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Small Talk in Vietnam

A former soldier returns to Vietnam with some teenagers from Maryland

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Editorial and Business offices:

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

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Volume 228 Number 24

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

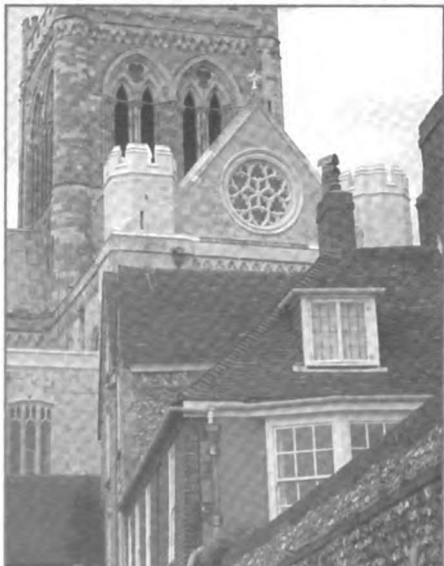
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Vietnamese children who live around Danang's city garbage dump, outside one of two homes that were built with funds from mid-week chapel offerings at Saint James' School, Saint James, Md. [p. 9].

Stephanie Marriott photo

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SUNDAY'S READINGS

Sin, Truth and Mercy

'Simon, I have something to say to you' (Luke 7:40).

The Second Sunday After Pentecost (Proper 6C), June 13, 2004
2 Sam. 11:26-12:10, 13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50

In all the lessons for today, we are shown on the one hand evidence of human frailty and inconstancy, even to the point of sin, contrasted with the rock-solid, absolute foundation of the truth of God, expressed in conviction of sin and mercy leading to forgiveness.

The first lesson presents the dramatic confrontation of David the king by the prophet Nathan. In succession, David has acted on lust with adultery, and then sought to cover up that sin with deception, manipulation, and finally murder of the innocent. In his heart, he knows he has done wrong, else he could never have responded with outrage to the story Nathan told about the poor man whose lamb was taken.

Nathan, surely one of the wisest of the prophets, addresses David's sin with consummate skill by having David convict himself, by calling upon David's own sense of righteousness to provide the condemnation. David's response to the assertion, "You are the man!" is answered with, "I have sinned against the Lord" (2 Sam. 12:7,13).

In the epistle, Paul describes Peter's inconstancy in his table fellowship with Gentiles. Paul's words could apply equally well to David: "he stood self-condemned" (Gal. 2:11). As Nathan

confronted David, so Paul confronts Peter with the truth of God — in this instance, the very meaning of the contrast between law and grace.

In the gospel, the account of the sinful woman who entered the home of a Pharisee to give dramatic evidence of her devotion to Jesus provides the setting in which Jesus teaches his host and the other guests the value of forgiveness and mercy, and how they lead to the dependable, life-changing love of God. The forgiveness that is given does not come until after the truth of the sin is acknowledged. The gospel lesson says, "Her sins, which were many, have been forgiven" (Luke 7:47). Still, though in forgiveness the ultimate penalty may be set aside, the consequences of sin can still do great damage. "The Lord has put away your sin: you shall not die" is followed by "the child that is born to you shall die" (2 Sam. 12:13-14).

Though it is not stated, the Gentile Christians with whom Peter ate but later shunned must have been affronted. This also is part of the truth that repentant sinners must acknowledge. Penitent and therefore forgiven they may be, but forgiveness must be worked out through whatever consequences may follow sin.

Look It Up

Which single verse in today's psalm best summarizes the theme of the day?

Think About It

What is the difference between being forgiven and being excused?

Next Sunday

The Third Sunday After Pentecost (Proper 7C) June 20, 2004
Zech. 12:8-10, 13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24



The Old Testament Story

An Introduction, with CD-ROM

By Don Benjamin. Fortress Press. Pp. 470. \$29. ISBN 080063621X.

Prof. Benjamin, of Arizona State University, has written a very good introduction to the Old Testament, focusing on its literary character while also grounding the text in its historical, cultural, and theological contexts. He writes clearly, making both the stories and traditions of the Old Testament come alive in discussions of topics as diverse as ancient Near Eastern mythology, geography, archaeology, and politics. This book is clearly focused on helping the contemporary reader to understand the Old Testament. While there is an explicit concern to demonstrate the special value and place of this literature in the faith communities of Jews, Christians, and Muslims, the message of the Old Testament is presented in ways which challenge and inform any reader, regardless of religious perspective or affiliation.

Following the canonical (Christian) order, Benjamin discusses most of the books in the Old Testament, focusing on particular stories (creation, ancestor), or other forms when necessary (law, prophetic oracles, wisdom sayings). The presentation of the stories highlight their structure and purpose, usually setting individual stories in the larger literary context of the book in which they appear. The appeal of this presentation is in the retelling of the story in ways which anchor it in its setting and yet bring it alive today. Benjamin wants us to know what the story meant and why it was told, so that we can use it for our own edification today.

Each chapter begins with a map ("Points of Interest") and there are many interesting and pertinent illustrations from the ancient Near East. More important, there are 107 "figures," highlighted sections of the text which present the author's translations of parts or all of the story being presented, structural analysis of the story or of the larger book, and interesting parallels from either the Bible or other literature. While not all of the Old Testament is covered, the readability and careful scholarship of this book is much to be

praised. Its primary value is its ability to introduce forms of biblical literature, especially stories, in interesting and informative ways, taking seriously both the background of the text and the interests of the contemporary reader. There are times when "story" is probably overdone, and times when particular interpretations of the text are on the boundaries of academic

norms. A full treatment of the whole Old Testament text will clearly require other resources which make reference to the material not covered. But this book would be an excellent resource for introducing the Old Testament to undergraduates or for adult education in parishes and other settings.

*Donn Morgan
Berkeley, Calif.*

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Government Seizes Church Offices in Sudan

Armed police seized the offices of the Episcopal Church of the Sudan (ECS) recently in a move by the National Islamic Front to split the Church, and create a faction loyal to the Khartoum government.

The Rev. Enock Tombe, provincial secretary, reported that police entered the offices in Khartoum on May 20 and "ordered the eviction of ECS personnel and properties from the building."

"Staff were warned that if the order was not complied with, force would be used to ensure compliance," Fr. Tombe writes, as "armed riot police were positioned at the gate for this purpose." Police brought workmen who emptied the buildings of their contents, loading them onto trucks.

The Rt. Rev. Daniel Deng Bul, Bishop of Renk, who witnessed the raid, reports that he and the other members of the church staff were unharmed as he told them not to resist. Bishop Deng and church staffers have taken refuge at All Saints' Cathedral in Khartoum.

In a May 24 letter delivered to Sudanese President General Omar el-Bashir, Archbishop Joseph Marona accused the government of perverting the course of justice for Christians, and protested that the seizure was "part of a systematic attempt to undermine the work of the Church."

In a pastoral letter to the Episcopal Church released May 20, the Most Rev. Frank Griswold, Presiding Bishop, condemned the action stating, "These events only add to the historic tragedy of Sudan, where — throughout 20 years of civil conflict — the ruling power relentlessly has carried out acts of violence against its own people."

Bishop Griswold called upon the State Department and the U.S. Congress to join in "condemning today's aggression against the Episcopal Church of Sudan, and to demand that the Sudanese government immediately and safely return ECS property and refrain from future acts of aggression against the Church."

Stop Shouting, Archbishop Eames Says

The chairman of the Lambeth Commission criticized Church leaders who block attempts at reconciliation when he addressed the annual dinner of the Church Club in New York City May 18 at the Harvard Club.

"We're all members of the one family — a diverse, scattered family," said the Primate of Ireland, the Most Rev. Robin Eames. "A family that has got vast cultural differences, political outlook, social and economic background — but we all say we belong to the Anglican Communion.

He continued, "Raucous voices, determined statements, and I-will-not-budge-in-my-argument are no ways to reconciliation, in my book."

Archbishop Eames said the work of the Lambeth Commission in seeking a way to hold the Anglican Communion together following the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire was proceeding on schedule.

"No voice is going unheard," Archbishop Eames stated, adding that "those who for various reasons feel that they are hurt, alienated, misunderstood, not represented" are being heard by the commission.

He noted the the commission's work was formidable. "The submissions we've received runs into many hundreds, and most of them are written," he said. He said that though not all would be pleased with the report. "I promise you it will be detailed. It will be sincere. It will I hope also enable us to find a way forward."

He reminded listeners that the Anglican Communion had been enriched by the voices and beliefs of the global South over the past quarter century. "The global South began to ask questions of immense importance to its understanding of what Anglicanism was all about," he said.

Speaking to his experience as a mediator in the "troubles" of Northern Ireland, Archbishop Eames said. "The real progress toward peace in my country came when people stopped shouting at each other and began listening to each other. And I believe within the world Anglican family we may have to learn that again tonight."

The next formal meeting of the commission will be held June 13-18 at the Kanuga Conference Center in Hendersonville, N. C.



Sarah T. Moore/Hawaiian Church Chronicle photo

The sun rises over the cliffs of Lanai Island as the Rev. David Moore, chaplain at Iolani School in Honolulu, celebrates Holy Eucharist on the top deck of the *Rapture*, during a recent cruise for students and adults. Fr. Moore and 13 other adults supervised the three-day cruise designed to build family participation, religious commitment and youth leadership in the Diocese of Hawaii.

South Dakota Bishop Goes Back to Work

The Rt. Rev. Creighton L. Robertson, Bishop of South Dakota since 1994, returned to work May 21 for the first time since undergoing successful triple bypass heart surgery in Sioux Fall on April 30.

Earlier this year in a pastoral letter, Bishop Robertson informed members of his diocese that he would require a kidney transplant and that a search for a compatible donor was underway [TLC, Feb. 22]. Shortly after that announcement, Bishop Robertson's son, Joe, was identified as a suitable match, but the surgery was postponed until Bishop Robertson's overall health improved. Assuming that he continues to make progress toward recovery, doctors now hope to complete the transplant surgery before the end of the year. When contacted by THE LIVING CHURCH for a medical update on May 25, Bishop Robertson expressed gratitude to all those who called, prayed or sent cards to him.

Canadian Candidate Pulls Out

The election for Primate of the Anglican Church of Canada was thrown into turmoil when one of the candidates, Bishop Victoria Matthews of Edmonton, withdrew after announcing that she had cancer.

One of four candidates to succeed Archbishop Michael Peers as primate, Bishop Matthews wrote to her clergy on May 19 that "earlier this week I was diagnosed with breast cancer."

Her prognosis is uncertain, she reports. "This morning I saw the surgeon who expects to operate within the next two weeks. The cancer is in both breasts. Chemotherapy and probably radiation will follow. I have been told I should expect to be on medical disability leave for up to one year."

As a result, Bishop Matthews asked permission to withdraw from the May 31 election for primate. She has also withdrawn from the June 12 election for Bishop of Toronto.



Battle Creek Fire

Left: The full extent of fire damage to the steeple of St. Thomas' Church, Battle Creek, Mich., became evident the next morning. The fire was caused when lightning struck the steeple at approximately 6:30 p.m. on May 23.

Bottom: The Rev. Joy Rogers, rector, and the Rt. Rev. Robert R. Geper, Bishop of Western Michigan, inspect damage to the nave from the balcony. The fire was discovered when the sexton was unable to arm the security system and called the police. After closing off the intersection on which the church is located for much of the day on May 24, a crew of experts determined that the steeple was in no danger of collapse.

Stephen J. Stoffel/
Western Michigan Episcopalian
photo



Spirit of Compromise

Divided by the actions of the 74th General Convention, delegates to the Diocese of **West Virginia's** convention turned aside conflicting resolutions and endorsed a compromise measure commending the unity of the diocese while acknowledging the discordance of opinion within the Church.

While acknowledging the strain, the Bishop of West Virginia, the Rt. Rev. W. Michie Klusmeyer, said he was pleased with the convention, held May 14-16 at Marshall University in Huntington. "I can tell you that the Spirit of God was truly hovering in and through the convention this weekend," he said. "We are happy to announce that we are still united in Christ, united in the Episcopal Church, and beyond."

Delegates passed a \$1.86 million budget for fiscal 2004 and voted to send \$153,300, or 8.2 percent, to the national church, with a proviso that congregations could redirect their portion of the diocesan giving to other ministries.

In his convention address, Bishop Klusmeyer responded to concerns over the actions of General Convention and said he had withheld his consent to the election of Bishop Robinson because it was a "mistake" to settle questions about homosexuality through a vote on the election of one man.

Bishop Klusmeyer also criticized the work of the American Anglican Council and Network of Anglican Communion Dioceses and Parishes, saying they had "not been helpful in working together to reconcile our differences" and had fostered their own "brand of turmoil and schism, through secrecy, misinformation, and other means."

He also restated his personal opposition to the innovations proposed by General Convention saying, "the norm for ordination in this diocese continues to be a person living a single celibate lifestyle or in a faithful, monogamous, heterosexual Christian marriage. I will not allow, nor authorize, the blessing of same-gender unions within our diocese."

The "tension was clear and everyone could feel it," the Rev. Mark E. Seitz, rector of St. Matthew's Church, Wheeling, told THE LIVING CHURCH, as this was the first time "we have dealt with anything controversial" in convention.

Ten General Convention-related resolutions were discharged or withdrawn and were replaced by a single compromise resolution.



Patrick Hill/The Missionary photo

Parishioners and community well-wishers gather with the Rt. Rev. **Jerry A. Lamb**, Bishop of Northern California, to dedicate the restored entry and new handicap access ramp at St. Paul's Church, Benicia. Bishop Lamb later praised the integration of the ramp with the California historic landmark building, and applauded the return of the entry to its original location facing the main street. At one time Benicia held a disputed claim to be the state capital. The matter was settled conclusively in favor of Sacramento in 1854, the same year St. Paul's was founded.

Rebels Attack Church, Kidnap Ugandan Bishop

An Anglican bishop in Uganda was kidnapped by rebels recently and freed following a pre-dawn firefight between rebels and soldiers of the Uganda Peoples Defense Force.

Bandits from the Lord's Resistance Army (LRA) raided the home of the Rt. Rev. Benjamin Ojwang, Bishop of Kitgum in Acholiland, in the early morning

hours of May 19, seizing him and 11 members of his household.

A spokesman for the Ugandan Army, Maj. Shaban Bantarizia, confirmed events, saying that "a group of rebels attacked the church, harassed the bishop, then left with him after looting household property and nine goats."

During the forced march from the bishop's home in Mican toward the rebels' camp in southern Sudan, several of Bishop Ojwang's children were able to escape from the column into the bush. The ordeal ended four hours later when the rebels abandoned their captives after a gun battle with pursuing Ugandan soldiers that killed one rebel.

Bishop Ojwang was hospitalized following his rescue. Dr. Martin Origa of Kitgum Hospital said physical effects of the forced march and beatings inflicted by the LRA soldiers had taken their toll on the bishop's health.

BRIEFLY...

The retired Bishop of Western Michigan, the Rt. Rev. **Edward L. Lee, Jr.**, suffered a mild heart attack near Philadelphia on May 22 and subsequently underwent multiple bypass surgery on May 26. He is expected to make a complete recovery. A native of Philadelphia, Bishop Lee was consecrated in 1989 and served until his retirement in 2002.



Children from a Danang orphanage that is sponsored by Saint James' School students ride new bicycles the school bought for them.

Stephanie Marriott photo

Small Talk in Vietnam

A former soldier returns to Vietnam with some teenagers from Maryland.

By Patrick Gahan

In Vietnam it is easy to say "Hello," "Good morning," "Good afternoon," "Good evening," or just "Hi" because the greetings are all said the same way — *Xin chao* (pronounced *Zin chow*). What makes the greeting even easier is before the simple phrase is out of your mouth, the recipient is smiling beautifully back at you, and collectively the Vietnamese are the most beautiful people I have ever seen.

They will respond to your initial greeting with a *Xin chao* that you immediately realize is far more than perfunctory. Very often they will look up from their lunch of noodles, or babies they so lovingly attend, or the post cards, silks, or fresh pineapple they are selling to say in their gentle, halting English, "Hello," or "How are you?" and follow that with "Where are you from?" They will linger over a conversation as long as you like once you've begun it with *Xin chao*. On many occasions while exploring their country, zealous vendors would cease their

anxious enticements to buy their goods to ask us about our homes and the families we left there.

Only once was our greeting rebuffed. We were in a little jungle village just west of Da Nang when Erin, the most amiable member of our group, approached a 4-year-old girl with her zealous *Xin chao*! (No one could *Xin chao* quite like Erin.) Unfortunately, the perfectly gorgeous little child had never seen a fair-skinned, blonde, white teenager from western Maryland, and therefore burst out in screams, refusing to be consoled even by her mother or grandmother. Regretfully, once the child calmed down, Erin tried again, and then the child truly thought she was being terrorized.

My encounter with a young mother and her child in the main Hanoi post office is more illustrative of their receptivity. In Hanoi, the use of English is much more limited than in the central and southern parts of Vietnam. I was attempting to buy some international phone time for one of the students on our school trip when I noticed the clerk

had brought her toddler daughter to work with her — not an unusual practice among a people who consider family by far the principal purpose and concern of their lives. Our guide helped with the transaction, and through him I told the young mother she had a lovely child. The animated thanksgiving she sent back through the guide was as if I had just announced that her daughter had been chosen for the international Gerber Baby ads.

Most may think it odd, but another phrase we learned was *Chau may tuoi?* — "How old are you?" Perhaps that seems like an unusual question, but it is so hard to figure out just how old the Vietnamese are. When our group spent an entire day with the children of Family #5, an orphanage in Da Nang, we thought it important to know the age of the kids. The Vietnamese are small people to begin with. Couple that with the former generation's malnutrition due to 40 years of war, and we'd guess a child was 11 then discover he was 19.

This malady was brought home to me in a powerful way one afternoon when

we were seated for lunch in Hue — site of the ancient citadel of the imperial family and the Forbidden City. We had been walking about the magnificent imperial grounds all morning when we escaped the 96-degree heat to enjoy lunch in an open-air café. Once we were seated, a young boy took a chair at our table and began hawking his wares of both modern and ancient coins. It is not an unusual occurrence for a street vendor to parade into your luncheon, supper, or even onto your bus. The free-market economy can be experienced up-close and personal in Vietnam! After his commercial efforts were rebuffed, however, the boy cheerfully put away his bag of coins and asked me, "How old do you think I am?" I said, "17," but I really thought no more than 13. His mouth erupted in a broad, toothy smile at my guess and responded with all the pleasure of a magician, "No, I'm 36 — Agent Orange, you know." Nothing in his voice or face bespoke anger or regret, and I do not believe he harbored an ounce of either.

The boy's — no, the man's — face reveals the true, abiding beauty of the Vietnamese people. They are a forgiving people. They have forgiven us as they have forgiven all the foreign people who have occupied their land, although they still harbor a prudent fear of beh-



Francis Jones, Saint James' senior, plays video games with Family #5 boys. Stephanie Marriott photos

year fight with us, and then wars with both China and Cambodia — all of which were mostly fought in their own villages, cities, and neighborhoods. Eighty percent of their population was born after 1975, after the end of the "American War" as they term it. It would be next to impossible to find a single family in the entire county which does not still feel the acute loss of a loved one. Yet even standing in the long, snaking queue outside Ho Chi Minh's tomb, where we were placed beside a column of highly decorated NVA veterans and widows who were adorned with their fallen husband's colorful medals, those men and women reached across the sidewalk separating us with smiles and hands. As a former infantry soldier, I would have said Hanoi was the one city on earth I never imagined I would visit, and to be embraced by a North Vietnamese war hero borders on the unthinkable.

Jesus said, "If you forgive the sins of any they are forgiven" (John 20:23). I never quite understood that remark until my journey to Vietnam. There is an intentional forgetfulness in true forgiveness that reaches across to the transgressor that courses a divide which he is unable to bridge for himself. I am not saying that we have nothing for which to forgive

the North Vietnamese or VC or Ho Chi Minh or any of that cast of ferocious fighters. But we might start by accepting the absolution they have extended across many waters to us.

Finally, *Xin chao* can also be used for "good-bye." In fact, I was saying farewell to a new friend I had made in the Me Kong Delta, a man who had served as a South Vietnamese soldier and translator for our 101st Airborne Division during the war, when he asked me, "Do you wonder where all the equipment the GIs have left here has gone?" Come to think of it, other than the concrete reinforced Huey helicopter hangars at the Saigon airport, one rusting tank hidden beside an entrance of the infamous VC tunnels at Cu Chi, and one M60 machine gun ammo box our bus driver now used as a tool kit, I had not seen another vestige of our military presence there. He continued, "If you look closely, you'll see we took everything and made it into something else, farm implements, parts for fishing boats, bridge supports, store houses, and other necessary things." I shook my head, and said, *Xin chao*, but I was thinking "Swords into plowshares, huh?" (Isaiah 2:4).

So you can use *Xin chao* coming and going. But I must warn you that it does not trip off the tongue as easily when you are leaving such generous, loving, and godly company.

The Rev. Patrick Gahan is chaplain at Saint James' School, Saint James, Mi



Erin Sagin, Saint James' sophomore, with boys from Family #5.

moth China to their north, which has invaded their land repeatedly in every epoch. When you realize that right after World War II, when many other besieged countries were once again claiming their national autonomy, the Vietnamese began a nine-year struggle against the French, followed by a 15-

Evensong at English Cathedrals

They would remember that God was their rock, and the Most High God their redeemer (Psalm 78:35)*

Random thoughts during and following Evensong at Chichester Cathedral while on a recent business trip to England:

- Choral Evensong in an English cathedral is an experience that should not be missed. It is worth changing one's itinerary or going out of one's way if one is fortunate enough to be in England. Chichester was the 23rd British cathedral I've visited and Evensong was perhaps the 12th in those places. The previous afternoon it was St. Albans. Both were positive experiences.

- On the 15th day of the month, according to the 1662 lectionary, Psalm 78 is appointed for Evensong. As on probably any other day, Chichester's choir of men and boys handled the singing of the psalm expertly — all 73 verses! While it seemed as though the chanting of the psalm must have taken 15 minutes, it was anything but dull. The chant changed on several occasions along with the mood of the psalm. Add to that the fact that the setting for the office was by Herbert Howells, one of my favorites, and it made for a glorious event.

- I don't mind admitting that both Evensongs turned into emotional experiences. For whatever reason, the singing of the Magnificat in both cathedrals left me teary as I tried to imagine how often that canticle had been sung through the ages in those very spots, particularly St. Albans, which had a long existence as an abbey before being designated a cathedral during the 19th century.

- Both cathedrals seemed to emphasize intercessory prayer at the end of the service far more than I recalled from previous visits to Britain. Not only did the brief prayers include the obvious petitions such as protection for British troops during the war in Iraq, but both added names of local persons for whom prayers are needed. St. Albans even went so far as to read a few requests for intercessory prayer written by visitors to the cathedral that day. And at Chichester prayers were offered for its sister cathedral, Chartres, in France, per-

haps the most impressive of these buildings I've visited. These intercessory prayers may help to overcome the false belief that cathedrals are cold, impersonal places.

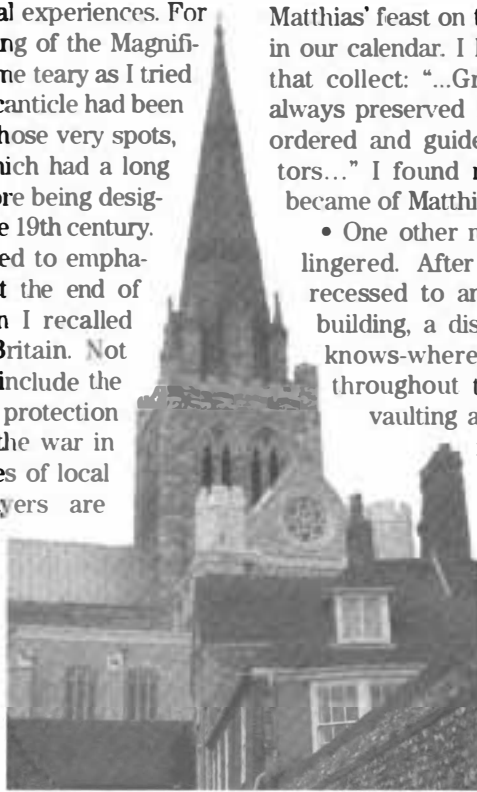
- Ever since I heard the second lesson at Chichester, I have been haunted by one of the closing phrases: "By rejecting conscience, certain persons have suffered shipwreck in the faith" (1 Tim. 19). Most of us probably know persons whose faith has been shipwrecked for whatever reasons. It has been hard not to think about them since hearing that reading.

- Whenever I've gone to an English Evensong, I've found the number of persons attending to be disappointing, even in the high-volume tourist areas around St. Paul's and Westminster Abbey in London. Each of the recent services drew about 50 — not bad, I suppose, for smaller cathedral cities.

- At St. Albans, it was a novelty for me to experience a recent addition to some English cathedrals — a girls' choir. The 20 or so voices sang well — a different sound to be sure, but certainly not unpleasant. The girls' choir sings each Friday. I was surprised on May 14 to find it observed as the Feast of Matthias the Apostle, having forgotten that the English calendar (along with those of Canada, South Africa and Ireland) lists Matthias' feast on that day instead of Feb. 24 as in our calendar. I keep thinking of words from that collect: "...Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors..." I found myself wondering whatever became of Matthias after his election.

- One other memory from Chichester has lingered. After the choir and clergy had recessed to another location in the huge building, a dismissal was sung from who-knows-where. It seemed to reverberate throughout the nave and choir, off the vaulting and the stone panels and the reredos. I can still hear it.

This is the time of the year when American choirs start traveling to England to sing daily Evensongs in these magnificent buildings. I hope their experiences are as positive as mine.



Chichester Cathedral

Did You Know...

On her 100th birthday, Vera Weale served as an acolyte at the main liturgy at Grace Church, Middletown, N.Y., where she has been a member for 74 years.

Quote of the Week

Archbishop Ted Scott, retired primate of the Anglican Church of Canada, to the *Toronto Star* on the current controversy in the Anglican Communion: "The church exists to comfort the disturbed, and people at certain points need comfort and support. It should also be disturbing people and it has not done that enough."

David Kalvelage,
executive editor



We hope those who travel this summer will make the effort to find a place to worship.

Opportunity for Travelers

There are all sorts of advantages to attending church while traveling this summer, not the least of which is the opportunity to meet warm and friendly people. All of us have been snubbed by a local congregation at least once in our lives, but for the most part, Episcopalians tend to be an outgoing lot, proud of their heritage and more than willing to tell a visitor about their church. Congregations located in or near resort communities or tourist areas tend to be particularly intentional about welcoming strangers.

Of course, the opportunity to receive the sacrament and to hear the word of God preached are enough reasons for travelers to hunt for a church while on vacation, but there is more.

Experiencing a different sort of liturgy, a priest with a different style of preaching, or a congregation that uses another sort of music can make the search for a church worthwhile, though such differences also can help us to appreciate our own congregation more when we compare our findings with what we have back home.

Visits to other churches can help to remind us that we are members of a larger family — the Episcopal Church in this country and the Anglican Communion if we are traveling to a different part of the world. Whether we are in Charleston, Charles Town or Charlestown, we can expect to encounter a liturgy that is at least somewhat familiar to that in our home parish.

The excuse of not being able to find an Episcopal or Anglican church while traveling is rarely valid. The paid advertisements found in the Church Directory at the back of this magazine list churches that are welcoming to visitors. Local newspapers often have church listings in their Saturday editions. The *Episcopal Church Annual*, found in most parish offices, provides a comprehensive list of churches in this country, and parish websites on the internet can be a handy resource in locating churches all over the world. Some even provide directions. And the familiar blue-and-white signs directing visitors and strangers to the nearest Episcopal church can be found in many communities.

We hope those who travel this summer will make the effort to find a place to worship. Most of the time it will turn out to be time well spent.

A Strange Decision

Based on a statement made by the Bishop of Pittsburgh shortly after his decision to permit a canonically ineligible bishop to perform confirmations [TLC, June 6], it appears as though he did not consult with even his own chancellor before taking action. We supported the Rt. Rev. Robert Duncan when he criticized Presiding Bishop Frank T. Griswold for participating in the New Hampshire consecration. However, this latest decision by Bishop Duncan undermines his calls for repentance from others. When he unilaterally takes a controversial stand against the plain language of a reasonable canon, Bishop Duncan not only undercuts his credibility as a critic of unilateralism, he also risks being perceived as someone who is willing to ignore all ecclesiastical law. A statement by the Bishop of California, the Rt. Rev. William E. Swing, addressed the matter well: "When a bishop takes a bold step, it needs to be well thought out, authentic, and the author needs to be aware of the consequences." It does not appear as though the recent action by Bishop Duncan meets any of those criteria.

Two Views of Truth

Why some issues in the church seem to be unresolvable.

By Kenneth J.G. Semon

General Convention surprised many people with a resolution allowing for the development of liturgical forms for the blessing of same-sex unions.

I began asking people who favor that action where they draw the line on the subject of marriage. Living in Arizona, we might consider blessing polygamous relationships. In preparation for our diocesan convention, I wrote a tongue-in-cheek "modest proposal" to develop a liturgy for blessing "plural marriage." My rationale would sound familiar to those who have been following arguments made by proponents of the General Convention actions.

The recent legal prosecution of families practicing polygamy discriminates against that minority group. Polygamists, no doubt, are good people who mean well. They have been misunderstood and marginalized. Surely it is easy to develop a defense of polygamy based on scripture, tradition, and "reason." In specific counties of Arizona, Nevada, Idaho, Washington, Oregon, and Utah, such blessings would lead to the inclusion of many people whom the government, "mainstream" society, and the Church have traditionally discriminated against. (I am told, for example, that in Mesa, part of Phoenix metroplex, there are 20,000 families practicing "plural marriage.")

When I asked people who were in favor of blessing same-sex marriage if they would also favor blessing "plural marriage," they seemed to take offense. When I moved beyond my plural marriage argument and asked if bisexuals might be allowed to marry both a man and a woman, they also took offense. If revelation is truly continuing, as the Mormons have argued, then what prevents such revelations? They are only the logical extension of the idea of "continuing revelation."

Determined to remain in the Episcopal Church and

the Anglican Communion, I wondered, after the blessing of same-sex unions, what the next issue facing convention might be. (Apparently, it will not be blessing plural marriages among heterosexuals or bisexuals.) When I asked people "what next," they acted as if they could not imagine what I was talking about. Nevertheless, there is always some issue that some group in the Church is championing. After a little thought and prayer, I realized that there are at least four other issues that remain "unresolved" since my years in seminary in the late '70s.

"Jesus never thought of himself as divine," I read in a recent parish newsletter. "Such thinking came only after his death." Another priest, writing for the *Detroit News*, made a similar observation in his negative review of *The Passion of the Christ*. The divinity of Jesus, therefore, is first on the list. John Dominic Crossen, Elaine Pagels, and Marcus Borg, among others, have argued against the divinity of the Lord. A friend of mine calls it "the quest for the alternative Jesus." This argument represents a sharp and dangerous departure from scripture, orthodox scholarship, and church tradition, and is rooted in the work of Marcion and the Gnostics.

The second issue has to do with the truth of the resurrection.

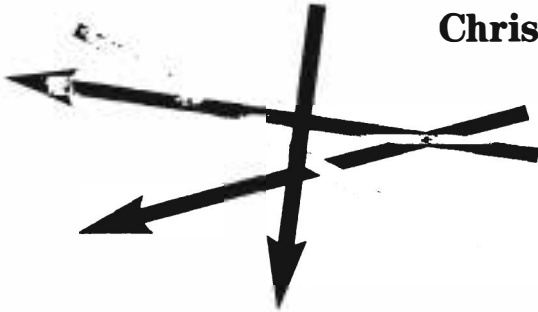
My professor of systematic theology argued almost 30 years ago that no one with any theological sophistication believed in the "resurrection of the body." Most people, he argued, meant "resuscitation of the body" when they spoke of resurrection. (St. Paul's teaching, "if Christ has not been raised, then our preaching is in vain and your faith is in vain" my professor thought not worth considering.)

The third issue has to do with the authority of holy scripture: The scriptures were never meant to be taken "literally," but rather scripture consists of stories and myths that each age must reinterpret to fit its situation. I have read several "apologies," for instance,

For those who believe
in a God that creates,
sustains and redeems
the world, truth is
absolute.

The sophisticated world
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dislikes that concept.

It is now stylish among some Episcopalians to speak of "pluriform truths." "All ways lead to God. Christianity is but one way."



explaining that scripture is not relevant to the present issue of homosexual marriage. Those favoring the revision of holy matrimony have already dismissed scripture as having limited or no authority, at least with respect to marriage and sexuality.

The fourth issue has to do with whether truth is absolute or "pluriform." P.T. Forsythe writes, "If within us we have nothing which is above us, then we will succumb to what is around us." One need only look at Pontius Pilate. "What is truth?" Pilate asks Jesus. Having nothing "above" him and the corrupt Jewish authorities around him, he succumbs to the demand for the condemnation of Jesus. For Pilate, truth is relative, at best. But for Jews and for those who follow Jesus, for those who believe in a God that creates, sustains and redeems the world, truth is absolute.

The sophisticated world of the 21st century dislikes that concept. It is now stylish among some Episcopalians to speak of "pluriform truths." "All ways lead to God. Christianity is but one way." At a recent clergy meeting, I heard one Episcopal priest say that he believed "the Episcopal Church was a place for all religions." (I believe that the only alternative to believing in an absolute truth isn't pluriform truths, but rather, nihilism, but that is a longer argument.) Those who advance the notion of pluriform truths frequently characterize their view as absolute. They believe and demand of others that the idea of pluriform truths is absolutely true.

Recently I decided to illustrate the two opposing views of theology in the Episcopal Church in a continuum. On one end is absolute truth, on the other, pluriform truths. On one side, resurrection is truth; on the other, resurrection is, at most, a feeling that Jesus is "still with us." On one side, Jesus is God and man; on the other, Jesus is a good man. On one side, holy

scripture is God's holy word; on the other, holy scripture is a collection of stories. At times I have placed holy matrimony on one side as a sacrament and on the other side as a "right."

Some people have found this continuum helpful in locating their position in the present conflict. Some of my more progressive friends have taken offense with this model of opposing theological views. They insist that although they do not share the biblical view of marriage as a sacrament between a man and a woman, they believe in the resurrection and divinity of Jesus. Perhaps when these doctrines come under fire, they will take a stand. I am not certain how one argues for the truth of the resurrection and the divinity of Jesus without preserving the authority of holy scripture (since scripture is the source of our knowledge and doctrine of those two categories).

The deepest opposition within the Anglican Communion is not between those who understand the sacrament of holy matrimony to be a "right" versus those who wish to maintain the historical understanding of the sacrament. The opposition is more truly centered in the issues of truth, scripture, divinity, and resurrection. Compromise on these issues does not seem possible to me, nor do I understand why people who hold to the progressive positions want to be called members of the Episcopal Church or even Christian.

The Lambeth Commission may find a way to reconcile these opposing theological views, though I cannot imagine what or how that might be. If not, the Archbishop of Canterbury will have to decide where the Anglican Communion stands and then have the courage to judge who is in and who is out.

The Rev. Kenneth J.G. Semon is rector of Christ Church of the Ascension, Paradise Valley, Ariz.

What to Remember

The Rev. J. Raymond Lord's letter to the editor [TLC, May 16] hits the nail squarely on the head. Holiness of life and Christ-likeness should be fundamental ambitions for all baptized people and most certainly necessary qualifications for the clergy who lead them.

Today too many church leaders send the message: "Come as you are, stay as you are, chew gum during Mass, high-five the celebrant during the recessional, and be sure to contribute to the coffee hour which follows."

This is a sad degeneration from the message of the gospels which, when reduced to a bare minimum would say: "Come as you are and leave behind whatever you are able to, but do not regress to what you were or do whatever you want. By faith bind the Holy Trinity unto yourself each day. Remember Christ's Incarnation, his Baptism, his death on the cross for your salvation, his Resurrection from the dead with power to hold and lead his people with wisdom. Follow him."

*Augustine J. Rhodes
Cape May, N.J.*

Divisive Tone

I am one of the handful of priests in the Episcopal Church under age 35. I have not been happy with the outcome of the General Convention, but I have been, by far, more offended by the divisive tone of THE LIVING CHURCH. Sometimes I have wondered if you have been wanting to change its name to The Dying Church.

Please understand that many of us climb into the pulpit on Sunday wishing to bring God's good news to the people. It is therefore heart-rending to receive a publication about the Church we love which seems to glorify division.

*(The Rev.) Alexander D. MacPhail
Aquia Church
Stafford, Va.*

Interpretation Needed

I appreciated John Boyland's Viewpoint, "The Omitted Verses" [TLC, May

16]. It seems to me that those who would ignore or excise disturbing passages from scripture ironically betray in themselves a hidden and unrecognized biblical literalism that cannot endure any conflict with the text. There are indeed passages in scripture which taken in isolation seem to us to be, and often are, contrary to the overall message of the gospel of Jesus Christ. But the proper way to deal with such passages is not to skip them or revise them or expunge them or bowdlerize them, but to interpret them.

*(The Rev.) William S. J. Moorhead
Trinity Church
Iowa City, Iowa*

Related Thoughts

Before abandoning peace, I say "Amen" to Paul Barthelmy's com-

ments on Mother's Day [TLC, May 9]. St. Nicholas' Church, Pompano Beach, Fla., has for three years so observed the event.

Julia Ward Howe, according to *World Book Encyclopedia*, was among those with related thoughts and actions, earlier even than Anna Jarvis or Gerard Manly Hopkins.

*Patricia Swift
Boca Raton, Fla.*

More Descriptive

Concerning the Quote of the Week about Anglican Christianity in northern Nigeria [TLC, May 9], when one considers news reports of Christian militants attacking Muslim villages in that nation, and the description "assertive, aggressive and no-nonsense," I guess I'd just call it murder and be done with it.

*Claudia Bartz
Milwaukee, Wis.*

Heard any good ones lately? We're talking about sermons, of course.

Virginia Theological Seminary invites all preachers—bishops, priests, deacons, and laypersons—to submit one sermon for the John Hines Preaching Award. Sermons may be submitted by the preacher or by a listener with the preacher's permission. The sermon must have been delivered in the Episcopal Church to a congregation between I Advent 2003 and the last Sunday after Pentecost 2004. The prophetic voice that characterized Presiding Bishop John Hines' own ministry should be central within the sermon. The sermon must be received by the John Hines Preaching Award Committee by December 15, 2004. The name of the award recipient will be announced in Spring 2005.

The recipient of the John Hines Preaching Award will receive \$2,000.00.

For further information, please write or call Kathryn Lasseron, Director of Alumni/ae Affairs, VTS,
3737 Seminary Road, Alexandria, VA 22304.
Phone: 1.800.941.0083.
Email: JHPaward@vts.edu



BOOKS

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

CATECHUMENATE

Gifts of God, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

MUSIC POSITIONS OFFERED

FULL-TIME MUSIC DIRECTOR: *Saint Paul's Parish - K Street, Washington, DC*. Seeking experienced organist/choirmaster for full liturgical schedule in Anglo-Catholic tradition throughout the year. Adult, men & boys, and girls choirs. Schoenstein organ; half-time assistant organist. Compensation and benefits package in line with AGO/AAM guidelines. Applications accepted through June 30. E-mail inquiries and resumes to: organistapplication@stpauls-kst.com.

POSITIONS OFFERED

CANON FOR CONGREGATIONS AND MISSION: Diocese with missionary vision of "One Body - One Mission - Changing Lives" seeks individual with passion for evangelism to oversee, under the leadership of the Bishop, the congregational development, cultural realignment, and clergy discernment and deployment functions of the diocese. Inquiries and resumes may be submitted by June 20 to Mrs. Angela Daniel, 228 Wateree Avenue, Columbia, SC 29205. E-mail: amdaniel@sc.rr.com. Complete job description and information about the Diocese of Upper South Carolina may be found at www.edusc.org.

FULL-TIME ASSISTANT RECTOR: Saint Thaddeus, a parish in transition from program to resource size, is seeking a dynamic priest to join our ministerial team. If you are in search of a position in which you will share in Christ's ministry to the extent your gifts will allow, consider this as your call. Aiken, is a beautiful cosmopolitan community in the Diocese of Upper South Carolina. Competitive compensation package. Consider being part of this vibrant and God-filled community of faith by sending your resume and CDO profile to: **The Rev. Leon Mozellak, Rector, St. Thaddeus Episcopal Church, 125 Pendleton Street, SW Aiken, SC 29801** Fax: (803)648-2991 Website: www.stthaddeus.org.

FULL-TIME RECTOR: We're looking for a new shepherd to partner with us to meet our goals of: Increasing our membership across all ages; expanding education and fellowship; increasing outreach; and growing lay ministry to increase the number and their development. For more information about us, please visit our website at www.stgeorgish Shepherd.org. If you wish to be considered, please contact Mother Karen Hall, at canonkaren.diocese@midconetwork.com.

FULL-TIME ASSISTANT PRIEST: A warm, friendly, outgoing, ministry-driven priest is wanted for growing and dynamic Episcopal church and school in the Pacific Northwest. We are looking to fill this assistant priest job as a long-term position. Candidate should be ready to jump right in and hit the ground running. There is more opportunity and work than our rector can cover, so we need you. For more information, please check our website at www.stmarysepiscopal.com or contact the head of our search committee at lsaunders@comcast.net.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Peterburg, FL's oldest community of faith - St. Bartholomew's - seeks full-time rector for large pastoral parish committed to traditional catholic liturgy, excellent music and serious preaching. Founded in 1887 and worshipping in beautifully restored building. St. Bart's is a growing community consisting of year-round and seasonal members diverse in age, race and life-style. Expanding Montessori school serves 3 thru 16-year-olds. Send resume and CDO profile to Search Committee, St. Bartholomew's Church, 3747 34th St. S., St. Petersburg, FL 33711-3836.

FULL-TIME YOUTH MINISTER: The Church of the Good Shepherd, Augusta, GA, is seeking a trained, preferably experienced person for this full-time position. We are an active congregation, average Sunday attendance of 585, situated in an older, established neighborhood. J2A (grades 6-12) was fully implemented during the eight-year tenure of our past Youth Minister. The fourth overseas pilgrimage is scheduled for this summer. The parish is looking forward to moving this fall into a new parish house with great space for youth ministry.

For further information or to send a resume, contact Robert Fain, 2230 Walton Way, Augusta, GA 30904. PH: (706) 738-3386, or E-mail: rdfain@goodshepherd-augusta.net.

FULL-TIME RECTOR: St. James American Episcopal Church, Florence, Italy, seeks a rector to support and strengthen its ministries to the English-speaking community of Florence, to tourists, and to students of all ages. He/she will have strong people, preaching and pastoral skills and a keen interest in culture. Knowledge of Italian (or a commitment to learn the language) is required. For further details see: www.stjames.it.

PART-TIME OR RETIRED PRIEST: *Door County, Wisconsin*. St. Luke's, Sister Bay, the newest mission in the Diocese of Fond du Lac, offers an attractive pastoral/liturgical care opportunity to a part-time or retired priest who can readily adapt to a resort region that features the finest in music, art, theater, sports, dining, lodging and a variety of educational venues—and where seasonal population patterns define church attendance. Dedicated and energetic adult parishioners carry out team-oriented ministries in an atmosphere of close-knit family love and respect. A five-year history of fellowship has attracted members of diverse faith backgrounds from various parts of the country to this financially sound congregation. Recently our congregation purchased and renovated its warm and accommodating church building in the village of Sister Bay, approximately 70 miles northeast of Green Bay. Seeking a candidate with strengths in preaching, adult teaching, pastoral care and church growth. St. Luke's is in quest of a leader to strengthen its ministries, share vision for programs, nurture growth overseas generous outreach, and participate in an active social life among parishioners. Package includes competitive salary, housing allowance, medical insurance, and a guaranteed sense of fulfillment in pastoral ministry. Resumes and profiles will be accepted until position is filled. Send inquiries to Steve Elliott, 2619 Settlement Road, Sister Bay, WI 54234 PH: (920) 854-4220. E-mail: stemarkelli@dcwis.com.

PROGRAM ADMINISTRATOR: *Colorado Episcopal Foundation* seeks a program administrator to support the president in educating parishes about the Foundation's programs. Program administrator prepares all communication and marketing materials, organizes local education sessions around Colorado, supports the Board of Trustees and works with parish personnel and diocese representatives.

Candidates must have experience in developing electronic and printed materials, be highly organized, and have strong listening and relationship-building skills. Candidates must also have knowledge of the structure and theology of the Episcopal Church and be committed to the mission of the Foundation.

Candidates must be authorized to work in the US indefinitely and be willing to live in metro-Denver. Please send cover letter, resume, and salary requirements to office@coep.org. Information may be faxed to Ms. Anita Sanborn at (303) 534-6012. The Colorado Episcopal Foundation is an Equal Opportunity Employer.

Appointments

The Rev. **Mary Cay Armer** is chaplain at St. Luke's Hospital, PO Box 119000, Kansas City, MO 64171.

The Rev. **Edle Doinikowski** is associate at St. Andrew's, 79 Denton Rd. W, Wellesley, MA 02482.

Retirements

The Rev. **Richard McHenry**, as rector of Holy Comforter, Cleburne, TX.

The Rev. **Charles A. Taylor**, as associate at St. Mary's, Birmingham, AL; add: 122 Lenox Dr., Birmingham, AL 35242.

Deaths

The Rev. **Thomas Bernard Larkin**, 85, the first vocational deacon to be ordained in the Diocese of Los Angeles, died March 6 in San Diego.

Deacon Larkin was a native of Washington, DC. He served in the Navy during World War II, then graduated from the University of Virginia. He was a lawyer for the Hughes corporation before he studied theology at Bloy House (now the Episcopal Theological School at Claremont). He was ordained in 1991 and served as deacon at St. James', Newport Beach, CA. He is survived by two sisters.

The Rev. **Esmond DeForest Ferris**, priest of the Diocese of Los Angeles for more than 40 years, died Feb. 28 from liver disease. He was 77.

Born in Des Moines, IA, Fr. Ferris graduated from Drake University. Following military service during World War II and a career as a mortician, he graduated from Church Divinity School of the Pacific. He was ordained to the diaconate in 1959 and to the priesthood in 1960. He spent his entire ordained ministry in the Diocese of Los Angeles, including being vicar of St. George's, Riverside, 1961-63; vicar of St. Edward's, Westminster, 1963-71, and rector of St. Theodore of Canterbury, Seal Beach, 1990-95. He retired in 1995. Fr. Ferris is survived by his wife, Joyce, a son, Michael, and a daughter, Mary.

Correction:

The review of the book *Joy in Our Weakness*, by Marva Dawn and published by Eerdmans [TLC, May 9], should have been shown with this cover:



Next week...

Snake Bites and Sheep Stealing

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: *Christ Church, Cooperstown, New York.* Pastoral-sized parish interested in moving to program-sized church in a historical community. Area has considerable cultural and educational opportunities. Parish is interested in a caring, energetic pastor who makes the Gospel message relevant to our lives, provides pastoral care, and develops and administers programs which help parish members grow spiritually—tying in with our current outreach programs at the local and international levels. Rectory is provided. Excellent school district. Financially sound congregation wants to increase membership through more attractive programs for families. A Parish Profile available upon request, or consult our website at www.christepiscopalcooperstown.org.

If there are questions about the position, please contact **John Clow** at jclow@stny.rr.com. Please send in applications by August 15, 2004 to Canon **Kay C. Hotaling, Episcopal Diocese of Albany, 68 S. Swan Street, Albany, NY 12210** or E-mail: khotaling@albanydiocese.org.

FULL-TIME UPPER SCHOOL CHAPLAIN: All Saints' Episcopal School, a K-12 Parish Day School, is seeking a full-time chaplain for our Upper School Division. The candidate should be an ordained priest with some experience ministering to youth. The Upper School Chaplain is responsible for providing pastoral care and counseling to our high school students, families, and staff; leading daily chapel services and a weekly Eucharist; participating on the Health Team to assess the health needs of our students and to provide an additional safety net for our students; and teaching religion classes. Please apply with resume and cover letter to The Rev. **Mel Bridge, Chaplain, All Saints' Episcopal School, 8200 Tumbleweed Trail, Fort Worth, Texas 76108**. PH: (817) 246-2413.

FULL-TIME RECTOR: St. Andrew's Church, Roswell, New Mexico, seeks an energetic and proactive leader to serve our active membership, strengthen our Christian formation, and assist us in continuing to develop programs that will increase our attraction to a younger populace. St. Andrew's is a fiscally sound congregation with a prc through 6th grade Episcopal school, an established endowment fund, and a well-maintained facility. A move to the southwest means subtle changes of season, wide-open spaces, and God's palette in the sky. For more information visit our website at www.standrews-roswell.org. Please submit your resume and CDO profile to: **St. Andrew's Search Committee, PO Box 1495, Roswell, NM 88202-1495**. E-Mail: saintandrews@pytnetwork.net.

YOUTH AND YOUNG ADULT PASTOR: Large, growing and vibrant parish just north of San Diego seeks a full-time staff member to help us build a strong ministry for teens and young adults. At least three years experience required. For more information about us and this position, visit our website at www.stpetersdelmar.net. To apply, send letter and resume to **Youth Pastor Search Committee, St. Peter's Church, PO Box 336, Del Mar, CA 92014**.

FULL-TIME RECTOR: Wanted by All Angels by the Sea Episcopal Church on beautiful Longboat Key adjacent to Sarasota, Florida, to challenge and support an active congregation of 190 communicants. The candidate will have strong preaching skills with the ability to relate God's word to today's issues, proven pastoral care abilities and the social skills to enhance his/her effectiveness with the congregation and community. He/she needs to be comfortable within the national church. We have a strong music program, education, outreach, social and welcoming committees, active Altar Guild, ECW, DOK and men's organization working together at our lovely debt-free site. We are located in a premier retirement and recreational area on the west coast of Florida.

The community offers diverse cultural opportunities and outstanding beach, water and outdoor sports. Self-confident leaders interested in sharing and supporting our vision of service and growth are invited to apply with your CDO profile and resume by June 30 to Ed Wheeler, All Angels by the Sea, 563 Bay Isles Road, Longboat Key, FL 34228.

POSITIONS OFFERED

MINISTER TO YOUTH: One of the nation's largest Episcopal parishes, located on the beautiful Gulf Coast of Florida, seeks creative, energetic, organized Minister to Youth who has a personal faith in Jesus Christ and can articulate that faith with excitement and fervor in a way that allows our youth to "know Christ and make Him known." Christ Church in Pensacola, Florida, has over 2,500 members.

We seek an *experienced* Minister to Youth to build upon existing youth ministry to teens (grades 6 through 12) and their parents. Must have an ability to work with a large staff, recruit and oversee volunteers and manage personal time.

Competitive salary, full benefits, vacation and continuing education time. Interested candidates should send resume to **Mrs. Pam Carr, Chair, Youth Minister Search Committee, Christ Church Parish, 18 West Wright Street, Pensacola, Florida 32501**.

FULL-TIME RECTOR: *St. George's Episcopal Church, Nashville, TN.* This vibrant corporate parish is the largest church in the Diocese of Tennessee, with 2,200 communicants and has an annual operating budget of \$2 million. Our new rector must be a compelling preacher. In addition, the rector must select and develop an effective clerical staff, which currently consists of 3 associate rectors and 3 priest associates.

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For more information on the parish, visit our website at www.stgeorgenash.org. Please send recommendations or resumes to: **Rector Search Committee, P. O. Box 50616, Nashville, TN 37205**.

Email: stgeorgrectorsearch@comcast.net.

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WANTED

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KEY

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

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Mat. 10 Eu

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