

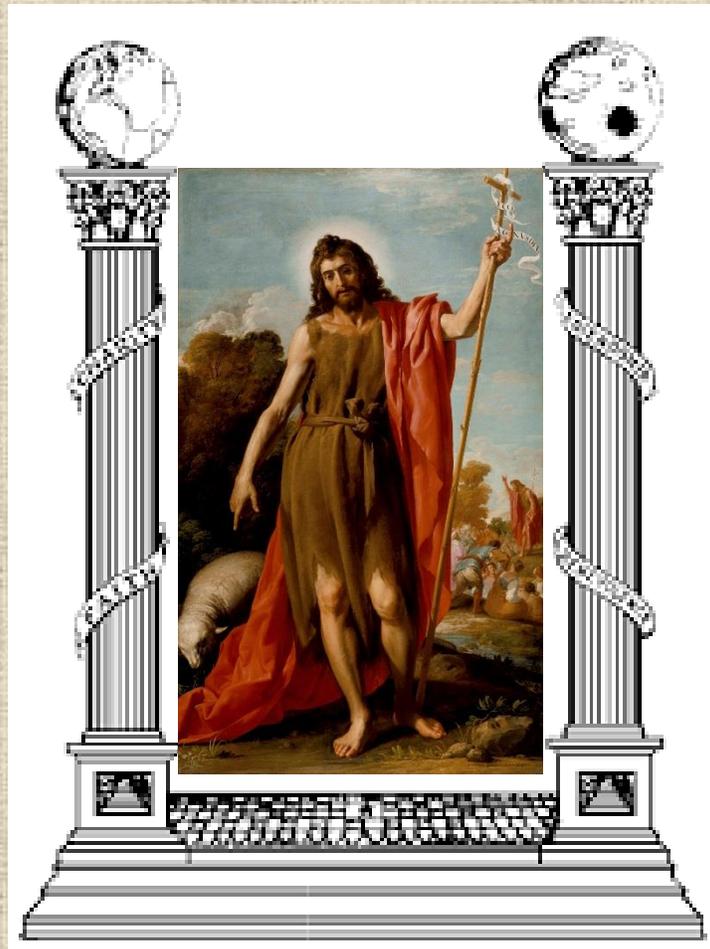
# The New Epistle

*a newsletter of*

The Progressive Episcopal Church

Volume III Number 7

August 2017



John the Baptist  
*August 29*

## From the Secretary General



You probably noticed the absence of a July newsletter. With my 87-year-old mother in a nursing home here in Lancaster, Ohio, it is essential that I pack up her Life Estate apartment in Key West, Florida. The last two weeks of June were the only open time on my calendar to permit drive time down there and back to get things packed and prepared for the U-Haul trip yet to come. Returning just before Independence Day and having a car full of stuff to deal with and find places for, as well as prepare for an Independence Day family gathering left me with little time; also a nascent LGBT resource group is requiring much attention.

There is only one of me (some people are thankful for that ...), and between research projects, local ministry, diocesan work, and TPEC administration there is much on my plate these days. The end of August will bring a last trip to Florida with a U-Haul to get my mother's apartment emptied. Once those things are here, I can take care of unpacking and sorting at leisure (sort of). If all goes as planned at this point, I should (hopefully) be able to get a September newsletter in.

So .... just what is happening around TPEC these days? This summer, not much. But that is changing as the calendar turns to August. As of this writing, there are two pending clergy incardinations. One of them is a priest in Warren, Ohio with a small but active and vibrant congregation & ministry in Warren, Ohio. The process for his incardination has begun, and the administrative process for the transfer of his congregation into TPEC has been laid out as well. Complete information on this fine young priest and his ministry is expected to be in the September newsletter; they will be resident in the Diocese of the West.

We are looking at some time in September (finally – keep your fingers crossed!) for Canon Rick Ward-Harder's consecration to the episcopacy. Canon Rick has a very active ministry in Texarkana, TX/AR and Little Rock, AR. The congregation of Our Lady of Perpetual Help in Little Rock has suffered an unfortunate setback, however. The congregation spent a considerable amount of time and money transforming a generous storefront into a very comfortable and welcoming sanctuary for worship. Regrettably, the heavy rains in the area in May wreaked havoc with the roof, and their landlord has not made repairs and seems to have no interest in making them. So OLOPH is looking for a new church home. Please keep Canon Rick and the congregation of Our Lady in prayer for this.



# Guest Column

*(This is a timely reprint of an article that appeared in the February 2017 newsletter.)*

As the months of 2017 have been passing, those of us in the United States find ourselves in a country in an ongoing constitutional crisis, a country in great upheaval. We see people around us persecuted simply because of their religion, their race, their gender, or simply for who they are. As a nation, we have become the pariah and laughing-stock of the world. There have been a few positive things appearing here and there amidst the darkness, and they are just enough to give us hope, as well as strength to persevere. More and more people are rising up and saying "Enough!" and making their voices heard. This is Liberation Theology in action!

We are reminded that Christ made no distinctions with regard to religious belief or other so-called distinction. Scripture reveals to us that Jesus welcomed and healed Jew, Samaritan, Gentile, and Pagan. He taught us that God is beyond our divisions of race, colour, creed, religion/faith, gender, etc. To truly follow Jesus' teachings we ought carefully to consider what he is calling us to do, and how to do it. Given where we find ourselves in a collapsing country with increasing animosity and violence against people of non-Christian religions and beliefs, now more than ever it is vitally essential that we come together as living examples of Christ's teachings of caring for one another. It is not so much that we should "be Christ," but that we should "do Christ."

**Jack Mace**, a Progressive blogger, teaches us what it means to "Do Christ." We thank Jack for his kind permission to publish the revision of his article "Talk About Theology and Spirituality" in this month's newsletter.



## Talk About Theology and Spirituality ...

Theology and talk of spirituality have always seemed to stand aside from where my Christian walk takes me. I kind of see it as the difference between studying God, and "Doing God." Perhaps I should be more specific and call it "Doing Christ."

In my Senior year at AMBS, I had the deep joy and privilege of being a Sunday Chaplain at the Methodist Medical Center in South Bend. There, as in my CPE in the summer just preceding, and following that year I found all thought of deep theological study to be un-meaningful. The sick and dying to whom I ministered didn't need to know what I "knew." They needed to feel my love and concern. They needed me to be Christ in their moments of need.

After my CPE came to a close and there was no work for me at the time in the church, I took the opportunity to learn carpentry from a company owned by Amish Mennonite men. Toward the end of my first year in that field, I met a local retired pastor's wife, who was running the local "Mother to Mother" ministry; who had tried to start a housing rehab agency with little success. When she learned that I had the MDiv and carpentry experience, she said, "You are an answer to prayer. Here, take this (housing rehab) and make it go."

I had never done anything like that before, and I felt a bit out of my league, but I have always believed that God doesn't bring things to our

attention without expecting us to take action. So, I did what I was accustomed to do.

I stepped up, and I did what I had to do.

I went to work finding a way to serve God's children at the crisis points of their lives.

Like my earlier hospital unit patients, my clients didn't need to know my theology; not even my church. They didn't need esoteric terms to explain why I was doing it. They just needed me to do what they desperately needed. They didn't need to even be "Christian" themselves. They just needed me to do what I could to care for their needs. Christian or not, they were cross-cultural children of God in abject poverty of some sort or another.

I remember one house in terrible disrepair. We had been called to "fix a hole" by a window in the bathroom. When I opened the wall before I could get my people focused in on this dwelling, I started taking out the window and ended up totally demolishing that room bare-handed; literally without tools. Inside the house, I remember a nice-looking "table cloth" that on second look turned out to be a table top so covered with cockroaches that there was hardly one square inch without a roach on it. (That table cloth was in constant motion.) That aged African-American couple didn't need to know that this white man loved God. They just needed me to "DO Christ," whether or not they believed in Christ.

That was just one of many in the following few years before I left the company (which is still in existence and growing 25 years later); including a house that was so bad that welfare authorities had taken a 14-year-old daughter away pending fixing the house. The man I had hired in and helped to promote into the presidency of that organization (so that I could concentrate on the people) once saw me sitting on a pile of materials next to the parents and commented to others

how I was there engaged in "Pastoral Counseling" (my specialty with my MDiv.).

Excuse me?! I was just being their friend. I was using my talents and skills to do what I had to do for them.

I was DOING CHRIST.

At age 72, I took on co-leadership; with a mental healthcare consumer; for leading a local affiliate of NAMI (National Alliance on Mental Illness – [www.nami.com](http://www.nami.com)). My co-leader, "Jerald," was a 43-year-old paranoid schizophrenia and bipolar patient in abject poverty; poverty so deep and so exacerbated by his smoking habit that by the end of each month he was often down to a loaf of white bread and cold-cuts for at least a week.

Jerald didn't need me to be involved in teaching and praying. He didn't need high-sounding theology or spirituality.

He just needed me to DO CHRIST.

With such people, I do what I can; that is, I step up and do what I have to do.

Once, to combat his severe malnutrition, I took a gallon of whole milk, some cheese and a pound of hamburger to him early in the afternoon. I couldn't believe the mood difference from then to 6:30 PM when I picked him up for a NAMI meeting. Again, he didn't need theology or preaching about the things hindering his financial well-being.

He just needed someone who would DO CHRIST for him.

***A looking-back twist to the story;*** several months after the first drafts of this story, Jerald went through a meds change that threw him into a severe downward spiral and psychotic break; *a severe situation with any mentally ill person; frighteningly problematic with a bipolar*

*patient*. Several weeks into the break, Jerald has turned and rejected my involvement. He has even tried to do his own psychosis-reinforced brand of theology on me, stating that a brief, conciliatory message at the point of his break was “evil.” I had simply told him that I would be “there” if he ever needed me again. Recent contact from him indicates that things are getting better, but only time will tell. His friendship may never return. That is common with such patients.

Well, I suppose that is enough for now. Thank you for your patience, and please pray for me as I continue to find ways to DO CHRIST.

In closing, I want to share the most beautiful word picture I know.

***A father to the fatherless, a defender of widows, is God in his holy dwelling. God sets the lonely in families.*** (Psalm 68:5-6a NIV)



## St John the Baptist

On August 29, the church calendar commemorates the Beheading of John the Baptist. While we are probably all familiar with who he was and what he did, too often we lose sight of what he was.

Saint John the Baptist was the forerunner of Jesus Christ, predicted His coming, and later baptized Him in the River Jordan. He was a crusader, a fervent man, a just and stern man, a man of strength and fire, an exhorter, a courageous man, a martyr to his uncompromising zeal, a heroic character, who preferred death by decapitation to a diminution or sacrifice of his zeal. By announcing the approach of Christ and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, Saint John the Baptist might well be considered as the Grand Hierophant of the Church, and by preaching repentance and humiliation he drew the first parallel of the Gospel.

John was a stern and just man, intolerant of sham, of pretense, of weakness. He was a man of strength and fire, uncompromising with evil or expediency, and, yet, courageous, humble, sincere, and magnanimous. A character at once heroic and of rugged nobility, the Greatest of Teachers said of the Baptist: "Among them that are born of woman, there hath not arisen a greater than John the Baptist."

What do we know about John the Baptist? John was a Levite. His father Zechariah was a Temple priest of the line of Abijah, and his mother Elizabeth was also descended from Aaron. The Carpenter from Nazareth and John the Baptist were related. Their mothers, Mary and Elizabeth, were cousins. John the Baptist was born 6 months before the Nazarene, and he died about 6 months before Jesus. The angel Gabriel separately announced the coming births of the Great Teacher Christ and John the Baptist. Zechariah doubted the prophecy, and was struck dumb until John's birth. John lived in the mountainous area of Judah, between Jerusalem and the Dead Sea.

John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey.

John's ministry and life ended when he admonished Herod and his wife, Herodias, for their sinful behavior. John was imprisoned and was eventually beheaded. Saint Jerome wrote that Herod kept the head for a long time after, stabbing the tongue with his dagger in a demented attempt to continuously inflict punishment upon John. After he was murdered, John's disciples came and buried his body, and then went and told the Great Teacher all that had happened. The Carpenter responded to the news of John's death by saying, "John was a lamp that burned and gave Light, and you chose for a time to enjoy his Light."

In him, we have a singular instance of purity, of zeal, simplicity of manners, and an ardent wish to benefit mankind by his example. To him we are indebted for the introduction of that grand tenet of our institution, which it is our glory to support: Peace on earth, good will toward men.

The Volume of Sacred Law tells us that when the multitudes asked of the Baptist, "What shall we do", John responded, thusly: "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner."

St. John the Baptist was a man of character and integrity, and someone we would all do well to emulate. John was a humble man, in the best sense of the word. John preached a message of repentance. Repentance means more than just saying that, "you are sorry." The Greek word "metanoia," from which the word "repentance" comes literally means, "to turn around." In other words, John urged his followers to literally turn around and move in a new direction, i.e., to move toward God instead of away from God. - mere lip service was not enough because actions speak louder than words. John wanted his followers to live lives that demonstrated their orientation toward God. Moreover, he preached this message not only with his words, but through his actions as well.

John the Baptist was simply a man who lived in one particular historical moment. Yet, his message of repentance, humility, devotion and love of God transcends time and culture. It is a message that is just as urgent and just as true today as it was 2,000 years ago.



#### *COLLECT*

Almighty God, who called your servant John the Baptist to be the forerunner of your Son in birth and death: strengthen us by your grace that, as he suffered for the truth, so we may boldly resist corruption and vice and receive with him the unfading crown of glory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

#### READINGS:

Jeremiah 1.4-10;

Psalms 11;

Hebrews 11.32 - 12.2;

Matthew 14.1-12

## DOES GOD EXIST?

*A Thoughtful Contemplation by Rt. Rev. Thurlow Weed*

This is a question that people have been asking for many thousands upon thousands of years. It is human nature to want to know not just where we, but from where everything else came from: the earth and all that therein is – plants, trees, animals; the moon, the sun, the planets, the stars of the night. Where did it all come from?

In the ancient world, tens of thousands of years ago, there was no concept of God, at least not as we think of God today. Ancient peoples experienced what we would think of as the awe or power of nature – powerful storms, hurricanes, tornadoes, blizzards, earthquakes, volcanoes, tidal waves, tidal bores, and many other phenomena of weather and geology.

Science today can explain most of the how and why. We know what causes hurricanes and tornadoes. We know what causes earthquakes, landslides, and volcanoes. But the ancients did not know these things. They felt that there was *something*, much greater than them, that was in control of these amazing and often frightening things. That something, or those somethings, were invisible, which made it all the more impressive and fearsome. Thus, gods came into being. Gods of sun & rain, wind & heat. Gods of lightning and thunder, gods of the sea, gods of the rivers and streams. It was also reasoned by many that there was also a Supreme God who was in charge of or oversaw the lesser gods.

These gods, or perhaps a Supreme God, they thought, must have been the one or ones who created all this stuff in the first place. They had no idea how, but over many generations over many millennia had made observations about things, such as seasons.

Over time astronomers learned about the concept of what we know as the year, which they subdivided into weeks and days. But despite all they had learned through observations, they *still* did not know how it all came to be in the first place. Who or what created this earth? Who or what created the stars, from which we created constellations? Where did this vast and incomprehensibly vast universe *come from*? They had already discovered and learned so much, but this one question still eluded them: Where did it all begin?

Our human mind wants everything to have a starting point. We see a seed planted, from which a tree grows. The tree or plant started with a seed. But that seed came from yet an earlier plant. Where did it all begin?

There was just no answering this question. So, lacking any other source, and believing that there had to be some powerful and unseen *something* at work, their acquired knowledge of the physical and visible world allowed them to create stories, fables, about how everything was created by an unseen force over some period of time, often six or seven days.

One of the ancient Babylonian accounts referenced in the Bible teaches us that at the beginning of time there was a giant sea monster named Tiamat. There was a great battle between Marduk and Tiamat for dominion over all things. Marduk slayed Tiamat, and used his severed body to create the dry lands in the midst of the waters which already existed, as well as the heavens. This is quite similar to the Syro-Palestinian myth, which in turn was adopted by Judaism to read as God (Yahweh) slaying Tiamat who is now called Leviathan and cutting up his body as food for the beasts of the field.

Even earlier were the Egyptians, who believed that before the gods came into existence, there was only a dark, watery abyss called the Nun, whose chaotic energies contained the potential forms of all living things. The spirit of the creator was present in these primeval waters. From this point, their creation myths diverge in two different directions: the cosmic egg and the primeval mound. The cosmic egg, or the Ogdoad, personified eight elements as four male and female pairs of divinities.

The first act of creation began when the egg hatched the sun. It was the form of the sun in which the God, Ra, made his presence known. All other gods and goddess were forms of him. Creation was said to form according to a divine intelligence called, Maa. It proceeded according to the word of another divine intelligence, called Thoth.

The primeval mound version also starts with a dark, watery abyss called the Nun, whose chaotic energies contained the potential forms of all living things. The spirit of the creator was present in these primeval waters but had no place in which to take shape. The destructive forces of chaos took the form of the great serpent Apep.

The event that marked the beginning of time was the rising of the first land out of the waters of the Nun. This primeval mound provided a place in which the first deity could come into existence. When he became conscious of being alone, he used his divine powers to create order out of chaos, gods and men in his own image, and a world for them to inhabit. The first deity is represented by the sun God, who brought the first light into the darkness of chaos.

It is perhaps worth noting that the common thread through all the Creation myths is that water already existed, that it even existed before God. And throughout all the Creation myths we can also see similarities with the two accounts in the beginning of Genesis. It is also worth noting that the story of the Great Flood is also considered to be a Creation myth, as it contains elements from many of the earlier stories: The cosmic egg or primeval mound are the same as the Ark, since each one contains the seed of all life. In the Flood narratives, there is water – which represents chaos, out of which dry land eventually appears, but only after the sun has first appeared.

All of these stories were devised in an attempt to explain how all things came to be. It is an attempt to explain something that is truly beyond our understanding. And despite it being beyond our understanding, we still try.

In the modern age, science has concluded that the universe and all things came into being when an incomprehensibly large and dense mass of matter exploded in what is called the Big Bang. But the curious thing is that science doesn't quite know where that large and dense mass of matter came from. It has been posited that it was the remains of a previous universe that had contracted and collapsed in upon itself. This may indeed be the case, and I can accept that. But then where did *that* universe come from? A yet earlier collapsed universe? *Just where did this cycle BEGIN?*

Neither science *nor religion* can explain this, and it is far beyond our human minds to understand, much less comprehend such things. And that's OK. God reminds us that "My ways are not your ways, my thoughts are not your thoughts."

So, then .... Back to the title of this Contemplation, "Does God Exist?" Going back through history, all the way back to prehistory it is well documented that mankind has created God, very often in our own image. But then there are our experiences, which strongly suggest to us that there is *something* there, invisible, beyond our understanding, that is looking out for us. Ultimately we don't know what it is, but we've learned that if we give it a place in our lives, good things happen.

I think it has happened to all of us that we have been in a dire need of one sort or another, and just at the right moment, something came along or fell into place to meet that need. From time to time it involves a curious chain of events, something that tells us it simply *cannot* be mere coincidence. That something else is going on. We don't know what it is, and we cannot explain it. Consider those things which we call miraculous healings. Someone with terminal cancer or a large tumour, and overnight after some prayer, it is gone. Medical science cannot explain it, but such events are well documented. (And they don't involve televangelist healers, either!) These are real healings!

Theologians for thousands of years have come to understand that there is *something* that is unseen, but appears to be a benevolent force, and that it is transcendent. This means that whatever it is pervades all things, is present in all things, and is present in time and space, and also **IS** all things and **IS** time and space.

Moses struggled with this, and himself asked of God “Who are you?” to which God replied, “I AM that I AM.” God simply is. God isn’t this, God isn’t that. God simply **is**.

So ... Does God exist? When it comes right down to the nitty-gritty, my answer is “I don’t know.” But I **do** know this: There is something far greater than myself, far greater than all of us, and that Something provides for us, and guides us to where we need to be to best serve the world and the people around us. This Something is looking out for us, and only seems to want the best for us. And because of all this, and because it is far greater than all of us, I respect it – this Something -- and give it thanks for all its blessings. I join with millions who have gone before me, singing praises and thanksgivings to this Benevolent One. I join with millions who have gone before me, who recognise that all creation sings in praise of this One.

That if human voices were silent, the stones would cry out in praise and thanksgiving. It is far beyond our understanding, even further beyond our comprehension. It is something that cannot be defined by any Creed.

Whatever this Something is, it is active, and it is moving and working, doing great things, and inspiring us to do great & good things one for another. And that Beneficent Something – that many people call “God” – is therefore most worthy of our thanksgivings and of our veneration and respect. Thanks be to God!



 <h1 style="text-align: center;">August 2017</h1> 						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>READINGS Mass — Year A Office — Year One</p> <p>Weekday Eucharistic Readings for use throughout the year are found in LFF, pages 498-528.</p> <p>See Notes on Reverse</p> <p>[ ] - In some Places</p>	<p>Days of Special Devotion are noted with ✱</p> <p>NOTE The Transfiguration is the feast of title of churches dedicated to the "Savior" or called "Christ Church."</p>	<p>Joseph of Arimathea [St. Peter's Chains - Lammass Day]</p> <p style="font-size: 2em; font-weight: bold; color: white;">1</p> <p>Prof. Dead [Glo. Cr. Prf. Ap.]</p>	<p>Feria</p> <p style="font-size: 2em; font-weight: bold; color: green;">2</p> <p>Proper 12</p>	<p>[Nicodemus, A Teacher of Israel, Martyr, 1st Cent.]</p> <p style="font-size: 2em; font-weight: bold; color: red;">3</p> <p>[Common of a Martyr III, Glo. Prf. St. 3]</p>	<p>[Jean-Baptiste Vianney (John Vianney), Cure d' Ars, 1859] ✱</p> <p style="font-size: 2em; font-weight: bold; color: white;">4</p> <p>[Common of a Pastor I, Glo. Prf. St. 1]</p>	<p>[Oswald, King of Northumbria, Martyr, 642]</p> <p style="font-size: 2em; font-weight: bold; color: red;">5</p> <p>[Common of a Martyr II, Glo. Prf. St. 3]</p>
<p>THE TRANSFIGURATION OF OUR LORD JESUS CHRIST</p> <p style="font-size: 2em; font-weight: bold; color: white;">6</p> <p>NOTE Glo. Cr. Prf. Epi.</p>	<p>John Mason Neale, Priest, 1866</p> <p style="font-size: 2em; font-weight: bold; color: white;">7</p> <p>Glo. Prf. Ded.</p>	<p>Dominic, Priest and Friar, 1221</p> <p style="font-size: 2em; font-weight: bold; color: white;">8</p> <p>Glo. Prf. St. 2</p>	<p>Feria</p> <p style="font-size: 2em; font-weight: bold; color: green;">9</p> <p>Proper 13</p>	<p>Laurence, Deacon and Martyr at Rome, 258</p> <p style="font-size: 2em; font-weight: bold; color: red;">10</p> <p>Glo. Prf. St. 3</p>	<p>Clare, Abbess at Assisi, 1253 ✱</p> <p style="font-size: 2em; font-weight: bold; color: white;">11</p> <p>Glo. Prf. St. 2</p>	<p>[Hippolytus, Priest and Martyr, 235]</p> <p style="font-size: 2em; font-weight: bold; color: red;">12</p> <p>[Common of a Martyr I, Glo. Prf. St. 3]</p>
<p>The Tenth Sunday after Pentecost</p> <p style="font-size: 2em; font-weight: bold; color: green;">13</p> <p>Proper 14 Glo. Cr. Prf. L.D.</p>	<p>Jonathan Myrick Daniels, 1965 [Maximilian Kolbe, Priest, Martyr, 1941]</p> <p style="font-size: 2em; font-weight: bold; color: red;">14</p> <p>Glo. Prf. St. 2 [Common of a Martyr I, Glo. Prf. St. 3]</p>	<p>SAINT MARY THE VIRGIN [B.V.M. in Glory (or the Assumption)]</p> <p style="font-size: 2em; font-weight: bold; color: white;">15</p> <p>Glo. Cr. Prf. Inc. or BVM (TASB)</p>	<p>[Stephen of Hungary, King and Confessor, 1038]</p> <p style="font-size: 2em; font-weight: bold; color: white;">16</p> <p>[Common of a Saint I, Glo. Prf. St. 1]</p>	<p>Feria</p> <p style="font-size: 2em; font-weight: bold; color: green;">17</p>	<p>William Porcher ✱ DuBose, Priest, 1918 [Helena, Queen and Widow, 330]</p> <p style="font-size: 2em; font-weight: bold; color: white;">18</p> <p>Glo. Prf. Epi. [Common of a Saint I, Glo. Prf. St. 1]</p>	<p>BVM on Saturday</p> <p style="font-size: 2em; font-weight: bold; color: white;">19</p> <p>Propers for May 31 Glo. Prf. Inc. or BVM (TASB)</p>
<p>The Eleventh Sunday after Pentecost</p> <p style="font-size: 2em; font-weight: bold; color: green;">20</p> <p>Proper 15 Glo. Cr. Prf. L.D.</p>	<p>[Abraham of Smolensk, Abbot, 1221]</p> <p style="font-size: 2em; font-weight: bold; color: white;">21</p> <p>[Common of a Monastic II, Glo. Prf. St. 2]</p>	<p>[Queenship of the BVM]</p> <p style="font-size: 2em; font-weight: bold; color: white;">22</p> <p>[Propers for May 31 Glo. Cr. Prf. Inc. or BVM (TASB)]</p>	<p>[Rose of Lima, 1617]</p> <p style="font-size: 2em; font-weight: bold; color: white;">23</p> <p>[Common of a Saint I, Glo. Cr. Prf. St. 1]</p>	<p>SAINT BARTHOLOMEW THE APOSTLE</p> <p style="font-size: 2em; font-weight: bold; color: red;">24</p> <p>Glo. Cr. Prf. Ap.</p>	<p>Louis, King of France, 1270 ✱</p> <p style="font-size: 2em; font-weight: bold; color: white;">25</p> <p>Glo. Prf. Bap.</p>	<p>BVM on Saturday</p> <p style="font-size: 2em; font-weight: bold; color: white;">26</p> <p>Propers for May 31 Glo. Prf. Inc. or BVM (TASB)</p>
<p>The Twelfth Sunday after Pentecost</p> <p style="font-size: 2em; font-weight: bold; color: green;">27</p> <p>Proper 16 Glo. Cr. Prf. L.D.</p>	<p>Augustine, Bishop of Hippo, 430</p> <p style="font-size: 2em; font-weight: bold; color: white;">28</p> <p>Glo. Cr. Prf. Bap.</p>	<p>[The Beheading of Saint John the Baptist]</p> <p style="font-size: 2em; font-weight: bold; color: red;">29</p> <p>[See Propers for Jun. 24, Glo. Prf. Adv.]</p>	<p>[Charles Chapman Grafton, Bishop, 1912]</p> <p style="font-size: 2em; font-weight: bold; color: white;">30</p> <p>[Common of a Pastor I, Glo. Prf. St. 1]</p>	<p>Aidan, Bishop of Lindesfarne, 651</p> <p style="font-size: 2em; font-weight: bold; color: white;">31</p> <p>Glo. Prf. Ap.</p>	<p>Glo.—Gloria Cr.—Creed Prf.—Proper Preface of Adv.—Advent Inc.—Incarnation Epi.—Epiphany H.Wk.—Holy Week Eas.—Easter Asc.—Ascension</p>	<p>Pen.—Pentecost Tri.—Trinity Sunday A.S.—All Saints St.—Saint Ap.—Apostles Ded.—Dedication Bap.—Baptism L.D.—Lord's Day</p>

August Birthdays

8/11 Lic. Min. Claudia Hall

8/25 Rev. Jimmy Clifton

8/31 Rt. Rev. Mansell C Gilmore