 68.

Archdeacon Pemble was born and raised in Burlington, IA. Following service in the Army, he attended Simpson College and Drake University. He pursued a career in acting and performed in various roles on television and on stage. He worked in marketing for *Time* magazine from 1959 until his retirement in 1994. He was ordained deacon in 1974 and served at St. Augustine's Church, Wilmette, IL. He was named archdeacon in 1993. He was active in the North American Association for the Diaconate and served as its ecumenical officer. Archdeacon Pemble is survived by his wife, Patricia, his daughter, Sara, of Riverton, IL, his son, Richard, of Chicago; sisters Alice Davis, of Burlington, IA, and Diane Belec, of St. Charles, IL, brothers James, of Pleasantville, IA, and William, of Burlington, IA, and three grandchildren.

### Corrections

Because of a reporter's error, St. James the Less Church, Philadelphia, was identified as having joined the Anglican Mission in America [TLC, Aug. 19]. St. James' has not joined that organization.

Because of an editor's error, the first two words of the Viewpoint article by the Rev. Robert G. Certain [TLC, Aug. 5] appeared as "A feast." They should have been "At least."

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Sun Eu 8, Cho Eu 11, Stu Eu 10  
Tues H Eu 12:15; Wed H Eu 6. Fri EP 6

**PENNSYLVANIA**

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**ALL SAINTS** 129 N. Market (570)374-8289  
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[www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)

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 & ST. MICHAEL & ALL ANGELS**  
 824 Melrose Place (865)637-2031  
 The Rev. Kay Reynolds, v/chap  
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<http://web.utk.edu/~tyson>

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 Contemporary 8:30, Dinner 7:15; Thurs H Eu 12:15  
[amcanterbury@episcopalcollegeministry.org](mailto:amcanterbury@episcopalcollegeministry.org)  
[www.txam.episcopalcollegeministry.org](http://www.txam.episcopalcollegeministry.org)

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 The Rev. Sandy Key skey@brutonparish.org  
 Su Eu 11, 5:30; Tues 5; Wed. Canterbury Fellowship  
 5:30

**UNIVERSITY OF VIRGINIA** Charlottesville  
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 1700 University Ave. E-mail: chaplain@estone.net  
 The Rev. David Poist; The Rev. Paula Kettlewell;  
 The Rev. Jonathon Voorhees  
 Sun H Eu 8, 10 5:30 (Student Service); Canterbury  
 Fellowship, Wed 5

**VIRGINIA MILITARY INSTITUTE**  
**WASHINGTON & LEE UNIVERSITY** Lexington  
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 5:45

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**CHRIST CHURCH** 120 Church St.  
[www.christchurchblacksburg.org](http://www.christchurchblacksburg.org) (540)552-2411  
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 Wilcox, Jr. chap  
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**CLASSIFIEDS**

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

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**POSITIONS OFFERED**

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**PART-TIME VICAR:** Emmanuel Episcopal Church is located in the Village of East Syracuse in Central New York, where the weather is seasonal and many outdoor activities are available. The City of Syracuse has many cultural and academic opportunities. We are seeking applications for a part-time priest. We desire a priest who will help us develop our Christian education, assist us in our outreach programs and continue to guide us in spiritual growth and pastoral care. Please send CDO profile and resume to: **Sharon E. Chapman, Search Committee, 5754 Stonykill Street, East Syracuse, NY 13057 or via e-mail: [chapmancfm@hotmail.com](mailto:chapmancfm@hotmail.com).**

**RECTOR — COUDERSPORT, PENNSYLVANIA:** Christ Church and All Saints Church are situated in the picturesque mountains of north central Pennsylvania in the Diocese of Central PA. Both churches are stone Gothic in style. The area boasts small town rural values and is home to a growing high tech communications company. We are seeking a new rector who will help us continue our pattern of growth and will be a strong leader who will work effectively with two parishes. The new rector will also need to be concerned with our spiritual growth, outreach, and year-round stewardship. A rectory is available. Please direct inquiries to: **The Ven. Paul Donecker, Episcopal Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17108-1937.**

**POSITIONS OFFERED**

**FULL-TIME YOUTH MINISTER:** A large evangelical Episcopal congregation seeks an energetic youth pastor who loves the Lord, loves teens, and can direct an active youth program. A recently completed million dollar youth house which includes a stage, giant screens, sound equipment, theater lighting, game tables and more provide a perfect environment to minister to youth! Housing is provided. Please call **Jen Dean, Parish Administrator**, at (334) 263-5529 x102 or fax info to (334) 263-6411 or e-mail: [jdean@coascension.org](mailto:jdean@coascension.org). **Church of the Ascension, 315 Clanton Avenue, Montgomery, AL 36104.**

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

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

**RECTOR — St. Paul's, Troy, NY:** Our feisty but lovable parish family has moved into the 21st Century through a revitalization of spirit and fabric. We seek a pastor with vision to build on the current momentum. Our Eucharistic-centered parish has a growing youth ministry and noted music program. Located in New York's lively Capital District; competitive salary and benefits. Contact: **The Rev. Canon Mary Chilton, Episcopal Diocese of Albany, 68 S. Swan Street, Albany, NY 12210; (518) 465-4737; Email: [MCChilton@AlbanyDiocese.org](mailto:MCChilton@AlbanyDiocese.org).** Visit our website at <http://timesunion.com/communities/stpauls>

**ASSOCIATE RECTOR:** Holy Comforter, Vienna, VA. We are searching for a faithful priest, knowledgeable of Anglican and Christian spirituality, with at least three years of parish experience to work with the Rector in developing opportunities for Christian learning, spiritual formation and participation in mission. This position will have specific responsibility for ongoing development of adult education and Christian formation programs in support of Holy Comforter's stated purpose to help people, "Live and journey together as followers of Christ through worship, discipleship, and mission." The position includes participation in overall parish ministry with current clergy and lay staff in the context of a large and vital parish 15 miles west of Washington, D.C. Competitive salary and benefits package commensurate with experience. For more information send resume to: **Associate Rector Search, Holy Comforter, 543 Beulah Road, NE, Vienna, VA 22180. E-mail: [rlord@holycorforter.com](mailto:rlord@holycorforter.com)**

**MISSIONER FOR CHILDREN & YOUTH —** Diocese of Central Pennsylvania is looking for a full time diocesan lay staff member. The person for this newly created position is to be a resource for the young people of the diocese during their formative years as they learn about the Christian faith and life. The person will work with both the Department of Christian Education and Youth to strategize and plan ministry with children and youth, serving as contact with parish Christian educators and youth ministry leaders, visiting parishes to support and encourage educational opportunities, overseeing the diocesan Resource Center and providing staff organizational support for Diocesan youth gatherings/conferences. Experience in the church working with children and youth is hoped for. Please send resume to **The Rt. Rev. Michael W. Creighton, Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17109 - 1937**

# CLASSIFIEDS

## POSITIONS OFFERED

**EDITORIAL ADVISORS:** The Living Church Foundation is seeking persons to serve as spiritual editorial advisors for its new FaithLinks Internet project. Selected advisors will serve as an on-call resource to FaithLinks editors, sharing their experience and insights in topic areas that will include

- \* Married life
- \* Raising children and teens
- \* Divorce and separation
- \* Healing and recovery
- \* Inter-generational issues

Qualified applicants will be lay or ordained women and men actively engaged in the life of the Episcopal Church, with demonstrated involvement in a ministry related to one of the topic areas. Applicants should have an interest in evangelism, particularly to young adults and families, and should be eager to help all persons apply the historic teaching of the Episcopal Church to everyday life. A stipend will be offered to the advisors in recognition of their time and expertise. For consideration, please send a letter detailing your area of interest and qualifications to: FaithLinks, 466 S. Columbia St., Naperville, IL 60540-5418.

**EVANGELISM / DISCIPLESHIP DIRECTOR:** Christ Episcopal Church, Plano, TX, a growing, evangelistic congregation north of Dallas, is seeking a lay or ordained Director of Evangelism and Discipleship. Duties include coordination of the parish management team. Significant experience in a large congregation is required. A competitive salary and benefits package will be provided. Send resumes to: The Rev. Richard Zalesak, 4550 Legacy Dr., Plano, TX 75024, FAX: (972) 491-6724. E-mail: richardzalesak@christchurchplano.org.

**MINISTER/VICAR:** Christ Episcopal Church in historic Jefferson, Texas, is seeking a conservative and dedicated leader as our minister/vicar. This beautiful church recently celebrated its 150th anniversary. We are located in a small East Texas town on the banks of Big Cypress Bayou, 50 miles west of Shreveport, LA; near Caddo Lake and Lake O' the Pines. The rectory offers a modern three-bedroom, 2 1/2 bath near church in a prestigious neighborhood. This lovely church includes an office, secretary, verger, lay readers, organist and choir. Send resumes to: Juanita W. Chitwood, Senior Warden, P.O. Box 307, Jefferson, TX 75657, E-MAIL: jconclerge@aol.com

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

**RECTOR** of The Church of the Holy Spirit, founded 1985, an informal, pastoral size, rural parish a few miles north of Asheville in the beautiful mountains of Western North Carolina. The qualities we are seeking in our new rector include an excitement about your own spiritual journey, teaching and preaching relevant to daily life, strong interest in youth ministry, good sense of humor, and the desire to share in the full life of our parish community. We value community, spirituality, liturgy, inclusiveness, openness and informality. **ARE YOU INTERESTED** in leading an energized parish committed to serving Christ and our neighbors in need? Send letter, CDO Profile and resume to: David Dorn, Search Committee Chair, P.O. Box 808, Mars Hill, NC 28754.

**ASSOCIATE RECTOR** responsible for pastoral care and ministry development with an emphasis on youth and families is sought for this vibrant and growing corporate size church in sunny southwest Florida. Contact: Selection Team, St. Hilary's Episcopal Church, 5011 McGregor, Fort Myers, FL 33919 or e-mail us at frbob@sainthilarys.org. For more information, our web site is [www.sainthilarys.org](http://www.sainthilarys.org).

## POSITIONS OFFERED

**FINANCE DIRECTOR:** St. David's Episcopal Church, Roswell, GA, has an opening for a full time Finance Director. This is a new position reflecting the growth of the parish and the need for enhanced financial procedures and leadership. The preferred candidate will have a degree in accounting or finance, five years work experience in a church or non-profit setting, be familiar with ACS or similar accounting system, and be skilled in leading the efforts of staff and volunteers in budgeting, fund raising, stewardship, investments, and endowments. Most importantly, the ideal candidate will serve the church and God's work through leadership of this ministry for the people of St. David's. Applicants can learn more about St. David's at our Web site at [www.stdavidchurch.org](http://www.stdavidchurch.org). Interested applicants should send their resume and credentials to: Bob Bodine, Chair, Finance Committee, St. David's, 1015 Old Roswell Rd., Roswell, GA, 30076.

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**DIRECTOR OF SCHOOL FOR MINISTRY:** Diocese of Southern Virginia seeks Director of School for Ministry. Seeking lay or clergy person for this full-time job. Strong communication skills, familiarity with research and assessment methodologies, and knowledge of and implementation of fundraising are needed skills. Travel throughout the diocese is a requirement for this position, so that people may remain in their geographic area for study. Possible curriculum areas that would need to be developed for the school might include pre-seminary classes, lay leadership training, continuing education courses for lay and clergy, diaconate training. Knowledge and implementation of technology necessary for online delivery would be an essential skill needed. The position will be open for applicants September 1, 2001, through November 15, 2001. Please send your resume to: Diocese of Southern Virginia Western Office, 112 North Union Street, Petersburg, Virginia, 23803. Phone: 804-863-2095; FAX 804-863-2096.

**RECTOR-FULL TIME:** St. Stephen's Episcopal Church in Hurst, Texas, is seeking a rector for a warm, friendly, 200-plus growing congregation. We are looking for a leader who is motivated, enthusiastic, and who has a vision for growth with an emphasis on spiritual leadership. Inspiring preaching and skills necessary to strengthen and revitalize existing programs, especially youth and newcomer programs, are desirable. Hurst, Texas, is located between Dallas and Fort Worth, in one of the country's fastest growing metropolitan areas. The cut off date for applications is Oct. 1; position to be filled on or after January 1, 2002. For more information on St. Stephen's, visit our website at: [www.ststephenshurst.org](http://www.ststephenshurst.org). Please send letter of interest, CDO profile and/or resume to: Search Committee, St. Stephen's Episcopal Church, 7452 Precinct Liue Road, Hurst, Texas 76054.

## POSITIONS OFFERED

**DIRECTOR OF CHILDREN'S MINISTRY** at Christ Church, Raleigh, NC. For more information go to: [www.christ-church-raleigh.org](http://www.christ-church-raleigh.org)

**FULL TIME RECTOR:** Worcester, MA. St. John's is a 117-year-old, pastoral-sized, suburban parish in the heart of New England, with easy access to the amenities of several large cities, including Boston. We seek a Rector who will work with us to proclaim God's word, honor differences in worship style preferences, continue our strong outreach programs, build fellowship, support a small but active lay leadership, and provide nurturing pastoral care. We have several large family clans and are at different places on our spiritual journeys. We desire a warm, caring, Christ-centered pastor who feels called to help us bring about unity within our diversity, foster both numerical and spiritual growth, and develop a vision for the future. Contact Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or phone (800-332-8513 ext. 11).

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Corner of 31st & O Sts., NW (202) 333-6677  
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Sun Eu 8, 10, H Eu/Healing Thur. 10, H.D. 9:40 Mat. 10:00 H Eu

## 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

**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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ascensionchicago.org

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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

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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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30 Brimmer Street Email: office@theadvent.org

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

## LENOX, MA

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

## KANSAS CITY, MO

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

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat)

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## NEWARK, NJ

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

## SANTA FE, NM

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Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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www.stmvgin.com  
Sun Mass at 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:30, EP 4:45. M-F: Mass at 12:15 & 6:20; MP 8:30 (ex Sat), Noonday Office 12; EP 6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C (Sat only) 11:30-12, 4-5

**ST. THOMAS** 5th Ave. & 53rd St.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedleck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11, Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
2 Angle St. mail@allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins r  
Sun Mass 10. Thurs 10

## 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

## PROVIDENCE, RI

**S. STEPHEN'S** 114 George St.  
The Rev. John D. Alexander, r (401) 421-6702  
Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

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**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (361) 882-1735  
The Rev. Margarita Arroyo, 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. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
Sun H Eu 8 & 11 (Cho). www.forministry.com

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Near the Instituto Allende  
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Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.  
Spanish H Eu Sat noon

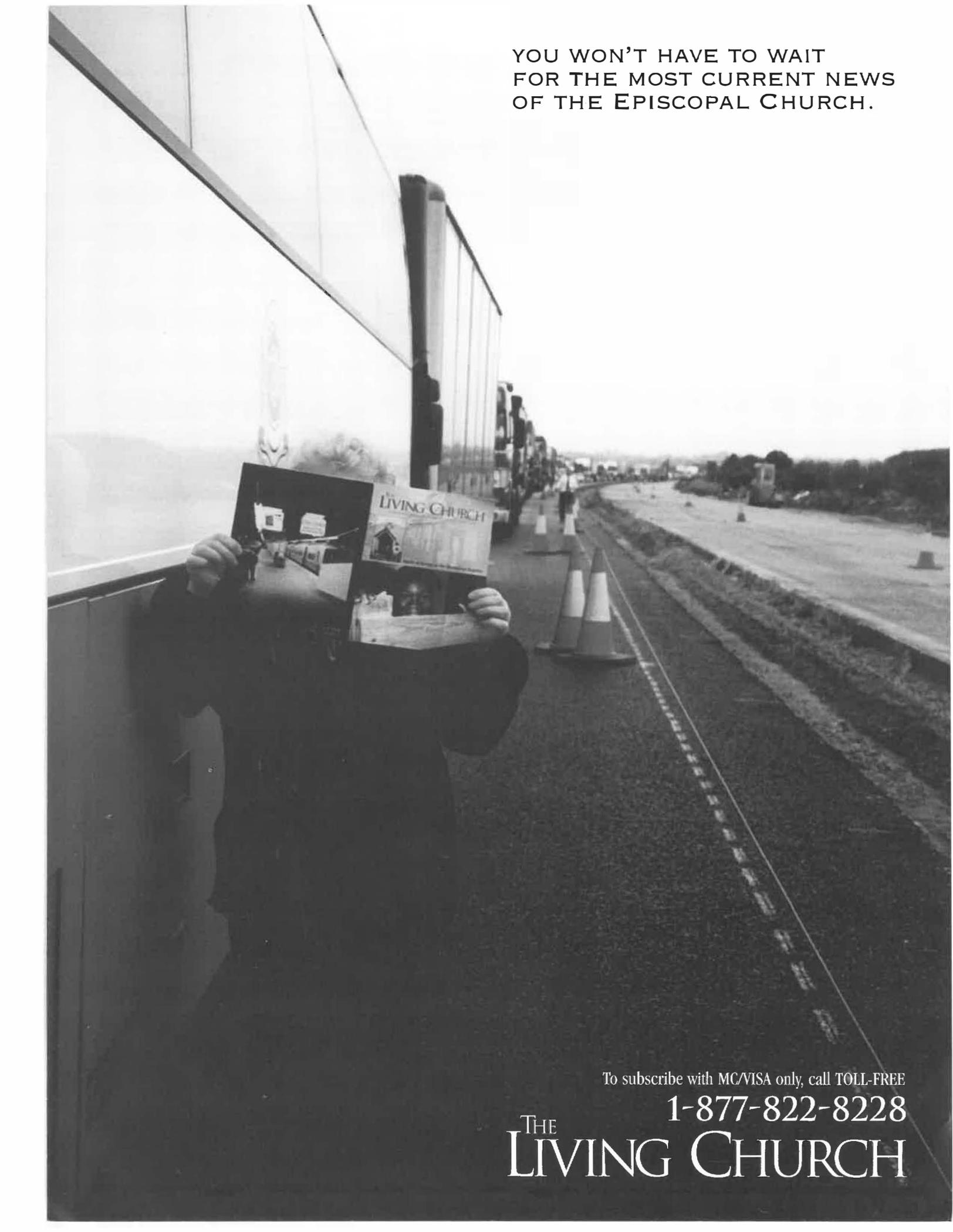
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