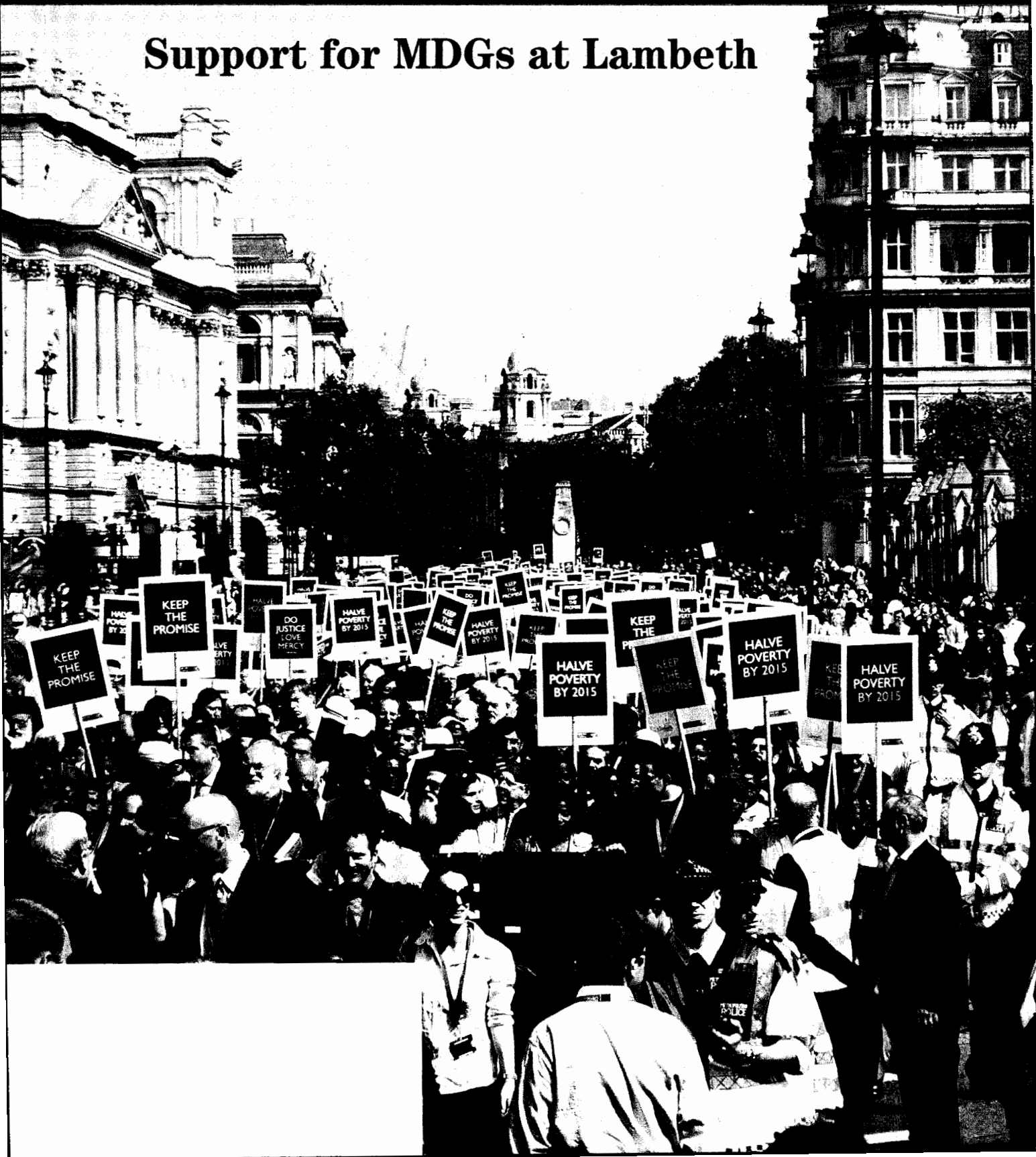


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Editorial and Business offices:

316 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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The Cover

More than 600 Anglican bishops, their spouses, ecumenical and interfaith guests, and Lambeth Conference volunteers marched through downtown London July 24 in a demonstration meant to challenge world leaders who have failed to keep promises to cut world poverty in half by 2015.

Steve Waring photo

St. Mark's Press

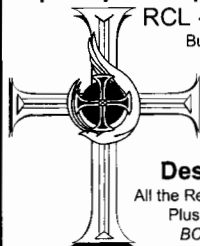
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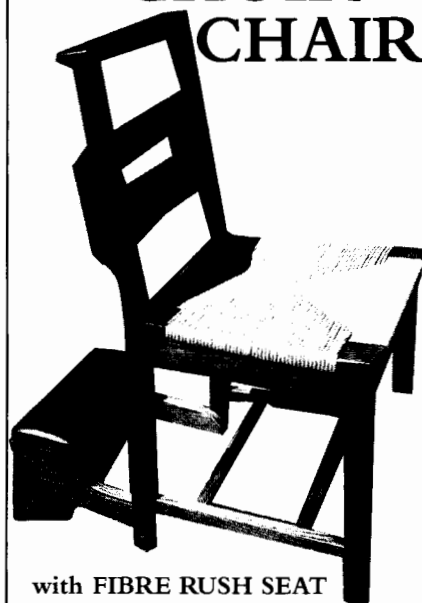
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SUNDAY'S READINGS

Every Dog Has Its Day

'Let it be done for you as you wish' (Matt. 15:28)

The 14th Sunday After Pentecost, (Proper 15A), Aug. 17, 2008

BCP: Isaiah 56:1(2-5)6-7; Psalm 67; Rom. 11:13-15, 29-32; Matt. 15:21-28

RCL: Gen. 45:1-15 and Psalm 133; or Isaiah 56:1, 6-8 and Psalm 67; Rom. 11:1-2a, 29-32; Matt. 15: (10-20) 21-28

Christ's dialogue with the Canaanite woman is a vivid illustration of the inclusiveness of the gospel. Canaanites were ancient pagan enemies of the Hebrews. St. Matthew's gospel suggests that the prejudice against them was so strong that the Hebrews believed the Canaanites didn't deserve to be nourished by the true faith.

The story suggests by contrast that the kingdom of God be open to all people — including not just people of other religions but women, too. (Normally a woman would be an unfit debating partner for a Hebrew teacher, even if she were herself Jewish.)

Admittedly, though, this idea of the universal appeal of the gospel has in our time become something of a cliché. Christians of every political tendency claim to be open to all. Even a congregation espousing strict doctrines would still want to be "called a house of prayer for all peoples" (Isaiah: 56:7).

Even so, the story of Christ's encounter with the Canaanite woman still speaks to Christians who talk an inclusive talk while walking an exclusive walk. The Anglican Communion,

for example, seems to be divided into factions that regard each other as spiritually untouchable. Some Episcopal churches seem not even to be houses of prayer for all Episcopalians.

And even those Anglicans who see themselves as generously tolerant of other interpretations of Christian doctrines find it hard not to cheer for one faction over another. The most tolerant souls can be tempted to hold themselves up above others.

All the more reason then to pay close attention to the gospel story. For example, the Canaanite woman, defending her request for her daughter's healing from her inferior position, has a wonderful line: "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table" (Matt.15:27).

Yet the best word is saved for Jesus: "Let it be done for you as you wish." Christ's words reflect a graciousness that we all could do well to imitate. Let the universe bend so that the scorned can be lifted up — like the Creator in Genesis saying, "Let there be light." (Gen. 1:3) For the all-powerful God, to wish is to create. By the grace of God, intolerance dissolves into divine peace.

Look It Up

The Creation Story in Gen. 1:1-2:3 reminds us that God is the source of all that is, and when God created, "he saw that it was good."

Think About It

Are there people whom I would consider to be morally or spiritually beneath me? How accurate are my judgments in these cases?

Next Sunday

The 15th Sunday After Pentecost, (Proper 16A), Aug. 24, 2008

BCP: Isaiah 51:1-16; Psalm 138; Rom. 11:33-36; Matt. 16:13-20

RCL: Exodus 1:8-2:10 and Psalm 124; or Isaiah 51:1-6 and Psalm 138; Rom. 12:1-8; Matt. 16:13-20

Defying Dixie

The Radical Roots of Civil Rights, 1919-1950

By **Glenda Gilmore**. W.W. Norton. Pp. 642. \$39.95. ISBN 978-0393062441.

Glenda Gilmore's monumental history of the early days of the civil rights movement is surely destined to become

a classic of revisionist history. *Defying Dixie* traces a history of political and cultural activism spanning three decades and several continents. Setting out to counter versions of the civil rights story that "priv-

ilege its religious, middle class and male roots," she places the early history of the movement against an international backdrop, highlighting its roots in communism, trade unionism, and the universal push for human rights in the response to European fascism.

A master storyteller, she brings to light many characters long forgotten by most students of American history. And her scholarly prowess is unquestionable. She has woven together hundreds of disparate movements and figures into a compelling and fairly unified story. Her research has taken her to the far corners of the scholarly world, and relies heavily on extensive work in the KGB archives in Moscow. She shows how many of the tactics of the civil rights movement of the 1950s and 1960s, including protests over buses and lunch counters, marches on Washington, and attempts at school desegregation were anticipated by actions in this earlier era.

On the other hand, her book fails in its refusal to show the real connections between the internationally-focused, ideological struggle she describes and the movement led by the Rev. Martin Luther King and others not long afterwards that actually had great success.

The key to understanding this dilemma may well lie in a favorite saying of A. Philip Randolph, an African American labor leader who features prominently in the work: "The leadership would have to catch up with the followership." Because Gilmore's descriptions are so profuse, it is easy to lose track of the fact that she is describing a tiny and radical faction of

activists, largely linked by association with communism, which never had any real chance of converting the Southern masses.

In this respect, communism was different from black protestantism, which under the leadership of Dr. King was able to articulate a theological and moral platform for racial equality that could rally the black community and gain the trust of whites, who spoke the same kind of language of right and wrong. Gilmore's book fails most in its hard-headed refusal to take religious claims seriously.

The book includes Pauli Murray, a passionate and savvy lawyer-activist who would later become The Episcopal Church's first African American female priest — and may be considered as a candidate for inclusion in *Lesser Feasts and Fasts* at next year's General Convention. She is the work's major character. I had hoped that it might give some insight into whether she pos-

sessed the true heroic virtue that the Church seeks to find in naming saints.

Gilmore's book clearly shows Murray as a woman passionate in her care for the downtrodden, with great courage in speaking the truth to power (her frankness with close friend Eleanor Roosevelt is strong evidence of this). But Gilmore's attention to her inner life is characteristically thin, not least in her discussion of Murray's sexual confusion. Her decision to seek ordination also becomes, in Gilmore's telling, just one more stereotype-busting showdown, a characterization we must hope to be false. One finds little clear sense of how Murray understood her work as a vocation from God, or how her faith nurtured her actions. She may have been a great saint, but there is little way to know from this work, predictably blinded by the modern academy's anti-religious prejudice.

(The Rev.) *Mark Michael*
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Proposal Aims to Stem Litigation

Private blessing of same-sex unions would continue under a preliminary proposal submitted to the Lambeth Conference by the Windsor Continuation Group. The document from the group was the third to be distributed during the 20-day conference which began July 16 at the University of Kent in Canterbury. The report calls for all to agree to a "time out," with the one exception being the proposal for the formation of a plan under which dioceses and parishes which already have broken with their province would be held in trust until they were reconciled.

"The proliferation of *ad hoc* episcopal and archiepiscopal ministries cannot be maintained within a global Communion," the report states. "Such a scheme might draw on models derived from religious life (the relationship of religious orders to the wider Church), family life (the way in which the extended family can care

for children in dysfunctional nuclear families) or the law (where escrow accounts can be created to hold monies in trust for their rightful owner on completion of certain undertakings.) Ways of halting litigation must be explored, and perhaps the escrow concept could even be extended to have some applicability here."

When asked whether the proposals to provide sanctuaries for conservatives in liberal provinces and liberals in conservative provinces was creating separate communions in all but name, Bishop Clive Handford, former primate of Jerusalem, said the Windsor Continuation Group would not permit any new parish or diocese to "opt out" of its diocese or province.

"This is not something for the future," Bishop Handford said. "This is meant to be a diminishing body."

Bishop Handford was also questioned about the wording of the report, which calls for a moratorium



Steve Waring photo

Bishop Clive Handford, chair of the Windsor Continuation Group, at a media briefing.

on the "public Rites of Blessing of same-sex unions" and private rites.

"One cannot legislate what happens in an individual parish," he said.

Development of Trust Given Priority in Interfaith Dialogue

The objective of the interfaith dialogue for the Anglican Communion is not theological agreement, but the development of trust and a better understanding of the human condition in other cultures. For Anglicans in provinces or countries where Christianity is a minority of the population, it can be a "dialogue of life," said Bishop Alexander John Malik, primate of the Church of Pakistan (United) during the Lambeth Conference.

Bishop Malik spoke during a media briefing July 28 on the day's *indaba* discussion group theme: "Engaging a Multi-Faith World — The Bishop, Christian Witness and other Faiths." He noted that the importance of interfaith dialogue often depends on whether a person is part of a faith community that is a majority or minority of the population.

"Many Christians feel that [interfaith] dialogue is a betrayal of mission and evangelism, which it is not," he

said. "Dialogue has helped us to help other people, especially in terms of transforming society, and we do it through education, through health care, through programs of poverty alleviation."

Bishop Malik said Muslims often assume that Christians hold views in sympathy with actions taken by the United States government. These and other actions in the West make dialogue more difficult for Christians in places where Muslims are a majority of the population.

Interfaith dialogue was also the subject of a Lambeth Conference media briefing that morning during which a report titled "Generous Love: the truth of the Gospel and the call to dialogue" was made public. The report, by the Anglican Communion Network for Inter Faith Concerns (NIFCON), was meant to guide the bishops' *indaba* group discussion.

"The whole idea that you can't

speak about what is on your heart or witness because you are in dialogue is a strange one," said the Rev. Canon Guy Wilkinson, secretary for interreligious affairs for the Archbishop of Canterbury. Learning to live peacefully and fruitfully within a given area "is not just a Christian issue, but one for all religions," he added.

At the 1988 Lambeth Conference, when the Anglican Communion committed itself to interfaith dialogue, it was a foreign concept to most Anglicans in North America.

"Few subjects have more obviously grown in urgency and significance in the last few years than the whole area of relations between the great historic faiths of the world," said Archbishop of Canterbury Rowan Williams in a foreword to the booklet.

"A theology of interfaith is not a theology of religion," Canon Wilkinson said. "Christ comes into the world to engage people of all beliefs."

Archbishop Williams Calls for Bishops to Seek the Center

Archbishop of Canterbury Rowan Williams delivered an unscheduled presidential address July 29 during the Lambeth Conference that called for all bishops to seek the center. He repeated the proposal made in his opening presidential address for council and covenant as the way forward in the Anglican Communion.

"We [need] a bit more of a structure in our international affairs to be able to give clear guidance on what would and would not be a grave and lasting divisive course of action by a local church," he said. "While at the moment the focus of this sort of question is sexual ethics, it could just as well be pressure for a new baptismal formula or the abandonment of formal reference to the Nicene Creed in a local church's formulations; it could be a degree of variance in sacramental practice — about the elements of the Eucharist or lay presidency; it could be the regular incorporation into liturgy of non-scriptural or even non-Christian material."

The address did not receive the same enthusiastic response as the first address on July 20, according to three bishops who spoke with a reporter afterward. They said the Windsor Continuation Group's proposal delivered the previous day was very similar to the so-called moratorium which the House of Bishops agreed to during its meeting with Archbishop Williams last September in New Orleans.

Strong Reservations

Bishops from The Episcopal Church held two provincial meetings on one day during the final week at Lambeth. During a 90-minute hearing, many expressed strong reservations of the recommendations for a moratorium on public rites of same-sex blessings and the consecration of more partnered homosexual persons as bishops.



Steve Waring photo

Bishops and spouses wait inside the Buckingham Palace gate for a bus to take them back to the University of Kent as security stands guard.

"There is no willingness to give us a middle ground, to find the *via media*," Bishop Sergio Carranza, assistant bishop of Los Angeles, said in an interview with Episcopal News Service. "They are blaming The Episcopal Church and the Canadian church for all the problems."

Same as Before?

Bishop Coadjutor Steven Lane of Maine said he wondered why the Windsor Continuation Group's idea of a pastoral forum would succeed when previous attempts at forming similar groups have failed. Those groups include the Windsor Report's call for a council of advice, an Anglican Consultation Council recommendation for a panel of reference, and a primates' meeting suggestion in 2007 of a pastoral council.

Archbishop Williams did not mention The Episcopal Church or Bishop V. Gene Robinson of New Hampshire by name in his address, but there were several passages which seemed to speak to their concerns.

"Some have expressed unhappiness about the 'legalism' implied in a covenant," he said. "But we should be clear that good law is about guaranteeing consistence and fairness in a community; and also that in a commu-

nity like the Anglican family, it can only work when there is free acceptance. Properly understood, a covenant is an expression of mutual generosity."

Some traditionalist bishops expressed a growing concern that sacrifices will have to be made if unity is to be restored. One influential bishop said that only the resignation of Bishop Robinson would stop the geographical border incursions and permit a genuine listening process to occur. Bishop Robinson and many of his supporters at Lambeth have repeatedly said such a proposal is unacceptable as it would put all of the burden of sacrifice on them.

The "relationships of the [lesbian, gay, bisexual and transgendered] baptized are not for sale as bargaining chips in this game of global Anglican politics," said the Rev. Susan Russell, president of Integrity, an advocacy group affiliated with The Episcopal Church. "At the end of the day [this is] too high a price to pay for institutional unity."

Archbishop Williams addressed those concerns as well, repeating what "the not so traditional believer" tells him.

A lot of the time they feel as they are being made the scapegoats, he said.

Steve Waring

'A Problem of America' at Lambeth

Bishop K.D. Daniel of East Kerala in the Church of South India (United) never wavered in his determination to attend the Lambeth Conference, but that does not mean he is happy with the Anglican Communion.

"The problem we are basically facing is a problem of America," he said. "They want to push their problems on to other nations."

Bishop Daniel was one of 16 nomi-

Two-Year Suspension

The once-encouraging story of the Rev. James Tramel in the Diocese of California took a turn for the worse last month. Convicted of murder in 1985, he was sent to prison, ordained as a priest, then paroled in 2006, and became rector of Trinity Church, San Francisco. In July, he was suspended after being accused of sexual abuse of a parishioner under his care.

Fr. Tramel, married with a young child, is accused by a 36-year-old female from San Francisco, who said the priest took advantage of her during counseling sessions. According to the San Francisco Chronicle, the victim has asked for \$265,000 for therapy and to enable her to move from her rent-controlled apartment. The newspaper reported the Diocese of California countered with an offer of "spiritual support." The priest has been suspended for two years.

Lawsuit Postponed

A lawsuit brought by the Diocese of Northern California against St. John's Anglican Church, Petaluma, has been postponed by a Sonoma County Court judge until Dec. 2 in order to await the result of a similar case involving the California Supreme Court.

The Anglican congregation was formed in 2006 when a majority of members of St. John's Episcopal Church decided to leave The Episcopal Church. The Anglican congregation has continued to meet in the church building, while the remaining Episcopal congregation is holding services in a Lutheran church.

nated to serve as *indaba* group listeners on July 25. It was the group that was to prepare the conference "Reflections" paper.

Issues of human sexuality do not predominate in East Kerala, said Bishop Daniel. His diocese is very small but travel is difficult. It was created about 25 years ago by dividing the Indian state of Kerala in half. Much of Kerala has a prosperous and growing service-sector economy, including tourism, public administration, banking and finance, transportation, and communications. East Kerala is much less developed with large tropical rain forests and mountainous terrain, Bishop Daniel said.

East Kerala may not be experiencing the same economic boon as its neighboring dioceses, but it is growing. There are now 237 congregations, up from 75 in 1983, Bishop Daniel said.

"There we are clear," he said. "We respect the Bible. Whatever is against the Bible, there is no need to discuss."

Although English is not his first language, Bishop Daniel attended San Francisco Theological Seminary from 1987 through 1989. While in the United States, he attended St. Columba's Episcopal Church, Inverness, Calif. Bishop John-David Schofield, now of the Anglican Diocese of San Joaquin, was the rector at that time.

Bishop Daniel attended Bishop Schofield's consecration as the Bishop of San Joaquin the year he graduated from seminary, but he said he has since lost touch with Bishop Schofield. He asked if Bishop Schofield had indeed left The Episcopal Church. When he received an affirmative answer, he looked down and shook his head sadly.

Steve Waring



Bishop Daniel

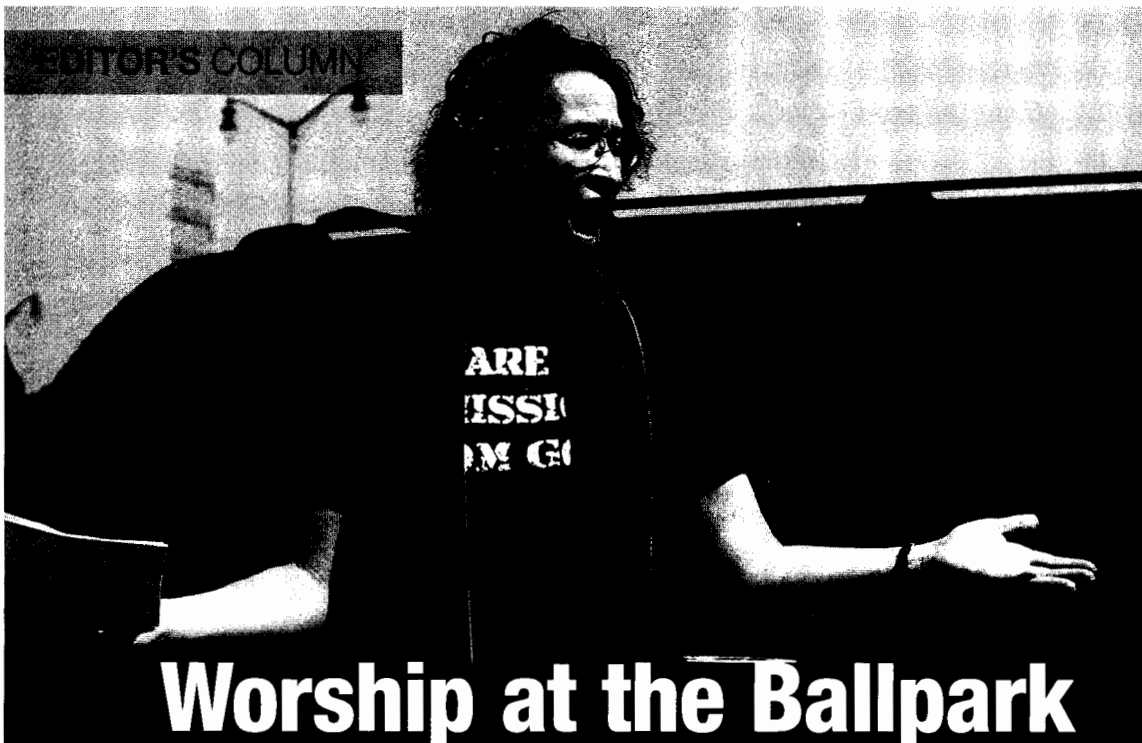
French-Speaking Anglicans Stress Education

The Francophone Network, which connects 4 million Anglicans worldwide who worship in the French language, will focus its efforts on advancing the cause of theological education. An official body of the Anglican Communion, the network met July 1-4 in Aylesford, England.

Participants included representatives from Canada, Europe, Haiti, and five African dioceses. The network's executive committee received the mandate to help francophone provinces find the means to train professors of theological education, following the recommendations proposed by the Theological Education in the Anglican Communion commission. A team will be gathered to support the network's provinces and dioceses in this work. The executive committee also will recommend to the Anglican Communion that a fund for theological education for all provinces be raised, in particular for those provinces which are non-English speaking.

In other business, the network recommended finding partners to develop a fund of \$250,000 for a micro-credit program in the Anglican Church of Congo, and to develop partnerships to assist female victims of sexual violence in recent African conflicts. The network also hopes to establish one or more translation centers to be able to supply French translations of important documents and booklets for public distribution in a timely manner.

The Rt. Rev. Pierre Whalon, Bishop in Charge of the Convocation of American Churches in Europe, was elected to serve as the executive committee's president.



Worship at the Ballpark

The Rev. Deborah Woolsey, rector of St. Alban's Church, Sussex, Wis., celebrates the Eucharist in the preferred parking lot at Miller Park before a Milwaukee Brewers' game. Alan Wick photo

At St. Alban's Church, Sussex, Wis., it is said people talk about sports frequently. Sounds like my kind of place. Earlier this year a group of parishioners put their talk into action. They decided it would be fun to go together to a Milwaukee Brewers' baseball game, so plans were made to do it during the summer. Parishioners wound up with more than a ball game. They got a celebration of the Eucharist, too.

On a sunny Sunday morning in July, the Rev. Deborah Woolsey, rector of St. Alban's, celebrated the Eucharist in the preferred parking lot at Miller Park, not far from the entrance to the Brewers' sparkling facility located about 20 miles from Sussex. Mother Deborah, as she likes to be called, and about 40 of her parishioners wearing T-shirts that identified them as being from St. Alban's, gathered shortly before 10:30 a.m. amid tailgaters and early arrivals for the Brewers' game against the Houston Astros at 1 p.m.

"It was wonderful," Mother Deborah said. "We thought it would be fun. It was a bold move for us. But after all, we're on a mission from God."

St. Alban's usually has an attendance of about 40 for its 10 a.m. Sunday Eucharist. After publicizing their intention through the parish's usual channels of communication, only an early service was held at the church that Sunday. Most of the "regulars" went to the game together along with a few who normally attend at 7:45. They were joined around an "altar" in the parking lot by a Lutheran man, who said he loved what the St. Alban's people were doing, a columnist from a secular newspaper, and a few others who looked on from a distance.

Surprisingly, there were few distractions. A baseball got away from some kids playing catch nearby and wound up in the midst of the St. Alban's folks, apparently making contact with

Susan McTaggart, the church's director of music. But the odors of charcoal or sizzling bratwursts or the shouts of nearby beer drinkers didn't seem to faze them. And Mother Deborah found that she had no trouble concentrating on the matter at hand.

"There was some background noise of cars driving by as I was celebrating, but that was all," she said. "People around us were incredibly wonderful."

People of St. Alban's have been accustomed to going outside on the church grounds for an occasional Eucharist during past summers, but the rector said it was believed to be the first time there was a celebration away from the church. The Nashotah House graduate moved to St. Alban's eight months ago from the nearby Diocese of Fond du Lac, and celebrated her first anniversary of ordination to the priesthood only recently.

"I think it's appropriate to have the Holy Eucharist outside during the summer," she said in a telephone conversation following the event. "It's a reminder to us that the church is not a building. And it's a reminder that we are to go out into the world."

Despite her relative inexperience, the outdoor liturgy was not completely new to the rector.

"I've done services outside before," she said, "but they were in parks. This was different."

Following the Eucharist, the parishioners tailgated for awhile, then went inside to join the capacity crowd for the ball game. The group was recognized on the stadium's message board during the game, which was won by the Astros, 11-5. "It was the day's only disappointment," Mother Deborah said.

"If we do it again, we'd want to have it in a tent," she said. "It got a little warm."

David Kavelage, executive editor

Did You Know...

The creed at the opening Eucharist of the Lambeth Conference was recited in its traditional form (without *and the Son*).

Quote of the Week

The Rt. Rev. Alan Smith, Bishop of Buckingham (England), writing in his blog on the *indaba* groups at Lambeth: "I suspect this change of gear will be quite challenging for right-handed western males."



The verbiage offered by the Windsor Continuation Group is one thing, but actually carrying out sanctions against violations of the moratoria by any member of the Communion is a tall order.

Sounds Familiar

As the Lambeth Conference headed into its third and final week, the 650 or so Anglican bishops participating in the decennial conference must have had thoughts of *déjà vu*. To many, the recommendations made by the Windsor Continuation Group, a body appointed by the Archbishop of Canterbury, seemed very much like other proposals that have come forth since the Windsor Report was published in 2004.

In Part Three of its preliminary observations, the group states there are “urgent issues” that need to be addressed, and then recommends that a moratorium be put in place throughout the Anglican Communion that would stop the celebration of blessings for same-gender unions, consecrations as bishops of those who are living in openly gay relationships, and “border crossings” by bishops to minister in other dioceses. All three recommendations were contained within the Windsor Report.

Another important recommendation in Part Three is the creation of a “pastoral forum,” which would be called into action when controversial or divisive actions take place in the Communion. The Archbishop of Canterbury would be the president of such a forum, he would appoint its convener and members, and the group would be employed when violations of the moratoria occur.

Those who were at Lambeth, and most of the rest of us, have heard this before. The Windsor Report and the meetings of Anglican primates in Northern Ireland in 2005 and in Tanzania in 2007 threatened discipline against The Episcopal Church if it did not abide by the terms of the Windsor Report, but nothing happened. The verbiage offered by the Windsor Continuation Group is one thing, but actually carrying out sanctions against violations of the moratoria by any member of the Communion is a tall order.

It is encouraging to note that the Windsor Continuation Group emphasizes that it expects there would be a cessation of same-gender blessings, but it is unrealistic for this body to believe that such a moratorium would be accepted in The Episcopal Church. Advocates for these blessings have made it clear that they do not intend to turn back or refrain from performing such liturgies in the future. And in a press conference at Canterbury following publication of the report, Bishop Clive Handford, from the province of Jerusalem and the Middle East, said it would not be possible to enforce the moratoria at local parishes.

Another important element of the report affects those churches in North America that have affiliated with other Anglican provinces. Under this proposal, those congregations would be placed in a “safe space,” what Bishop Handford described as “kind of a holding bay,” until eventually they can return to their national churches. Considerable change would need to take place in those North American provinces before those churches that have left would be willing to return. At the same time, the report’s call for a cessation of “border crossings” by bishops, a wise strategy, would need the cooperation of overseas primates in order to have a chance of being implemented.

Overall, the report of the Windsor Continuation Group is a good effort in trying to prevent the Anglican Communion from breaking apart. Unfortunately, the two sides are now so far apart that it probably will take a stronger proposal than this in order to have a chance at restoring unity.

Remembering a Voice for Peace

By Tom Thoeni

There is a controversy within The Episcopal Church. It is a sad tale, but one we cannot deny. As with many controversies, this tale is of one of our bishops and tensions within the House of Bishops resulting in a public scandal and a call for the Bishop of Utah's resignation. Faced with the decision to compromise his core beliefs, or retain his position, Utah's bishop stepped down.

You may not have heard of this scandal. It occurred in 1918 when Paul Jones, the 38-year-old Bishop of the Missionary District of Utah, serving just his third post since his ordination, ran afoul with the public and his fellow bishops. The source of his troubles was his statement, "War is unchristian."

Of course, the times were heady and charged. The United States was in the midst of World War I and international tensions were the mood of the day. Bishop Jones' statement caused such a furor that the House of Bishops formed a committee to investigate his words and opinions. The bishops issued a report that claimed, "The underlying contention of the Bishop of Utah seems to be that war is unchristian. With that general statement the commission cannot agree..." The commission then called for Bishop Jones' resignation.

For centuries the Church has discussed the matters of a just war theory, seeking to refine its expectations and criteria with which a nation should contend before flexing its military might, placing soldiers and even its civilians in harm's way. This is a laudable exercise, and I am too human to declare a strict belief in pacifism. But I must hasten to agree with Bishop Jones. I cannot imagine our Lord, who fully accepted his violent fate to fully ensure a peaceful fate for us, can ever prefer war to peace, aggression to healing.

Yet, we live in a broken world, a world filled with

tensions and turmoil. This is our state as fallen people. We are worthy children of God, yet we are scarred from sin and selfishness. This taint of sin cannot help but stain our relationships with other countries and peoples. War, at times, certainly seems like the only choice, the lesser of all other evils. However, it is the Church's responsibility to offer the hope and call for peace in all times and in all places.

Bishop Jones bravely risked his stature as a leader of the church to offer the prophecy that our Lord does not abide in strife and hatred. The bishop strongly spoke the words of peace in a war-minded world, a world too quick to injure its own, even its own God, who became flesh and dwelt among us.

Bishop Jones is remembered within the calendar of The Episcopal Church (on Sept. 3) as a worthy, a man of grace and humility. However, I am not sure his message is any more accepted today than it was four score and seven years ago. Though we name him as a hero of our faith, I am not sure he would avoid the same consternation should he be speaking his words of peace in our own day.

We still live in times of international tensions. We are still living in an age of war and violence, and I believe we will until we have destroyed this world God has given us. Such is life

with, and as, broken people. Yet the Church continues its call, its promise and its challenge that we should seek to wage peace rather than war. Though unheeded, and though I am challenged by it, I am thankful for that voice. Though disagreeable at times, the voice always needs to be heard.

Thank God there are those willing to raise their voices for peace. What hell have we avoided because of that voice? What abyss do we court as the Church calls for peace in this season of aggression?

The Rev. Tom Thoeni is the rector of St. Peter's Church, Plant City, Fla.



Bishop Paul Jones

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

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FULL-TIME RECTOR: *St. John's, Monroeville, AL.* Seeking a rector to serve a 100+-member parish located in the literary capital of Alabama, Monroeville. St. John's Episcopal Church in the Diocese of the Central Gulf Coast, seeks a priest with a thirst for great literature, love of the rural South and a desire to serve the hometown of world-famous authors, Harper Lee and Truman Capote. This family-sized parish is located approximately 25 miles off Interstate 65 between Mobile and Montgomery, and less than two hours from Alabama's beautiful Gulf Coast beaches. For more information and photographs, please e-mail the Search Consultant, the Rev. **Bill King** at bp3king@bellsouth.net.

FULL-TIME DIRECTOR OF STEWARDSHIP: *Calvary Episcopal Church, Pittsburgh, PA,* a loyal and faith-filled Episcopal church. Responsible for overall planning, development and implementation of church stewardship program including parish-wide stewardship education, annual appeal, major gifts, planned giving and capital campaign. Qualified applicants will have at least three years of stewardship experience. We offer a competitive salary and benefit package. Interested and qualified candidates please e-mail or mail resume: phunt@calvarypg.org (put Dir Stewardship in subject line) or **Calvary Episcopal Church, Attn: Florence Atwood, 315 Shady Ave., Pittsburgh, PA 15206.**

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FULL-TIME RECTOR: *St. Paul's Episcopal Church, Winston-Salem, NC,* the second-largest parish in the Diocese of North Carolina, is seeking a strong and inspirational minister, teacher and spiritual guide to be its 18th rector. Founded in 1876, St. Paul's has approximately 2,700 members and has been characterized as a leading parish of the diocese. We are an active Christian community dedicated to lifelong spiritual development and learning in the Anglican tradition. St. Paul's is both spiritually and financially healthy. Located in Winston-Salem's historic West End neighborhood, we proudly enjoy a beautiful, historic church building, together with a recently constructed adjoining building which houses a chapel, classrooms, kitchen, large dining/assembly area, meeting rooms and offices. We are seeking a loving and compassionate rector to work with our vestry, clergy, staff and parish to help refine, enhance and achieve our goals, which include: increasing our commitment to our youth; enhancing the contributions of our parishioners' time, talent and treasure; encouraging a greater sense of belonging for all of our parishioners; and growing our outreach opportunities. To learn more about St. Paul's and to view our parish profile, visit us at www.stpauls-ws.org. If interested, please send your resume to: **Scott Wierman and Carroll McCullough, Co-Chairs, Search Committee, St. Paul's Episcopal Church, 520 Summit St., Winston-Salem, NC 27101.** You may also contact us by e-mail at rectorsearch@stpauls-ws.org.

FULL-TIME ASSOCIATE RECTOR: *Christ Episcopal Church, Ponte Vedra Beach, FL.* Primary responsibility is to lead the congregation of Christ Church's worship site on San Pablo Road, 9.5 miles from the main campus in Ponte Vedra Beach. The congregation has grown the past two years from zero to 300. Total worship attendance at two Sunday services is 140-160. Reporting to the rector, this outgoing, energetic priest will be a visionary and catalyst for church growth. He/She will work closely with the clergy and staff of Christ Church-Ponte Vedra to envision, plan and lead programs that encourage spiritual growth and Christian discipleship.

Our candidate will maintain the San Pablo extension of our church family as an integral part of our common life and ministry. He/She will become a visible and engaged liaison between the two campuses and among more than 100 ministries of Christ Church. This person will join in leading and coordinating the total mission and ministry of Christ Church by encouraging and supporting staff and lay leadership, and participating in pastoral responsibilities. He/She will share in overall preaching and teaching duties of the combined church. This priest will have at least two years clergy experience and minimum five years of total ministry and leadership experience, some of which might have been in corporate or other secular roles. Previous experience as a rector, vicar or priest-in-charge of a worship site is preferred.

Christ Episcopal Church, located in the seaside community of Ponte Vedra Beach, Florida, near Jacksonville, has grown rapidly to become a worshipping community of 6,000. Holy Eucharist is celebrated 15 times each week — at the church, the Parish Center, the chapel, San Pablo Road, Serenata Beach, and the chapels of two local life care communities. Five full-time clergy, a part-time retired bishop, a vocational deacon, program staff, administrative staff, and hundreds of devoted volunteers, guided by the Holy Spirit, minister to our parish, the local community and the world. Christ Church, its pre-school and foundation are financially sound with a budget in the \$4 million range. Send resume and CDO Profile to **Charlie Hoskins** at crhbeach@comcast.net. Phone: (904) 285-0525. For more information visit www.christepiscopalchurch.org.

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To view our parish profile visit www.stjohnswv.net. Submit resume to glen_crouse@wellsfargo.com.

FULL-TIME ASSISTANT MINISTER: *St. Matthew's Church, Bedford, NY,* a vibrant, historic parish, is seeking an energetic, full-time assistant minister to lead its children's and youth ministries. Bedford is an affluent community one hour north of New York City by train. The parish is home to 1,500 communicants, a high percentage of which are young families. Average Sunday attendance is approximately 225 to 250 people.

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John Jay was one of the founding members of the church and its buildings and churchyard are rich with history. St. Matthew's will celebrate the bicentennial of the consecration of its church building in 2010. The parish enjoys 65 bucolic acres that feature a beautifully landscaped churchyard, glebe and woodlands. There is also a Chapel-in-the-Woods that provides for outdoor worship in a soaring grove of hemlocks.

This position offers a highly competitive salary and benefits package commensurate with the candidate's experience. It also includes housing in a charming 3-bedroom home in a family neighborhood a short distance from the church.

To submit your credentials for consideration, please reply to **Kelley Johnston, 87 Clinton Rd., Bedford Hills, NY 10507.** E-mail: skjohnston@aol.com. For additional information about St. Matthew's Church, please visit our website: www.stmatthewsbedford.org.

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The Rev. **Mark Atkinson** is rector of St. Andrew's, 7801 Lone Star Rd., Jacksonville, FL 32211.

The Rev. **Anne Bridgers** is rector of St. Peter's, 2475 St. Peters Rd., Malvern, PA 19355.

The Rev. **Mary Busse** is associate at Our Saviour, 12236 Mandarin Rd., Jacksonville, FL 32223.

The Rev. **Tom Callard** is rector of All Saints', 5619 Monte Vista, Los Angeles, CA 90042.

The Rev. **Michael Cooper** is priest-in-charge of the Cathedral Congregation of St. Athanasius, PO Box 512164, Los Angeles, CA 90051-0164.

The Rev. **Annie Cumberland** is curate at St. Andrew's Cathedral, PO Box 1366, Jackson, MS 39215-1366.

The Rev. Canon **Patricia Daniel-Turk** is rector of St. Patrick's, St. John's, 1221 State Rd 13, Jacksonville, FL 32259.

The Rev. **Elizabeth Davenport** is dean of Rockefeller Chapel at the University of Chicago, 5850 S Woodlawn Ave., Chicago, IL 60637.

The Rev. **Bill Fulton** is vicar of St. Antony's, PO Box 2822, Silverdale, WA 98383.

The Rev. **David Selzer** has been appointed to the Diocese of Ottawa in the Anglican Church of Canada to develop a joint Anglican-Lutheran congregation in the city of Ottawa.

Deaths

The Very Rev. **John Paige Bartholomew**, 77, dean emeritus of St. Mark's Pro-Cathe-

dral, Hastings, NE, died July 12 in Lake City, MN, where he lived.

He was born in Philadelphia and raised in Moorestown, NJ. Following graduation from Cornell University, he served in the Army in Germany. He studied for holy orders at Philadelphia Divinity School and was ordained deacon and priest in 1958. He was assistant at Church of the Redeemer, Bryn Mawr, PA, 1958-61; rector of St. James', Piqua, OH, 1961-67; rector of St. Thomas', Garden City, KS, 1967-73, as well as vicar of St. John's, Ulysses, and St. Luke's, Scott City, during that time; and dean in Hastings from 1973 until 1998, when he retired. In recent years, Dean Bartholomew was involved in supply ministry. He was a deputy to eight General Conventions, chairman of the Department of Missions, and president of the standing committee in the Diocese of Nebraska. Surviving are a step-daughter, Susan Fain, of South Bend, IN, and a step-son, John, of Red Wing, MN.

The Rev. **Peter Chase Robinson**, longtime priest of the Diocese of North Carolina, died July 7, the day following his 84th birthday, at his home at the Forest at Duke, Durham, NC.

Fr. Robinson was a native of Mendham, NJ, and a graduate of the University of North Carolina and the General Theological Seminary. He worked in journalism for a time before studying for holy orders. He was ordained deacon in 1951 and priest in 1952, then was minister-in-charge of St. Thomas' Church, Sanford, NC, 1951-54; curate at Holy Trinity, Greensboro, 1954-56; rector of St. Francis', Greensboro, 1956-74; rector of St. Stephen's, Goldsboro, 1974-86; and associate at St. Philip's, Durham, 1986-92. In recent years, he was associated with Holy Family, Chapel Hill. Fr. Robinson is survived by his daughter, Susan, of Raleigh, and three sons, Michael, of Raleigh, David, of Wake Forest, and Jim, of Durham; three grandchildren; and a sister, Mary Ann Lowry, of York, SC.

Other clergy deaths as reported by the Church Pension Fund:

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Richard Robert Cook	81	Falls Church, VA
Richard Gamble Eaton	75	Salina, KS
Charles Elmer Fish	91	Albuquerque, NM
Maurice A. Garrison	83	Mountain Iron, MN
F. Murray Hastings	78	Cincinnati, OH
Richard Alfred Norris	77	Cutchogue, NY
Titus Peter	87	Fairbanks, AK
Fred Walter Sutton, Sr.	79	Fort Lauderdale, FL
Theodore D. Wallsteadt	73	Bellevue, MI

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Sun HC 8 & 10:30; Wed. HS/LOH 12:05

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave. www.stthomasioh.org
Sun 8 & 10 H Eu, 9, Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. **Liz Zivanov**, r
Sun H Eu 7:30 & 10:15

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. **Thomas A. Fraser**, r; the Rev. **Richard R. Daly**, SSC, parochial vicar; the Rev. **Canon Albert W. Y. Mensah**, asst.
Sat Vigil Mass 5, Sun Masses 9 (Sung) & 10:45 (Solemn) Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

Letters to the Editor
For the first time in many years, there are no letters to the editor in this issue. We received letters intended for publication, but we chose not to publish them. A few were sent by correspondents who had letters published during the past two or three weeks. Another turned out to be a personal attack on the Archbishop of Canterbury. And another submission had nothing to do with The Episcopal Church or the Anglican Communion. We trust that this is a temporary occurrence and that next week our letters will be back in their usual spot. *Ed.*

SUMMER Church Services

ANDERSON, IN

TRINITY CHURCH 1030 Delaware St.
www.trinityanderson.org (765) 644-2566
The Rt. Rev. William E. Smalley, interim rector
Sun Eu 8 & 10; Wed 12

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
(Thirty minutes from the Chicago Loop)
The Rev. Canon C.R. Phelps, SSC, r
Sun Mass 10, Daily Mass 9, EP 6, E&B 6 (1S)

WAVERLY, IA

ST. ANDREW'S (319) 352-1489
Website: www.standrewsiowa.org
E-mail: mcdiniowa@aol.com
The Rev. Maureen Doherty
Wed Soup & Scripture 6; Sun Prayer Group 8:30; Worship 10

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.cccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II), Daily Mass:
M-F 12:15, Sat 9:30

BOSTON, MA

ALL SAINTS, ASHMONT 209 Ashmont St., Dorchester
The Rev. Michael J. Godderz, SSC, r (617) 436-6370
Masses: Sun 8 Low, 10 Solemn; Wed 10; Fri 7; Sat 9

THE CHURCH OF THE ADVENT

(617) 523-2377
30 Brimmer Street www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,
assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-
Hutchinson, Pastoral Assistant for Families
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);
Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,
Mass 6; Sat, MP 8:30, Mass 9, C 9:30

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun Eu 8 & 10

ST. PAUL, MN

ST. JOHN THE EVANGELIST (651) 228-1172
60 Kent Street
Website: www.stjohnsepiscopal-stpaul.org
E-mail: fwilson@stjohnsepiscopal-stpaul.org
The Rev. Frank Wilson, r; the Rev. Barbara Mraz, d
Sun 8 & 10; Wed 12

CHADRON, NE

GRACE CHURCH 450 Bordeaux St. (308) 432-2229
The Rev. Todd Sermon
Sun 9

JERSEY CITY, NJ

ST. PAUL'S IN BERGEN (201) 433-4922
The Rev. John J. Negrotto, interim r
Sun H Eu 8 & 11

LONG BRANCH, NJ

ST. JAMES' CHURCH (732) 222-1411
Website: http://stjames-longbranch.org
E-mail: info@stjames-longbranch.org
The Rev. Valerie T. Redpath, r
Wed & Fri 8; Sat Vigil 5:30; Sun 8 & 10

NEWARK, NJ

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10 (Sung), MP and EP Daily

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
RT. 42/322 E. Malaga Rd.
The Rev. Justin Falciani, the Rev. Dn. Louis DeSheplo
Sun Eu 8, 9:30; Wed Eu 7:30

NEW YORK, NY

CHURCH OF THE EPIPHANY (212) 737-2720
1393 York Ave @ E. 74th www.epiphanynyc.org
Sun 8:30, 10, 6

GRACE CHURCH

(212) 254-2000
Website: www.gracechurchnyc.org
The Rev. Donald J. Waring, r; the Rev. Linda
Bartholomew, assist
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
Sundays; Wed Eu 6

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
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The Rev. Canon James H. Cooper, D. Min., r
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Open Sun 7-4; Mon-Sat 10-6

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5th Ave & 53rd St. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; John Scott, organist and dir.
of music; the Rev. Charles F. Wallace, headmaster; the
Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), M-F MP & H Eu 8 &
12:10, EP & Eu 5:30; Sat H Eu 12:10

SARANAC LAKE, NY

CHURCH OF ST. LUKE (518) 891-3605
Website: www.stlukessaranaclake.org
E-mail: info@stlukessaranaclake.org
The Rev. Ann S. Gaillard, r
Sun Eu 7:45 & 10

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S EPISCOPAL CHURCH (215) 968-2781
100 E. Washington Ave., 18940
Website: www.stlukesnewtown.org
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., p-i-c
Sun H Eu 8, 10 (Choral)

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); Wed Mass & Healing 1; Weekdays as
announced (Rite II); Sacrament of Penance by appt.

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

GRACE CHURCH 98 Wentworth Street (843) 723-4575

Website: www.gracechurchcharleston.org
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr.
Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the
Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist &
choirmaster; Jodi Bennett, children's choirs; Julie Walters,
children's ministries; Mac Brown, youth & young adults
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11
(Choral); Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
113 Baskerville Dr., 29585 www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Calhoun
W. Perkins, asst.
Sun H Eu 8, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9
Nursery available (during 10:30 service)

ALEXANDRIA, VA

MEADE MEMORIAL EPISCOPAL CHURCH

(703) 549-1334
Website: www.meadechurch.org
E-mail: meadechurch@yahoo.com
The Very Rev. Dr. Sydney C. Ugwunna, interim vicar
Sun H Eu 8:30, 11; Wed H Eu 12

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
Website: www.stjameskent.org
The Rev. Dr. Marda Steedman Sanborn, r; the Rev.
Pete Stanton, assoc
Sun Rite I H Eu 8, Rite II H Eu 9:30, Wed Rite I 10 (Chapel)

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St. (715) 779-3219
The Rev. Canon Dennis Michno, v
High Mass Sun 10, Wed Mass as anno, July Concerts Thurs 5

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
The Very Rev. Warren H. Raasch, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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