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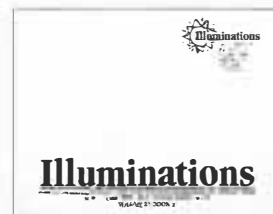
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SUMMERTIME
IN MAINE



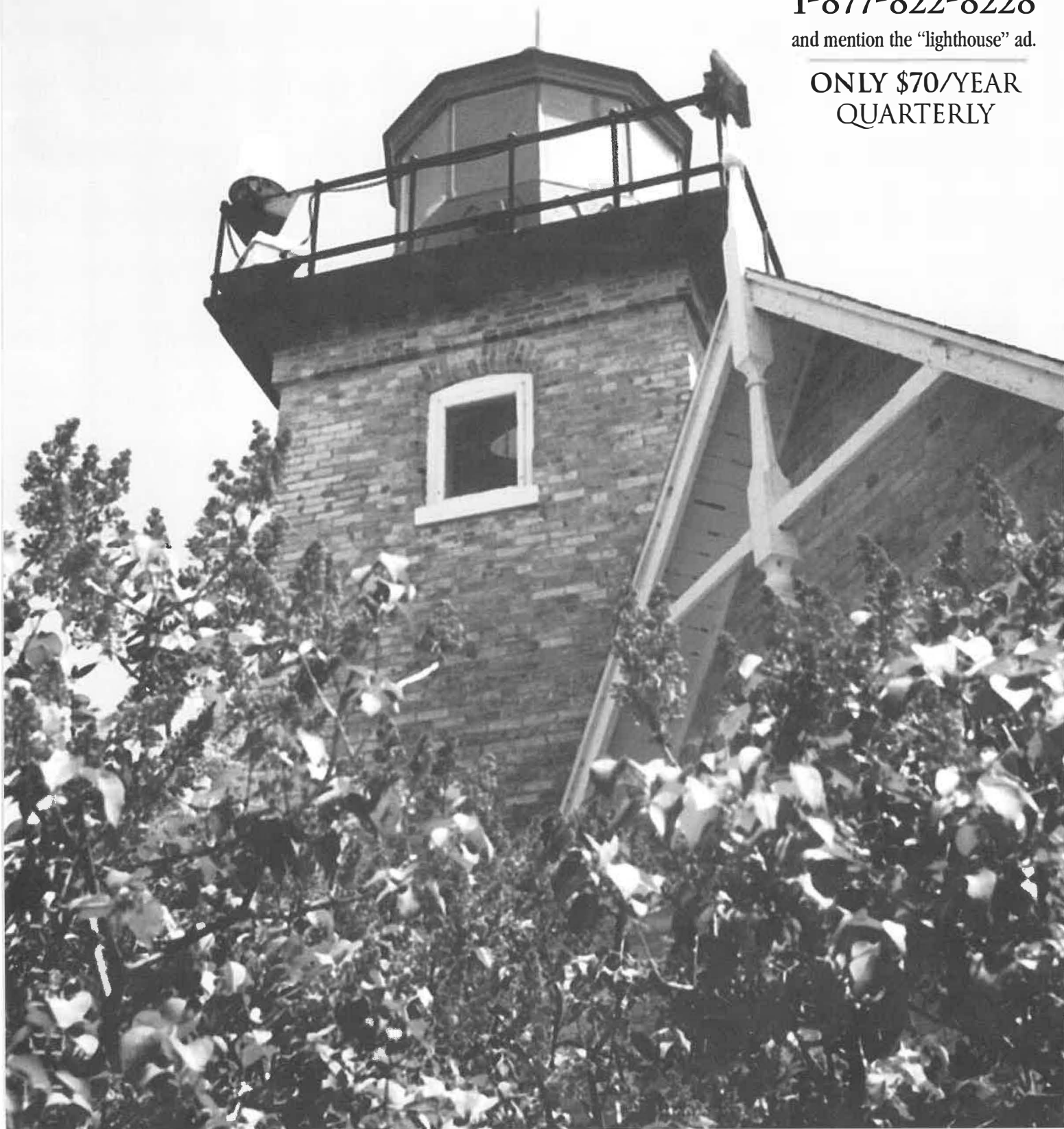
Illuminations

Illuminations consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.



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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

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

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

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Volume 223 Number 3



SUMMERTIME IN MAINE

A FEW FACTS ABOUT ITS CHAPELS:

- *All Saints', Orrs Island, held some of its first services in an ice cream parlor.*
- *Before St. George's, Long Cove, became a summer chapel, it served as a diocesan mission church for granite quarry workers.*
- *Civil War hero Joshua Lawrence Chamberlain, who also served as governor of Maine and president of Bowdoin College, took a steamer from Portland to attend the first Episcopal service at what would become All Saints by-the-Sea, Bailey Island.*
- *At the time of its organization in 1894, the summer chapel on MacMahon Island was the only congregation in the world named after St. Cuthbert.*
- *The Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, recently baptized one of former President George H. Bush's grandchildren at St. Ann's, Kennebunkport.*

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All Saints by-the-Sea, Southport, Maine

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GUIDE.

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SUNDAY'S READINGS

The Law Fulfilled

“And who is my neighbor?” (Luke 10:29)

Sixth Sunday After Pentecost (Proper 10), July 15, 2001

Deut. 30:9-14; Psalm 25 or Psalm 25:3-9; Col. 1:1-14; Luke 10:25-37

It was certainly a surprise for the “expert in the law” to learn that keeping the great commandment would not result in eternal life. This is still surprising to many today as well. Jesus’ answer begins with a reference to Deuteronomy 6:5 and Leviticus 19:18. The point of this parable is to show Israel that it has failed to keep this law, and therefore has failed to obtain eternal life. It deals with a person who “wanted to justify himself” (verse 29). Not only has Jewish legalism failed, but also the despised Samaritan is nearer to fulfilling the law than the expert in the law. The key to understanding this parable is the subtle change between verse 29 (“Who is my neighbor”) and verse 36 (“Which of these three do you think was a neighbor”) ... We move from viewing the neighbor as an object one defines to a relationship one enters. The root of the law is the love of God — beyond keeping the rules.

The law is fulfilled when one shows

“mercy” (verse 37). The law is broken when, as with the priest or the Levite, rules are given priority over our duty to love. Not only is the question about who is “my neighbor” answered by Jesus in this parable, but also Jesus shows him that he is asking the wrong question.

The rich young ruler’s question in Luke 18:18f also reveals the strength of self-justification in the pursuit of eternal life. He also learns that this is not the way to eternal life, for there is not enough good that we are capable of doing. With man it is impossible to enter the kingdom of God, but not with God, for in the death of Jesus, heaven’s gate is thrown down, and those who come in penitence and faith find a place in God’s kingdom.

It is clear that the heart of this parable deals with all attempts at self-justification. It answers all attempts we make to justify ourselves and to gain eternal life by our merits, rather than by the mercy and grace of God.

Look It Up

Read over the story about the rich young ruler (Luke 18:18-34). Do you see parallels between his pursuit of eternal life and that of the lawyer of 10:25?

Think About It

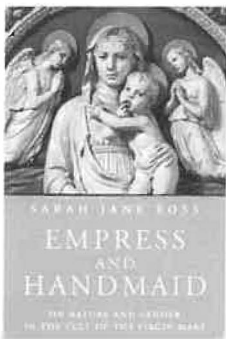
Article 10 of the Articles of Religion says, “he (humankind) cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God...” What is the significance of this article, and how does it relate to Article 11 on Justification?

Next Sunday

The Seventh Sunday After Pentecost (Proper 11)

Gen. 18:1-10a (10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

BOOKS



Empress and Handmaid

*On Nature and Gender
in the Cult of the Virgin Mary*

By Sarah Jane Boss
Cassell. Pp. 253. \$24.95 paper

As attention to the mother of God grows, so we are seeing more thoughtful considerations of her significance for the Christian community. Boss tells a fascinating story and raises a number of important issues in this interesting, but sometimes frustrating, study.

Boss notes, quite rightly, that the cult of the Virgin Mary has changed

over the centuries in some deeply significant ways that have not received the critical attention they deserve. Beginning with the thesis that the mother of God “stands for creation in relation to the Creator,” she asks how the change in our relationship to creation (for example, through the upheaval of the Industrial Revolution) has been reflected in the way we have expressed our devotion to Mary. From the powerful, majestic representations of Mary from the Middle Ages to the fragile, vulnerable visions of the 19th century, Boss examines images, the rise of philosophical and scientific world views, and various political and social influences.

Perhaps Boss’s most interesting observation is her reflection on pornography as “typical of modernity.” She is on to something here, but this thought is never fully developed as it might have been — not just

in relation to Mary, but in relation to the way the objectifying of images of Mary may be related to the way women are objectified in Western culture.

I wanted more. The book still reads too much like the doctoral thesis from which it originated, and

The cult of the Virgin Mary has changed over the centuries.

there are some remarkable slips of the critical pen. The bibliography reflects the fact that, although the book was published in 2000, the work is essentially a decade old, and it needs updating. But more importantly, the subjects of modern pornography and Mary’s “potential inspiration for subversive criticism” remain crucial areas of reflection.

*(The Rev. Canon) Peter Eaton
Lancaster, Pa.*



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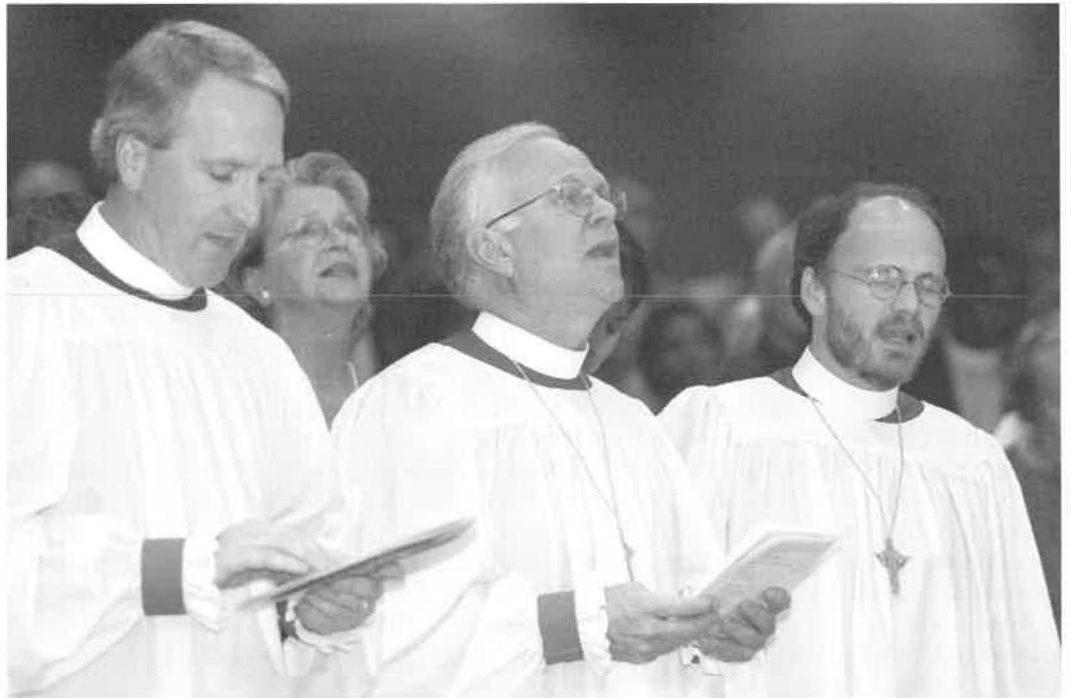
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AMiA Consecrates Four More Bishops

Bishops Johnston (left), Greene and Barnum, three of the four new AMiA bishops, join in singing at the service.

David Zalubowski photos



'We were prepared for anyone who wanted to make a statement [of objection] to let them do that.'

Harry Griffith

At a service decried as perilous and schismatic by both the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church, four former Episcopal priests were consecrated as bishops within the newly formed Anglican Mission in America (AMiA), June 24 at Colorado Community Church in Denver.

The four new bishops are: the Rt. Rev. Thaddeus R. Barnum of Pawleys Island, S.C.; the Rt. Rev. Alexander (Sandy) Greene of Denver; the Rt. Rev. Thomas W. Johnston, Jr. of Little Rock, Ark.; and the Rt. Rev. Douglas B. Weiss of Campbell, Calif.

Consecrating bishops were: the Most Rev. Datuk Yong Ping Chung, Archbishop of South East Asia; the Most Rev. Emmanuel M. Kolini, Archbishop of Rwanda; the Rt. Rev. John Rucyahana and the Rt. Rev. Venuste Mutiganda, both of Rwanda; the Rt. Rev. Alex D. Dickson, retired Bishop of West Tennessee; the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina; the Rt. Rev. Charles Murphy, and the Rt. Rev. John H. Rodgers of the AMiA.

After a half hour of contemporary praise music, the congregation of about 1,000 sang the processional hymn, Alleluia, Sing to Jesus. About 50 clergy processed down the

aisle with their hands upraised. The order of service used was largely from the prayer book of South East Asia.

In a departure from the assigned scripture lessons of the day and in an apparent admonishment of the Episcopal Church, the readings included Isaiah 6:1-8, 2 Tim. 3:14-15 and Matt. 28:16-20.

Another departure from the Episcopal order of service for the ordination of a bishop was the absence of a formal opportunity for members of the congregation to state individually why the service should not proceed.

According to Harry Griffith, AMiA executive officer, organizers believed that the opportunity to object was provided when the archbishops asked the congregation to respond affirmatively to the calling of the men to be bishops.

"We really were anticipating that there could have been objection," Mr. Griffith said. "We were prepared for anyone who wanted to make a statement to let them do that."

While Archbishop Chung reiterated the claim that many Episcopalians in the United States want the AMiA's support, he also expressed regret for any pain caused by



The consecrating bishops, Archbishops Chung (left) and Kolini.

Group's Leaders Express Hope for Reconciliation

At a press conference the day after the consecration of four additional bishops of the Anglican Mission in America (AMiA), participants explained why they took the radical step against the advice of the Archbishop of Canterbury and others.

Despite stern warnings from the Most Rev. George L. Carey, Archbishops Datuk Yong Ping Chung of South East Asia and Emmanuel Musabu Kolini of Rwanda consecrated four American priests: Bishops Thaddeus Barnum, T.J. Johnston, Douglas Weiss and Alexander "Sandy" Greene.

Archbishops Chung and Kolini, along with the new and existing bishops, described past and pending efforts to reconcile with Presiding Bishop Frank T. Griswold and Archbishop Carey, but stated that their primary concern is to fulfill the work of God through the church.

"Our excitement is to do the mission and to not get bogged down in the battle," said the Rt. Rev. Charles Murphy, AMiA bishop. "One of the most difficult things to do in this Anglican witness in America is to spread the gospel and live out the great commission in a structure that tends to be used to intimidate and silence these orthodox voices."

Bishop Murphy described efforts at reconciliation: "We desire to be reconciled and to have conversations." Bishop Murphy said letters have been written to both Archbishop Carey and Bishop Griswold within the past year, requesting a meeting. Both requests were denied, he said.

Archbishops Kolini and Chung also said that they have tried to begin discussions with Bishop Griswold and Archbishop Carey with no success.

"It is difficult to have dialogue or reconciliation when you cannot even have a meeting," Bishop Murphy said.

The consecrations were not undertaken to drive a wedge into the worldwide Anglican Communion.

'Loyal Anglican'

"I don't want to break the tradition of the Anglican Church. I am a loyal Anglican," Archbishop Chung stated. "I only know the Anglican Church. I've committed my whole life to it."

Asked about the possibility of repercussions for participating in the ordinations, the Rt. Rev. Alex Dickson, retired Bishop of West Tennessee, said, "I'd rather spend some time focusing clearly on scripture, and involving myself with people who I know believe this, and spend time with people who are committed to the mission. They can do whatever they want to do. I've got to get on with the mission."

Schuyler Totman

activities of AMiA leading up to the event.

"Many in the U.S and around the world are dismayed, bewildered, saddened, hurt by our actions," Archbishop Chung stated. "I want to apologize to any one of them if they have been hurt or offended in this process."

He also commended those who may agree with AMiA's stance on the perceived drift of the Episcopal Church from biblical orthodoxy, but who have chosen to stay in their current churches rather than join AMiA congregations.

"I admire and respect their humility and obedience to God," he said.

During the consecration and ordination portion of the liturgy, Archbishop Chung asked the candidates a series of questions, beginning with whether the candidates for ordination believed in the 39 Articles of Religion, the Book of Common Prayer, and the ordering of bishops, priests and deacons.

Each candidate was then asked to confirm his sense of calling to the role of bishop, his acceptance of holy scriptures as trustworthy and complete, and his belief in the Christian faith expressed by the Anglican Church. Each was challenged to commit to "banish and drive away from the church all erroneous and strange doctrine contrary to God's word" and encourage others to do likewise.

As each of the four was consecrated, family members and clergy gathered in a circle and laid hands on him, praying for guidance, support and the presence of the Holy Spirit.

The consecrations attracted considerable media attention, with reporters from *Time* magazine, CNN, Associated Press and major newspapers covering the event. More than a dozen professional and amateur photographers, including vested clergy, moved around the stage and through the congregation looking for a good photographic angle during the laying on of hands. Some photographers leaned over the communion table shooting cameras and flashes into the circle of clergy laying on hands and praying for the candidates.

Schuyler Totman

AROUND THE DIOCESES

Nine Percent Increase

For days prior to the June 8-10 convention of the **Diocese of Albany**, rain had fallen in upstate New York and the forecast called for more of the same. By June 4 the Rt. Rev. Daniel W. Herzog, Bishop of Albany, issued a call for intercessory prayer that the rains might abate.

Although the business meetings, workshops, meals and services all take place indoors, the location —

Camp of the Woods, a private conference center near Speculator, N.Y. — is spread out over several acres and requires people to walk outdoors when going from one event to another. The logistics of keeping everyone indoors simultaneously would be complicated because the diocese opens its convention to all members and has drawn more than 1,000 in recent years.

This year's attendance was no different, as more than 1,400 members of the diocese vied for an opportunity to be part of what was billed as "Odyssey of the Spirit." Among the few notable absences were rain and black flies,



Jack Cole photo

Ordinands to the diaconate in Albany.

Bishop Dixon Attempts to Void Accokeek Rector's Contract

The Rev. Samuel Edwards, rector of Christ Church, St. John's Parish, in Accokeek, Md. received a summons and a complaint on June 25. The suit was filed by the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, in the Federal District Court in Baltimore.

The suit alleges that the bishop is the *ex-officio* rector of the parish, and on that basis seeks a declaratory judgment against Fr. Edwards to oust him from the parish, make null and void the contract he has signed with the vestry, and oust him from the rectory, according to Charles Nalls, an attorney representing the vestry of the parish.

In a statement regarding the civil suit, Bishop Dixon said, "I am deeply saddened that the actions of Fr. Edwards and the vestry of St. John's Parish in Accokeek, Md., have made it necessary to bring this suit. I am asking the court to prohibit Fr. Edwards from officiating at St. John's and occupying or using St. John's property. I have also asked the court to prohibit the vestry from barring me from ministering to the congregation and performing episcopal acts there."

Fr. Edwards says he received serv-

ice in his office shortly before he went to the church to celebrate the Eucharist for the Nativity of St. John the Baptist.

The lawsuit claims that the vestry acted beyond the scope of its powers when it signed a contract with Fr. Edwards, says Mr. Nalls, who was read the summons and complaint, but said he had not yet seen a copy of it.

The suit was signed by four attorneys from the law firm of Crowell & Moring, including JoAnn MacBeth, diocesan chancellor.

Mr. Nalls said that the vestry and Fr. Edwards will respond to the lawsuit in due time and indicated that another lawsuit against Bishop Dixon and the diocese was "a possibility." On May 30, the parish filed trespassing charges against Bishop Dixon for her improvised Eucharist on church property May 27.

In a related development, a statement was issued by the Most Rev. Frank T. Griswold, Presiding Bishop, indicating he was unable to work out a compromise concerning the Accokeek parish. He had been in discussions with the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, who had declared pastoral oversight of the parish on May 27.

which can be an irritating problem in the area at this time of year.

During his convention address, Bishop Herzog highlighted the changes which have taken place in the diocese during the past two years.

"Two years ago I stood before you and recited the potential disaster we were facing with a loss of 40 percent of our membership," he said.

Since that time the diocese has enjoyed a 9 percent increase in communicants in 1999 and a 2 percent increase in average Sunday attendance last year. These figures are all the more remarkable, Bishop Herzog noted, given the fact that U.S. Census figures showed only a 1 percent growth rate in the population of upstate New York during the past decade.

The weekend also included a youth Mass, the ordination of 10 candidates to the diaconate, and confirmation of 200 persons by six bishops.

Maggie Hasslacher

'High Thanks'

The Rt. Rev. Richard F. Grein, Bishop of **New York**, presided for the final time at New York's diocesan convention June 2 at the Cathedral of St. John the Divine. Bishop Grein is retiring along with longtime diocesan treasurer Sandra Johnson and the Rev. Joel Novey, secretary since 1992.

Several persons offered tribute to Bishop Grein. A resolution was adopted giving thanks for his service and accomplishments.

After long discussion, new diocesan

canons were approved but must be ratified at the 2002 convention before becoming effective.

The Rt. Rev. Mark Sisk, who will succeed Bishop Grein, said he would initiate a review of the present formula for determining diocesan assessments, aiming at a fairer expectation from parishes whose income has moved substantially higher in recent years.

*(The Rev.) James Elliott Lindsley
with Kurt Barnes*

Discussion Re-opened

There was nothing routine about the convention of the **Diocese of Central New York** June 1-2. It began at St. Paul's Cathedral in Syracuse, actually in the massive white tent set up next to St. Paul's. In addition to electing the Rev. Gladstone Bailey "Skip" Adams III as 10th bishop of the diocese [TLC, June 24], convention also passed a budget and addressed several resolutions.

Several resolutions revolved around constitution and canon changes in language and housekeeping. Convention decided to request the General Convention of 2003 to transfer the commemoration of Harriet Ross Tubman Davis to March 10 in future editions of *Lesser Feasts and Fasts*.

There was much discussion on a resolution sponsored by the Very Rev. David Bollinger of Owego concerning approval of a rite for the blessing of same-sex relationships. The resolution that eventually was adopted was that the 2001 Convention of the Diocese of Central New York urges the ecclesiastical authority to appoint an ad-hoc commission with representatives of various points of view and an appropriate designated leader, to reopen discussion of alternative relationships in the Diocese of Central New York. This commission is to be charged with the task of searching for common ground and modeling civil discourse on a polarizing issue. The commission is to report to the convention of 2002.

Sandy Baker

American Churches in Europe Elect Bishop

The Rev. Pierre Welté Whalon, rector of St. Andrew's Church and School in Fort Pierce, Fla., became the first elected Bishop Suffragan of the Convocation of American Churches in Europe on the third ballot June 23 at the Cathedral of the Holy Trinity in Paris, France.



Fr. Whalon

Subject to approval by the diocesan bishops and standing committees, Fr. Whalon will be consecrated Nov. 18 at St. Paul's Within-the-Walls in Rome. He succeeds the Rt. Rev. Jeffery W. Rowthorn, who is retiring.

In December, the Most Rev. Frank T. Griswold, Presiding Bishop, agreed to permit the convocation to elect its next bishop suffragan, who is also Bishop in Charge of the Episcopal Churches in Europe. Histori-

cally, this position has been filled by an appointed, part-time bishop, usually retired after having served in another diocese. With the arrival of Bishop Rowthorn in 1994, the position was increased to a full-time appointment with greatly expanded responsibilities.

Bishop-elect Whalon, 49, who has dual French and American nationalities, was born in Newport, R.I. Originally a music scholar, he later attended Virginia Theological Seminary. He was ordained to the diaconate and priesthood in 1985. Prior to his arrival at St. Andrew's in 1993, he was rector at All Souls' in North Versailles, Pa., and St. Paul's in Elkins Park, Pa. His wife, Melinda Jane McCulloch, is a classically trained mezzo-soprano. The couple have one daughter, Marie-Noëlle, 13.

Nell Toensmann

BRIEFLY...

The Rev. Canon **Peter Jensen**, principal of Moore Theological College, was elected Archbishop of Sydney (Australia) by the synod of the Diocese of Sydney. Canon Jensen was elected by the houses of clergy and laity to succeed the Most Rev. Harry Goodhew, who retired.

The Rt. Rev. **William Persell**, Bishop of Chicago, became the first Episcopal bishop to participate in a Lutheran ordination ceremony at the June 1 annual assembly of the Metropolitan Chicago Synod in St. Charles, Ill. Bishop Persell joined his Lutheran counterpart, the Rev. Kenneth Olsen, in laying hands on three candidates.

Claiming that it is anchored to medieval structures and unable to come to grips with the issues of the day, the Rt. Rev. **David Jenkins**, retired Bishop of Durham in the Church of England, wrote in his autobiography that the church should be dismantled

and a federation of denominations created in its place. During his career, Bishop Jenkins was a lightning rod for criticism by Christian traditionalists who objected to his interpretation of biblical events.

Academics at many of the 235 **Roman Catholic colleges** in the United States are concerned that a plan requiring local bishops to certify that Roman Catholic instructors teach "authentic Catholic doctrine" amounts to a loyalty oath and will stifle academic freedom. The bishops approved the mandatum, or official document, in June.

The Most Rev. **Frank T. Griswold**, Presiding Bishop, is among a group of heads of U.S. churches who signed a letter to Secretary of State Colin Powell, expressing concern "that the peace process has broken down so violently and tragically between the government of Israel and Palestinian leadership."



MAINE'S SUMMER CHAPELS

Ministry still flourishes at these century-old buildings, despite their having been built for a bygone era.

By Heidi Shott

ALL SAINTS'
BY-THE-SEA,
BAILEY ISLAND

ST. MARTIN'S
IN-THE-FIELD,
BIDDEFORD POOL

ST. PETER'S
BY-THE-SEA,
CAPE NEDDICK

CHRIST CHURCH,
DARK HARBOR

ST. PHILIP'S
BY-THE-SEA,
FORTUNES ROCKS

OUR LADY OF
THE EVERGREENS,
HARBORSIDE

TRINITY CHAPEL,
KENNEBUNK BEACH

The silence of a Sunday morning in Sorrento is interrupted by the pealing of the church bell. Children tug on the rope and make as much noise as the bell itself. The compelling sound calls the community to worship, and the people arrive, by foot, by baby carriage, by Model T Ford, and on the shoulders of mom or dad. One by one people fill the old oak pews, ready to sing, laugh, cry, and give thanks. The community gathers one more time, and it is good.

Diana Gazie describes a typical summer Sunday in the small community of Sorrento, which lies northeast of Mount Desert Island. It is one of 18 summer chapels along the coast of Maine.

Most of the chapels were built within a narrow slice of time between 1890 and 1910. In those years, the Maine coast became a fashionable summer destination. Entire households would pack their steamer trunks and settle into their summer homes until September. Summer communities grew up comprised of people who returned year after year. Often they consisted of extended families and friends who lived near one another in Philadelphia, New York, or Boston during the winter.

Alfred Moses is a long-time member and great-grandson of the original founder of All Saints by-the-Sea, Southport, an island south of Boothbay Harbor. "This is probably one of the only places in the country where you can find people in their 80s who have been playing together since they were children," he said.

Aside from the sailing and tide-pooling, the picnics and the tennis, many people who summered along the coast at the end of the 19th century simultaneously recognized that something important was missing: a weekly dose of worship to feed the soul. As a result, 13 chapels were built along the coast of Maine by private donors in the years enveloping the turn of the century.

In those days the Episcopal churches in Maine were found mostly inland. Earlier in the century the Cowley Fathers paved a missionary trail through the eastern and northern interior of Maine, near the railway lines and mill towns. But, while there

was an Episcopal church in most of the bigger towns along the coast, the many peninsulas and fishing villages where the summer residents built their homes had few churches.

Before the arrival of the automobile and the assurance of a good road to make the 15 miles to town, going to church meant walking there, and, if need be, building the church.

John Hoag has attended All Saints' Chapel on Bailey Island for 80 years. "Although a bridge was built from Bailey and Orrs Islands in 1928, the condition of the dirt road to Brunswick was such that most summer residents and visitors arrived by steamer from Portland," Mr. Hoag recalled. "Consequently the congregation was largely comprised of those staying within walking distance of either their own cottages or one of the half-dozen boarding houses. This was true until after World War II, when the road was paved and traffic to and from Brunswick greatly increased. In the early 1950s, the steamers stopped coming to Bailey Island."

What is remarkable about the summer All Saints by-the-Sea, Southport chapels is that they continue to exist. Today few families stay for the summer, and, if they do, they could easily pile into the car and drive the 10 or 12 miles to a bigger town with a year-round congregation. But the chapels continue to flourish and draw families back to mark life's milestones: weddings and baptisms, the scattering of ashes of loved ones, and unremarkable Maine summer mornings.

Sarah Stiles Bright lives with her husband and two young children in Nobleboro, Maine, but grew up in Massachusetts and summered in nearby Southport. "I am rooted to All Saints' Chapel," she said recently. "I was baptized and married here. We have baptized our children and grieved our losses in this place. It is a holy place to us where we find our history and family and deep communion."

Ms. Bright is not the only one in her family to be



All Saints by-the-Sea, Southport



St. George's Chapel, Long Cove
Above: Painting of St. James in Prouts Neck by Winslow Homer.

deeply drawn to God from her early years worshipping on the coast of Maine. Her sister, Katherine Stiles, who is a student at Episcopal Divinity School in Cambridge, Mass., was recently named a candidate to holy orders.

St. James', Prouts Neck, located south of Portland and founded by the younger brother of the painter Winslow Homer and the Merrick family, has a similar profile: a community of families who return with children and grandchildren each summer. But it isn't lay people alone who have deep ties to certain chapels. Many clergy have returned to serve year after year.

The Rev. Charles Newbery, who in 1998 retired after being the "July" priest for 36 years, commented on the beginning of his tenure at St. James'. "When I first came, I inherited a half-hour children's service that drew barely 25 people. On my first Sunday my own family made up a third of the congregation. A few summers later I hit upon the idea of involving the children who attended in acting out parables. Within two weeks the attendance doubled and that service eventually became the most heavily attended of the three Sunday services, often drawing well over 200 people of all ages. I can truly say that it was fun to lead that service."

Along with Fr. Newbery, a father and son provided St. James' with a remarkable continuity: the Rev. Canon Harold Belshaw, served from 1945 to 1962, and his son, the Rt. Rev. G.P. Mellick Belshaw, retired Bishop of New Jersey, served for 36 Augusts beginning in 1963.

Almost without exception the summer chapels continue to thrive. A few chapels, however, face the challenge of preserving their beautiful, century-old buildings in communities that have changed greatly over the past 100 years.

St. Peter's by-the-Sea, Cape Neddick, a lovely stone church built in 1897, is located in a highly populated part of the southern coast where year-round Episcopal congregations are firmly established and the summer community has given way to day trippers and weekend visitors. Its members put fliers in all the local motels and bed and breakfasts and advertise in the



weekly newspaper. They derive income from the many weddings held at the chapel during the summer months.

Although the summer chapels have a unique standing in the Diocese of Maine that sets them apart from the 68 year-round congregations, many of them are committed to the mission congregations across the diocese. Some have a direct relationship to support outreach in a particular nearby congregation and others give generously to support a continuing Episcopal presence at missions in regions of the state that have experienced hard economic times and a dwindling population.

The Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, celebrates a homecoming with many of the chapels each summer. "These are congregations full of life and generous of spirit," she said. "I visit each of them with great joy and a profound sense of gratitude and respect for the members' long life of faith lived together each summer."

Back in Sorrento on that summer Sunday morning, Ms. Grazie explains what happens when a visitor enters the chapel.

"As you enter the church, you notice that your heart beats a little slower, your blood pressure drops, your anxieties seem to lessen and you have this unusual, unfamiliar sense of peace," she said. "Perhaps it is the lovely window, the shingled walls, the plaques honoring ages of loved ones, or the needlepoint cushions depicting houses, boats, birds, woodland scenes, fish and wildflowers, all familiar Sorrento sights. All of it is holy, blessed, and obviously well loved. Most of all you feel the years of prayers that have imbedded themselves in the walls of this special place. Whatever it is, when you come here, you will not forget it and, like everyone else, you will be welcomed."

Heidi Shott

For more information on summer chapels in the Diocese of Maine, visit www.diomaine.org/summerchapels.htm

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- ST. JAMES' CHAPEL,
PROUTS NECK
- CHURCH OF THE
REDEEMER,
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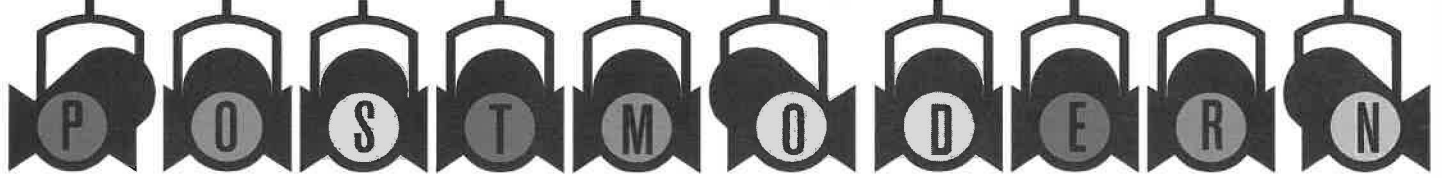
ALTHOUGH SUMMER CHAPELS

*have a unique standing
in the Diocese of Maine,
many of them are committed
to the mission congregations
across the diocese.*

Members of All Saints by-the-Sea, Southport



Relating to a



Generation

By Neal Michell

If you look out upon the cultural landscape, you'll notice that things have changed. Movies, novels, magazines, television shows, all sorts of media, have a different look, feel, and a vastly different message from their predecessors.

We are on the cusp of a change every bit as sweeping and significant as the Enlightenment, the Renaissance, and the Reformation. We are moving from the modern era to the postmodern era.

Xerox CEO Paul Allaire describes the new economy: "We're in a brawl with no rules." Just as the old rules don't apply to the new economy, neither do they apply anymore to the folks who are unchurched. There are new rules that many people — the unchurched folk — live by that we must relate to, cogently, coherently and authentically.

What was the basic old rule? It was that "the truth is out there," something that we can discover and have confidence in.

Under the old rule, all of our philosophy, scientific discoveries, and even religious development, were leading us to a better world.

Under the new rule, we're not so sure. We are convinced that the modern era failed to "deliver the goods" of the Utopia it had led us to expect, so a new rule has emerged.

What is this new rule? It is that truth has become a matter of personal opinion. And this means that something can be "true for you" without necessarily being "true for me too."

Under the old rule, Martin Luther said, "Here I stand." Under the new rule, Martin Luther might have said, "Whatever."

Is this frightening or freeing? Actually, it is both. It is frightening because the long-dominant advantage of the Christian world view allowed those of us in the church simply to affirm what society at

large already affirms. People no longer grow up with a predisposition toward Christianity.

It is freeing because it allows us to explore what C.S. Lewis called "Mere Christianity." It is liberating because we are once again called to recognize Christianity not as a religion, but as a relationship.

So how do we respond to this new rule? Here are some suggestions for ministry to postmoderns:

1. Multimedia is important.



With the average length of time between commercials just 5 1/2 minutes, and with the bombardment of images on our senses, the reasoned-out sermon is becoming increasingly less effective as a means of communication. This generation is not quite anti-intellectual; it is anti-rationalistic and very sensory. "Experience" is more significant than rationale.

2. "Voices" are important in storytelling and testimony.



Why do you think those relief agencies show us pictures of starving children? Because people respond to those images and stories that give us a sense of personal connection. One church in our community uses the computer camera to provide live reports from missionaries directly from the mission field during their Sunday service. The congregation sees and hears their missionary speak to them "on location." Marcia Hoshaw highlights the power of telling a story over reasoned argument: "Don't try to convince me with a reasoned argument that smoking is bad for me. Have someone whose larynx has been removed and who is attached to oxygen tell me of his experience of smoking and cancer."

3. Rooted but contemporary.



What do Ford Mustang, Volkswagen Beetle, MacDonald's and Burger King all have in common? They are all introducing "retro" into their product lines. That is, they all are bringing back "the way we were" — but with all the modern technological advances. This generation wants and needs to be connected to the past but does not want to get stuck in it.

4. Decentralize authority.

Look at the Internet: Who's in charge? Give people ownership. We're all producers now. In the modern era, knowledge flowed from the top down. In this postmodern era, everyone has access to knowledge. People with knowledge want to be authentically a part of the decision-making process.



5. Build relationships.

People are less connected and more yearning for community and relationships. Banks are telling us that online banking is not catching as originally envisioned because "people sometimes like to talk to a teller." Key concept: A "safe place."

6. Connect people to "The Story." Help people to know and articulate. "How does "my story" intersect "The Story"? How has being a Christian made a difference in my life?"



We respond to this postmodern era, as St. Paul said, "by looking to Jesus, the author and perfecter of our faith." Ultimately, we point to the unique person of Jesus Christ who is the Way, the Truth, and the Life, who died, was buried, and rose again; the First and the Last; the Alpha and the Omega; and who is alive forevermore. □

The Rev. Neal Michell is missionary for strategic development in the Diocese of Dallas.

Threatening to Stay

Before I was ordained a priest last year, I had no idea how often clergy hear words like these: "_____ is a problem for me. I'm considering leaving the parish." A conflict has arisen, communication has broken down, and a member of the community is threatening to move on.

A few years ago, I heard an internationally recognized priest and scholar talk about this phenomenon. He has experienced much church conflict over the years. But his position on this was clear: "When things get rough," he said, "I don't threaten to leave. I threaten to stay."

To be sure, there are situations where ending a relationship, be it between two people or a family in a parish, is the healthiest option. Everyone involved has made a sincere effort to see the other's point of view, to invite God in, to reconcile beyond our narrow self-interest. All apparent alternatives have been exhausted and it can't be salvaged. It's best for all concerned to move on. We each have to decide for ourselves when we've come to that moment.

Still, the priest's statement brings me up short. It says, in effect, "I know things are difficult between us. Things are awkward, and scary, and aggravating. I don't like you very much right now and I have enough stress in my life without having it at church, too."

"But living in community is important to me, and spiritual maturity sometimes demands being uncomfortable with what

ens the others involved, and frightened people rarely come up with good, creative solutions. Frightened people also become rigid, both literally and figuratively, and rigid people have a hard time inviting God's gentle grace into the situation — an essential part of our lives together as a church.

Years ago, my wife, Karla, and I agreed never to threaten each other with leaving. Sure, we might think it (who doesn't, sometimes?), but we set acting on the thought, and voicing it, off limits for a practical reason: Doing so didn't work. It usually caused even more damage, and it just wasn't worth it.

In disciplining ourselves, we were, in effect, "threatening to stay." And the security of knowing that we really do want to be in deep relationship has made creative, sometimes surprising, solutions possible. We have felt God's movement in our life together, and our intimacy has deepened over time as we've worked through situations that had once seemed intractable.

In the Anglican Communion, we have traditionally held individual conscience in the highest regard. Of course, we regularly disagree with how things should get done in our parishes, dioceses, and the church as a whole. But for centuries, we've been an example to the world of how to disagree respectfully about matters of the greatest importance. And in a society growing increasingly "uncivil," this trait may never have been more important than it is right now.

We have been entrusted with a powerful gift for serving the world: thoughtful, passionate discourse within a spiritual community. Difficult feelings, including anger, are sometimes the price for this liveliness — for being real with one another in committed relationship — and there may indeed be times to leave. But there's simply no question that we'll experience a stronger, deeper community — a community with more room for God's leading — if our starting place is "threatening to stay."

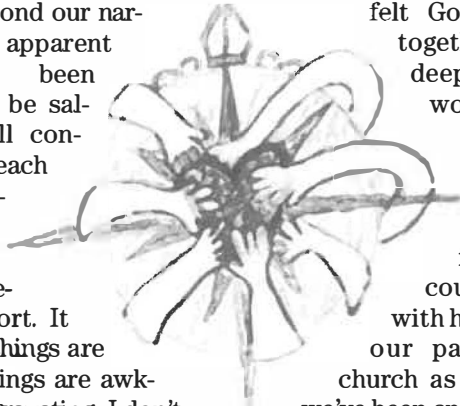
Our guest columnist is the Rev. Robert E. Droste, associate at Trinity Church, San Francisco, Calif.

Quote of the Week

The provost of Worcester College in Oxford University (England), has a seat in the chapel marked "GOD."

Did You Know...

The Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, on his promise not to retire until the successful completion of the diocesan capital campaign: "Those of you who want me to leave soon, maybe can pony up now."



"When things get rough," he said, "I don't threaten to leave. I threaten to stay."

other people do. I believe God calls us to real, sometimes painful, commitments. That means being sure I've given this my very best shot before I even think of leaving."

The statement shows an understanding of a fundamental truth of relationships: Threatening to leave rarely makes them stronger. In fact, it usually does the opposite. Everyone already knows that walking away is an alternative. But threatening to leave usually fright-

In its attempt
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it possessed.



Consecrations Harmful to Unity

The consecration of four more bishops by the Anglican Mission in America (AMiA) [p. 6] will not be helpful to the AMiA's hopes to be recognized as a legitimate Anglican province. In its attempt to offer an alternative to those who feel the Episcopal Church has drifted into apostasy but who want to remain as Anglicans, the AMiA may be damaging whatever credibility it possessed.

The actions in Denver of two archbishops, or primates, of other Anglican provinces within the boundaries of the Episcopal Church without the permission of the Presiding Bishop or the Bishop of Colorado is also likely to harm the unity within the Anglican Communion, not to mention some of its provinces.

No less an authority than the Archbishop of Canterbury, the Most Rev. George Carey, called the consecrations in Singapore in 2000 "at best, highly irregular, and at worst, simply schismatic." He termed the Denver consecrations "blatant disregard of our Anglican ecclesiology." The four Americans who received the laying on of hands appear to be validly consecrated simply because the consecrating bishops are part of the historic succession. However, the way their consecrations came about makes their episcopal ministries highly suspect.

The archbishops of Rwanda and South East Asia acted against the wishes of the Archbishop of Canterbury, and in the case of South East Asia, without the support of that church's house of bishops. One must question on whose authority the Most Rev. Yong Ping Chung acted as a consecrating bishop when other bishops of South East Asia stated they believe their archbishop's action is a violation of their constitution. They also wrote in a letter to Archbishop Carey that they did not support the intention of their primate.

As with the consecrations in Singapore 18 months ago, these men were not elected by dioceses in Rwanda or South East Asia. Rather it appears they were chosen in Pawleys Island, S.C., headquarters of the AMiA, to minister to its 37 congregations in this country. AMiA describes their role as "to serve established parishes and new churches which celebrate the uniqueness of Jesus Christ and the centrality of scripture and tradition as essential to their faith and mission."

The centrality of scripture and tradition may sound good to traditional Episcopalians. But they should be clear about at least one thing: The AMiA, while clinging to evangelical Anglican theology, is comprised mostly of clergy and congregations embracing charismatic renewal, a movement in Episcopal churches which has existed for only about 40 years.

When Bishops Charles Murphy and John Rodgers were consecrated in Singapore, Archbishop Carey said he could not recognize them in communion unless they are "fully reconciled to the Presiding Bishop of the Episcopal Church." That reconciliation has not yet taken place, which means all six of the AMiA's bishops are not recognized by the Archbishop of Canterbury. Without that recognition, the AMiA will not be part of the Anglican Communion. Nor did the archbishop give authority to the provinces of Rwanda and South East Asia to consecrate bishops who would function in other parts of the world.

There are other concerns about the event in Denver. The two retired Episcopal bishops who took part may be subject to discipline for their second such action. And one must question the credibility of the AMiA when two of the four men selected to be consecrated are former assistants of Bishop Murphy's in Pawleys Island. Surely a better geographic representation could have been found.

We can see their reasons for departure, and that of others who have left the Episcopal Church, and even sympathize with the AMiA's concerns over the lack of leadership and the de-emphasis of the role of scripture in the church. On the other hand, in trying to uphold unity in both the Episcopal Church and the Anglican Communion, we are troubled by the disregard by the AMiA of the commitment the primates made to each other when they met in each of the last two years not to take action without proper consultation. The AMiA has made a bold statement with the consecrations in Denver. Unfortunately, it continues to raise more questions than it answers.



The Crutch of Charitable Choice

By Paul Moore, Jr.

Underneath the discussions concerning “charitable choice” lie profound issues which threaten the deepest vocation of religious bodies in a free society: namely, the prophetic role of bringing judgment against the injustices of the state.

At first glance, it seems reasonable that the state should relax its strictures against the free use of state funds for the charitable purposes of religious institutions. However, I have seen the subtle corruption of the prophetic role of religion when churches, synagogues, or temples become dependent on government financing to carry out their works of charity.

It may seem to be a happy sharing of government compassion and the charitable skills of religious bodies, but, as we in the church become dependent on these funds to assist people in need, we become more and more reluctant to bring judgment on the state for its neglect of the rights of these same people. For it is the responsibility of the state, not the church, in an affluent society, to provide for the basic human needs of its citizens: food, shelter, health, education and housing. These are issues of justice, not charity, and it is the duty of the state to provide them.

A principal of human dignity is involved. When someone demands justice from the state, he or she can stand with dignity and self-respect, and the church should uphold and encourage such courageous efforts. On the other hand, when someone stands in line begging for soup outside a church, he or she loses dignity. Charity makes the giver feel good and the recipient feel humiliated. Justice makes the recipient feel proud but may embarrass those who must make some sacrifice for justice to occur, like opening their communities to poor people in affordable housing, finding job training for unskilled workers, or paying higher taxes to provide their neighbors with their rights.

When government provides a safety net as one of the rights of its beleaguered citizens, people often criticize welfare recipients. However, there is far less criticism when the government subsidizes beleaguered industries in order to help them recover financial stability. And they are rarely labeled welfare cheats.

It is far more important for the church to be in a position to demand a just society than to be beholden to the state for charitable handouts.

In those societies which have allowed the church to depend on the state, disaster has often followed. The Russian Revolution, with all of its suffering, might well have been prevented had the Orthodox Church not been a czarist institution. The church in post-WWI Germany was so close to the state that it neglected to

bring judgment on the early stages of Nazism. Had this happened, perhaps WWII could have been prevented. On a local level, I saw the reluctance of the church in Jersey City, dependent on city hall for handouts, to bring judgment against the municipal corruption of the 1940s and 1950s.

Thus, we in the church should resist the temptations of “charitable choice” and its short-term gains. Instead, we should stand behind and support those in need as they demand their rights as citizens. If the state properly takes care of its people, as a matter of justice, then the church would be able to support its charitable work with its own funds.

Under past regulations, churches

Food, shelter, health, education and housing are issues of justice, not charity, and it is the duty of the state to provide them.

have often been partners with the city, state, or federal government in such projects as building affordable housing. Appropriate safeguards for the separation of church and state have been enforced. However, even this cooperation is risky. We dare not open the breach of separation further.

The independence necessary for prophetic judgment must not be sacrificed for the crutch of “charitable choice.” □

The Rt. Rev. Paul Moore, Jr., is the retired Bishop of New York.

Mind Reading

I read with considerable disappointment Dean Chane's article, "Compassionate Conservatism" [TLC, June 17]. It is sufficiently early in the Bush administration and in the development of the president's faith-based initiatives that there is little specific to be said — as there has been little specific proposed. Still there are some legitimate areas for discussion and Dean Chane briefly raises one: the problems of sloppy church accounting. This is a legitimate area of concern. Unfortunately, he drops this discussion almost immediately and spends the lion's share of his space launching a sadly uncharitable attack on the motives of President Bush and certain of his supporters.

Dean Chane claims that his concerns flow from his being "a citizen, a Christian, an Episcopal priest, the dean of a large cathedral," etc. Piffle. He no more disputes the president as a cathedral dean than I dispute his article as a nuclear engineer. His attack on the motives of the "religious right" has nothing whatsoever to do with his ecclesiastical roles. He

could just as easily make exactly the opposite case and be just as faithful to his calling.

The sadness is that there is something deeply wrong with "compassionate conservatism." The problem is the use of the word compassion. Too many liberals seem to think that they own the patent on the term and that "compassion" looks exactly like what they see in the mirror every morning. Any idea that differs from theirs lacks, well, compassion. Dean Chane falls directly into the trap. His bald claim that compassionate conservatism is "less defined by love and more affirmed by control," betrays a shocking confidence in his mind-reading abilities. Focusing on words like "compassion" moves discussion from ideas and proposals which can be debated, to motivations, which can't. We see this sort of thing in our inter-church debates all the time. Our leaders would well serve the Episcopal Church by sticking to reasonable debate and leave the mind (and heart) reading to God.

Daniel W. Muth
Prince Frederick, Md.

"Whose families and whose values?"

Please accept my sincere appreciation for publishing the perceptive, incisive analysis of "Compassionate Conservatism and Faith-based Initiatives" by John B. Chane.

"Compassionate Conservatism" as a presidential campaign slogan last year struck me, at any rate, as virtually a classic oxymoron. Accordingly, I was gratified that Dean Chane characterized it, and the more recent Bush ukase on "faith-based initiatives" as "misguided and misdirected political catch phrases ... less defined by love and more affirmed by control."

I also valued Dean Chane's comments on "family values" and "conversion." In the case of the former, much over-worked slogan, I am always prompted to ask: "Whose families and whose values?"

Franklin M. Wright
Memphis, Tenn.

I applaud TLC for allowing expression of the myriad of viewpoints held within the broad borders of our inclusive church. How else would we ever know how far left were so many of our members?

As a balance to the thinly veiled liberal Bush bashing in "Compassionate Conservatism," allow me to make just two points. First, I can't understand how, after eight years of unrestrained, embarrassing, immoral behavior in the White House, Dean Chane cannot bring himself to express one ounce of gratitude for a president who is a faithful husband and father and one who is unashamed to articulate publicly a personal faith in Christ. The same Christ we Episcopalians heartily thank for the innumerable benefits of his passion. One of which is the forgiveness of sins and the transforming power of God to bring about positive change in the lives of individual (American) citizens. How could a "foundation" like that cause an Episcopal priest to be "deeply troubled?"

My second point is how illogical

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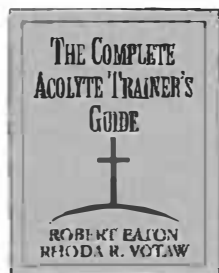
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I am all too aware that often "cleaning house" means throwing the baby out with the bath water.

Dean Chane's "concern" is over the "ability of many faith-based groups to uphold the demanding governmental accounting requirements." Is he aware of the countless millions of dollars unaccounted for by the Department of Education or HUD under those demanding requirements? There's enough money missing from those two agencies to fund Teen Challenge in every city in the country. That is if one is not offended that teens are set free from drugs and alcohol in the name of Christ.

Government involvement in faith-based organizations may have its concerns, but the ones expressed by Dean Chane only expose how really broad (and out of bounds) our church has become.

*(The Rev.) Joseph Martin
Jeannette, Pa.*

Having just read the article "Compassionate Conservatism," I'm afraid Dean John Chane hasn't been around much. I have worked since 1946 with all sorts of church programs with support from various governments: child care, schools, facilities for the elderly, AIDS in Africa, etc. Dean Chane should have known better before writing his article. He came across as a political paranoid.

*(The Rt. Rev.) Milton L. Wood
Bishop Suffragan of Atlanta, retired
Elberta, Ala.*

What It Does

The Rev. Stace Timothy Tafoya [TLC, June 10] needs to know that Planned Parenthood was around 50 years before Roe v. Wade made abortion legal. Today, abortion amounts to less than 5 percent of the services which Planned Parenthood provides, part of a broad range of health services to women of all ages and classes. Its motto is "Every child a wanted child."

Family planning and safe, effective and available contraception without any standard of ability to pay is what

Planned Parenthood is about. Many Episcopal clergy have been heavily involved in Planned Parenthood over the years, including a former Bishop of Delaware, and the late George Barrett, retired Bishop of Rochester. In our local tri-county affiliate in Santa Barbara, at least five Episcopal clerics, counting me, have been on the board or executive directors in the last 10 years.

Those strongly committed to ban abortions have managed to hang "abortion clinic" on Planned Parenthood, which is absurd, since so little of what we do is involved in abortion. Planned Parenthood offers objective counseling for those facing problem pregnancies, and is quick to refer such patients to alternate choices than termination. It is committed to women's health care in all its ramifications.

*(The Rev.) John P. Fuller
Oxnard, Calif.*

Before Throwing Away...

I read the article "Spring Cleaning" [TLC, June 17] with an increasing sense of concern. As a parish administrator, I too know the urge to clean house. As a professional archivist, I am all too aware that often "cleaning house" means throwing the baby out with the bath water. I am afraid that the description of wholesale shredding of documents described in the article falls into the baby and bath water category.

Before any church or organization disposes of records, they need to examine carefully their motives ("Quick, here's our opportunity to destroy all evidence of that nasty period!"), needs ("We need this space for mops and brooms"), legal and business responsibilities ("Who needs to know about this bequest anyway?"), and historical awareness or lack thereof ("Who cares what the vestry was discussing in 1978?").

Dioceses should be able to give any church a basic records retention

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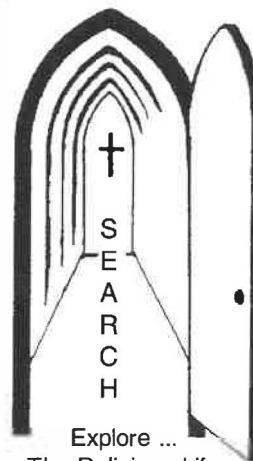
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LETTERS TO THE EDITOR

schedule. If your diocese cannot help, call your state archives. The job of an archives is to retain the "good stuff" and dispose of the "unnecessary stuff."

We archivists are thrilled when someone asks for advice before destruction occurs, because we know that "No documents, no history." Before anyone destroys vestry minutes and committee reports, stop! Think for one moment and then call your diocese or state archives for advice. Once those records are gone, so is your past.

*Karen M. Lamoree
Madison, Wis.*

Other Than That ...

When the City of Miami was incorporated in July, 1896, Trinity Episcopal Church [TLC, June 10], was not the oldest church within Miami's original city boundaries. That distinction is enjoyed by the First Presbyterian Church of Miami, which was organized on April 1, 1896. Miami pioneer Julia Tuttle was not a charter member in 1896. She did not become a member until January, 1898. Trinity Episcopal Church became a cathedral in 1969, not 1970. The photograph of a church interior in TLC was not that of Trinity, but was Holy Comforter, in another part of Miami.

*David L. Willing
Miami, Fla.*

A Higher Level

Thank you for recent articles on Anglican authors. I had been away for several weeks and came home to these sheer delights. The article on John Donne [TLC, May 13] was superb. He is a great favorite of mine, and how wonderful to have new information on him presented so well. Harriet Beecher Stowe [TLC, May 20] was a lovely surprise. I had no idea she was an Episcopalian. The articles on the Anglican authors are a breath of fresh air. They lift TLC to a higher literary level.

*Dorothea A. Kneher
Hendersonville, N.C.*

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More Open Baptisms

After several conversations with the Rev. Gary Nicolosi, followed by consultation and prayer with our program leaders, vestry, and with the entire congregation, we at All Saints' Parish in Vista, Calif., decided to offer open baptism on Easter Eve and on Pentecost [TLC, May 13]. We were moved by our understanding that God had so abundantly blessed us, individually and as a parish, and we enthusiastically wanted to give away what God had so graciously and liberally given us. Banners were hung on both sides of the worship center, visible to traffic at the adjacent major intersection.

Callers were told that the baptisms were offered without precondition. All those intending to be baptized came to receive instruction, freely and of their own volition, along with their families, before the baptisms.

On the eve of Easter, 18 were baptized. On Pentecost, six. Another was baptized in between because of illness at Easter. Twenty were children. Five were adults. The eldest was 84 and had been part of the life of this parish for several decades. A 54-year-old woman was joined in tears by the congregation as her sub-teen granddaughters presented her. A lifelong Quaker came and was baptized with his daughter, saying, "I never quite felt complete before." A grandmother brought two grandsons, saying that the parents were so busy that they had no time, but concurred. A grandfather who had lived in our homeless shelter last year came and was baptized with his grandsons. Twenty three of those persons and immediate family have been in attendance on Sundays since the baptisms. We have been forced to expand the Sunday school and to recruit more teachers.

The bottom line is that we have begun to understand that the sacraments that Jesus gave us are the most powerful tools of evangelization and mission we have. We received them through grace. When we give them away graciously, the world is changed and so are we.

*(The Rev. Canon) George Hemingway
All Saints' Church
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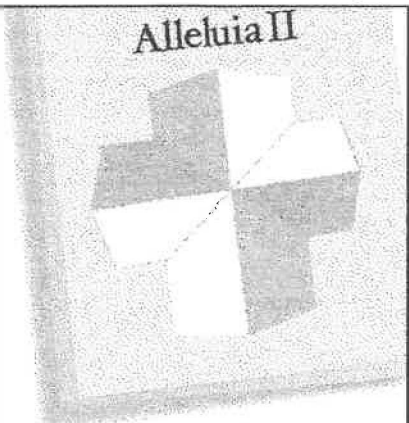
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PEOPLE & PLACES

Appointments

The Rev. **Marlin L. Bowman** is vicar of St. Clare of Assisi, PO Box 278, Avery, CA 95224.

The Rev. **Terry Bull** is rector of Advent, 54 Delaware Rd., Kenmore, NY 14217.

The Rev. **Cathleen Chittenden-Bascom** is rector of St. Stephen's, PO Box 921, Newton, IA 50208.

The Rev. **James Clarke** is rector of St. Mary's, Downsville, and St. Margaret's, Margareville, NY.

The Rev. **Gary Coffey** is rector of Grace, 871 Merrimon Ave., Asheville, NC 28804.

The Rev. **Sonnie Fish** is senior missionary of the Greater Waterbury Episcopal Ministry, Waterbury, CT.

The Rev. **Mark Given** is rector of Christ Church, PO Box 81, Middle Haddam, CT 06456.

The Rev. **Eric Turner** is rector of St. Paul's, Huntington, CT.

The Rev. **David B. Wolf** is rector of St. Paul's, 451 Van Houten St., Paterson, NJ 07501.

Ordinations

Deacons

Connecticut — William Erich Anderson-Krengel, Theodore Stoddard Babcock, Mark Harrison Byers, Vicki Marie Davis, Ellen Bee Banks Huber, Horace Stanford Johnson, Melissa Quincy Wilcox.

Newark — Robert Keaton, Katherine Read.

South Carolina — Andrew Haylor, Grace Church, 98 Wentworth St., Charleston, SC 29401; Marshall Huey, St. James', James Island, SC; Kenneth Weldon, St. Philip's, 142 Church St., Charleston, SC 29401.

Spokane — Margaret Jo Fisher, Melinda Lee St. Clair, Holladay Worth Sanderson.

Utah — Elizabeth Hunter, Patti Sells.

West Tennessee — Mark William Frazier, St. Matthew's, 300 S Main St., Pennington, NJ 08534; Charles Alfred Williams IV, St. Anne's, 4063 Sykes Rd., Millington, TN 38053.

Priests

Iowa — Darin Richard Lovelace, Marcin Jean Madlock.

Oklahoma — K. Andrea Jones, assistant at St. Luke's, 210 E 9th St., Bartlesville, OK 74003.

South Carolina — William Daniel Didland.

Spokane — Andrea Christina Bowman, Kerry Clifton Kirking.

Utah — Claudia Seiter.

Resignations

The Rev. **Keith Burns**, as vicar of St. Matthias', Summerton, SC.

The Rev. **Kathy Calore**, as assistant at Christ Church, Springfield, MO.

The Rev. **Kristina Coppinger**, as vicar of Trinity, Lebanon, MO.

The Rev. **Donald Hannan**, as rector of Grace, Windsor, CT.

(Continued on page 22)

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POSITIONS OFFERED

St. Andrew's Episcopal Church is a Purpose Driven Church located in Pearland, Texas. We are currently seeking two part-time music ministers. **Music minister/organist** — this person will direct the choir, play the organ and champion the current traditional service. We are seeking a motivated leader who will encourage and inspire our worship of God. Previous liturgical experience preferred. **Part-time worship leader** — this person will work with the existing praise band and support the contemporary service. Experience with musical instruments required, preferably keyboard. We are seeking a motivated individual to work with our team to provide direction and support. Experience in leading a contemporary service needed; experience with current praise and worship music a must. Additional experience with children or handbells welcomed for either position. Positions may be combined into one for the right candidate. Please contact **Debbie Allensworth 281-485-3843 x16** for more information.

POSITIONS OFFERED

RETIRED RECTOR OR WORKING RECTOR needed to serve in a half-time or less position at St. Clement of Alexandria Episcopal Church, in Woodlake, CA 93286. We are in the Diocese of San Joaquin. A small but active and loving Parish family. We have a thriving Preschool and Daycare Program. Woodlake is a community of 6,600 population, primarily Hispanic, nestled against the Sierra Foothills at the Gateway to Sequoia National Park. Please Contact: **Frances H. Harris Ph. 559-564-8644, 689 E. Wutchumna, Woodlake, CA 93286** or St. Clement of Alexandria Episcopal Church Fax: 559-564-0221, E-mail: Stclementsds@aol.com.

FULL TIME RECTOR: Worcester, MA. St. John's is a 117-year-old, pastoral-sized, suburban parish in the heart of New England, with easy access to the amenities of several large cities, including Boston. We seek a Rector who will work with us to proclaim God's word, honor differences in worship style preferences, continue our strong outreach programs, build fellowship, support a small but active lay leadership, and provide nurturing pastoral care. We have several large family clans and are at different places on our spiritual journeys. We desire a warm, caring, Christ-centered pastor who feels called to help us bring about unity within our diversity, foster both numerical and spiritual growth, and develop a vision for the future. Contact **Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 02203** or phone (800-332-8513 ext. 11).

DIRECTOR OF YOUTH MINISTRIES — Holy Trinity, Menlo Park, CA: We are a large, growing, family-oriented parish located in a university town in the San Francisco Bay Area. Experienced lay or ordained candidates who are professionally committed to youth ministries are encouraged to apply for this fun, rewarding, full-time position that offers a competitive package and a great team of staff and laity to work with in supporting our youth. Details at: www.trinitymenlopark.org.

Beautiful, historic St. Luke's Church seeks a full-time rector. Small, mature congregation desires a liturgically-oriented leader capable of guiding them in a revitalization process through preaching, scriptural teaching, pastoral care and youth ministry. An ideal position for a candidate with an appreciation of Anglican tradition and a love of energetic, small town life. Visit our web site at www.tntie.com/luke. Send resumes to: **Search Committee, 222 Linwood Drive, Lincolntown, NC 28092.**

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

RECTOR — **St. John's Church, Troy, NY:** Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Competitive salary and benefits. Well-established parish celebrating Holy Eucharist and Morning Prayer. Historic church building and modern parish house. Culturally and educationally rich community. For more information, contact: **The Rev. Canon Mary Chilton, Canon to the Ordinary, Episcopal Diocese of Albany, 68 So. Swan St, Albany, NY 12210; (518) 465-4737; Email: MChilton@AlbanyDiocese.org or website at www.saintjohnstroy.org**

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

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: The Chapel of the Cross, an active parish adjacent to the University of North Carolina at Chapel Hill, seeks a lay person for a full-time position to direct a thriving education program for all ages. Professional training and degree preferred. Competitive salary and benefits. Detailed job description available upon request. Contact **John Nelson, Search Committee Chair, c/o Chapel of the Cross, 304 East Franklin Street, Chapel Hill, NC 27514** (nan.jonelson@worldnet.att.net).

RECTOR: All Saints Church, in Russellville, Arkansas, the only Episcopal Church within a radius of 40 miles, is seeking an experienced, team-oriented rector who will actively share Christ's love through clear, relevant scriptural preaching and teaching in the context of traditional eucharistic worship, continue to nurture and develop Christian Ed. for all ages, and help us minister to each other and the community. Our strengths include joyful fellowship and active lay ministry, a strong music program and an acceptance of diverse denominational backgrounds unified through a variety of growth experiences. The cut-off date for applications is Sept. 1. For more information, visit our website at <http://www.aboutallsaints.org>, e-mail: allsaint@cswnet.com, contact **Shirley Donnan-gelo, Search Committee Chair, 501 So. Phoenix Ave., Russellville, AR 72801; phone: 501-968-3622 (church) or 501-967-1003 (home).**

ASSISTANT / ASSOCIATE RECTOR: Christ & Holy Trinity, Westport, Conn., is a vibrant, intellectually charged and financially strong resource-sized parish seeking a priest or transitional deacon to share with our Rector and Director of Christian Education in the liturgical, pastoral and program responsibilities of the congregation. The Assistant / Associate will be responsible for Confirmation, Adult Education, and Outreach ministries. The ideal candidate will possess leadership and passion. We offer competitive salary and benefits including housing. C&HT welcomes those interested to contact us at: **Mary Taylor, Chair, c/o Christ and Holy Trinity Church, 55 Myrtle Ave, Westport, CT 06880. (203) 227-0827 or christ.holy.trinity@snet.net**

CHRISTIAN FORMATION: Christ Church, Richmond, Virginia, seeking Minister of Christian Formation. Website: www.christchurchrichmond.com.

ASSISTANT TO RECTOR AND YOUTH MINISTER: St. Peter's Episcopal Church in Weston, Massachusetts, is an active program-sized suburban parish 25 minutes from downtown Boston. We are blessed with increasing numbers of families with young children and youth and need to expand our Christian Education program. We are seeking an enthusiastic Christian (lay or ordained) who is committed to Youth Ministry (6th-12th grades), helping youth to grow in faith and respond to contemporary issues, and who will provide activities that build self-esteem and community. Experience with Rite-13 and J2A is hoped for. Position includes assisting in preaching and oversight of our active Outreach program. Compensation includes salary, housing allowance, health insurance, pension and continuing education allowance. Please send resume to **the Rev. Dr. Carol M. Flett, Rector; 320 Boston Post Rd. Weston, MA 02493; or email stepeterscarol@netscape.net**

YOUTH MINISTER WANTED to start a teenage youth program at Lake Tahoe. Ordained, or nonordained with strong youth experience. Musical skills are a huge plus. Contact: **St. Patrick's Episcopal Church, Lake Tahoe, (775) 831-1418.**

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HALF-TIME RECTOR: Looking for "a place to come home to?" Our small Anglo-Catholic parish abounds with energetic and committed lay ministers. This intimate setting means less stress and a relaxed rural atmosphere. Splendid church, rectory, parish undercroft, and a home of a grand 85-rank English-style pipe organ. All set just 2 hours west of Chicago, blocks away from the scenic Rock River. Inquiries to: **St. Luke's Church, P.O. Box 494, Dixon, IL 61021; 815-288-2151.**

RECTOR: St. Andrew's Church, a small parish on Washington's south Olympic coast, seeks an energetic priest with strong teaching skills, comfortable with pastoral care, and able to relate to all ages. Grays Harbor offers the Pacific Ocean, the Olympic Mountains and a well-maintained historic church filled with dedicated, committed people with a deep sense of community. Profile available. Contact **Bob Paulsen, 101 E. Market Street, Suite 520, Aberdeen, WA, 98520, 360-289-4828.**

RECTOR for historic Saint Paul's Church, Augusta, GA: Energetic, corporate parish on Augusta's rapidly growing River Walk seeking dynamic preacher, caring pastor, talented administrator, to lead us in carrying out God's mission. Outstanding music programs, active youth program, beautiful architecture, committed lay leadership. Working to increase stewardship, outreach, membership. First phase of new Children's Ministries Center Building opening early fall, bringing exciting new opportunities for ministry. More information at www.SaintPauls.org. Contact **Mrs. Lee Robertson, Search Committee, 947 Meigs Street, Augusta, GA 30904.**

SCHOOL CHAPLAIN: St. John's Northwestern Military Academy, Delafield, Wisconsin. Needed for August 2001, an energetic and committed priest to minister to the spiritual life of nearly 400 cadets and of staff and personnel. A beautiful Academy chapel provides for Sunday Eucharist and midweek services. The chaplain functions as part of a team and is directly responsible to the Academy president. A house is provided on campus, and the Academy offers solid pension and medical insurance programs. CDO form and a letter of application (with recent references) should be addressed to **The Rev. Dr. Michael J.G. Gray-Fow, St. Luke's Episcopal Church, 3200 South Herman Street, Milwaukee, Wisconsin 53207.**

RECTOR — St. Titus Episcopal Church, Durham, North Carolina: We are a medium-sized urban congregation located in the Research Triangle Park area. We are seeking an effective preacher and spiritual leader with demonstrated strong leadership and pastoral care who will develop and strengthen outreach, youth and adult education programs and promote church growth. Full-time position with full compensation package. Interested parties should send resumes and personal profiles by August 31 to: **St. Titus Episcopal Church Search Committee, 400 Moline Street, Durham, NC 27707. Email: jabdeb@earthlink**

FULL TIME RECTOR FOR ISLAND PARISH: St. David's Episcopal Church on beautiful San Juan Island in Washington State, 55 miles northwest of Seattle and 10 miles east of Victoria, BC, is seeking a rector with strong pastoral skills to help begin a transition from a clergy-oriented to a program-based church. Present rector will be retiring January 1, 2002 after 8 years of successful ministry at St. David's. In the past 6 years, St. David's has grown from about 55 to 150 active members and achieved parish status. Must be comfortable with, and able to minister effectively to, people with a wide range of faith backgrounds, belief systems and liturgical preferences. Desirable qualities include approachability, being a good listener and a willingness to speak honestly of God's presence in everyday life. The vision of St. David's is: "be compassionate as God is compassionate." San Juan Island is a small but active community in an environmentally exciting area and St. David's is the only Episcopal church on the island. For more information, send inquiries to: **Search Committee, St. David's Episcopal Church, PO Box 2714, Friday Harbor, WA 98250; E-mail: saintdavid@rockisland.com; Phone: 360-378-5360; Web: www.rockisland.com/~saint-david/church/**

POSITIONS OFFERED

NEEDED: Part-time Organist/Choirmaster for traditional Episcopal parish. Presently one Sung Mass on Sundays. Major days as scheduled. Plan to develop toward full-time position. Committee formed to replace present organ. Adult Choir. Familiarity with Episcopal Liturgy essential. Apply to: **The Rector, Christ Church, P.O. Box 5, Williamsport, PA 17703.**

ASSOCIATE RECTOR: Holy Trinity, Fayetteville, North Carolina, a youthful, growing Rite II parish with average Sunday attendance of 250 seeks a priest with talents to lead and aid very active lay ministries in pastoral care and outreach. The associate will also share with the rector in the sacramental ministry of the parish, and will preach and teach regularly. Send resumes to: **Associate Rector Search, Holy Trinity Episcopal Church, Fayetteville, NC 28305.**

POSITIONS WANTED

SABBATICAL INTERIM AVAILABLE: Took 3 Sabbaticals, consulted with many clergy and churches. **Rick Bullock, 22346 SE Hoffmeister Rd. Boring, OR 97009. Phone: 503-658-687 or email at cmymtn@att.net**

PROGRAMS OFFERED

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PEOPLE & PLACES

(Continued from page 20)

Resignations

The Rev. **Brad Hauff**, as assistant at St. John in-the-Wilderness, White Bear Lake, MN.

The Rev. **Howard Keyse**, as rector of St. Ann's, Woodstock, IL.

The Rev. **Tom Momberg**, as chaplain of Bishop Spencer Place, Kansas City, MO.

The Rev. **James Winborn**, as priest-in-charge of St. James', Belle Fourche, SD.

Retirements

The Rev. **Paul Danielson**, as chaplain at All Saints' School, Carmel Valley, CA.

The Rev. **Richard H. Lewis**, as rector of the Headwaters Mission in the Diocese of Central New York; add. PO Box 4791, Rome, NY 13442-4971.

The Rev. **Mike Link**, as rector of St. Philip's, Rochester, MI.

The Rev. **Peter Maupin**, as priest-in-charge of St. Katherine's, Martin, SD.

The Rev. **Jasper Pennington**, as rector of St. Luke's, Ypsilanti, MI.

The Rev. **Ben Scott**, as provost of the Cathedral of Our Merciful Saviour, Faribault, MN.

The Rev. **Jane Shipp**, as assistant at St. James', Bozeman, and chaplain at Montana State University.

The Rev. **Colton M. Smith**, as rector of Our Saviour, Johns Island, SC.

The Rev. **Spenser Thiel**, as vicar of St. Joseph and St. Aidan, Blue Island, IL.

The Rev. **E. Stanley Wright**, as rector of St. Matthew's, Grand Junction, CO.

Correction

The Rev. **Joan Lois Noetzel** resigned as deacon at Holy Trinity, West Palm Beach, FL.

Next week...

Spirit of Missions

Deaths

The Rev. **William T. Holt, Jr.**, formerly a missionary to China and the Philippines, died May 30. He was 83.

Born in Oakland, CA, Fr. Holt earned degrees from the University of Arkansas, Church Divinity School of the Pacific, University of Nevada and the School of Theology of the University of the South. After being ordained deacon in 1940 and priest in 1941, he was involved in missionary work, followed by parish ministry and university chaplaincies in California and Nevada. In succeeding years he served two parishes and one university chaplaincy in the Diocese of Tennessee and three parishes in the Diocese of Mississippi. In his retirement he was active at the Church of the Incarnation, Santa Rosa, CA. He is survived by four children, nine grandchildren, one great-grandchild, and a sister, Jean French, of Sonoma, CA.

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The Very Rev. **Peggy Patterson, D.Min.**, Dean; the Rev. **David Sheehan**, the Rev. **Peter Huiner**, assts; the Rev. **Margaret Sterchi**, deacon, Canon **Darryl Roland, D.M.A.**, **Matthew Boatman**, organists
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

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EastBuck Road (Greenville) (302) 655-3379
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WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. **Stuart A. Kenworthy**, r; the Rev. **Marguerite A. Henninger Steadman**
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. **Kirtley Yearwood, M.D.**, r (202) 333-3985
Sun H Eu 8, Cho Eu 10; Wed H Eu 12:10; Confessions by appt

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. **Andrew L. Sloane**, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45, MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

SARASOTA, FL

CHURCH OF THE REDEEMER 222 South Palm Ave (Dwntrn)
The Rev. **Fredrick A. Robinson**, r (941)955-4263
Sun. Mass 7:30 (Said), 9 & 11 (Sung); Wkdays 10 daily, 7:30 Wed., 5:30 Thurs.; Daily MP 8:30 (except Sun), Daily EP 5:15

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. **Thomas T. Pittenger**, r; the Rev. **David Francoeur**, Assoc r; the Rev. **Beverly Ramsey**, d Youth & Christian Ed; the Rev. **Jonathan Coffey**, the Rev. **Canon Richard Hardman**, the Rev. **Peggy Sheldon**, assisting; **Allen Rosenberg**, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. **Theodore O. Atwood, Jr.**, r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

CHICAGO, IL

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
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www.stpaulsparish.org (708) 447-1604
The Rev. **Thomas A. Fraser**, r
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Sun H Eu 7:30, 9, 11, 4:30 (CS1), 5:30 (CDT)

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 Sun H Eu 7:30, 9; Wed H Eu 7

BOSTON, MA

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

LENOX, MA

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

NANTUCKET, MA

ST. PAUL'S CHURCH IN NANTUCKET 508-228-0916
 20 Fair Street stpauls@nantucket.net
 The Rev. Joel M. Ives, p-in-c; The Rev. Patricia Barrett, asst;
 Sun H Eu 8, 10 w/choir, Wkdys MP 8, H Eu w/healing Wed 8:30,
 Eu Sat 5:30 Rosary Wed 11:30. Phone or e-mail for Bible Class,
 dinners and others events. www.stpaulsnantucket.org

GROSSE POINTE, MI

CHRIST CHURCH GROSSE POINTE (313) 885-4841
 www.christchurchgp.org 61 Grosse Pointe Blvd.
 The Rev. David J. Greer, interim r; the Rev. Bryant W. Dennison,
 Jr.; the Rev. Dr. Julia A. Dempz; Alan Akridge, Youth &
 Young Adult Ministries; Frederic DeHaven, Organist & Choir
 master
 H Eu 5:30; Sun 8 & 10:15

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 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

BILLINGS, MT

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 HC Sat 5, Sun 8 & 10:15. Wed noon

LAS VEGAS, NV

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 H Eu Daily (ex Sat)

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

NEWARK, NJ

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 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

CARLSBAD, NM

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 Fr. Thomas W. Gray, r
 Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

RUIDOSO, NM

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 Sun: H Eu 8, 10:30. Wed H Eu 5:30

SANTA FE, NM

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 the Rev. Robert Dinegar, Ph.D., assoc.
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 Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP
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 www.stmvgin.com
 Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:40, EP
 4:45. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses:
 12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5;
 C Sat 11:30-12, 4-5

ST. THOMAS 5th Ave. & 53rd St.
 www.sainthomaschurch.org (212) 757-7013
 The Rev. Andrew C. Mead, r The Rev. Canon Harry E.
 Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
 E. Griesedieck, c; the Rev. Robert H. Stafford, asst
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 Eu 10:30

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 O/CM (914) 949-5577
 Sun Eu 8 & 10:30, Ch S 9:30. Wkdys as anno

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

ST. MARY'S CHURCH (Grove Park) 828-254-5836
 337 Charlotte St. at Macon stmarysparish@main.nc.us
 The Rev. William S. Bennett
 Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at 7:45

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 11, daily noon & 6 (215) 567-1267

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 The Rev. Ned F. Bowersox, r
 The Rev. Frank E. Fuller, asst (361) 882-1735
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 Sun 8, 9 & 11. Weekdays as anno

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 the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
 A. Thomas Blackmon
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 6:45, EP Mon-Fri 6 (214) 521-5101

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 Rev. Kenneth R. Dimmick; The Rev. Ed Gomez; The Rev.
 Mary Royes
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 www.GoodShepherdKingwood.org (281) 358-3154

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 abbab@mymailstation.com (715) 634-3283
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 Sun Cho Eu 10:15. Daily liturgies announced.

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 Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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