



*Life is not long enough for a religion of inferences; we shall never have done beginning, if we determine to begin with proof. We shall ever be laying our foundations; we shall turn theology into evidences, and divines into textuaries... Life is for action. If we insist on proofs for everything, we shall never come to action: to act you must assume, and that assumption is faith.*

*... John Henry Newman*

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# THE PRESS

MAY, 2005

The X-Press deadline came up very quickly in Father Edward's new schedule with us and unfortunately there was not enough time this month for him to write a letter for this space. However, the following are some reading suggestions that Father Edward has recommended to the Vestry and recommends, in fact, to all for our spiritual growth and learning.

**FATHER EDWARD'S BOOK CORNER: *Listening Hearts: Discerning Call in Community***, Suzanne G. Farnham, Joseph P. Gill, R. Taylor McLean, and Susan M. Ward, newly revised edition with newly formulated guidelines for discernment, Harrisburg, PA: Morehouse Publishing, revised edition, eleventh printing, 2002, 147 pages, ISBN #: 0-8192-1563-5 (paperback). Book cover description: This seminal work in the Listening Hearts series draws on centuries of classic Christian literature and "the silence of prayerful listening" to show how to recognize and define God's call. It explains how to eliminate barriers and prepare one's heart to receive that call--whether it is emphatic, subtle, or seemingly obscure. The authors address the challenge of remaining faithful and attentive to God's call and tell how a faith community can be a source of spiritual, psychological, physical, and financial support. *Listening Hearts* is designed for use in prayer and meditation and as the basis for group discussion. It provides suggestions on forming discernment groups and ministries, questions to raise in discerning call, as well as an informal history of the ministry and its research methods.

***Grounded in God: Listening Hearts Discernment for Group Deliberations***, revised edition, Suzanne G. Farnham, Stephanie A. Hull, and R. Taylor McLean, Harrisburg, PA: Morehouse Publishing, 1999, 106 pages, ISBN #: 0-8192-1835-9 (paperback). Quotations from the book cover:

From the *Virginia Episcopalian*: "Getting familiar with the precepts laid out in *Grounded in God* would give any cleric or other church leader a solid blueprint for guiding groups involved in doing the business of the Church. What a radical little book. What a wonderful book. What a terrific title! The words 'grounded in God' encompass the foundational creative and nurturing spirit that listening hearts discernment holds aloft as a beacon to light the way."

From *The Living Church*: "Ideas and helpful suggestions for groups discerning [in]"

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community and wishing to move in new directions. One of the strongest elements is its keen awareness that many long for spiritual growth and nourishment even as they work on the business concerns of the church."

From *The Provident Bookfinder*: "For all who yearn to be delivered from duty-driven, clock-watching, parliamentary-precise but prayerless church meetings, here is a call to a better way. This is a small volume, concise, and insightful. It does not pontificate but invites. It gently creates energy and hopefulness."

**AN EXCELLENT GUIDE TO THE USE OF THE BOOK OF COMMON PRAYER** is Howard E. Galley's *The Ceremonies of the Eucharist: A Guide to Celebration* published by Cowley Publications, Cambridge, Massachusetts. From time to time this space will provide information from Galley's book and elsewhere to help our understanding and practice of the liturgy. Here is an abbreviated version of Galley's section entitled "Of Saying and Singing" (pp. 46-47): "Discussions of the choral service tend to focus on how much, if any, of the priest's and deacon's parts are to be sung. A more important question is why parts of the service which, by their very nature, are songs, such as the Gloria in excelsis and the Sanctus, are so frequently said instead of sung. One even encounters celebrations attended by hundreds of worshipers, at which there are four or more metrical hymns and one or more anthems sung by a trained choir, at which these two texts are merely recited. It is therefore important to point out that it is fully legitimate to sing these two songs, or at least the Sanctus, even at celebrations at which there is no other music whatever. Another part of the service that by nature is a song is the appointed psalm. Whether—and how often—the priest's and deacon's parts should be sung, and whether the lessons and/or gospel should be chanted, are not matters of principle. Practice varies greatly, and the variety of practice is fully legitimate. The concern here is that the parts of the service that are songs be sung as frequently as possible [e.g., the Gloria, the Psalm, the Sanctus]. The singing of the whole service is, of course, the ancient tradition—a tradition probably derived from the practice of the synagogue. Though frequently alleged, there is no evidence that it had anything to do with making the service easier to hear. Since chant was understood as a form of elevated speech, it was regarded as particularly suitable for the worship of God."

**FATHER EDWARD'S SPIRITUALITY CORNER:** "And if you were to ask me what you should sing in praise of God, and you are busy looking for songs, then know that the singer herself is the praise contained in the song. Do you want to speak the praise of God? Then be yourselves what you speak. If you lead good lives you are God's praise."  
—Augustine of Hippo (354-430)

## Rectory News

The Rectory has been rented starting May 13 at \$1500 per month by a couple with two teenagers and no dogs. He commutes to Cambridge. The contract runs to January 15 with an option to extend it month to month.

We are considering another parish workday on May 7 and will keep you posted.

## Re: The Crisis in the Episcopal Church

### FYI: WEBSITES FOR THE CURIOUS

#### Traditional viewpoint

[www.anglicancommunioninstitute.org](http://www.anglicancommunioninstitute.org)  
[www.standfirmfaith.com](http://www.standfirmfaith.com)  
[www.titusonenine.classicalanglican.net](http://www.titusonenine.classicalanglican.net)  
[www.anglicancommunionnetwork.org](http://www.anglicancommunionnetwork.org)  
[www.anglican-mainstream.net](http://www.anglican-mainstream.net)  
[www.virtueonline.org](http://www.virtueonline.org)  
[www.christchurchhw.org](http://www.christchurchhw.org) click: "What's At Stake"

#### Progressive viewpoint

[www.everyvoice.net](http://www.everyvoice.net)  
[www.andromeda.rutgers.edu/~lcrew](http://www.andromeda.rutgers.edu/~lcrew)  
[www.tpc.org](http://www.tpc.org)  
[www.ecusa.anglican.org](http://www.ecusa.anglican.org)  
[www.thewitness.org/agw/agwcrew.html](http://www.thewitness.org/agw/agwcrew.html)  
[www.postmodernjesus.blogspot.com](http://www.postmodernjesus.blogspot.com)  
[www.dfms.org/ens](http://www.dfms.org/ens)

It's up to all of us to be informed.

#### *Editor's Note:*

*Next Issue: June 2005*

*Deadline: May 20th*

*Send submissions to: [acahill@hybricon.com](mailto:acahill@hybricon.com), or drop off your submissions at the Church Office during office hours or in the Peabody Room on Sundays.*

*Questions? Please call me at: (978) 448-4053 (home) or (978) 772-5422 x 323 (work).*

*Be sure to include your name and telephone number on **all** submissions!*

# Readings for May

## Sunday, May 1 – The Sixth Sunday of Easter

First Lesson: Acts 17: 22-31

Today's reading from the Acts of the Apostles finds Paul preaching not to Jews and Greek converts to Judaism – as he usually did – but to the Greek philosophers in Athens. He proclaims that their unknown god is the God of the entire universe and creator of all things.

Second Lesson: I Peter 3: 8-18

Peter's epistle about Baptism continues in our second reading, calling on all the baptized to understand the difficulties of living in this world as our own sharing in the dying and rising of Jesus.

The Gospel: John 15: 1-8

As we continue the Great Fifty Days of celebrating our redemption through the death and resurrection of Jesus, today's Gospel reading describes how deeply and intimately we are united with his life.

## Sunday, May 8 – The Seventh Sunday of Easter

First Lesson: Acts 1: (1-7), 8-14

The reading from the Acts of the Apostles is the beginning of that book. Luke describes Jesus' ascension and the promise that he would shortly empower his friends with the Holy Spirit.

Second Lesson: I Peter 4: 12-19

In the passage from I Peter we are exhorted to live lives in keeping with our vocation given in Baptism. If we are to suffer, let it be for doing good, not because of wrongdoing.

The Gospel: John 17: 1-11

The Gospel reading today is a portion of the prayer Jesus prayed on the night before his death, in which he consecrated his offering of himself to God, and prayed for us that we might be made part of his offering.

## Sunday, May 15 – The Day of Pentecost: Whitsunday

First Lesson: Acts 2: 1-11

In the reading from Acts, we hear the account of the first Pentecost Day, when the apostles received the Spirit and proclaimed the gospel in many tongues.

Second Lesson: I Corinthians 12: 4-13

The second reading, from I Corinthians, describes

the work of God's Spirit in the church. Each of us in Baptism has received the Spirit, and each has been given gifts for ministry.

The Gospel: John 20: 19-23

The Gospel reading takes us back to the beginning of this season, on the first Easter, when Jesus appeared to the disciples after his resurrection. He gives them the Holy Spirit and the authority to be God's agents of reconciliation to all humankind.

## Sunday, May 22 – Trinity Sunday

First Lesson: Genesis 1: 1 – 2:3

The Old Testament reading is the account of creation from the beginning of Genesis. Christians have seen the Trinity at work here as God determines to create the world, God's Spirit hovers over the process, and the active agent in creating is God's Word.

Second Lesson: II Corinthians 13: (5-10), 11-14

In the New Testament reading we hear in its concluding Grace the earliest Christian formulary of the Trinity, a passage familiar from the closing of Morning and Evening Prayer.

The Gospel: Matthew 28: 16-20

The first Sunday after Pentecost is a celebration of the Holy Trinity. This is not, however, a celebration of a doctrine, but the celebration of the God whose self-revelation is as an interaction of love between Persons.

## Sunday, May 29 – The Second Sunday of Pentecost

First Lesson: Deuteronomy 11: 18-21, 26-28

In the first reading from Deuteronomy, we have the command to obedience as the sign of faithfulness to God. Life comes from that obedience; therefore, says God, choose life.

Second Lesson: Romans 3: 21-25a, 28

Paul, in today's passage from Romans, adds balance to this by reminding us that prior to faithful obedience come faith itself, which is the sole source of our having been put right with God.

The Gospel: Matthew 7: 21-27

In the Gospel reading, Jesus speaks of the call to live in faithfulness to God. It is not enough to say, "Lord, Lord," but one must seek to do the will of the Lord. Otherwise one's life in Christ is based on weak foundations and cannot stand.

# Recap of Events in the Episcopal Church (USA) since August 2003

## **Question #1 – What controversial resolutions were voted on at General Convention in the summer of 2003?**

- A) The House of Bishops and the House of Deputies (elected priests, deacons, and lay persons) gave their consent, by majority vote, to the election of the Reverend Canon V. Gene Robinson as the Bishop of the Diocese of New Hampshire. Gene Robinson is a Minister of the Church who is openly engaged, without repentance, in an ongoing sexual relationship outside the Sacrament of Holy Matrimony. He was consecrated as Bishop of New Hampshire on November 2, 2003.
- B) Also, both Houses gave their approval to Resolution C015, which reads in part, "[W]e recognize that local faith communities are operating within the bounds of our common life (the common life of the Episcopal Church) as they explore and experience liturgies celebrating and blessing same-sex unions."
- C) Lastly, Resolution B001 was presented in the House of Bishops. The resolution "re-affirms Holy Scripture as the foundation of authority in our Church, re-affirms historic positions adopted by previous General Conventions (of the Episcopal Church), and affirms that no member of this Church shall be forced to practice anything contrary to the clear meaning of Holy Scripture." This resolution was defeated by majority vote in the House of Bishops, and, thus, never presented to the House of Deputies.

## **Question #2 – Why are these resolutions so controversial?**

Many Christians believe that (A) and (B) are clearly contrary to the historic Christian Faith, the Holy Scriptures as the Word of God, traditional moral teaching, and the voice of the Holy Spirit speaking through the whole of the Anglican Communion. At the 1998 Lambeth Conference, the Bishops of the worldwide Anglican Communion put forth a "Resolution on Human Sexuality" which reads in part, "This Conference. . . . in view of the teaching of Scripture, upholds faithful-

ness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage . . . " (Resolution 1.10 on Human Sexuality). The resolution also stated clearly that the Conference, "while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all, irrespective of sexual orientation, and to condemn irrational fear of homosexuals, violence within marriage, and any trivialization and commercialization of sex . . . [and] cannot advise the legitimizing or blessing of same-sex unions nor ordaining those involved in same-gender unions . . . [The Conference] recognizes that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons, and we wish to assure them that they are loved by God and that all baptized, believing, and faithful persons, regardless of sexual orientation, are full members of the Body of Christ." Thus, the Resolution is considered by many to be both Biblical and simultaneously pastoral, and as rightly expressing the mind of the vast majority of Anglicans in the world.

## **Question #3 – Did the Episcopal Church supersede its authority in making such decisions?**

The majority of Anglicans throughout the world would clearly answer, "Yes." They would say that by taking such unilateral action, the Episcopal Church has ignored the direction of: a) the 1998 Lambeth Conference (Resolution 1.10 mentioned above), b) the Primates' Meeting which took place at the end of May 2003 in Brazil (which clearly advised against any such unilateral action), and c) ignored pleas made by the Archbishop of Canterbury and the Anglican Primates (the 38 leading Bishops within the worldwide Anglican Communion) not to proceed with such actions at the local Provincial (i.e., National) level. The Episcopal Church was warned that such unilateral decisions would cause grave

*continued*

damage, not only within the Episcopal Church itself, but also throughout the Anglican Communion and the Christian world. Also, many believe that the Episcopal Church has compromised its own Constitution, which states, "The Protestant Episcopal Church in the United States of America . . . is a constituent member of the Anglican Communion, a fellowship within the One, Holy, Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in Communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer." (emphasis added). Also, in the preface of the Book of Common Prayer it reads, ". . . [I]t will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require" (1979 BCP, p. 11) These decisions have also caused great damage to ecumenical relations with other Christian Traditions and Denominations, as well as with members of other Religions of the world. Thus, the controversy.

#### Question #4 – What was the initial reaction of the Anglican Communion?

The Archbishop of Canterbury called an unprecedented special meeting of the Primates to address the pastoral emergency which had arisen as a result of the unilateral and divisive decisions of the Episcopal Church. Many of the Primates feel that the Episcopal Church has clearly superseded its authority as a "constituent member of the Anglican Communion." They also believe that the Episcopal Church knowingly ignored the position of the worldwide Anglican Communion on these issues, and by doing so has greatly strained or even removed itself from the membership of the worldwide Communion. The Primates called for a Report to be produced, which would enable these issues to be more fully addressed. It was hoped that the Report (now known as "The Windsor Report") would preserve the unity of the Anglican Communion, its common witness to the Gospel, and help clarify what has come to be known as "autonomy in Communion," (that is, defining the limits of Na-

tional or Regional autonomy within the bounds of Communion, emphasizing mutual accountability and mutual responsibility within the Global Family). The House of Bishops of the Episcopal Church, meeting in January of 2005, did not adopt The Windsor Report or officially submit to its recommendations. The Primates of the Anglican Communion have met once again, this time in Northern Ireland in February 2005, in order to respond to the perceived inaction of the Episcopal Church House of Bishops to The Windsor Report and its recommendations. They have asked the Episcopal Church to repent of their unilateral and divisive actions, returning to the fuller fellowship of the worldwide Communion/Family. However, to date the Episcopal Church, by what is said and written, continues to indicate that its choice will be to "walk apart" from the Anglican Communion family.

#### Question#5 – Why all this concern over homosexuality?

For many of us this subject is becoming quite draining and can be a matter of great concern. However, the unilateral and divisive actions of the 74<sup>th</sup> General Convention (2003) has thrust the Anglican Communion into a time of great spiritual crisis – worldwide. Please understand that this crisis is not about "homosexuality" per se, but whether or not one Province of the Anglican Communion has the authority to take such actions unilaterally. The question at hand is this, "While claiming to be a 'constituent member' of the Anglican Communion, a Fellowship within Christ's One, Holy, Catholic and Apostolic Church, does the 74<sup>th</sup> Convention have the authority to change the 2000-year-old Christian moral teaching of the Universal Church unilaterally without consequence to its membership in the Communion?" It has been made clear to all by the Primates of the Anglican Communion that they do not have such authority, for we are members of one another (Ephesians 4:25). "Whilst we [the Primates] recognize the juridical autonomy of each province in our Communion, the mutual interdependence of the provinces means that none has authority unilaterally to substitute an alternative teaching as if it were the teaching of the

*continued*

# March Vestry Meeting Highlights

Following is a summary of the March Vestry Meeting:

- ✘ Reverend Kienzle arrived at 7:30 pm and we all re-introduced ourselves .
- ✘ Previously, Derby Swanson, our Diocesan go between, had asked if Rev. K. would come tonight, attend our Vestry retreat and be able to start on April 3. He replied affirmatively to all three. He assumes he would also be at Saint Andrew's for a year, a little more or less, at least through the Profile phase. ACTION: Rev. Kienzle to e-mail the Vestry his concrete salary and benefit requirements. Rev. K. departed at 9:25 pm.
- ✘ Waiting patiently for their turn was the Audit Committee comprised of Russ Harris, George Miller and Alden Smith. Roughly speaking, everything is accounted for with what was available to them: checks, invoices, ledgers. Not available were income records beyond plate collections and investments. They recommended that new tracking systems, e.g., a software program, for day to day operations, and in particular, payables, be purchased. ACTION: Create a sub-committee to research the Audit Committee's recommendations. Lili Ott to follow up.
- ✘ Russ Harris moved on to another topic to be discussed, that of looking into cooperative arrangements with our two neighboring Episcopal churches, Trinity of Shirley and Saint David's of Pepperell. Vic Burton made the suggestion to look into "Parishes in Partnership" from the Diocese.
- ✘ SEARCH COMMITTEE volunteers were named: Jeanne Cassin, Russ Harris would like to volunteer. Phil Malone and Faith Salter indicated interest and in knowing more about the commitment.
- ✘ PAROCHIAL REPORT: not in yet.
- ✘ ADULT EDUCATION: John McNeill will look into previously purchased material for use. Judy Converse may know whereabouts.
- ✘ At 10 pm, a motion to accept the slate of NEW VESTRY members was passed unanimously.

- ✘ It is felt that more discussion of the church's recent difficulties, present condition and future plans would be welcomed by most parishioners. There just wasn't enough time at the Annual Meeting to talk about everything. Therefore, small groups will be invited to talk to Vestry members at "cottage meetings" in private homes. Tentative dates are April 10, 17, and 24. Sign-up sheets will be in the Peabody Room.
- ✘ Better communication between the Vestry and parish is considered essential. Do parishioners know who is on Vestry and who they are? Perhaps photographs could be taken and posted and a new parish directory prepared.
- ✘ The MEMBERSHIP COMMISSION is to be activated. A copy of the plan will be distributed and discussed in the future.
- ✘ The refurbishment and renting of the RECTORY is being looked into by the FACILITIES COMMISSION.
- ✘ CHURCH OFFICE ADMINISTRATOR JUDY CONVERSE has been asked to attend monthly officers meetings in the future.
- ✘ The STEWARDSHIP COMMISSION's plan for a musical performance as a FUNDRAISING SCHEME was discussed. It was noted that by law all ticket proceeds MUST go to the group/purpose if designated as such in advertising and that in this fundraiser the monies from advertising and the reception would be kept for parish use while ticket sale funds would go to OUTREACH.
- ✘ BUDGET changes are to be expected in the future regarding both the interim priest and the RECTORY renovations but the 2005 BUDGET was approved unanimously as is with that understanding.
- ✘ BUILDING USER FEES should be formalized. John Ferrillo wishes to use the Parish Hall for June music classes. It was determined that \$600.00 for six days use of the hall would be fair.
- ✘ The meeting adjourned sometime after 11 pm.

# PRAYER CHAIN - Updated

Just a reminder to those who would be comforted by specific, confidential, concentrated prayer from St. Andrew's. Our dedicated group of parishioners want to pray with you. Jack and Priscilla Andrews begin the chain. Call them with your prayer requests and they will convey your concerns to those of us holding you close to our hearts in prayer for 24 hours.

For those currently in the chain, this is the order for contact:

Jack and Priscilla Andrews 978.448.5273  
Rena Gagne 978.448.9303  
John Ferrillo 978.772.1898  
Rhonda Cotton 978.456.8680  
Jane Rockwell 978.263.8323  
Susan Leeming 978.456.3397  
Fr. Edward Kienzle home 617.576.3832 (church 978.772.2615)  
Nancy Brown 978.456.8489

For those desiring to pray for others with us, contact any member above to be included in the chain.

## Christian Education

Please check the weekly service bulletin for pending dates and service times regarding Family Sundays and special events. The last day of Sunday School and Recognition Day will be June 12. Please submit to Nancy Barringer or Judy Converse names and schools of those graduating from high school, college or other educational course. Changes in times for Sunday School are being considered. Please tell Nancy Barringer your thoughts about what would work for your family. Lastly, if you still have any plastic Easter eggs from the Hunt they can be returned to the bin under the table in the Peabody Room. Thank you!

- Nancy Barringer

## Congratulations

Congratulations to Nick and Jamie Morris-Kliment on the birth of their daughter, Lydia Grace! Lydia was born on April 21st and is welcomed home by big brother, Samuel who will be two-years-old on May 6th. If you'd like to send a card, the Morris Kliment's address is 166 Main Street, Concord, MA 01742.

*Continued ... Recap of Events in the Episcopal Church (USA) since August 2003*

entire Anglican Communion." (from the statement of the Primates, October 2003) Thus, both a provincial autonomy and a mutual interdependence in Communion, which inhibits us from taking such unilateral and divisive action (as full members of the Anglican Communion), were recognized by the Primates prior to the consecration of Gene Robinson as Bishop of New Hampshire (November 2003).

### **Question #6 – What took place at the Primates' Meeting held in Northern Ireland February 21-21, 2005?**

The Primates:

- Reaffirmed the central place of the authority of Holy Scripture in the Anglican Communion.
- Accepted the Windsor Report's key ecclesiological concept of "autonomy-in-communion," (that is, clearly articulating mutual accountability and responsibility among the National or Regional churches of the Communion).
- Requested that the Episcopal Church (USA) and the Anglican Church of Canada withdraw from key meetings of the Communion for the three-year period leading up to the next Lambeth Conference in 2008, effectively suspending these churches from the Communion. Clearly, these two churches have been disciplined.
- Called for an immediate moratorium on the public rites of blessing for same-sex unions and on the consecration of any bishop living in a sexual relationship outside of marriage.
- Called upon the Archbishop of Canterbury to urgently establish a panel of reference to supervise the adequacy of pastoral provisions made by Provinces for their dissenting churches.
- Reaffirmed (once again) Resolution 1.10 of the 1998 Lambeth Conference in its entirety (see above Question #2).

### **Question #7 – Can a person sympathize with the actions taken by the 74<sup>th</sup> General Convention of the Episcopal Church in 2003 and**

### **still have a home at St. Andrew's?**

Absolutely! As members of the Body of Christ, we often struggle with different aspects of the Christian faith. As Christians, when we are in the midst of these struggles, we seek God's guidance and direction in and through: the Holy Bible, holy Tradition, spiritual direction, personal and corporate prayer, and our consciences informed by the former. We must love one another, respect one another, and encourage one another, sharing the Truth in love and loving those with whom we share it. Prejudice (the dislike or violence towards persons who differ from us and/or our opinions) is not acceptable within the life of the St. Andrew's church family. All persons are welcome at St. Andrew's to encounter the reconciling love of God in His Son, Jesus Christ.

These questions were copied, with permission, from a letter written February 25, 2005, by Fr. Michael McKinnon, Rector, Holy Trinity Church, Marlboro, MA. Question #7 reflects not only Fr. McKinnon's words for his parish but expresses the views of Susan Leeming, who shares this document with St. Andrew's in order to promote discussion on the direction St. Andrew's wishes to take in her search for her next Rector. Question #7 – What has been the reaction of the Episcopal Church (USA) to date to the above?

Our Presiding Bishop, The Rt. Rev. Frank T. Griswold, has made the following statements: From March 11-16 the Episcopal Church (USA) House of Bishops met in Texas to consider Representatives of the Episcopal Church (USA) and of the Anglican Church of Canada were asked to voluntarily withdraw their representatives from the upcoming June meeting in England of the Anglican Consultative Council (the ACC is one of the four "instruments of unity" of the Anglican Communion, the other 3 being the Archbishop of Canterbury, the Primates Meeting, and the Lambeth Conference). However, spokesmen from those same provinces have been invited to attend the ACC meeting "to set out the thinking behind the recent actions of their Provinces . . ." (from the Primates Communique issued in February).

# May 2005

## St. Andrew's Church

Tel: (978) 772-2615  
Office Hours: Mon, Th, Fri 9:00 AM - 12:00 PM

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																																		
<p><b>1</b></p> <p>9:00 AM HE II followed by Welcome Reception for Fr. Edward Kienzle</p>	<p><b>2</b></p> <p>9:30 AM - 11:30 AM Bible Study in the Parish Hall</p>	<p><b>3</b></p>	<p><b>4</b></p> <p>12:30 PM Holy Eucharist</p>	<p><b>5</b></p> <p>10:30 AM Parish Life Commission 7:30 PM Outreach Commission</p>	<p><b>6</b></p>	<p><b>7</b></p>																																																																																																		
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<p><b>15</b></p> <p>8:00 AM HE I 9:15 AM Christian Forma- tion for all ages 10:30 AM HE II</p>	<p><b>16</b></p> <p>9:30 AM - 11:30 AM Bible Study in the Parish Hall</p>	<p><b>17</b></p>	<p><b>18</b></p> <p>12:30 PM Holy Eucharist</p>	<p><b>19</b></p>	<p><b>20</b></p>	<p><b>21</b></p>																																																																																																		
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<p><b>29</b></p> <p>8:00 AM HE I 9:15 AM Christian Forma- tion for all ages 10:30 AM HE II</p>	<p><b>30</b></p>	<p><b>31</b></p>	<table style="margin: auto;"> <tr> <td colspan="7" style="text-align: center;">April</td> <td colspan="7" style="text-align: center;">June</td> </tr> <tr> <td style="text-align: center;">S</td><td style="text-align: center;">M</td><td style="text-align: center;">T</td><td style="text-align: center;">W</td><td style="text-align: center;">T</td><td style="text-align: center;">F</td><td style="text-align: center;">S</td> <td style="text-align: center;">S</td><td style="text-align: center;">M</td><td style="text-align: center;">T</td><td style="text-align: center;">W</td><td style="text-align: center;">T</td><td style="text-align: center;">F</td><td style="text-align: center;">S</td> </tr> <tr> <td></td><td></td><td></td><td></td><td></td><td style="text-align: center;">1</td><td style="text-align: center;">2</td> <td></td><td></td><td></td><td style="text-align: center;">1</td><td style="text-align: center;">2</td><td style="text-align: center;">3</td><td style="text-align: center;">4</td> </tr> <tr> <td style="text-align: center;">3</td><td style="text-align: center;">4</td><td style="text-align: center;">5</td><td style="text-align: center;">6</td><td style="text-align: center;">7</td><td style="text-align: center;">8</td><td style="text-align: center;">9</td> <td style="text-align: center;">5</td><td style="text-align: center;">6</td><td style="text-align: center;">7</td><td style="text-align: center;">8</td><td style="text-align: center;">9</td><td style="text-align: center;">10</td><td style="text-align: center;">11</td> </tr> <tr> <td style="text-align: center;">10</td><td style="text-align: center;">11</td><td style="text-align: center;">12</td><td style="text-align: center;">13</td><td style="text-align: center;">14</td><td style="text-align: center;">15</td><td style="text-align: center;">16</td> <td style="text-align: center;">12</td><td style="text-align: center;">13</td><td style="text-align: center;">14</td><td style="text-align: center;">15</td><td style="text-align: center;">16</td><td style="text-align: center;">17</td><td style="text-align: center;">18</td> </tr> <tr> <td style="text-align: center;">17</td><td style="text-align: center;">18</td><td style="text-align: center;">19</td><td style="text-align: center;">20</td><td style="text-align: center;">21</td><td style="text-align: center;">22</td><td style="text-align: center;">23</td> <td style="text-align: center;">19</td><td style="text-align: center;">20</td><td style="text-align: center;">21</td><td style="text-align: center;">22</td><td style="text-align: center;">23</td><td style="text-align: center;">24</td><td style="text-align: center;">25</td> </tr> <tr> <td style="text-align: center;">24</td><td style="text-align: center;">25</td><td style="text-align: center;">26</td><td style="text-align: center;">27</td><td style="text-align: center;">28</td><td style="text-align: center;">29</td><td style="text-align: center;">30</td> <td style="text-align: center;">26</td><td style="text-align: center;">27</td><td style="text-align: center;">28</td><td style="text-align: center;">29</td><td style="text-align: center;">30</td><td></td><td></td> </tr> </table>				April							June							S	M	T	W	T	F	S	S	M	T	W	T	F	S						1	2				1	2	3	4	3	4	5	6	7	8	9	5	6	7	8	9	10	11	10	11	12	13	14	15	16	12	13	14	15	16	17	18	17	18	19	20	21	22	23	19	20	21	22	23	24	25	24	25	26	27	28	29	30	26	27	28	29	30		
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