

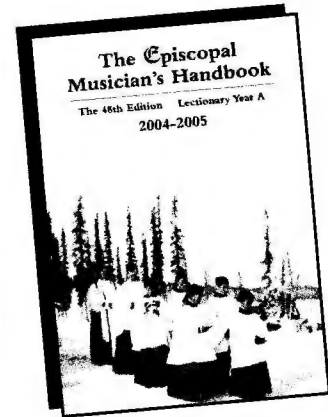
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Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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Volume 229 Number 9

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



On the Cover

The Rev. Howard E. Blunt, Jr., (left) associate at Trinity Church, Bronx, N.Y., and the Rt. Rev. E. Don Taylor, Assistant Bishop of New York, administer communion to members of the parish community at a service on the street [p. 9].

Lynell Harris photo

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SUNDAY'S READINGS

Humility Recognized

'Friend, go up higher' (Luke 14:10)

The 13th Sunday after Pentecost (Proper 17C), Aug. 29, 2004
 Eccclus. 10:(7-11) 12-18; Psalm 112; Heb. 13:1-8; Luke 14:1, 7-14

Most of us are do-ers, and we like lists of things to do. So when we come up to lessons like these, we run the serious danger of reducing them to conveying good things we ought to be doing. That will happen if we pass over the principles of faith underlying the actions listed.

Both Hebrews and Luke give the foundation of faith for the activities suggested. In Hebrews, it comes as a verse that seems out of place. In Luke, Jesus reflects on the virtue behind the behavior.

In the midst of comments on entertainment, marriage, prisoners, and rulers, the writer inserts two quotations. First, "I will never leave you or forsake you" (Heb. 13:5). Then we get another: "The Lord is my helper, I will not fear. What can others do to me?" (13:6).

With those verses the writer gives the strength that displays itself.

It goes something like this: "Because I know that the Lord will never leave me, that frees me to take up radical callings of discipleship. I can provide haven and hospitality to strangers and overcome my fear or my greed. I can befriend prisoners, no matter the sordid stories, remembering the depths of my own needs and

failures. I can show the respect, integrity, and affection that the marriage bed expects, facing down my temptations. I can rise to these occasions because I know I am protected and loved and assisted by my Father in heaven."

In the gospel from Luke, the virtue of the lesson can be easily missed. We would be pleased to put a slightly different spin on it. "If you are looking for a way to get exalted, then here is a tip: Start low and manage to get moved up. You'll garner good vibes as you shift your seat." Nice, perhaps, but not the point.

Jesus says the point is simply this: "Bring enough honesty and scrutiny to your self-awareness to know what you deserve." Couple that with his first beatitude, "Blessed are the poor in spirit," and we can see what posture fits.

We are most truly ourselves and most appropriately before God and others when we do not think too highly of ourselves. Sometimes that behavior brings circumstances that lift us higher, sometimes our circumstances don't change, but that is not the point. Humility puts us in the position of honoring God and letting God honor us.

Look It Up

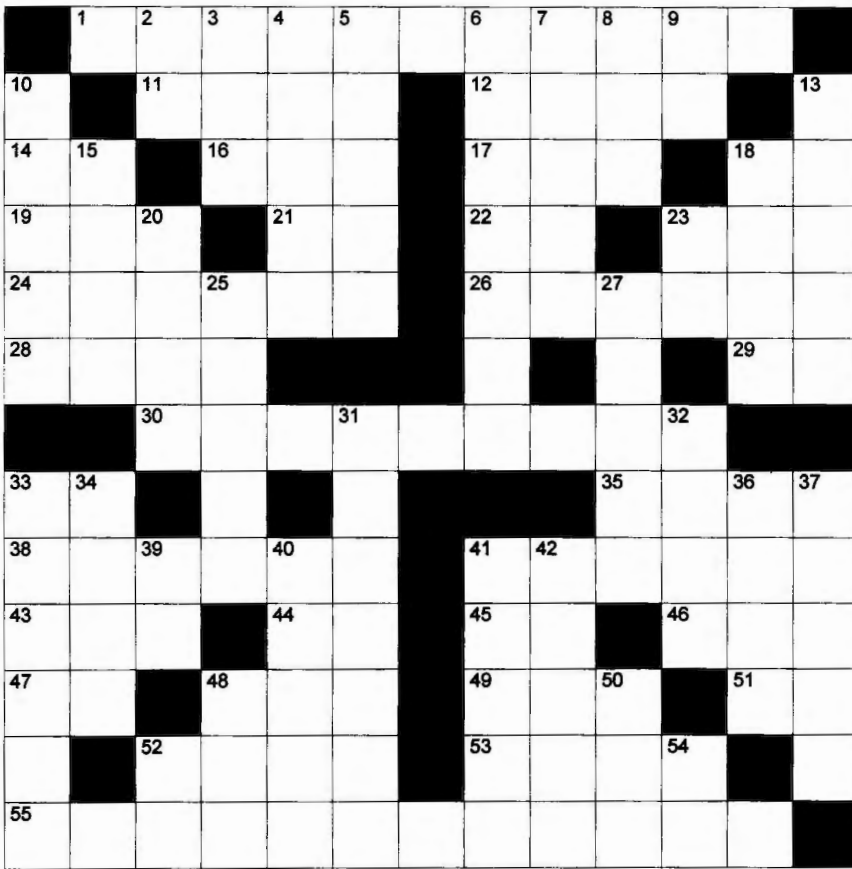
How do you connect confidence in God's protection with your marriage, strangers, and prisoners?

Think About It

Where else do we find divine partiality to the humble and the humbled? (Luke 1:26-38; 3:16; 5:20; 7:50; 9:48; 15:22; 18:13)

Next Sunday

The 14th Sunday after Pentecost (Proper 18C), Sept. 5, 2004
 Deut. 30:15-20; Psalm 1, Philemon 1-20; Luke 15:25-33



Pastoral Care

Across

1. Pastoral charge
11. Ballet knee bend
12. Word with parish or study
14. Greeting of yore
16. California fort
17. Mass. seminary
18. Biblical pronoun
19. Peron
21. They "bring good things to life" (abbrev.)
22. Musical syllable
23. Feather's partner
24. There are five
26. No man is one
28. Norse explorer
29. State abbrev.
30. Pastoral deity
33. Hosp. place
35. ___ Dimittis
38. Disrobe, liturgically
41. One of the Magi
43. Revolver (sl.)
44. Radiation technology abbrev.
45. Med. professional
46. Environment prefix
47. Psyche part
48. Fluorescent: Day ___
49. Cereal
51. Behold's partner
52. Billy
53. Mormon State
55. Pastoral image

Down

2. Sunset office, for short
3. Rock group
4. Mournful hymn
5. Biblical people
6. He may be new in town
7. Hell of a place
8. Golfer Ernie
9. Hebrew God
10. "... Do it for the least of ___"
13. They're uncool
15. Out's partner
18. Reb's counterpart
20. Indigo plant
23. "So long," when doubled
25. Biblical goat type
27. They'll one day lay down with lambs
31. Engage
32. Bamboozle
33. Fringe
34. "___ mark, learn and inwardly digest"
36. Salt
37. Shepherd stick
39. State abbrev.
40. Paul's companion
41. Hug type
42. War goddess
48. "We believe in one ___"
50. Scottish to
52. Leave
54. Baseball abbrev.

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.



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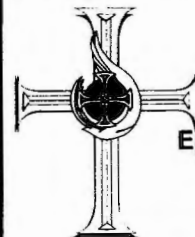
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Western Louisiana Receives Bequest

The faithfulness of the Rev. William L. Worrell, a priest who died in 2001, will benefit both the Church of the Redeemer in Ruston, La., and the Diocese of Western Louisiana for many years, thanks to his bequest, valued at

more than \$932,000, which was established under the terms of his will.

Fr. Worrell, who was rector of Redeemer from 1967 to 1986, continued to make his home in Ruston after his retirement in 1992. He made a number of bequests to individuals and stipulated that the proceeds of the sale of his Ruston home would benefit Redeemer's youth group. The balance of his savings, securities, personal belongings and property were liquidated to form the trust, which has been invested by the trustees of the diocese.

Fr. Worrell's will stated that programs favoring college ministry, elderly clergy and ministries to minorities should be funded by the returns generated by the trust. One third of the returns will go to Church of the Redeemer, with the diocese to receive the balance. In addition to the gift to the diocese, Fr. Worrell made several other bequests of his most personal possessions. One was a large porcelain gilt bronze centerpiece thought to be of late 19th-century French origin. It was left to the incumbent bishop of the Diocese of Western Louisiana for the exercise of ministry.

Robert Harwell

Cathedral College Formed in Merger

The College of Preachers and Washington National Cathedral are merging their educational programs to become the Cathedral College of Washington National Cathedral effective in September.

The Board of Trustees of the Protestant Episcopal Cathedral Foundation ratified the agreement between the Governing Board of the College of Preachers and the Chapter of Washington National Cathedral. Following the merger, the latter two governing bodies will be replaced by a national programming board, which will be formed to oversee the Cathedral College. Representatives from both will serve on the new board, which will report to the Cathedral Chapter.

The Rt. Rev. John B. Chane, Bishop of Washington and chair of the Foundation Board of Trustees, encouraged the merger, noting in a press release that it "brings together the very best resources of both institutions." He and other trustees saw the merger as a means of expanding the programmatic ministry of both institutions.

Founded in 1929, the College of Preachers is a residential continuing educational conference center for clergy and laity. Washington National Cathedral has traditionally focused on lectures and short series for broader audiences on topics in biblical studies, theology and spirituality.

"What we envision ... is a Cathedral College that will have the capacity to make a greater educational impact than either the College of Preachers or the Program Department of the cathedral have been able to make alone," said the Rev. Canon James C. Fenhagen II, warden of the College of Preachers for the past three years. The Rev. Howard R. Anderson, rector of St. Paul's, Duluth, Minn., will become warden of the combined entities.



Tom Pott/Plenteous Harvest

Streamers and balloons are included in the closing procession of the third annual ministry fair in the Diocese of Kansas in June. The event at the Memorial Union of Emporia State University drew more than 200 people.

BRIEFLY...

A disabled man is suing St. Paul's Church, Chattanooga, Tenn., for \$1.5 million. In his circuit court complaint, **Nathaniel B. Gaylon** said the incident occurred while he was arriving at St. Paul's for a social function three years ago. The suit contends that at the time of the incident the parking lot had recently been repaved and re-stripped with an extra parking space having been added against the recommendation of the architect. Mr. Gaylon contends he tripped over a low curb at that spot and since then he has been hospitalized multiple times.

Bishop Kelshaw Back to Work

He Gives Thanks for Support of Canadians While He Was in Intensive Care

The cramped confines of a commercial jet airliner are no place for the claustrophobic, especially when that aircraft is maintaining an altitude of more than seven miles above earth, but as his struggle for breath grew worse during a trans-Atlantic flight in June, the Bishop of the Rio Grande remembers feeling a growing sense of confinement, panic and dizziness. It would be one of the last things the Rt. Rev. Terence Kelshaw would remember for the next three days.

"We had a long wait in Frankfurt," Bishop Kelshaw recalled recently during a telephone interview. For a number of years, Bishop Kelshaw and his wife, Hazel, have

led a diocesan pilgrimage to various archeological locations mentioned in the Bible. This year the delegation retraced the apostle Paul's journey through what is now part of Turkey. "I didn't feel well," he recalls of the ill-fated flight, "but I had no consciousness of being ill. Mostly I felt dizzy and claustrophobic."

Bishop Kelshaw lapsed unconscious shortly after their flight made an emergency landing in Goose Bay, Labrador, Canada. From the airport he and his wife were transported first to the local medical center, where Bishop Kelshaw was diagnosed with double pneumonia and a previously undetected congenital heart and lung abnormality. From there the bishop, now on life support, was flown by medical helicopter to Memorial Uni-



Philip H. Jones photo

Aside from shortness of breath and overall fatigue, Bishop Kelshaw (seated at an ancient biblical archeological site in Turkey) was not aware that he was suffering from walking pneumonia when he and his wife, Hazel, led a group from the Diocese of the Rio Grande on a 14-day pilgrimage in June.

versity Medical Center in Newfoundland.

For the next month, Bishop Kelshaw, who will be 68 in October, fought for his life. After three days he regained consciousness, but it took the better part of 24 hours before his wife could convince him that they were not back home in Albuquerque. It would be another full week, he said, before he felt strong enough just to pray on his own. He credits his recovery in part to the prayers and acts of compassion by a number of clergy and laity from the Anglican Church of Canada who visited him in the hospital.

"I felt better every time one of them came," Bishop Kelshaw said. "Emotionally prayer gives you a sense of hope and so you become more confi-

dent about your condition. I felt lifted up, lightened physically, after every visit."

He continues to make progress, and at press time was expected to return to the office part time by the middle of August. By early August he had served as supply priest one Sunday at Hope Church in Albuquerque.

Some of the damage is probably permanent, however. Bishop Kelshaw is likely to remain on supplementary oxygen for the rest of his life, partly because his congenital condition was made worse by a combination of smoking and growing up in industrial Manchester, England.

"I've got a better appreciation for organizations like the Sierra Club now," he said.

Steve Waring

False Arrest of Priest Highlights Racial Tensions

Nearly every morning since he moved to Milton, Mass., in 1990, the Rev. Henderson L. Brome walked the same three-mile route, usually carrying a piece of wood to ward off aggressive dogs. On July 29, the rector of St. Cyprian's Church, Roxbury, was detained and handcuffed near his home after a police officer mistook him for a suspect who was seen trying to break into a nearby car.

"I tried to tell him I'm an Episcopalian priest. I never resisted. I never did anything," Fr. Brome told *The*

Boston Globe. "He didn't ask me who I was. I tried to tell him I lived on the street. He wasn't interested . . . All he saw was a black man."

Fr. Brome said the officer pulled up in a car, shouted at him to drop the piece of wood he was carrying, and ordered him to put his hands behind his back at which time he was handcuffed. He was released a short time later when the resident arrived in another squad car and told police Fr. Brome was not the suspect.

Milton police chief Kevin J. Mearn

told the *Globe* a neighborhood resident called police around 5:30 a.m. two days earlier and reported seeing someone trying to break into her car. Police were given a description of a tall, thin, black male. When informed of his identity by the *Globe*, Chief Mearn called Fr. Brome to apologize for the incident, but the priest is still shaken. "This is a larger issue than just my individual pain," he said. "This has to do with way people perceive black people and black men . . . I am fearful now."

Australia Prepares for Another Debate on Women Bishops

The Anglican Church of Australia came one step closer to permitting women to be consecrated to the episcopate with the release on July 23 of draft legislation to be debated at the Church's General Synod in October in Freemantle.

Bill number 16, "Church Law (Further Clarification) Canon" was withdrawn from consideration and redrafted to assuage concerns from

opponents at the 2001 General Synod. The 2004 bill allows women to be consecrated bishops, but also provides for alternative episcopal oversight for clergy resident in dioceses with female diocesan or suffragan bishops who as a matter of conscience cannot accept women's orders. The bill further guarantees non-discrimination stating, "a person, whether a member of the clergy or a lay person, is not to

be discriminated against or prejudiced because he or she, in conscience, accepts, or does not accept, bishops, priests or deacons who are women."

If the bill passes each of General Synod's three houses — lay, clergy and episcopal — it will be forwarded to the dioceses for ratification. If the legislation fails to receive unanimous support from diocesan synods, it would be returned to the next General Synod and would pass only with a two-thirds majority vote.

Opposition from the Australian Church's evangelical and Anglo-Catholic wings may block the measure, however.

Archbishop Peter Jensen of Sydney told *THE LIVING CHURCH* he opposes the legislation. "I remain convinced that scripture does not allow for the consecration of women to the episcopate," he said. Opinion within the Anglican Communion is far from settled on this point and Archbishop Jensen said he fears the proposed move will "continue to loosen the bonds of fellowship."

Approximately 12 percent of Australia's clergy are women, with 262 priests and 154 deacons as of the end of 2003. Several dioceses in Australia still do not ordain women to the priesthood, though Sydney does order deaconesses.



Maria Plati photo

Old North Church, Boston's oldest church building, held a special service for those attending the Democratic National Convention, lighting two lanterns for display from its steeple for the duration of the convention. On the evening of April 18, 1775, the sexton of the Old North, Robert Newman, displayed two signal lanterns from the steeple. The display of the two lanterns set in motion the momentous ride of Paul Revere, and is widely regarded as the spark that ignited the American Revolution.



Fr. Holder (left) and Fr. Blunt celebrate the Eucharist.

Lyndon Harris photo



Street Presence

Hip-Hop Masses in the Bronx Bring the Eucharist to Younger Generations

By Becky Garrison

After the Rev. Timothy Holder saw Tupac Shakur's movie "Resurrection," he was perturbed by Shakur's alarming question, "Who will speak for the thugs?"

This cry hit home on March 13, when Trinity Church, an urban congregation in the Morrisania section of the Bronx, found itself in the middle of a six-hour standoff. As a distraught young man named Adam held his 85-year-old grandmother captive at gunpoint in an apartment building next to the church, Fr. Holder realized the church where he is rector needed to find a way to reach out to all the Adams who are wondering about the future, looking for hope, wanting to believe in love, desperate to see a little life.

Under Fr. Holder's direction, a group of Bronx clergy and laity began meeting to discuss their con-

cerns that the Church cannot discard two generations of youth. This group included the Rev. Martha Overall, priest-in-charge of St. Ann's in the South Bronx; the Rev. Howard Blunt, associate at Trinity, Morrisania; and the Rev. Tom Mercer, rector of St. Paul's in the South Bronx. The Rev. Lyndon Harris and the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, served as spiritual advisors. As a result to this initiative, more than two dozen Episcopal, Lutheran, other protestant and Roman Catholic clergy and lay leaders have joined in the development and celebration of hip-hop Masses in the South Bronx, the home of hip-hop.

Fr. Holder suggested that the group should look at a hip-hop Mass as a way to bring the altar to the street and speak to members of this community in their own language. The great prologue from the Gospel of John — "The Word was made flesh and dwelt in the hood" — represented the theme of the

One child raps (right) while other children (below) dance to the beat at the Trinity hip-hop Mass.

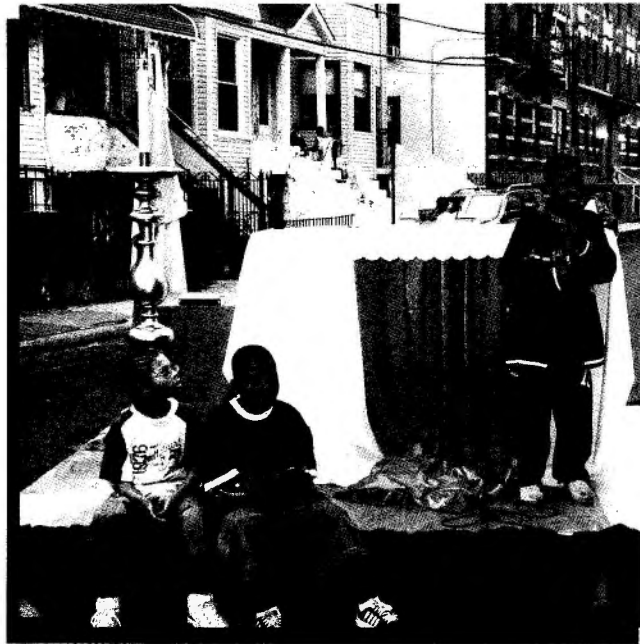
Lyndon Harris photos

seven hip-hop Masses celebrated in June and July. During these Friday evenings, Episcopalians and friends joined in celebrating that God is wonder, God is beauty, God is love. The congregation and the community came together to celebrate the "real" language, the "real" hope, and the "real" message of hip-hop.

The Master Mix and Master Missal, written, adapted and performed by Trinity congregation members and others from the community, translated portions of the Book of Common Prayer into the language of hip-hop. Community members Ol' School Sam and 21 Bones offered their services as DJs, while DeSean Wilson and Urban Ghetto Youth led the kids in dancing to the beat.

Trinity Church's hip-hop Mass, believed to be the first of its kind on the East Coast, began with the Rt. Rev. E. Don Taylor, Vicar Bishop of New York, giving his blessing as more than 100 participants danced in the streets, and residents from the 22 neighboring high rises jammed as they surveyed the vibrant scene from their windows. After the service, Bishop Taylor received some "bling-bling" in the form of a sterling silver cross necklace, and the crowd continued celebrating as they enjoyed a hot dog picnic.

On July 2, Bishop Roskam rapped to the beat at a special Mass commemorating the founders of hip-hop. This event featured such urban music luminaries as Kurtis Blow, DJ Cool Clyde and Jeannine Otis. Fr. Holder presented Bishop Roskam with a white hip-hop cross necklace, and she in turn pre-



sented these "old school" hip-hop greats with books of Common Prayer with their names embossed in gold. During her sermon, Bishop Roskam spoke about the positive message of hip-hop. "The best of the hip-hop tradition is love, pride and respect," she said. "Jesus taught us to love our enemies. We need to preach the whole word of Jesus, and that is to love everybody."

Trinity Church expanded its hip-hop programming through offerings such as a hip-hop vacation Bible school in July with more than 100 children from the congregation and the surrounding neighborhood involved in a range of activities including hip-hop dancing, psalm rapping, Beads not Bullets! (an activity where the children make rosaries and learn how to pray them), three-on-three basketball, double-dutch contest, and free food.

A fundraising campaign is underway so that Trinity Church can offer hip-hop programs, with the youth group of St. Peter's Church, Charlotte, N.C., offering \$500. Fr. Holder said he plans to resume hip-hop Masses starting Oct. 3. Parishes in the Diocese of New York, as well as other dioceses, including Los Angeles, Alabama, and Connecticut, have expressed an interest in Trinity's hip-hop Mass.

As Fr. Holder says, "Our hopes and our goals are high for the Trinity hip-hop Mass. We want to sing the 'new song' of Jesus Christ in the vernacular and language of our younger generations. Our celebrations are ecumenical and widely diverse. We hope that the Trinity hip-hop will serve as a model for other parishes and communities throughout the city and the church that we are evangelists both at the street and at the altar. And through it all, we prosper and build the parish community of Trinity Bronx." □

"We want to sing the 'new song' of Jesus Christ in the vernacular and language of our younger generations."

— The Rev. Timothy Holder
Trinity Church, New York

Becky Garrison is a freelance writer based in New York City.



Changes and Blessings

As I was reflecting on attending my 50th high school reunion and the changes that have occurred in my life, some thoughts on the changes I have seen in the Church surfaced.

In the late 1880s, my father's family gave some of their land to build St. Augustine's Church, as they were not welcomed in the "white" Episcopal church in Fort Smith, Ark.

In the 1950s and 1960s, many complained that the clergy should not be involved in the civil rights struggles because that was going to cause many to leave the church. In the 1970s, many dioceses stopped funding college chaplaincies because students were protesting against the Vietnam War. Those controlling the budgets did not agree with those positions. (Now we wonder why we're not appealing to the 20- and 30-year-old crowd).

All the while there was uproar over people leaving the Church. There was no celebration of the new people coming to our congregations. In the midst of this, my cousin was asked not to attend Christ Church in Tyler, Texas, because she was an African American.

Later in the 1970s there was controversy over prayer book revision and women in orders, then in the '80s AIDS and acknowledgement that gay and lesbian Christians were active members of our congregations. It was also a time when friends of mine visited an Episcopal church and were told they had made a mistake as the AME church was across the street.

In 1993, while I was serving with Bishop Frank Allan in the Diocese of Atlanta as his canon to the ordinary, the senior warden of a parish called the bishop and asked that no African American or women clergy be assigned to that church as supply clergy. This occurred after I had met with the vestry for several hours, discussing with them the call of their next rector.

As we live in this "ordinary time" of the church year, we struggle with what it means to

be the Church — the faith community. As it is often repeated, the Church is not a museum for saints but a household of sinners.

And so today we struggle with what it means to do a blessing. What constitutes blessings in our lives?

As we were remembering and mourning the death of President Ronald Reagan, we were also celebrating the long love affair he and his wife Nancy had. Their marriage was indeed a blessing. Yet they could not have been married in the Episcopal Church 52 years ago. Our canon did not allow for remarriage. Back then, Church leaders cited the passage from Matthew where Jesus says that if a man remarries after divorce (except for unchastity) then he commits adultery. We now know that



As we live in this "ordinary time" of the church year, we struggle with what it means to be the Church — the faith community.

remarriages can be blessings and the Church has changed its position. We have changed our position; scripture has not. Bishops have remarried while being bishops. I am sure their remarriages are blessings. Even former Archbishop of Canterbury George Carey thinks Prince Charles should remarry.

My sister and her husband were not allowed to get married in the Church in 1960 because her husband-to-be had been married before. It has taken him almost 44 years of married life to go to church with my sister. Of course he has gone to their children's weddings and the baptisms of their grandchildren, but the hurt still runs deep. They celebrated their 44th anniversary in July. Their relationship is a blessing to many. Yet the Church said no to them and would have said no to Nancy and Ronald.

The good news is that the Church continues to grow in understanding and faithfulness and does change its positions, taking into account experience and pastoral realities. If it didn't change, I would not be ordained, serving on a diocesan staff, and not sharing in the blessings of the good news of all of God's children.

Our guest columnist is the Rev. Canon Nan Arrington Peete, canon to the ordinary in the Diocese of Washington.

Did You Know...

According to *The Atlantic* magazine, Medford, Ore., has the lowest percentage of churchgoers among United States cities.

Quote of the Week

The Rev. Don Armstrong, rector of Grace and St. Stephen's Church, Colorado Springs, in a letter to the president of the Diocese of Colorado's standing committee on the direction of the diocese: "The Holy Spirit has done everything except hit us over the head about the direction we should take regarding human sexuality. I think the current financial crisis in our diocese should be considered a direct hit on the head."

The rapidly growing churches of Africa, South America and Asia are badly underrepresented at the London headquarters of the Anglican Communion, with only Westerners holding key positions.

Bishop's Words of Little Help

As voters in Missouri were preparing to go to the polls to vote on a controversial amendment to the state constitution that would ban gay marriage, the Bishop of Missouri, the Rt. Rev. George Wayne Smith, became involved in the lobbying. Writing in the *St. Louis Post-Dispatch*, Bishop Smith urged voters to defeat the amendment, stating that "forcing a 'yes' or 'no' vote divides even further an already polarized electorate." The bishop should know all about polarization, because that's been the state of the Episcopal Church since the last General Convention.

To his credit, Bishop Smith told readers that he believes in the sanctity of marriage, and that marriage is by definition "a lifelong commitment between husband and wife." He went on to state "I cannot believe, however, that amending Missouri's constitution will fix what ails us when it comes to the legacy of marriage." He called homosexuality "a wedge issue" in American society and said if the amendment were to be adopted, it would make gay and lesbian people feel less safe in their own neighborhoods. That would seem to be stretching matters. If gay and lesbian people do not feel safe in their neighborhoods, it is not the result of whether or not they are permitted to marry.

Bishop Smith and those who believe as he does were unable to convince the voters of Missouri, who approved the proposed amendment by more than a 2-1 margin.

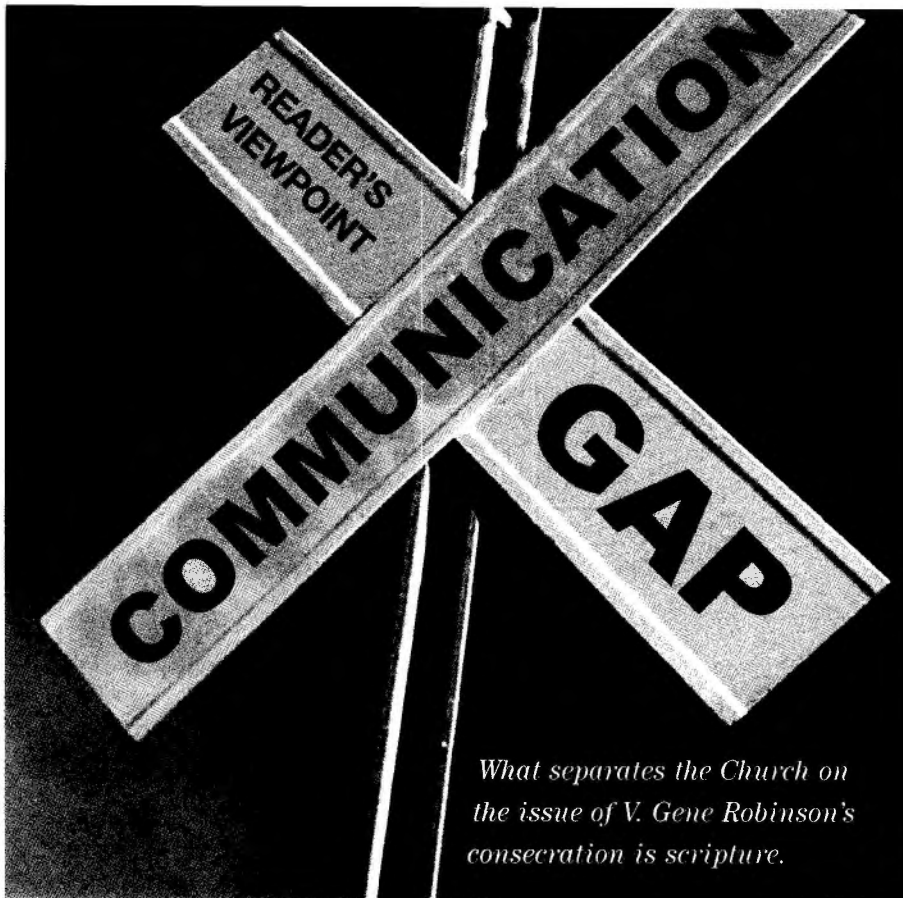
The bishop is to be commended for his remarks about marriage. Unfortunately, his lobbying against the amendment did the Episcopal Church no favors.

Complaint is Justified

The appointment of the Rev. Canon Kenneth Kearon as general secretary of the Anglican Communion [TLC, Aug. 8] has created a bit of a stir, to put it mildly. Evangelicals in the Church of England and Anglicans in the Global South have voiced their disapproval of the appointment, made by the Archbishop of Canterbury. Members of the group Reform in England have charged that Canon Kearon is sympathetic to the blessing of same-sex relationships, and those in the Southern Hemisphere have expressed disappointment that one of their own is not represented among the leadership at the Anglican Communion Office.

Most likely, the choice for secretary general did not matter. He or she would have been under criticism from somewhere in the fractured fellowship known as the Anglican Communion. In the current climate, we seem to be suspicious of anyone who does not share our beliefs. Canon Kearon deserves a chance to prove himself in his new ministry before he is criticized for his stance on issues.

On the other hand, it would seem as though Anglicans in the Global South have a legitimate complaint. The rapidly growing churches of Africa, South America and Asia are badly underrepresented at the London headquarters of the Anglican Communion, with only Westerners holding key positions. The appointment of the Irish canon to this important post is an insult to Anglicans of the Southern Hemisphere. They deserve better.



By Tad de Bordenave

As one deeply opposed to the consecration of V. Gene Robinson, I find a disturbing response from those on the other side. They cannot fathom the position of those of us opposed.

I listen to how they explain why we feel the way we do, and I find they simply don't get it. They misread, misinterpret, and misunderstand those who don't agree with them. I do not think this is mischievous or intentional on their part. I simply think they cannot comprehend our reasons.

Sadly, this leaves them entirely unprepared and surprised by the unfolding events. I find this alarming for their own sakes. Their spin on events leads in the wrong direction, their concept of the division is flawed, their hopes for reconciliation are based on fabrication.

Let me try to explain this failure to understand us. I do this not to change any minds, but to help them see what may be ahead.

What is missing is nothing less than a conceptual category of our position. Because of that void, they must resort to ideas they think ought to fit. They assume we liken the consecration to the U.S. preemptive strike in Iraq or the issue of ordination of women. They explain us as being right-wing, fundamentalists, literalists, homophobic, reactionary, or Jerry Falwell types. Wrong on all counts.

The most blatant exposé of this naiveté and error which I have experienced was listening to the debate in the House of Bishops at the 74th General Convention at Minneapolis. Bishop after bishop claimed that

the opposition at home would disappear and the negative reactions overseas would never materialize. A recent example was the headline in Episcopal News Service about the recent meeting of the bishops in Nairobi. There, about 20 conservative bishops asked the Lambeth Commission to give the Episcopal Church three months to repent. The headline in ENS was "Mixed message from Nairobi."

Let me give an analogy. Let's say that I see a mad elephant coming to our camp. I cry out a warning. Unfortunately, no one else in the camp has ever seen an elephant. Instead, they make the assumption that an elephant must be a skunk, so the severity of the warning is not taken up. Those in the camp reached wrong conclusions with dreaded consequences.

Preparing for the stench of a skunk is a lot easier than for the devastation of a mad elephant — but misguided thinking doesn't stop the oncoming elephant.

What is the elephant and what is the missing concept? This is easier to see if we look through others' eyes. Let me give two examples, the first a frequently heard statement from overseas leaders: "You gave us the Bible and that has brought the truth and power and love of Jesus Christ to us. But now you have abandoned the Bible you gave us."

The other comes from the underground church of China and tells of the sacrifice taken for God's word. Four pastors were arrested and the congregation's Bibles confiscated. The authorities brought them out to a public place with many from the congregation present. The Bibles were on a table, where there were also four bowls of offal — disgusting and debasing things in a gruel. The authorities said to the pastors that the Bibles would be returned to the congregation if the pastors would risk their lives and drink what was in the bowls. With little hesitation all four pastors stepped forward and drank. Then they said, "Now return the Bibles to the congregation."

Can we see what is missing in the ethos of the Episcopal Church today? We as a whole have a void when it comes to living with the Bible as the infallible authoritative word of God, full of love and truth, judgment and direction. For the most part that is simply absent. Moreover, that kind of statement makes many very nervous.

How did this happen? In my seminary classes

READER'S VIEWPOINT

some of my teachers presented the Bible in a way that deliberately undermined its authority and its intended sense. For many the beginning point was the need to make the Bible's message palatable to the current culture. Our challenge was to wheedle and adjust to get it in line with *The Washington Post*.

The story that best captures this attitude is when David brought the ark into Jerusalem. At one point the bullocks pulled the cart over a rock and the ark started to fall. The priest Uzza stuck out his hand to steady it and was rebuked and struck down for thinking that God's ark needed the steadying hand of a mortal.

This issue undergirds all others. On several occasions I have said that whatever is wrong on the issues of sexuality is not as wrong as the Church leaving 1.5 billion people in today's world unreached, without the knowledge of Jesus Christ. I still believe that.

What separates the Church on the issue of V. Gene Robinson's consecration is scripture. We who are opposed to what took place in New Hampshire do not believe that new information has surfaced in the

Whatever is wrong on the issues of sexuality is not as wrong as the Church leaving 1.5 billion people in today's world unreached, without the knowledge of Jesus Christ.

21st century that contradicts God's revelation. We do believe that a careful and regular reading of the Bible brings God's power and his wise direction. To inwardly digest his word brings grace for sinful people and correction for our culture — as it has for all people, all cultures, and all times.

If the other side really wants to know where we are coming from, start here. Listen to us — and then you can see what is coming.

Then you can understand why two dozen primates would break communion with us on this issue, why the Anglican Communion Network of Parishes and Dioceses continues to draw leaders and allegiance, why biblically minded congregations are willing to walk away from their properties, why faithful members refuse to let their money fund another gospel.

Yes, this issue is alarming and serious. All the more so if the other side does not understand us. □

The Rev. Tud de Bordenave is director of Anglican Frontier Missions. He lives in Richmond, Va.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

LETTERS TO THE EDITOR

Sacramental Church

The Rev. Gary Kriss questions Bishop Robert Duncan's licensing of a bishop of the Reformed Episcopal Church [TLC, July 4]. The REC's commitment to *The Declaration of Principles* (1873) has led Fr. Kriss to conclude that "sacramental theology" is prohibited or denied in the REC. Such an assertion is in error.

First, *The Declaration* expresses the commitment of the REC to the authority of scripture, to the catholic creeds, and to the Articles of Religion. All other principles in that document must be construed in a manner consistent with these standards. The REC understands *The Declaration of Principles* as subordinate to the Articles, to the prayer book, and to the ordinal.

Second, the liturgical standard of worship in the REC is the 1662 BCP. The current prayer book also incorporates the 1928 BCP's service for Holy Communion as an alternate eucharistic rite. This book also restored the historic language of regeneration in the baptismal office — particularly significant in light of the omission of that language from the 1979 prayer book. In this instance, it would seem the REC is more sacramental than the Episcopal Church.

For more than 130 years the REC has been loyal to scripture, to the catholic creeds, and to the gospel of grace. It has maintained its apostolic orders. It has clarified its commitment to the Articles of Religion. It has grown into the centrality of the Eucharist. The REC of the 21st century is evangelical, catholic, and sacramental.

As for the godly Bishop Duncan, he was correct to use the ministry of a bishop of the REC. At a time when Anglicanism is fragmenting, Bishop Duncan acted in a manner which is faithful to scripture, to the spirit of Lambeth 1998, to the true integrity of sacramental ministry, and most of all, to our Lord.

*(The Rt. Rev.) Ray R. Sutton
Ecumenical Bishop and Suffragan
Reformed Episcopal Church*

Summer Travels

I loved Jean Dickey's "Going Visiting" [TLC, Aug. 1].

Among my summer visitations: One Sunday in the Diocese of Quincy. Was it to be fraught with caution? Women were roundly welcomed in the congregation anyway. So what else was different? We prayed, in the Prayers of the People, for the "Patriarch of the East and the Patriarch of the West." Nice.

The next Sunday, in Berea, Ky., there was no Episcopal church. A mile walk on Saturday found St. Clare of Assisi, a tiny, new (Roman Catholic) church, not much larger than the old church, which recently vacated was being painted and refurbished by a lively crew on a break. On Sunday, when my mile walk brought me back, they gathered around me in the pew for welcome. Of course, I went to communion. Then I had to identify myself. I said I was from the Diocese of Grand Island — which I am.

Aug. 1 was an excellent issue, not least for the article by the Rev. Caroline Hall — most thought provoking.

*Nancy G. Westerfield
Kearney, Neb.*

Politics or Scripture?

My wife and I have intended to do some writing together. We did not think one of our first efforts would be a letter to the edi-

PEOPLE & PLACES

tor. However, the article, "Kenyan Bishop Warns about Need for Discipline of the Episcopal Church" [TLC, Aug. 1] requires a response. My reaction is one of anger and sadness.

For the Rev. David Phillips to say it "was refreshing" to hear Bishop Nyorok and others speak about the gospel, and then add his belief that the Africans are naive about politics in the Northern Hemisphere, is dismissive, and smacks of racism. My wife's reaction is different. She feels that Fr. Phillips is saying politics is more important than scripture. On either count, the article says a lot about what is wrong with the Church.

*(The Rev. and Mrs.) James Winborn
Nativity Church
Maysville, Ky.*

Once It Was Insulting

To see how quickly a word can change its meaning, one need only look at "black."

The word "black" was used eight times on one page to describe a particular group of Episcopalians [TLC, July 25]. When I was growing up in Florida and Tennessee in the years 1935-55, to say that a negro was "black" was an insult; about the same thing as saying that the person was dirty and in need of a bath. On the same page is a reference to "African American clergy." Would the writer agree that a person born in Egypt of 100 percent Egyptian ancestry, who becomes a naturalized United States citizen, is also an "African American"? After all, Egypt is in Africa.

*David L. Willing
Miami, Fla.*

Not of Government

Thank you for the coverage of my recent visit to China [TLC, July 25]. We indeed are in a relationship that will prosper and grow in understanding for both.

However I would like to point out that the China Christian Council (CCC) is not a government-owned administrative agency; the CCC is the Protestant Church in China.

*(The Rt. Rev.) Mark S. Sisk
Bishop of New York
New York, N.Y.*

Appointments

The Rev. **Reid D. Farrell** is rector of Holy Trinity, PO Box 273, Swanton, VT 05488.

The Rev. **Heidi Frantz-Dale** is rector of St. Andrew's, PO Box 436, Tamworth, NH 03886.

The Rev. **Alan Gates** is rector of St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, OH 44106.

The Rev. **Julia Gatta** is associate professor of pastoral theology, School of Theology at the University of the South, Sewanee, TN 37383-0001.

The Rev. **Alan Gibson** is rector of Trinity, 85 West St., Rutland, VT 05701.

The Rev. **David Huxley** is deacon at St. John's, 211 W Pleasant St., Portage, WI 53901.

The Rev. **Robert G. Johnson** is rector of Hungars Parish, PO Box 367, Eastville, VA 23347.

The Rev. **Robert Lamborn** is rector of Christ Church, 5030 Henry Hudson Pkwy., Bronx, NY 10471.

The Rev. **Philip M. Lewis** is rector of St. Barnabas', PO Box 343, Havana, IL 62644-1156.

The Rev. **Gary Manning** is rector of Trinity, 1717 Church St., Wauwatosa, WI 53213-2199.

Retirements

The Rev. **Daniel Matthews**, as rector of Trinity, New York, NY.

The Rev. **Joseph Mazza**, as priest-in-charge of St. Luke's, Sister Bay, WI.

The Rev. **John Negrotto**, as rector of Holy Trinity, Hillsdale, NJ.

The Rev. **Samuel Outerbridge**, as rector of St. Uriel's, Sea Girt, NJ.

The Rev. **Meredith Potter**, from the faculty of Seabury-Western Theological Seminary, Evanston, IL.

The Rev. **Wilson Roane**, as rector of St. Mark's, Waupaca, WI.

The Rev. **John Stanton**, as vicar of St. Matthew's, Paramus, NJ.

Deaths

The Rev. **Mary "Mollie" Rice**, deacon of the Diocese of Central Florida, died July 17 at Bridgeview Nursing Home in Daytona Beach, FL. She was 97.

Deacon Rice was born in Brooklyn, NY, and was a graduate of Barnard College, Boston University, and New York Theological Seminary. She was ordained in 1980 and was a deacon at St. James' Church, Ormond Beach, and Grace Church, Port Orange. She also taught for a time at Miami-Dade Community College. She is survived by two daughters, Mary Reeves, of Gardiner, ME, and Louise Patterson, of Camp Meeker, CA; five grandchildren; five great-grandchildren; and two brothers, Edgar Craig, of La Jolla, CA, and Allan Craig, of Falmouth, MA.

Next week...

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CONFERENCE CELEBRATING THE LEGACY OF AUSTIN FARRER IN THE 100TH YEAR AFTER HIS BIRTH: Austin Farrer . . . possibly the greatest Anglican mind of the 20th century," Rowan Williams, Archbishop of Canterbury.

AUSTIN FARRER'S SPIRITUAL THEOLOGY: A CONFERENCE WITH RETREAT: St. James Center for Spiritual Formation, St. James Episcopal Church, Baton Rouge, LA, *November 4-7, 2004*. For information and registration see www.stjamescsf.org or write: **Farrer Conference, St. James Episcopal Church, P.O. Box 126, Baton Rouge, LA 70821.**

The following statement was authorized at a special meeting of the Vestry of Christ Church Episcopal, Hudson, New York, on July 31, 2004:

We the Wardens and Vestry of Christ Church Episcopal have concluded that the 2004 Convention of the Diocese of Albany erred when it recently voted to join the Network of Anglican Communion Dioceses and Parishes. We believe that this "Network" seeks to stifle debate. We fear that the "Network" will be used to undermine and ultimately replace The Episcopal Church USA.

As traditional Episcopalians, we celebrate the progressive spirit and openness to diversity that have long characterized our national church, and we believe that differences are best settled by thoughtful discourse and democratically made decisions.

Thus, we must dissociate ourselves from the decision of the 2004 Convention of the Diocese of Albany to join the Network of Anglican Communion Dioceses and Parishes. At Christ Church Episcopal we center ourselves in the love that God has for all, as manifested in the life and ministry of Jesus Christ; we respect the dignity of every human being, and we welcome to our family all persons of good will; we remain open to dialogue with our bishops, and with our brothers and sisters across this diocese; we believe in equal rights and full opportunities for everyone; and we fully support our national church, The Episcopal Church USA.

TO PLACE A CLASSIFIED, CONTACT:

TOM PARKER AD MANAGER

(414) 276-5420 EXT. 16

E-MAIL: TPARKER@LIVINGCHURCH.ORG

FULL-TIME RECTOR: A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattnall Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, Georgia 30830 E-mail: WTT3080@regionsbank.com.**

FULL-TIME ASSOCIATE: *Good Shepherd, Burke, VA*, Suburban, Resource Parish, Fairfax County, first-rate schools, community services, 25 minutes from DC; We commit to vocational development. We seek priest for full range, shared ministries with laity. Special interests: liturgy development, young family ministries, chaplain for youth groups. Very open to candidate's interest areas. Inquire and explore search associate's call. E-mail: L.packard@verizon.net. Website: www.good-shepherd.net.

SEEKING RECTOR IN CAPITAL CITY: Historic 115-year-old downtown parish seeks rector for family oriented, low to moderate parish. Christ Church in Springfield, Illinois, has strong community outreach and is financially sound. Springfield offers many educational opportunities. Centrally located between St. Louis and Chicago. Parish profile available. Website: www.christepisc.org. For more information contact **Frederick Stericker, Chairman, Search Committee, 611 East Jackson, Springfield, IL 62703.**

PART-TIME, RETIRED OR SEMI-RETIRED PRIEST-IN-CHARGE: *Miles River Parish, All Faith Chapel*, village church in Tunis Mills near Easton, Maryland; sixty families. Parishioners, mostly retired, seek pastor and preacher. Mail: **All Faith Chapel, 26281 Tunis Mills Road, Easton, MD 21601, Attn: Robert Whitlock, Search Committee. E-mail: rwhitlock@opexon-line.com. Telephone: (410) 763-8435.**

FULL-TIME DIRECTOR OF CHILDREN'S YOUTH MINISTRIES: *St. Paul's Episcopal Church, Paterson, NJ*, seeks a person with energy and vision to provide leadership for its ministry among children and youth. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. The candidate needs to have a heart for urban ministry and show evidence of call to the ministry of teaching, especially as it applies to the training and teaching of adult leaders of children and youth. The DCYM is responsible for ensuring the successful creation, cultivation and conduct of our ministries among children and youth, age 3 to 18. The DCYM's ministry includes the recruitment, nurture, and training of the volunteer teacher-leaders of our children and youth. The DCYM serves on the parish staff and reports directly to the Rector. *For a full job description and/or to apply contact the Rev. David B. Wolf, rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501. E-mail: RectorStPaul@aol.com. Phone: (973) 278-7900, x12.*

FULL-TIME RECTOR: St. Luke's Episcopal Church, a historic church in downtown Salisbury, N.C., is seeking a full-time rector. Salisbury is located between Charlotte and Greensboro, N.C. For extensive information about this unique parish, visit our website: www.stlukessalisbury.org. Resumes may be sent to the following address *by October 1, 2004*: **St. Luke's Search Committee, 131 W. Council St., Salisbury, N.C. 28144, or faxed to: (704) 633-3301, Phone: (704) 633-3221.**

FULL-TIME RECTOR: St. Mark's Episcopal, Palatka, FL, seeks a priest who is deeply spiritual, orthodox, enthusiastic and experienced; one who has the ability to nurture and care for parishioners; and who will work toward the development of a ministry for children and youth. Established in 1853, St. Mark's is located in the North Historic District of downtown Palatka, which is within one hour of Jacksonville, Gainesville, Daytona and St. Augustine. Present membership is approximately 200. Respond to: **Search Committee, St. Mark's Episcopal Church, P. O. Box 370, Palatka, FL 32178-0370. E-mail: office@stmarkspalatka.org.**

DIOCESAN PROGRAM DIRECTOR: This senior staff position reports to the Bishop of Virginia through the day-to-day supervision of the secretary of the Diocese. This position meets regularly and works directly with the Assistant to the Bishop for Youth, the Assistant to the Bishop for Outreach & Witness, and the directors of the Roslyn and Shrine Mont diocesan conference and retreat centers in the development, promotion and implementation of a coordinated diocesan program.

In addition, this position works closely with the directors and program committees of each conference center to develop programming consistent with the program priorities of the diocese and the mission of each center. This position maintains a principal office in the Mayo Memorial Church House in Richmond with satellite desks at Roslyn and at Shrine Mont. Regular travel throughout the diocese is required. This position has oversight of Shrine Mont Camps, serves as the secretary to the Shrine Mont board and attends meetings of the Roslyn board of directors. Direct reports: Assistant Program Director. The successful candidate is a college graduate, with experience in non-profit program development and implementation and is also an Episcopalian, ordained or lay.

The successful candidate must also be a self-starting team player with supervisory experience and a demonstrated ability to juggle multiple tasks in an environment that sets high expectations of excellence. Must be willing to travel throughout the diocese on a regular basis. Experience on diocesan staff, large church program staff, or in a camp, conference center or school environment a plus. Must be comfortable speaking to church and community groups and working with volunteers in a diocese with a broad spectrum of spirituality.

Please send resumes and/or Church Deployment Office profiles to: **Mr. Patrick Getlein, 110 W. Franklin St., Richmond, VA 23220** or send E-mail to pgetlein@the-diocese.net. **Deadline: August 31, 2004.**

FULL-TIME ASSISTANT TO THE RECTOR: Good Shepherd Church, a dynamic, creative, 700-member, family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, has an opening for an assistant to the rector. We are seeking an enthusiastic priest who is a spiritual leader committed to sustaining our active pastoral care ministry. Additional responsibilities will be participating in Sunday and mid-week Eucharists as celebrant and preacher, day school children's chapel, assisting with Christian formation, and new member incorporation. Patience, team spirit, and a sense of humor are essential. Contact **Ms. Jane Armistead, The Church of the Good Shepherd, 533 East Main Street, Lexington, Kentucky 40508. Phone: (859) 252-1744;**

E-mail: bsessum@goodshepherdlex.org.

FULL-TIME RECTOR: *Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA.* Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, developing youth ministries, and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. Contact us for a copy of our profile: khaelle@rcn.com. Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

FULL-TIME RECTOR: Christ Church in Cambridge on Maryland's Eastern Shore, 1 1/2 hours to DC/Baltimore, is a mid-sized, family-oriented congregation with growing number of young families and retirees. Priorities: attracting youth, spiritual development, increasing community outreach, revitalizing music, restoring quality pastoral care. Walk from rectory to church in vibrant historic riverfront town. Physical facilities in good repair. Send resume and CDO profile by Sept. 20 to **Search Committee, Christ Episcopal Church, P.O. Box 456, Cambridge, MD 21613.** Visit us at <http://christchurchcambridge.org>.

FULL-TIME VICAR: Are you an energized, self-starting Episcopal priest? The Church of the Holy Spirit is a re-start parish in Florida's capitol, Tallahassee. Six acres of fully paid-for land in prime neighborhood, with parish hall and administrative offices. Substantial cash in-hand seed money for new sanctuary. Three-year commitment. Traditional Episcopalian ethos with charismatic flair. Committed core congregation. *Please submit resume and CDO profile by October 15* to: **The Rev. Canon Lila Byrd Brown, 325 Market St., Jacksonville, FL, 32202;** E-mail: lbrown@diocesefl.org. Phone: 1-888-763-2602.

PART-TIME RECTOR: Are you about to retire, or have you retired? Would you like to continue your ministry on a part-time basis in a lovely, small (1,200) community in Southside Virginia? The Chatham Post Office is a center for many of the members of the parish who can be encountered there on a regular basis. Two doors down is "Pat's Place," where some of the flock meet to discuss affairs of the community over coffee.

The attractive building for Emmanuel Church is "downtown," a short walk from the above-mentioned places. It boasts some Tiffany windows and a fine, fully restored, hundred-year-old tracker organ, which supports a good, traditional music program.

Interested? Contact **Search Committee, Emmanuel Church, P.O. Box 26, 66 Main, Chatham, VA 24531,** Voice: (434) 432-0316, Fax: (434) 432-3888, or E-mail: emnlchtm@gamewood.net.

FULL-TIME ASSISTANT RECTOR: 146-year-old historic downtown church located in a beautiful coastal Georgia setting in need of a bi-lingual staff priest to oversee the ministry and spiritual growth of young families, young adults, youth, and an increasing Latino population. Parish is program size with diverse worship in parallel congregational settings. Experience in urban ministry a plus. Shared pastoral and liturgical duties. Competitive compensation pkg. Visit us at www.saintmarksepisopalchurch.com currently under construction.

For further information or to submit a resume, contact the Rev. Liam Collins at (912) 265-0600, or E-mail: frliam@saintmarksepisopal.com.

EXECUTIVE DIRECTOR, TULSA METROPOLITAN MINISTRY: Executive Director sought for Tulsa Metropolitan Ministry (www.tumm.org), a well-established interfaith organization dedicated to serving both the community and its member congregations. Job description and application may be obtained from **Dr. William Tabbernee, President, Phillips Theological Seminary, 901 N. Mingo Road, Tulsa, OK 74116.** Phone (918) 610-8303, Fax (918) 610-8404. Email: julia.chastain@ptsulsa.edu. EOE.

RETIRED PRIEST: Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. suepy@centurytel.net or **St. Stephen's Episcopal Church, 1005 South Third Street, Horseshoe Bend, AR, 72512.**

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This is an endowed parish that is debt-free and that recently underwent a one-and-a-half million-dollar expansion. The annual budget is \$468,000. The web site is www.sjec-midland.org. Send a resume to the Search Committee chair **Mr. Eric Blackhurst, 2277 North Perrine Rd., Midland, MI 48642.** Mr. Blackhurst's phone numbers are (989) 638-6665 at work and (989) 837-6476 at home. His e-mail address is epblackhurst@dow.com.

FULL-TIME RECTOR: for biblically based, renewed congregation with vision for evangelism, exponential growth, eventual church planting. Expository preaching of breadth and depth, heart for evangelism, ability to inspire and mobilize congregation, administrative gifts to manage rapidly growing church. Must be personally, passionately devoted to Jesus Christ and able to call His people to holy living.

Read parish profile on web at www.standrewscny.org. Send letter responding to the profile, resume, CDO profile, and sermon tape to **Kay Fiset, Chair, Search Committee, St. Andrew's Episcopal Church, 5013 S. Salina St., Syracuse, NY 13205-2785.**

FULL-TIME RECTOR: Pastoral-sized parish founded in 1842, debt free, with a long history of diocesan and community involvement, located in a small town in central NC, seeks a rector who will lead, nurture and help us to use and develop our God-given talents to further our individual and collective ministries. Parish is interested in a caring, energetic pastor who makes the gospel message relevant to our lives, provides pastoral care, and develops and administers programs which will both help parish members grow spiritually and attract new members.

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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., dir. of religious ed.
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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Sep-Jun: 8 H Eu & HU; 10:30 H Eu (sung) & Ch S

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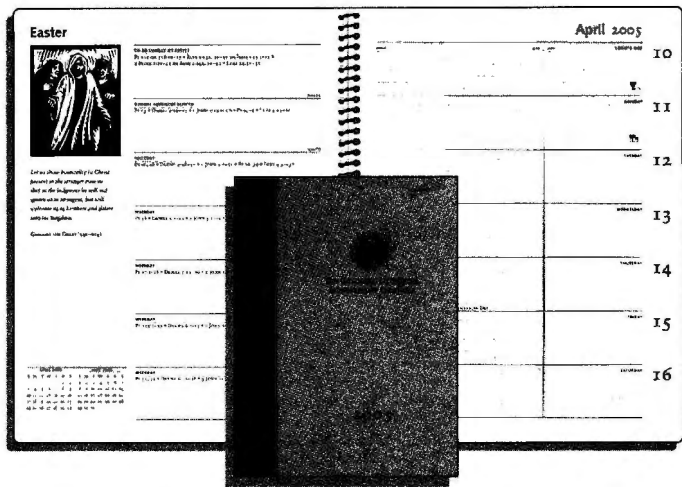
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