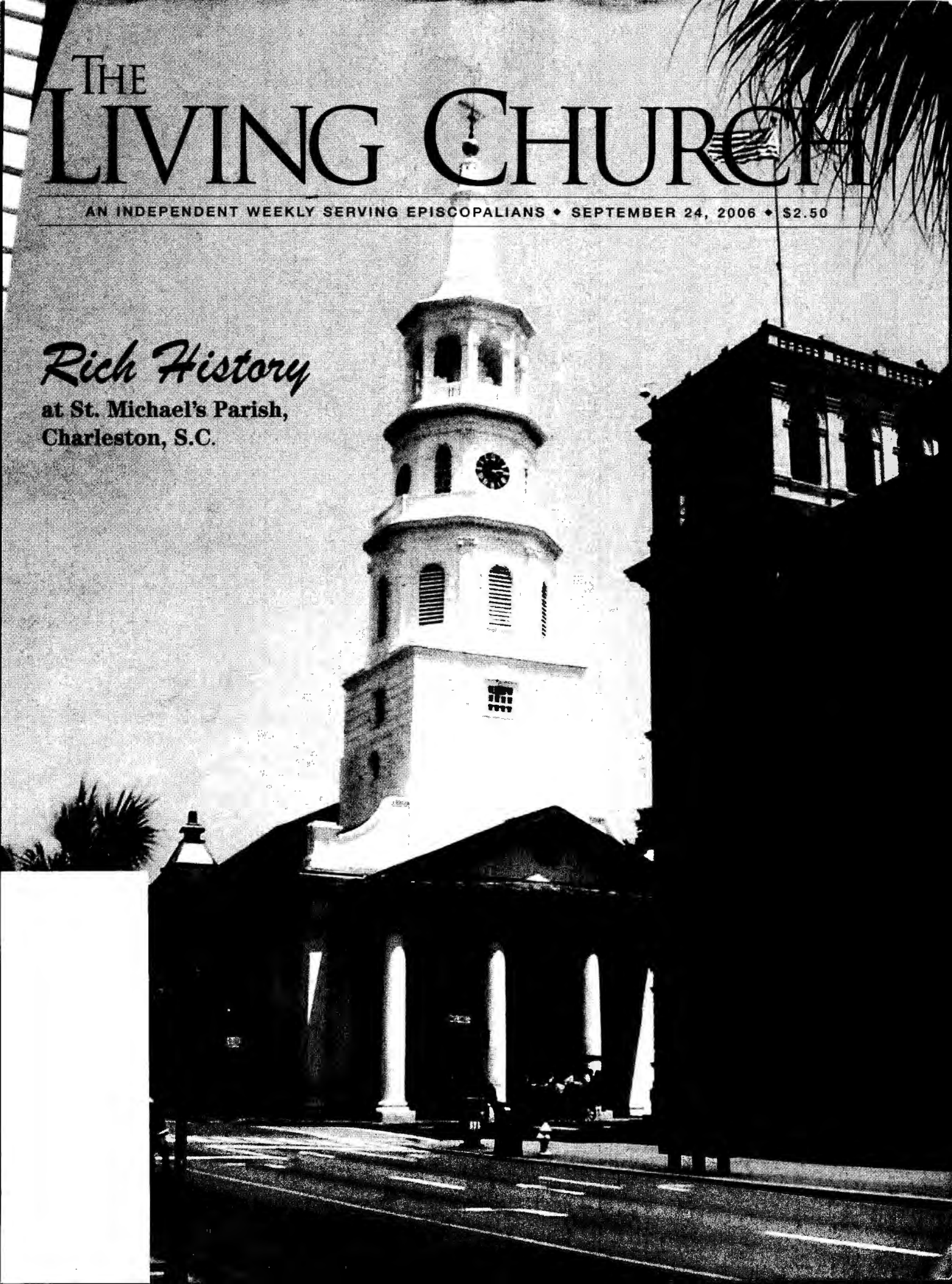


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Volume 238

Number 14

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

The Cover

St. Michael's continues to be a vibrant and viable parish, an impressive monument to both Anglicanism in America and to the city of Charleston, and its steeple is a beacon of hope to worshipers and seafarers alike.

The distinctive white steeple, containing a bell tower and a watchman's arcade, soars 180 feet over the church, and is topped by a weathervane seven-and-one-half feet long.

Robert Clawson photo

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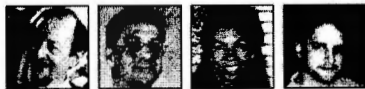
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RE-VISIONING ANGLICANISM

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SUNDAY'S READINGS

Humility and Greater Faith

'Whoever wants to be first must be last of all and servant of all' (Mark 9:35)

The 16th Sunday After Pentecost (Proper 20B), Sept. 24, 2006

BCP: Wisdom 1:16-2:1 (6-11) 12-22; Psalm 54; James 3:16-4:6; Mark 9:30-37

RCL: Prov. 31:10-31 or Wisdom 1:16-2:1, 12-22; Psalm 1 or Psalm 54 (opt. with Jer. 11:18-20); James 3:13-4:3, 7-8a; Mark 9:30-37

Self-centeredness can be the greatest of all impediments to faith. If we put ourselves in the most important place in our world, there is little room for God. And there can be little room for others, or our concern for them. If we focus on ourselves, the most important goals in life can be getting our own way and pushing ourselves ahead of others. The situations that reward our desires will then be seen as good, and any situation that leaves our ambitions unfulfilled can be a cause of anger and frustration. Self-centeredness turns us away from God as we seek gratification on our own terms instead of receiving divine love from beyond us.

The disciples were arguing with one another on the way to Capernaum, and Jesus asked about their dispute. But they were afraid to tell him, because they were arguing about who was the greatest among them. That was their

ambition, and their shame. Instead of berating them, Jesus gave them (and us) a lesson in humility. He told the disciples that whoever wants to be first must be last of all and servant of all, and then he put a child among them. Holding the child, he told them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me" (Mark 9:37).

Instead of jockeying for position or competing to edge each other out, the disciples are called to be last of all and servants of all. And in their humble service for others (like the small child), they will serve God. As St. Benedict urged the members of his community to find Christ in the guest and in the ailing member of the community, we can serve God with humility by reaching beyond ourselves and serving others.

Look It Up

See the prayer for the poor and the neglected (BCP, p. 826). See also the prayer for the oppressed (BCP, p. 826), which asks for God's help "to eliminate our cruelty to these our neighbors."

Think About It

How do you find God in others? How do you serve God in others?

Next Sunday

The 17th Sunday After Pentecost (Proper 21B), Oct. 1, 2006

BCP: Num. 11:4-6, 10-16, 24-29; Psalm 19 or 19:7-14; James 4:7-12 (13-5:6); Mark 9:38-43, 45, 47-48

RCL: Esther 7:1-6, 9-10, 9:20-22 or Num. 11:4-6, 10-16, 24-29; Psalm 124 or Psalm 19:7-14; James 5:13-20; Mark 9:38-50

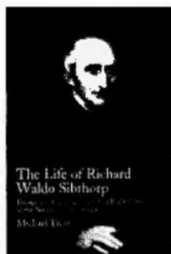
BOOKS

The Life of Richard Waldo Sibthorp

Evangelical, Catholic and Ritual Revivalism in the Nineteenth-Century Church

By Michael Trott. Sussex Academic Press. Pp. xii + 250. \$67.50. ISBN 1845190629.

In the annals of the Oxford Movement, Richard Waldo Sibthorp (1792-1879) is not a name that usually looms large. Sibthorp was an English priest who converted to Roman Catholicism in 1841, but returned to the Church of England in 1843. He converted again to the Roman church in 1865, yet by his death 14 years later he was buried following



an Anglican funeral and was understood to have become a member of the Church of England once again. This strange story made headlines in Sibthorp's lifetime, and it is hard to keep from shaking one's head in disbelief even now while reading Michael Trott's excellent new biography of this enigmatic and earnest man.

Following what was by all accounts a sincere and early-declared desire to be holy, Sibthorp first distinguished himself as an ardent evangelical at the beginning of his ministry. By the late 1830s, he had abandoned evangelical revivalism for interest in the choral, architectural and ritual revivals that began to take place in Anglicanism. In this connection, he made extensive contacts among Oxford Movement leaders — friendships that became significant factors in his vacillations between Canterbury and Rome for the rest of his life.

This full-length, illustrated biography (the last was published by a friend in 1880) draws on careful new archival research in personal papers and family letters. Trott is at his best in carefully teasing out Sibthorp's motives from correspondence and public statements even as he writes more or less sympathetically of his subject's internal tensions and religious confusion.

*Richard J. Mammanna, Jr.
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The Reverend Dr. Lester L. Westling, Jr is a combat veteran, a licensed marriage and family therapist, an Episcopal Priest and retired military chaplain, with M.A. in Pastoral Psychology and Doctor of Ministry Degrees.

This book/DVD is available through:

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Cuban Bishop Visits South Florida Church

The move to improve parish-to-parish relationships between Episcopal churches in South Florida and Cuba received an unexpected jump start earlier this year when a member of St. Philip's, Coral Gables, Fla., anonymously offered \$60,000 to help rebuild Holy Trinity Church in Bermeja, a small sugarcane farming town southeast of Havana. The Rt. Rev. Miguel Tamayo, Bishop of Cuba, visited St. Philip's Aug. 27 to thank the congregation.

"They are really amazed they are going to have a new church just because you are helping them," Bishop Tamayo told the congregation as reported by the *Miami Herald*. The initiative to create closer ties between the Episcopal dioceses comes at an opportune moment. A spiritual resurgence has begun in Cuba as religious restrictions have eased. Bishop Tamayo told the *Herald* he was particularly encouraged after a visit to Cuba last February by a diocesan delegation and the Rt. Rev. Leo Frade, Bishop of Southeast Florida and a Cuban exile.

Upon his return from the trip to Cuba, Bishop Frade told the congregation at St. Philip's about the problems at Holy Trinity, a 100-person parish that has deteriorated from age, termites and hurricane damage.

The Rev. Eric Kahl, rector of St. Philip's, visited Cuba in the late 1980s to establish a relationship between a Jacksonville church and one in Cuba. He said most parishioners at St. Philip's were excited about the project. Fr. Kahl and some members from St. Philip's were part of the delegation that visited last February. The group, Fr. Kahl said, came away impressed by the faith of the congregation in Bermeja, half of whom stand outside in the sun because their church building is so dilapidated.

The Cuban Episcopal Church was founded by missionaries of The Episcopal Church in the 1870s. It separated amid worsening Cold War tensions in 1967. With just 25 clergy and 10,000 members spread across 120 parishes and missions, The Episcopal Church remains one of the smaller denominations in Cuba.



Carl Justel/*Miami Herald* photo. Used by permission

The Rt. Rev. Miguel Tamayo, Bishop of Cuba, visited St. Philip's, Coral Gables, Fla., Aug. 27, to thank the congregation for donating funds to rebuild Holy Trinity Church in Bermeja, a small sugarcane farming town southeast of Havana.

Camp Allen Consultation Gains Momentum

At press time, nearly two dozen diocesan bishops were scheduled to discuss the relationship of The Episcopal Church to the Archbishop of Canterbury and other primates within the Anglican Communion at a consultation at Camp Allen in Texas. The number of bishops who support the objectives of the meeting is expected to grow rapidly after details from the meeting become public, according to several people involved in planning.

The Sept. 19-22 consultation for diocesan bishops was organized by the Bishop of Texas, the Rt. Rev. Don Wimberly. In a statement posted on the diocesan website, Bishop Wimberly said the purpose of the consultation was to provide individual bishops and their dioceses with a way to maintain an "unimpaired relationship" with the Archbishop of Canterbury and the other primates of the Anglican Communion.

"Since this summer's General Convention, I have sought a way in which I might help lead our diocese and, with other bishops, The Episcopal Church through the circumstances facing our Church today," Bishop Wimberly said. "My intention is to stay within The Episcopal Church and remain a part of the Anglican Communion even though I don't believe General Convention's response to the Windsor Report was sufficient."

Two members of the Church of England's House of Bishops helped facilitate the discussion. The Rt. Rev. Michael Scott-Joynt, Bishop of Winchester, and the Rt. Rev. N.T. Wright, Bishop of Durham, went with the knowledge and blessing of the Archbishop of Canterbury, according to Bishop Wimberly.

Four Nominees in Arkansas

The nominating committee in the Diocese of Arkansas has announced a slate of four for the election of a successor to the Rt. Rev. Larry E. Maze, who previously announced his intention to retire as Bishop of Arkansas at the end of the year.

The candidates are: the Rev. Larry R. Benfield, rector, Christ Church, Little Rock, Ark.; the Rev. Brian N. Prior, rector, Resurrection, Spokane Valley, Wash.; the Rev. Gregory H. Rickel, rector, St. James', Austin, Texas; and the Very Rev. John C. Ross, dean, St. John's Cathedral, Knoxville, Tenn. The diocesan standing committee received additional names by petition from Sept. 2 to 15.

The special electing convention is Nov. 11 at Trinity Cathedral in Little Rock. Pending consents, the bishop-elect will be consecrated Jan. 6 at the Episcopal Collegiate School in Little Rock.

Verna Dozier Carried on a Love for Learning

Verna J. Dozier is widely honored in The Episcopal Church for her work as a teacher of scripture, a gifted author, and an advocate for the ministry of the laity. Less well known is the 32 years of distinguished service she gave to the Washington, D.C., Board of Education, where she taught high school English and served as an administrator developing innovative curricula. Ms. Dozier died Sept. 1 at Collington Episcopal Life Care Community in Mitchellville, Md., of complications from Parkinson's disease. She was 88.

A third-generation Washingtonian, Ms. Dozier and her sister Lois (with whom she lived until her death in 1998) were raised under racial segregation by a devout Baptist mother and a skeptical, agnostic and intellectually curious father. She inherited her father's love for learning and her

mother's ambitions for education, graduating two years early from high school. She received a National Youth Administration scholarship to Howard University.

Growing up, Ms. Dozier always had wanted to become a teacher and after receiving her master's degree in English from Howard in 1938, she taught for one year in Maryland before moving back to serve in the Washington public school system. Around that same time she was invited by the rector to help integrate St. Mark's Episcopal Church on Capitol Hill. She remained at St. Mark's for the rest of her life.

In 1969 Dee Hahn (later Dee Hahn-Rollins), a volunteer working with women's ministry in the Diocese of Indianapolis, invited Ms. Dozier to lead a Bible study. As a leader in the Episcopal Church Women, Ms. Hahn helped Ms. Dozier to gain wider recognition as a conference leader, first at

diocesan, then provincial and national gatherings. A highlight was serving as one of three speakers and leaders for the 1976 ECW Triennial Meeting. As recently as 2004, the Rt. Rev. Michael Curry, Bishop of North Carolina, valued Verna Dozier's teaching skills and theological insight to such an extent that he ordered hundreds of copies of her 1991 book, *The Dream of God*, to use as the basic study guide for a diocesan conversation about mission.

As her physical abilities became more limited, Ms. Dozier moved to the Collington Episcopal Life Care Community in 1992. In addition to two honorary degrees from Episcopal seminaries, she received the first Bishop Chane's Award in 2004 for extraordinary contributions to the diocese. In 1999, St. Mark's honored her and her sister, Lois, with a stained-glass window paid for by people from around the world who had heard her lectures.

She had no immediate survivors.



Verna Dozier



Abayomi Adeshida/Church Of Nigeria photo

The Rev. Canon Martyn Minns (left), rector of Truro Church, Fairfax, Va., and three priests from the Church of Nigeria are consecrated bishops by Archbishop Peter Akinola Aug. 20 in Abuja. Canon Minns, who is in discussions with Virginia Bishop Peter Lee about his status as rector of Truro Church, will be a missionary bishop to the Church of Anglican Nigerians in America.

Constitutional Change Proposed

The Most Rev. Henry Orombi, Primate of the Church of Uganda, has proposed altering the constitution to clarify its "biblical and evangelical character" within the Anglican Communion. If approved the measure would become effective in 2008 and extend the breach to include the entire progressive wing of the Communion.

In his presidential address to the biennial assembly of the Church of the Province of Uganda, held Aug. 30 at Uganda Christian University in Mukono, Archbishop Orombi asked the assembly to revise its constitution to state the Church of Uganda "shall be in full communion with all churches, dioceses and provinces of the Anglican Communion that receive, hold and maintain the Canonical Scriptures of the Old and New Testaments as the Word of God written."

The Anglican Church of Nigeria, the largest in the Communion, has already adopted a similar measure.

New Orleans Church Helps Neighborhood Save Itself

One year after Hurricane Katrina swamped the nave of the Church of the Annunciation and devastated the surrounding neighborhood known as Broadmoor in New Orleans, the church is playing a central role in assuring the neighborhood's future.

When Mayor Ray Nagin's Bring New Orleans Back Commission issued its recommendations for rebuilding the city, it placed a green circle over Broadmoor, meaning it thought the neighborhood should not be rebuilt.

Earlier this summer, after months of vigorous activism by the Broadmoor Improvement Association (BIA), Broadmoor was the third New Orleans neighborhood to present a detailed plan for its rebuilding.

"We went from being a green zone, a place set aside for drainage, to being the gold standard for urban planning," says the Rev. Jerry Kramer, rector of the congregation that now goes by its historic name: Free Church of the Annunciation. (The historic name indicated Annunciation's decision not to charge its members pew rentals.)

In the year since Katrina struck, Fr. Kramer has functioned as an entrepreneur of disaster relief and rebuilding. As he walks the block surrounding Annunciation's recently deconsecrated nave, Fr. Kramer describes the church's ambitious vision. One building will house Heavenly Grounds, a neighborhood coffee shop planned by the church. One house will be demolished and replaced by a community building and a small laundry facility. Another will become the new meeting space of Annunciation's youth group. Another building will become shared office space for Annunciation and the BIA, which now share office space in a mobile home in Annunciation's small parking lot.

The most dramatic change the parish is exploring: The former church would become a dining hall and base for volunteers who will help rebuild the neighborhood. Annunciation's former parish hall would become dormitory rooms for those volunteers.



Photo courtesy of Cam Davis
A mobile relief unit distributes water and bleach, much prized by those who are cleaning flood-damaged homes.

Under the plan, Annunciation would hold worship in a modular building, decorated to look more like a traditional and permanent church, for roughly the next decade.

Leaders of the BIA praise Fr. Kramer

"That's what is missing in many parts of this city, that faith-based partnership," she says. "I think the problem is that we don't have Annunciations all across this city."

Douglas LeBlanc

and the congregation of Annunciation for pouring themselves into the neighborhood's survival and its future.

"If it weren't for the tremendous largesse and generosity of Annunciation, and the meeting space at First Presbyterian Church, we would be nowhere," says Hal Roark, the BIA's revitalization co-chair, who began going to church after Katrina and now attends Annunciation.

Mr. Roark says Annunciation has been especially helpful in providing rapid grants for such basic needs as photocopies to announce neighborhood meetings.

"I need fast cash that trusts we're not going to Aruba. It's a character-based system," he says. "If it weren't for the churches, we would be dead."

LaToya Cantrell, BIA's president, also praises Annunciation for helping BIA fight for the neighborhood's future.



At a reception to witness the signing of a joint declaration, the Most Rev. Rowan Williams, Archbishop of Canterbury (center), agrees to continued dialogue with Chief Rabbi Shlomo Amar (left) and Chief Rabbi Yona Metzger (right) Sept. 5 at Lambeth Palace in London. The agreement, Archbishop Williams said, will provide a framework within which both practical and sometimes challenging issues can be discussed on the basis of mutual trust and respect between the two faiths.

ACNS/Rosenthal photo



On the wall behind the altar is a stained glass Tiffany window depicting St. Michael slaying the dragon, given as a memorial in 1903, as seen from the Pringle Pew, number 29.

Holy Silence

By Robert C. Clawson

Robert Pringle must have felt some misgivings after he made his decision to transfer his letter from St. Philip's Church to the newly formed start-up parish of St. Michael's. St. Philip's was, after all, the oldest Anglican parish south of Virginia, the mother church of Charleston, and the seat of Anglicanism in the South Carolina Colony.

Pringle had arrived in Charleston in 1724 from his native Edinburgh, Scotland, with the unambiguous intent of making himself a wealthy man. He had established himself as a shipping merchant, acting as a factor for merchants of New England and London, and earning a percentage of between 5 and 10 percent of the goods he either shipped or received. He built his resumé as he climbed the ladder of business and social success within Charleston society, and ultimately he was offered a seat on the vestry of St. Philip's



take the construction of a church of the magnitude of St. Michael's. The Charleston economy was advancing at a fever pitch, and the competition for funds, labor, and building materials was daunting. A design for the building was completed by an unknown architect, but it is generally accepted that it was based on the churches

designed by English architects Christopher Wren and James Gibbs. Samuel Cardy, a feisty contractor of Irish descent, served as general contractor. Ten years after it had been founded, the parish called Robert Cooper, an assistant priest at St. Philip's, to be rector. On Feb. 1, 1761, the first Divine Service was held in the completed structure. Pringle noted in his family Bible that "all my Family went to Church & took possession of my Pew there, No. 29 in said Church." The service

(Continued on next page)

at a time when the vestry not only managed the temporal affairs of the church, but also acted as the government of Charleston, and ran a hospital and an orphanage. In a letter to his brother, Andrew, in London, Pringle expressed a sentiment that no doubt is shared by vestry members across the country today, saying he had been elected churchwarden of St. Philip's, "an Office which is attended with some Trouble ..."

The city, however, grew too large for its Anglican population to be accommodated by only one parish. Accordingly, by act of the legislature, St. Philip's Parish was divided in half, with a newly created St. Michael's Parish to be located on the southeast corner of the intersection of Broad and Meeting streets to serve the section of Charleston located south of Broad. In 1751, Robert Pringle was appointed as one of the commissioners charged with the creation of St. Michael's. It was the efforts of this commission that produced one of the colony's most impressive structures, St. Michael's Church.

The decade of the 1750s was a difficult time to under-

(Continued from previous page)

was attended by an overflow congregation.

That overflow congregation must have been impressed with the church interior. The center aisle of the nave is flanked on both sides by gated box pews made of South Carolina cedar. In the middle of the nave is a pew larger than the others, known as "The Governor's Pew," No. 43, where through the years dignitaries have been invited to worship. Among those dignitaries have been President George Washington and General Robert E. Lee.

Were a worshiper to sit in Pew 43 on a quiet day to listen to holy silence and gaze at the interior design, he might find that the architecture speaks to him of the intentions of those charged with the design of the church. Above the box pews are balconies on each side of the nave protected by panels of dark wood that matches the pews. Most impressive is the massive three-tiered wooden pulpit built by Henry Burnett, which is comprised of a clerk's bench, a reading desk, and a pulpit capped with a huge matching canopy. The pulpit is located, not on the side of the chancel, but in the center aisle, only slightly off center to avoid obscuring the sanctuary and altar.

In contrast to the pulpit, the Victorian altar is small, and positioned within the sanctuary which is little more than a niche behind the apse. On the wall behind the altar is a stained glass window depicting St. Michael slaying the dragon. This window, relatively new in comparison to the original structure, is an original Tiffany, given as a memorial in 1903. As one's eye wanders from the pulpit, in which any preacher would tower over the congregation as he looked down upon them, to the demure though elaborate altar in its tiny sanctuary, the message the architecture conveys is that the theological emphasis at the time of the construction of this church was on the liturgy of the word, with the liturgy of the sacrament given much less attention.

The exterior of the church conveys a message of power, both of the church itself, and the affluent city in which it stands. The Meeting Street entrance at the back of the nave is covered with a portico supported by four round Doric columns that encroach upon the public sidewalk. The distinctive white steeple, containing a bell tower and a watchman's arcade, soars 185 feet over the church, and is topped by a weathervane seven and

one half feet long. One of the highest structures in the city, it can be seen from the harbor by those aboard ships even before land is visible.

In the decades and centuries since those first years, many commotions and calamities have affected the life of St. Michael's parish. During the Revolutionary War, the bells of the bell tower were taken back to England as spoils of war only to be subsequently purchased by a London merchant and fortuitously returned to the parish. During the Civil War, those same bells were removed for safe keeping to Columbia to avoid the wrath of Gen. William Tecumseh Sherman as he crossed the Savannah River from Georgia into South Carolina.

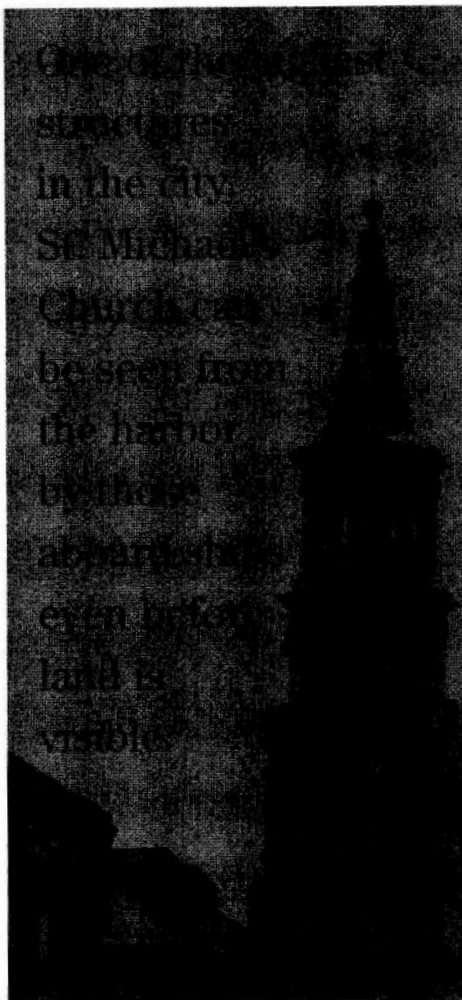
Although Sherman was expected to march from Savannah to Charleston, he must have studied his maps of South Carolina and noticed the swamps, marshes, and rivers his troops would have to traverse to get to Charleston, and decided a better path would be north to Columbia. Upon his arrival there in February 1865, he accepted the city's surrender, entered it under a flag of truce, and burned it to the ground. Among the valuables damaged were the bells of St. Michael's. Once more they were transported to England, where they were recast in their original molds.

In 1886 the city sustained a disastrous earthquake that measured 6.6 on the Richter scale. St. Michael's majestic white steeple sank eight inches into the ground. Most recently, Hurricane Hugo struck the city in 1989, rendering substantial damage to the steeple and the church in general.

Robert Pringle was appointed in 1761 as assistant judge of His Majesty's Court of Common Pleas and General Sessions. Although he had no formal legal training, his stature in the community made his decrees and decisions respected and adhered to. He died Jan. 13, 1776, only a few months before South Carolina joined with the other 12 colonies to sign their declaration of independence from the Royal Government.

St. Michael's continues to be a vibrant and viable parish, an impressive monument both to Anglicanism in America and to the city of Charleston, and its steeple a beacon of hope to worshipers and seafarers alike. □

Robert C. Clawson is a parishioner of Good Shepherd, Columbia, S.C., and feels a strong spiritual bond with his ancestor and namesake, Robert Pringle.



Trust at the Heart of Anglicanism

Unlike many of the clergy in The Episcopal Church, I did not choose to be an Episcopalian. My parents made the choice for me. From stories I have heard about my baptism, I objected vociferously when the water hit my head. Fortunately, I had wonderful pastors, teachers by word and example. I grew up believing in the vision of Anglicanism.

I delighted in the idea that we were a communal faith rather than a doctrinal faith. By that, I understood us to be connected with one another by friendship, mutual concern and love. We gathered to celebrate our life together. Unlike other Christian bodies, we were not people of a book, a rule, a covenant, a doctrine, or a teaching of some person. We believed the revelation of God in scriptures, expected the Holy Spirit to guide us, and kept in mind where we had been and where we were going. What mattered most was the trust we had in one another to keep agreements, to care how others would

liking of others, but the community of mutual love and care enabled us to be trustworthy in our communal friendship. After all, we worshiped together, prayed together, and celebrated God together. We were community. We were Anglicans.

After 50 years in the ordained ministry, I look back on those days with some joy and some sadness. Joy because in my heart I am still the Anglican of my youth. Sadness because what is in my heart is no longer reality. We have lost our mutuality of love and concern for one another. Instead of being with one another as friends with mutual care for one another, we work on our agendas, often at the expense of how others feel. The Anglican ideal has vanished.

What has happened? I have watched us lose trust in one another. We make decisions, and those who disagree no longer move with the community. They do what is "right" in their own eyes. We like to think we are discerning the will of God, but that can be seriously questioned. A requirement of true discernment is a commitment to follow where the Spirit leads the whole community. This commitment is made before the discerning process begins, not afterwards. When decisions are made today, we discover that many enter the discernment process without being committed to the leading of the Spirit through the community. As a result, we no longer trust one another. Lack of trust leads to fear, and fear leads to battles over rules, doctrines, and those things that make the bond of mutuality impossible.

I find it strange that we are now fighting over who is Anglican and who is not.

Before we destroy the experiment of Anglicanism, let's stop playing games with the discernment process. I suggest we stop all actions in the disputed areas and have a two-year period of serious prayer in all our congregations every Sunday, asking for the grace to accept the leading of the Spirit. Then will we be truly led by the Spirit in our discerning process. I don't know where the Spirit will lead us, but I do know that the Spirit brings unity first and then presents the divine will that the unified community can act on as one. This is the kind of love that witnesses to the world that we are disciples of Jesus Christ and validates what we call Anglicanism.

Our guest columnist is the Rev. Gerald Skillicorn, a retired priest who lives in Overland Park, Kan.

Did You Know...

The Diocese of Northern Michigan was once known as the Diocese of Marquette.

Quote of the Week

Stephen Bates, religion reporter for *The Guardian* in London, on the convention of Southern Baptists in Greensboro, N.C.: "Being in a room with 11,000 Americans who all believe in the inerrancy of the Bible is a curiously scary experience."

**Joy because
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deal with the decisions, and above all, to nurture each other in spiritual growth. To be a member of the Anglican Communion meant to be in a communal relationship of trust and love as the primary bond that held us together.

Being Anglican meant that we trusted one another even when we disagreed. For instance, one of my early rectors was high church; the other was low church. The words mean nothing today, but in the 1930s, '40s, and '50s, they were opposite points of view in what most considered an important issue. Yet these two rectors loved and trusted one another, and showed mutual care and concern.

What I saw was Anglicanism at work. The community existed to enable us to contact God, to provide ways for us to let God into our life, and then to empower us to live out the consequences of that relationship. What God wanted to do with us may not have always been to the

Verna Dozier believed lay people, by virtue of their baptism, had authority to minister in the church.

Champion of Lay Ministry

It would not be an exaggeration to say that the ministry of Verna J. Dozier, the lay theologian who died Sept. 1, touched the lives of thousands of Episcopalians. As an author, theologian, educator, preacher, consultant, and conference leader, Ms. Dozier came in contact with a wide variety of people, a good percentage of them members of The Episcopal Church. Her career was as a high school English teacher, but she became better known as a teacher of the Bible. She possessed an extraordinary knowledge of the Bible and was anxious to share its contents with anyone who cared to listen.

Verna Dozier also was steadfast about emphasizing the importance of the ministry of the laity. She believed lay people, by virtue of their baptism, had authority to minister in the church, and she spent much of her life upholding that tenet. In a profile of Ms. Dozier written for this magazine in 1999 by the Very Rev. Martha Horne, dean and president of Virginia Theological Seminary, her emphasis on the laity was summarized: "She taught us to understand the ministry of the laity," Dean Horne wrote. "In her speaking and writing she challenged people to accept the authority they received in baptism and to live out their faith in their homes and offices." And in a review of the recently published book, *Confronted by God: The Essential Verna Dozier* [TLC, Sept. 17], the Rev. Margaret Babcock wrote, "... she has challenged Christians to embrace the freedom of asking questions about what the Bible means, learning from the sharing of each other's perceptions and thoughts."

Whether she was preaching at an ordination or leading a diocesan workshop on Christian education, Verna Dozier was consistent with her message: We are to live out our faith in the days between Sundays. Like the thousands whose lives she touched, we are thankful for the impact she made on The Episcopal Church.

Stewardship: Giving to God

A recent article, "Stewardship in a Time of Instability" [TLC, Sept. 10] examined some of the difficulties involved in implementing an effective stewardship campaign in a parish during a time of great uncertainty. Hardly a parish has escaped unscathed from the aftermath of the 2003 General Convention, and many of those congregations have found stewardship to be an increasingly difficult task. The author of that article surprised some readers when he suggested that we need to affirm increasingly the Episcopal way of being a Christian rather than to try to avoid it. The article pointed out that regardless what might be happening in The Episcopal Church nationally, our most effective, compassionate ministries will continue to take place in our churches. Such ministry at the local level needs and deserves to be supported.

Our churches also ought to emphasize giving out of gratitude rather than in support of an institution. Giving to God for all the blessings he has bestowed on us should help us focus on returning to God what rightfully belongs to him. The fallout from the 2003 convention, an unsettled economy, and rampant unemployment in some parts of the country have combined to make stewardship campaigns a daunting task for churches. Some thoughtful advance planning along with some fervent prayers ought to be helpful in finding solutions.

A Higher Goal

Effective Mission Addresses both Physical and Spiritual Needs

By Craig Cole

I didn't know the hell these 14 women had been through because their smiles and enthusiasm showed no scars of the past as I walked into the crowded room in the midst of the sweltering slums of Manila, Philippines. As we sang together, they drew on the wall two very large pictures, one of a tree bent over and another of a tree standing up. The tree bent over symbolized life of despair before they came together as part of a micro-credit small group. They gambled, drank and didn't care about each other, their families, nor did they care about God.

The loan recipients, who were part of a micro-credit program sponsored by Five Talents International and the Diocese of the Central Philippines, met in the group once a week for about an hour. They went through a process called "Worship, Word and Work." They sang praise songs, read scripture, paid back loans, and discussed the challenges of running a business. After six months of this, they became the tree standing up. No more drinking, no more gambling, and they had reconciled their differences and reconciled themselves to God.

Mission happens when we focus our poverty alleviation efforts not just on the physical but the spiritual as well. These 14 women are reminders that we don't forget Jesus in all our excitement and enthusiasm in the church about the Millennium Development Goals (MDGs) and the challenge to give 0.7 percent to international development programs.

The MDGs are an eight-pronged attack on halving extreme poverty by 2015. They include reducing hunger, providing universal primary education, preventing AIDS/HIV and other diseases, reducing child mortality, improv-

ing maternal care, empowering women, ensuring environmental sustainability, and creating global partnerships.

They have become almost a rallying cry in The Episcopal Church, and they have released a wonderful rush of energy to assist the world's poorest. In another positive aspect, the goals are agreed upon by many members of our denomination no matter where they stand on other issues.

However, I am concerned that in The Episcopal Church and in other denominations, we have focused more on justice while the centrality of Jesus Christ



Photo by Adam Hinton, courtesy of Plan International

A mother and child in Bolivia.

as our motivation has been lost. Have we made the MDGs such a mission priority of the church, that we have forgotten that our mission is evangelism as well? Do we quote the rock stars Bono and Bob Geldof more often than we quote the Bible or Mother Teresa?

We need to remind ourselves that the church has been working with the poor as an extension of our Christian faith for two millennia — long before the United Nations created the MDGs.

In the early days of Christianity, the newly born Church was one of outcasts, slaves, and women, and it was these who showed compassion to the poor of their time. Our goal has always been to help the widows and orphans. Not because it's the right, or humanitar-

ian thing to do, but because our love for Jesus compels us into the slums of Kenya or the villages of India so that we may share his love through our actions and our words. It's the Christian imperative that has motivated Anglicans to provide food to the hungry, to build schools, hospitals and orphanages, to care for women and children, and in doing so form worldwide partnerships.

Today we should be the ones setting the goals and creating the hip campaign slogans, not the United Nations and other secular organizations. Let them follow us, not the other way around.

There also needs to be a ninth Millennium Development Goal for the church to share with the world — one of transformation and Christian reconciliation. Why not set the goal that by 2015 a majority of the world's population will believe in Jesus Christ as their Lord and Savior because of the church's work among the poor?

To accomplish this goal, we need to be proactive when designing our programs to reach the poor. Let's find active ways to share the gospel in a

contextual and culturally appropriate manner when active in economic development.

Time and again I have seen people's lives transformed and relationships deepened with each other and with God because there was an avenue for those receiving assistance to hear the gospel. There are no numbers of conversions recorded or forced confessions to receive help. It is simply integrating economic and spiritual development. It is the ministry of reconciliation in action, which no secular or government organization can hope to accomplish in this millennium or the next. □

Craig Cole is the executive director of Five Talents International.

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LETTERS TO THE EDITOR

Professor Challenged

It takes almost more *chutzpah* than I possess to take issue with a seminary professor. However, I think R.W. Prichard [TLC, Sept. 3] completely misses the profound nature of the incarnation (of which Jesus is a modeling example, but by no means the only instance of God's incarnation in the world).

The point to be made here is that God always chooses structure by which to reveal God's self and by which to further God's purposes. If that be an accurate understanding of incarnation, Prof. Prichard falls into a sort of typical dualism which wants to split the world into theology or structure. I assert, to the contrary, that the doctrine of the incarnation is another way of saying that theology emerges from structure.

*(The Rev.) Peter Keese
Knoxville, Tenn.*

I thought Robert W. Prichard's article, "Anglicans Gone Wild," was very insightful in pointing out a weakness in our church, namely, that we are attempting to provide a structural answer to a theological problem. I see this in churches all the time, where they will try to solve a personnel problem with an administrative answer, or vice versa. It doesn't work. It leaves people feeling unheard, and produces other unresolved issues because the underlying issue is never really addressed. We see this being repeated in our denomination and throughout our Communion.

So, Prof. Prichard, I agree with your analysis, find your examples right on target, and now ask: Do you have a solution for us?

*(The Rev. Canon) Neal O. Michell
Diocese of Dallas
Dallas, Texas*

**Do you
have a
solution
for us?**

Across the Line

On a number of occasions I have been moved to express an opinion on items appearing in TLC, particularly those rendering judgment on the Arab-Israeli conflict. Mr. Kirschner's letter [TLC, July 9] has succeeded in moving me across the line. Being a first-generation American born of a Syrian father and Lebanese mother, I have taken a keen interest in the violence and resulting death in that part of the world.

The Balfour Declaration was first a letter from Arthur James Balfour to Lord Rothschild, himself a Jew and power behind British banking interests, expressing favor of the British crown creating a national home for the Jewish people in Palestine, "it being the clear understanding that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

The Palestinians did not leave their homes and lands. They were dispossessed of same, the result of the importation of hundreds of thousands of Jews to Israel. There followed the creation of settlements by the Israeli government upon lands of the Palestinians, as well as the squalid refugee camps, home to an equal hundreds of thousands of Palestinians.

It is unfortunate that recent administrations of the United States have contributed billions of dollars and untold material support for Israeli forces, giving a great boost to the slaughter of thousands of innocent people.

*Rollin Khoury
Waco, Texas*

PEOPLE & PLACES

Spirit of Energy

As a new reader, I found the writings of Brian Hobden and Robert Courtney [TLC, Aug. 6] sad and disappointing. Having been at General Convention, I found a spirit of energy, and "moving forward" among the youth/young adult presence, and among the younger deputies and bishops.

The compelling interest at General Convention was not replying to the Windsor Report, though some form of reply was mandated. The Episcopal Church of the 21st Century is wanting to eradicate poverty, support universal primary education, support gender equality, reduce child mortality, improve maternal health, combat HIV/AIDS, ensure environmental sustainability — these Millennium Development Goals were what excited folks at convention.

In terms of actions of General Convention, the "huge middle" certainly held. Dioceses like Canon Hobden's (Rio Grande) are a small minority of dissenters, and dioceses at the other end of the spectrum are also few in number. We are one church, proceeding together with different viewpoints, but needing to listen to our youth and young adults. They are the leaders in this century.

*Willis H.A. Moore
Honolulu, Hawaii*

A Men's Club

Insofar as The Episcopal Church accommodates all sorts and conditions of men and women, boys and girls, and many thought to be beyond God's loving care, the bishops of the dioceses of Pittsburgh, Springfield, Fort Worth, San Joaquin, South Carolina and Central Florida, along with Archbishop Peter Akinola of Nigeria, are the ones who are "No Longer Catholic" [TLC, July 23], rather favoring the perpetuation of an Anglican men's club.

*(The Rev.) George R. Dawson
Rockland, Maine*

Appointments

The Rev. **Katherine "Kate" Bryant** is assistant at St. James', 14 Cornwall St. NW, Leesburg, VA 20176.

The Rev. **Leslie H. Chadwick** is assistant at St. Timothy's, 432 Van Buren St., Herndon, VA 20170-5199.

The Rev. **Steven Godfrey** is associate at St. George's, PO Box 364, York Harbor, ME 03911.

The Rev. **Warren Hicks** is rector of St. Luke's, 921 Pleasant St., Worcester, MA 01602-1908.

The Very Rev. **Gary W. Kriss** is interim dean of St. John's Cathedral, PO Box 1246, Albuquerque, NM 87103.

The Rev. **Kurt Levensaler** is assistant at Immanuel, 3606 Seminary Rd. Alexandria, VA 22304-5200.

The Rev. **Jose McLaughlin** is school chaplain and associate at St. Stephen's, 2750 McFarlane Rd., Coconut Grove, FL 33133.

The Rev. **David Robinson** is rector of Trinity, 403 Main St., Saco, ME 04072.

Resignations

The Rev. **Elizabeth A. Bagioni**, as assistant at Trinity, Arlington, VA.

Retirements

The Rev. **Paul Goranson**, as rector of Grace, Oxford, MA.

The Rev. **S. Caitlin Howell**, as rector of St. Paul's, Millers Tavern, VA.

The Rev. Canon **Thomas A. Kerr, Jr.**, as canon for deployment at Diocese of New Jersey, Trenton, NJ.

Deaths

The Rev. **Don L. Peterson**, founding rector of St. Patrick's Church, Dublin, OH, died July 5 from cancer. He was 65.

Fr. Peterson was a native of Toledo, OH. He graduated from St. Meinrad College (IN), Xavier University (OH), and Mt. St. Mary's of the West Seminary (OH). He was received from the Roman Catholic Church in 1979. He assisted at All Saints', Pontiac, MI; St. James', Columbus, OH, and St. John's, Worthington, OH, before organizing St. Patrick's, Dublin, in 1983. He remained there until 1987. Fr. Peterson suffered a stroke in 1987 and he created a ministry to stroke patients and their families. In the Diocese of Southern Ohio he was a member of diocesan council and chair of the liturgy committee. He was a member of the American Guild of Organists and was a graduate advisor at the Ohio State University. Surviving are his wife, Beth; four children; three grandchildren; his mother, Helyn; three brothers and three sisters.

Next week...

Fall Book Issue

Letters to the Editor can be sent to:
tlc@livingchurch.org

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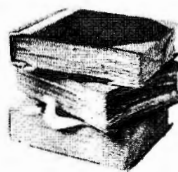
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Wed 630 H Eu (AJ Chapel w/ dinner to follow)

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Eu @ Covenant House

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Website: www.sstephens.org
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Sun MP 7:30, 8 (Low Mass), 10 (Solemn Mass), 5:30
(Evensong); Daily as Posted

CLASSIFIEDS

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FULL-TIME RECTOR: *St. James', Prospect Park, PA,* celebrating our centennial this year, is seeking a rector to lead us in expanding our small, but totally committed parish. St. James' is located approximately 13 miles from Philadelphia in suburban Delaware County. We are seeking to return to our Anglican Catholic roots and we are a traditional suburban parish with ethnic, economic and age diversity. We seek a spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing a youth program. Interested parties may send a copy of their resume and C.D.O. form to: **Mr. James Cheezum, Chair of Discernment, St. James' Episcopal Church, P. O. Box 64, Prospect Park, PA 19076** or via e-mail to emtpcnor@rcn.com Upon receipt we will send you our parish profile.

DIRECTOR OF DEVELOPMENT: *Episcopal Divinity School, Cambridge, MA.* Episcopal Divinity School is a respected center of study and spiritual formation for lay and ordained leaders with a strong commitment to justice, compassion, and reconciliation. EDS offers doctor of ministry and master's degrees, as well as certificates in theological studies and is located on an eight-acre campus just a few blocks from Harvard Square in Cambridge. In a collegial environment, the Director of Development will report to the president and will serve on the executive staff. Working with a staff of four, the director will provide leadership and strategic planning for generating philanthropic support from a variety of groups. He or she will plan and execute fundraising activities and manage development-related external and internal constituency relations. The director will have a proven record of cultivation, solicitation, and closing of major gifts as well as at least five years of experience managing all aspects of a fundraising department, including annual, major and planned gifts, foundations, and alumni/ae relations. Please contact **Robie White, Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.** Email: rwhite@eds.edu. To learn more about us, please visit: www.eds.edu.

PART-TIME RECTOR/PRIEST-IN-CHARGE: *St. Paul's Episcopal Church, Trappe, MD,* a family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected tenfold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town in Talbot County on Maryland's Eastern Shore. Our proximity to the Chesapeake Bay and its hundreds of miles of shoreline with excellent boating, waterfowl, and birding make this an ideal location for outdoor enthusiasts. Washington & Baltimore are only 90 miles away. In June 2006, we completed a new, four-bedroom rectory. Visit our website at www.saint-pauls.info. To apply write: **Dr. Granville Blades, Chair-Search Committee, PO Box 141, Trappe, MD 21673-0141** by November 30.

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Deadline for applications is November 15. We encourage applications from women and underrepresented minorities. Seminary website — www.etss.edu



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FULL-TIME ASSOCIATE PRIEST to serve on a clergy team in historic *All Saints' Church* in midtown *Atlanta, GA*; a dynamic parish of over 3,000 members with a rich tradition of great preaching, glorious music, challenging programs of Christian Formation and active and extensive Christian Social Ministries. Programmatic responsibilities negotiable depending on skills/interests but could include pastoral care and/or adult formation. Ideal first or second curacy. Send resume and cover letter to **RussHardin@allsaintsatlanta.org**. No calls please. More information at www.allsaintsatlanta.org.

FULL-TIME PRIEST for a senior staff position in historic *All Saints' Church* in midtown *Atlanta, GA*; a dynamic parish of over 3,000 members with a rich tradition of great preaching, glorious music, challenging programs of Christian Formation and active and extensive Christian Social Ministries. Position includes oversight of staff and requires strong preaching skills. Programmatic responsibility will be negotiated depending on skills/interests. Send resume and cover letter to **RussHardin@allsaintsatlanta.org**. No calls please. More information at www.allsaintsatlanta.org.

PART-TIME VICAR: A vibrant self-supporting mission, *All Saints', Tybee Island, GA*, is seeking a part-time vicar. Our average Sunday attendance of 65 reflects the diverse mix of this semi-tropical paradise with good growth potential. All Saints' has a solid history of outreach, community involvement and progressive thinking. Great opportunity for a retired or semi-retired priest. Visit the church's website: www.allsaintstybee.org. Send serious inquiries to the Senior Warden, Dan Snyder: (912) 238-0410, or E-mail: snyderpc@bellsouth.net.

SEEKING FULL-TIME RECTOR: *St. Matthew's Episcopal Church, Lisbon, Maine.* St. Matthew's is a spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. St. Matthew's is an orthodox, conservative church and is a member of the Anglican Communion Network. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101** Phone: 1-800-244-6062 E-mail: lstuddif@episcopalmaine.org.

FULL-TIME RECTOR: *St. James Church, Taos, NM.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Contact: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571,** E-mail: wes@taosnet.com, or visit: www.stjamestaos.org.

POSITIONS OFFERED

SEASONAL SUPPLY PRIEST: *Sis. Peter & Paul Episcopal Church, El Centro, CA.* Perfect for "snowbird" retired priest. Light responsibilities, with friendly, conservative, small (approx. 45) congregation. Great opportunity to enjoy beautiful desert climate in winter. **Time:** Oct. 15-May 15, 2007 (flexible). **Responsibilities:** 1 Sunday Eucharist and occasional pastoral responsibilities (flexible). Possibly services in exchange for housing in large, 4-bedroom home on property. Time for golf, plus easy driving to San Diego, Palm Springs, and Mexico. **Brief resume** with references requested. Contact: **Eric Rice at just4fun@mailstation.com, PH: (760) 357-2442 or Elise Heald at elisephil@aol.com, PH: (760) 352-0110.**

FULL-TIME DIRECTOR: *The VIA Foundation,* a nonprofit educational organization serving Hispanic congregations to deepen their knowledge of Anglicanism, seeking to grow this community within the Episcopal Church. This is at present a non-stipendiary position, but involves all expenses paid travel across the United States and to Latin American countries. Candidates must speak fluent Spanish and English, be experienced with and culturally sensitive to both cultures. Must be an knowledgeable and experienced Episcopalian, computer proficient, able to work with a board of directors, live within a budget and be free to travel. See the VIA web site for more information: www.viafoundation.org. For inquiries and more information on position requirements write: viafoundation@aol.com.

HALF-TIME VICAR, Christ Church, Canaan, CT. Our 150-year-old parish in the beautiful Berkshires of Connecticut worships in a building designed by Upjohn. We are a family-oriented, comfortably endowed parish in a small welcoming community. We seek a spiritual and administrative leader to help us grow, and expand our community involvement, develop our youth programs, and strengthen our pastoral outreach. Christ Church includes the congregation of All Saints Chapel in the neighboring town of Cornwall, CT. Large rectory available. Please send resume to **Christ Church Transition Committee, PO Box 465, Norfolk, CT 06058.** E-mail: cccc@berkshire.net.

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FULL-TIME RECTOR: *Good Shepherd Church of Venice, FL,* a loving, caring, welcoming and growing church of over 200 families is seeking a new spiritual leader to guide us to the next level of our faith journey. Our 13-year-old facility was recently enlarged by doubling the size of our parish hall and expanding our classroom space. During the winter season our average attendance exceeds 300 parishioners for the two Sunday services. Our strengths are: 1) providing educational opportunities for all ages, 2) phenomenal volunteerism for our many in-house and outreach programs, 3) strong lay leadership for all the varied activities that take place, and 4) an excellent, well-rounded music program. Our parishioners possess a broad spectrum of talent, wisdom, humor and a love of Jesus and each other. Located about 15 miles south of Sarasota, Venice is one of the most beautiful, historical and fastest-growing cities on Florida's southwest gulf coast. The beaches in Venice draw visitors from around the world. The Venice area offers a very relaxed atmosphere, which includes excellent schools and medical facilities.

For further information, please visit our website at www.goodshepherdvenicel.org. Please send resume and CDO profile by September 30 to: **Search Committee, Good Shepherd Church, 1115 Center Rd., Venice, FL 34292,** or fax to (941) 492-6668, or send E-mail to episcopalgoodshepherd@juno.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *Christ Church Midland,* in West Texas, under the episcopal oversight of the Church of Uganda, is seeking a full-time rector to lead us in biblical truth. We are a warm and welcoming church with a commitment to outreach, evangelism, and ministry to families and children. Our members embrace diverse styles of worship, as expressed in Rite I, Rite II, and contemporary liturgies. We are looking for a priest to be our spiritual guide and teacher, to challenge our intellects and the manner in which we live, and to equip and direct a strong team of clergy, staff and lay ministry leaders. We are currently worshipping in a school setting but have recently completed a successful capital campaign and begun construction of the first building on a 16-acre site. The new worship space is scheduled to be completed in May 2007. As we continually strive "to know Christ and to make Him known," we invite those interested in joining us to visit our website at www.christchurchmidland.org, and to forward resumes to: **Christ Church Midland, Search Committee, 10 Desta Drive, Suite 170LL, Midland, TX 79705,** PH: (432) 683-9292 E-mail: seniorwarden@christchurchmidland.org. All applications will be confidential.

FULL-TIME RECTOR: *St. Paul's Church, Smithfield, NC.* Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available. Apply to: **Search Committee, St. Paul's Episcopal Church, 218 S. Second St., Smithfield, NC 27577** or E-mail: rwilcox@hbumc.org.

FULL-TIME RECTOR: *St. James' Episcopal Church, Batavia, NY.* We feed the body and soul. St. James' is famous for its Lenten fish fries and chicken barbecues. This summer we joined in the effort, "Eat Shrimp for Mississippi," by hosting and coordinating a deanery-wide fundraiser to benefit those so devastatingly affected by Hurricane Katrina. In addition, we reach out to Journey's End Refugee Services in Buffalo, N.Y., Genesee County Churches United Food Pantry, and others, as well as opening our doors to local arts organizations. St. James' Church is a Christian family based in a historic church situated in a small city between Rochester and Buffalo with easy access to Niagara Falls, Letchworth State Park and Canada. We seek a rector who will join with us in the spirit of feeding the body and soul of our congregation and our community. If you are a minister who enjoys working with people of all ages, who has a vision, and would like to lead us into regrowth and renewal, we would like to hear from you. Please forward resume and CDO profile to: **Mr. Clinton Worthington, 4826 Ellicott Street Rd., Batavia, NY 14020** or eworthil@rochester.rr.com.

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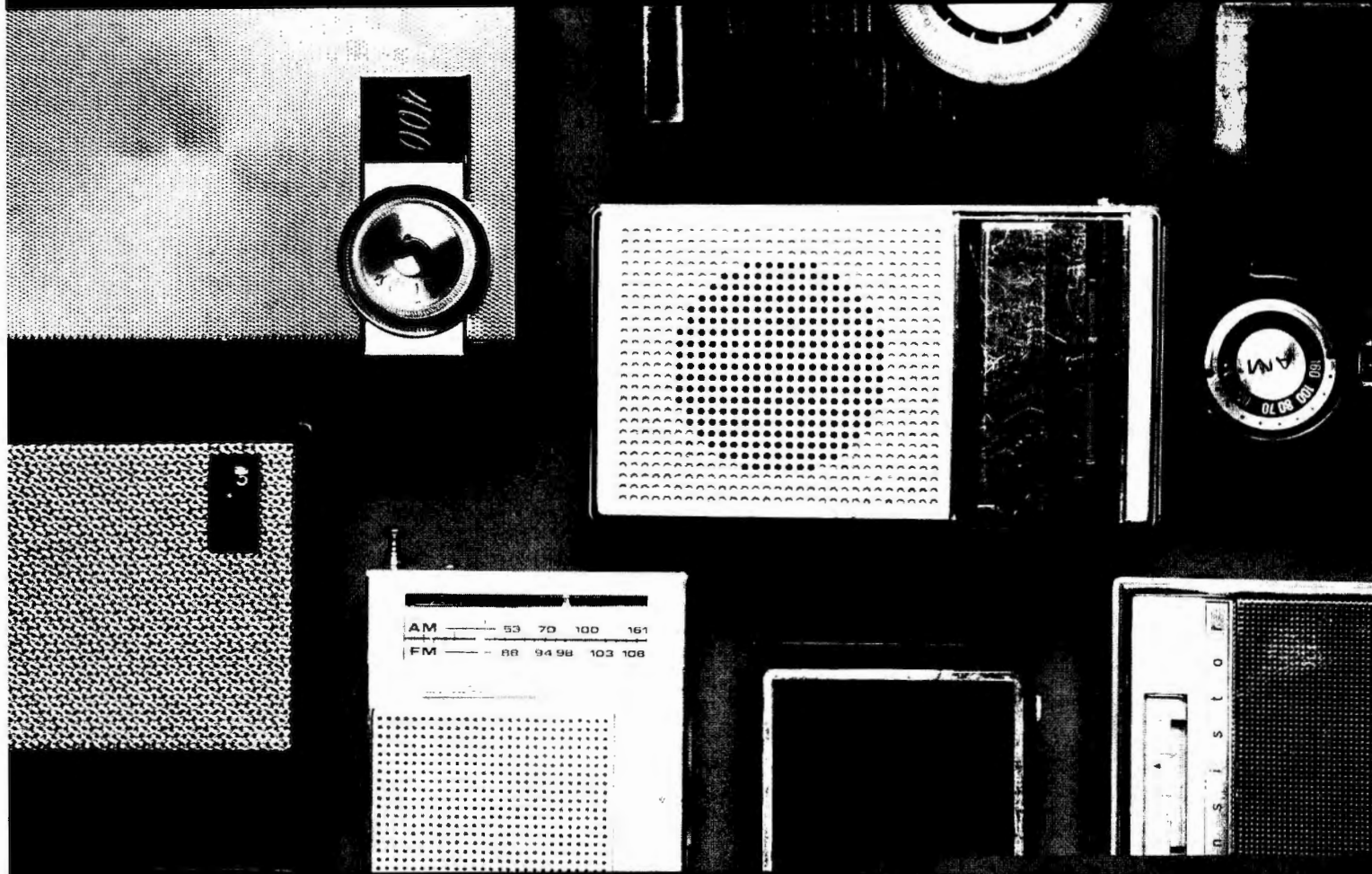
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The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

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

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