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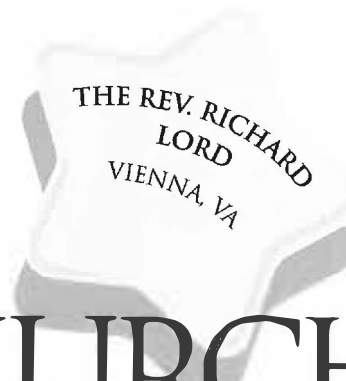
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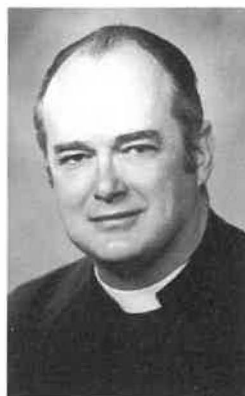
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SUNDAY'S READINGS

Our Children's Children

'Make them known to your children and your children's children' (Deut. 4:9b).

The Twelfth Sunday after Pentecost (Proper 17)

Deut. 4:1-9; Psalm 15; Eph. 6:10-20; Mark 7:1-8, 14-15, 21-23

The speaker in this passage from Deuteronomy is Moses, calling for observance of the statutes and ordinances that have come to be known as the Torah. The Torah gave the people identity, distinctiveness as the people of God. So that this would be true for all generations, Moses orders them to pass on these statutes and ordinances to their children's children.

Many generations later, the scribes and Pharisees accuse Jesus of not keeping the traditions of their ancestors. On a deeper level, they are accusing Jesus of causing his disciples to lose their identity as Jews. The scribes and Pharisees certainly went way beyond the Torah in their list of rules, trying to fence in the Torah so that none of the laws of Moses would be violated inadvertently. They felt if they went way beyond the core, the core would be protected. But Jesus realized that they were losing heart in their rigidity. In losing compassion

they were losing their true identity as the people of God. They were not passing on to their children the real core of the Torah, which is the heart and compassion of a merciful God.

What do we want to pass on to our children? What defines our distinctive identity as Christians? It would certainly include the things that Paul writes about in his letter to the Ephesians. He refers to truth, righteousness, peace, faith and prayer. But even in these things we can lose compassion and our identity if we fence them in.

Let's not limit truth or faith by forbidding paradox. Let's not limit righteousness by thinking there is only one way to be right with God. Let's not limit peace to situations where there is no conflict. Let's not limit prayer to only one right way of communicating with God. Let's pass on to our children the expansive heart and compassion of a merciful God.

Look It Up

Consult a Jewish encyclopedia to see what Torah means to the Jewish people today. Look not only for the rules and how they are lived today, but look for what Torah means in their lives. Better yet, talk to your Jewish neighbor.

Think About It

The Pharisees were often sincere in trying to do the will of God. In what ways have we become rigid in our sincere efforts to live the Christian life? Are we motivated more by rules or by compassion?

Next Sunday

The Thirteenth Sunday after Pentecost (Proper 18)

Isaiah 35:4-7a; Psalm 146; James 1:17-27; Mark 7:31-37

BOOKS

Moving the Furniture

*Liturgical Theory, Practice
and Environment*

By William Seth Adams

Church. Pp. 172. \$19.95 paper

William Adams recalls addressing delegates from Dallas and Fort Worth on inclusive language, whose usage he so endorses that he can no longer understand or tolerate "the perspective of the unconverted." Preceded by a speaker diametrically opposed to his viewpoint, he contends that the "floor was not level" by the time it was his.

At times, his "level floor" seems 180 degrees from my own or that of other traditional Episcopalians. Nonetheless, his ideas are thought-provoking, based on considerable research and experience, and certainly never dull. When he proposes to move the furniture, he means it — in every sense.

In all fairness, one must admit that some of his critiques should find widespread support. He writes incisively on the incongruity between our baptismal theology and our baptismal environment — especially missing, obscured, or diminutive "candy dish" fonts. His observations on Christian burial indicate how powerfully we can proclaim "to a death-denying world our intent to be faithfully death-defying."

Still, his hostility to Rite I and to Gothic churches is bound to cause some dismay. (My home parish embraces both.) And his tentative approbation of occasional lay presidency at the Eucharist and the admission of unbaptized persons to Holy Communion — among other controversial recommendations — will engender further consternation.

Adams concludes that his "own thinking is clearly in process, moving somewhere, like the furniture." For those of us who are not aboard the moving van with him, this book will at the very least challenge us to give a reason for the ritual, ceremonial, and ecclesiological practices that are us.

*Susan Skelton
Dallas, Texas*



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Communion Denied to Pennsylvania Bishop

The Bishop of Pennsylvania, the Rt. Rev. Charles E. Bennison, was denied the sacrament of Holy Communion twice during a recent visit to St. John's Church, Huntingdon Valley, Pa. Bishop Bennison was not on a pastoral visit to the parish, but was seated in the congregation. He went to the altar to receive the sacrament during two services on Sunday, Aug. 6, but was denied by parish clergy.

St. John's, an evangelical congregation in suburban Philadelphia, is one of several which have been at odds with Bishop Bennison over the bishop's stance on important issues facing the church, particularly the blessing of same-sex relationships and the ordination of non-celibate homosexual persons.

Bishop Bennison called the parish on Saturday, Aug. 5, and inquired on an answering machine about the times for services the following day. The Rev. William C. Kenney, assistant rector, returned the call to Bishop Bennison and left a message on the bishop's answering machine that he would be welcome at the services at 8 and 9:30

a.m. but that "we have no desire or willingness to administer the sacrament to you."

Bishop Bennison did appear at the 8 a.m. service and was refused communion by the Rev. Kenneth Cook, associate rector.



Bishop Bennison

Fr. Cook told reporter David Virtue that he stood in front of Bishop Bennison at the communion rail and said, "I trust that you understand."

When Fr. Kenney, administering the chalice, reached the bishop, he said the same thing.

Between services, Bishop Bennison spoke to several members of the congregation. He returned for the 9:30 service and again was denied the sacrament. He talked with the two assisting clergy before and after the second service.

"We reiterated that we had chosen not to give him communion because

of his unbiblical theological and ethical positions, and because we believe it was not in his best interests to receive communion," Fr. Cook said. "We did not believe it would be loving on our behalf to give him Holy Communion."

The assisting clergy made the decision to deny communion to the bishop because the rector, the Rev. Philip D. Lyman, was away on vacation. When he returned, the rector said he approved of the actions of his associates.

Bishop Bennison explained why he had gone to St. John's.

"I went there to worship with the people because I'm concerned about the unity of the parish with the diocese, and I'm trying to do all I can to maintain the unity of the church."

St. John's has not paid its diocesan assessment in recent years.

"I had a good time with the folks there," Bishop Bennison said. "Many greeted me with warmth, hospitality and laughter. Some were absolutely delighted I had come and hoped that I would come again."

Canadian Church Makes Cuts as It Faces Bankruptcy

The Anglican Church of Canada has begun to cut staff and cut back on operations as it faces the threat of possible bankruptcy.

On Aug. 14 the church announced it will eliminate eight staff positions at its national office and it will cut more than \$500,000 in grants. The cuts, amounting to about 11 percent of the church's national budget, were made under the threat of bankruptcy as a result of hundreds of lawsuits being filed by former students of native residential schools.

"With these reductions we will balance our operating expenditures in the current year," said the Ven. Jim Boyles, the church's general secretary,

"but our assets will continue to be depleted to pay for litigation costs."

The church's General Synod and eight of its dioceses are named in about 350 suits for cultural, physical and sexual abuse at the schools. In some cases the church is named directly. In others, it has been brought into the suit as a third party by the Canadian government, which is also being sued.

The residential schools operated into the 1980s under government control. The Anglican Church, along with others, participated in operating the schools until 1969. In 1999 the General Synod spent about \$1.5 million on litigation fees and on com-

pensation paid to native claimants.

In the reductions announced in August, 10 staff positions were eliminated and two new jobs were created. In addition, grants to support ministry across northern Canada will decline by \$125,000 in 2000, with a further \$130,000 recommended for 2001. Nearly \$400,000 grants to programs in the third world also were eliminated.

It was also announced that grants available from the church's Healing and Reconciliation Fund, supporting work with indigenous peoples, will double.

Anglican News Service contributed to this article.

Transfiguration in Music and Liturgy

The 25th anniversary meeting of the Mississippi Conference was centered on the idea of transfiguration, and the week's work and study culminated in a festival Eucharist on the Feast of the Transfiguration, Aug. 6 at St. Andrew's Cathedral, Jackson.

At All Saints' School in Vicksburg, clinicians Dent Davidson, liturgist and music associate at St. Mark's Cathedral, Seattle, William Bradley Roberts, director of music at St. Philip's in the Hills, Tucson, Ariz., and the Rev. Bruce Jenneker, associate rector for worship and Christian formation, Trinity Church, Boston, led 120 lay and clergy musicians through the process and elements of liturgy.

Each day began with Morning Prayer and ended with an evening service, with music selected and rehearsed by one of the clinicians. Thursday's Contemplative Evening Devotions and Healing took place at St. Alban's Church, Bovina, with Iona and Navajo chants and a "finger labyrinth" to aid in contemplation.

Each clinician focused on his particular specialty but the three themes complemented each other. Mr. Roberts is a well-known and much-published composer, and all attendees became choristers reading and learning many of his anthems, including "In All These You Welcomed Me," whose text by Carl Daw speaks of

events in Jesus' life and of seeing him in those we meet in our lives. Perhaps the most complex, not in melodic lines but rather in execution, was Sunday's anthem, "Hymn to Light," in which the Latin theme is whispered "randomly and at various tempi" by each individual chorister. The performance at Sunday's celebration was the composition's premiere, and thus the first hearing for its composer.

"The singer," Mr. Davidson said, "sings love into the world." In his small-group presentation, he spoke of "the contemplative singer," who serves "between the temple and the stable. Be a bridge," he said, "and get out of the way. Real intimacy with God involves waiting and listening." He recalled other transfigurations, those of Simeon and Mary Magdalene. And he described the choir, ideally, as a worshiping community, so that "Wednesday night looks like Sunday morning."

Fr. Jenneker spoke of "unpacking the Transfiguration," comparing not only the three synoptic gospel stories but an earlier transfiguration of Moses in the first lesson from Exodus. The Western church, he said, tended toward "listening, understanding," while the Eastern was "iconic ... gazing, communing with mystery. The Feast of the Transfiguration is very Eastern." And he sug-



St. Andrew's Cathedral, Jackson, Miss.

gested a disturbing visual comparison, recalling that the atomic bomb exploded over Hiroshima on Aug. 6, 1945.

He said the form of the liturgy — "a public work done for public benefit at private, personal cost" — should be "tall and slim, not fat. The liturgist, the DJ, must prune carefully. Duplication diminishes momentum. We can't have too many themes; just one 'smoking gun,' one major point." He described planning sessions studying various texts and planning aides. The liturgist must consider how to begin, he said. "What do the people in the pews think, waiting for the service to begin?" And the service must have a definite ending, "so everyone knows it's over."

In his small-group sessions, Fr. Jenneker discussed the continuing evolution of the Revised Common Lectionary. The concept of a set course of scriptural readings is Jewish in origin, and many more stories from the Hebrew scriptures appear in the revised readings. "I'm a Jew by adoption," he said. "We all are."

Patricia Nakamura

Seminary of the Southwest Links Classroom and Community

The Episcopal Theological Seminary of the Southwest will begin a newly developed curriculum aimed at forming leaders who can equip the church more effectively to carry out its mission. New students in the master of divinity degree program will begin study within the seminary's new mission-oriented curriculum when the 2000-01 academic year opens Sept. 5.

"This integrative curriculum infuses the traditional theological disciplines with an emphasis on cross-cultural

perspectives, the interaction of theory and practice and linking the classroom with the community of Austin and the greater Southwest," said the Very Rev. Durstan R McDonald, dean. "In addition to learning theology, students will also acquire the ability to teach and communicate the faith in plain and clear language."

A year-long symposium is a cornerstone of the new curriculum. Each year the seminary community will study the theological implications of

an important aspect of life that affects all lay people. This study will link the seminary with the wider community — both church and unchurched — and, wherever possible, connections will be made between what is learned in the symposium and what is taught in other courses.

The new program emphasizes the unity of theory and practice by providing field education work in the Austin area for seminarians in every year of their studies.



Angels in the Flames

By Jeffrey Packard

I'm not one of those kooks who sees UFOs or Bigfoot, or anything like that. But I have seen angels. Every morning I read Morning Prayer in the church in Coudersport. Even though the crowd usually amounts to ... well, just me, I maintain all of the formalities like lighting the candles and ringing the bell. One day when I went to put out the candles, I noticed a curious thing. I saw a tiny angel dancing in the flame.

It's a fascinating phenomenon that I don't quite understand. It has to do with the wicks of our candles and the way they burn. As they burn, the spun cord opens up. When the conditions are just right, the top of the wick looks just like the unfolded wings of an angel from Renaissance art. The edges of the "wings" glow as they burn. And when they are extinguished they continue to glow with a miniature, but magnificent, glory until they drop off. It doesn't happen all the time. And at any given time there may be just one, or maybe two angels, never more than that. It's something that has become sort of a game for me. As I go to put out the candles after Morning Prayer, I wonder, "Will I see an angel today?"

These sightings have often made me think of Isaiah's vision in the temple in chapter 6 of his prophetic book. The prophet reports seeing "the Lord sitting on a throne, high and lofty." In attendance around the sovereign Lord are six-winged seraphs (seraphim – plural in Hebrew). These curious heavenly creatures, mentioned only this once in all of scripture, seem to have the job of endlessly serving God and singing his praise. Their song is the familiar, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." St. John paraphrases this song in his vision of heaven in the Book of Revelation, and so do we every Sunday that we celebrate the Holy Eucharist.

Seraph is one of those words that we don't translate, like "amen." We simply write it in our alphabet, or transliterate it. It can't really be translated because it occurs in just this one instance. However, a few things are clear from the context. They are heavenly creatures, not earthly. They function as part of the heavenly court, along with angels (meaning messenger) and cherubs (cherubim). The

root of the word seems to be verbally related to the word for fire, and they are associated with the fire of burnt offerings in the temple. One of the seraphs takes a live coal from the altar and presses it to Isaiah's mouth, cleansing it and making him pure to speak on behalf of the Lord. One may even conclude that the appearance of these exotic winged beings is like fire.

Whatever they are, or whatever they look like, seraphs are definitely associated with worship and God's presence. From the burnt offerings on the altar of the ancient temple in Jerusalem, to the candles on the altar in our own church, from the tongues of fire that alighted on the apostles on the day of Pentecost, to the new flame that will be kindled at our vigil on the eve of Easter, fire is a symbol of the holy. Its mystery has captivated the human imagination from the day it was first

**As I go to put out the candles
after Morning Prayer, I wonder,
"Will I see an angel today?"**

observed crashing down from heaven in the form of lightning. Its power still inspires awe and reverence, and even fear.

Any time the people of God gather to worship, and the song of the seraphs is invoked, their presence is manifest. Our prayers rise up like smoke, like "a fragrant offering" before the Lord. That veil that separates heaven and earth, the living and the dead, is lifted slightly, and we are brought into the nearer presence of God. Worship is our highest calling and our most noble endeavor. We faithfully worship God in this world knowing that some day we will join the whole heavenly host in their eternal songs of praise. But for now, my humble hope is that the altar guild doesn't decide to change the brand of candle we use. □

The Rev. Jeffrey Packard is the rector of Christ Church, Coudersport, and vicar of All Saints', Brookland, Pa.

A Ministry of Imagination

The intellect of Urban T. Holmes still has an influence in the church

By O.C. Edwards, Jr.

There is probably no one who influenced the thought of the Episcopal Church in the second half of the century so much as the late dean of the School of Theology of the University of the South, Urban T. Holmes III. The son of a distinguished medieval historian, six-and-a-half feet tall with a large frame, a high and bulging forehead, and a booming voice, "Terry," as everyone called him, was as impressive physically as he was intellectually.

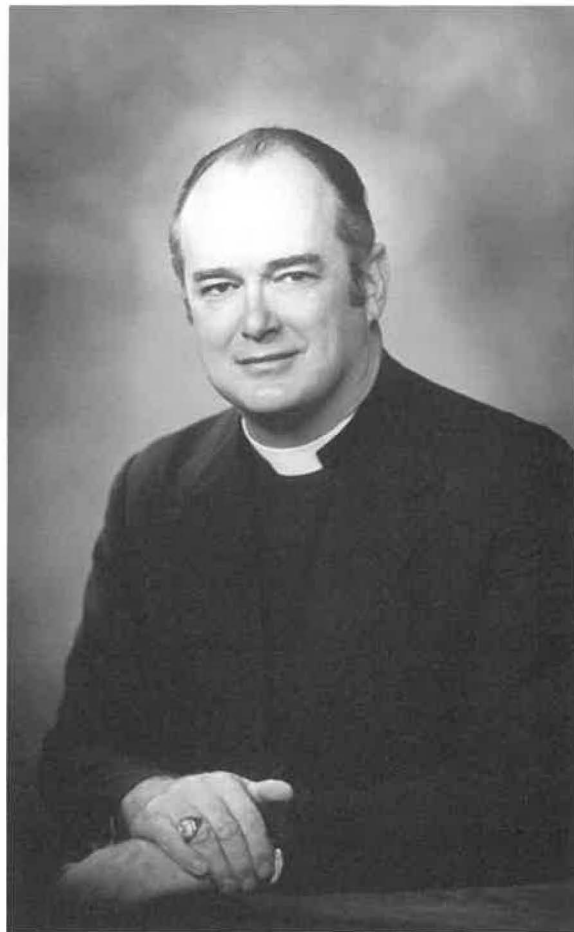
He had earned a master's degree in ancient history before he went to Philadelphia Divinity School. After his curacy in Salisbury, N.C., he became the Episcopal chaplain at Louisiana State University. While there he earned an S.T.M. at Sewanee Summer School. His pastoral work with students, however, shifted his interest from church history to psychology. He also began work on what was to become his first book, *The Sexual Person* (1970), written with the collaboration of a psychiatrist and a sociologist.

Before that was published, however, he had become professor of pastoral theology at Nashotah House, where the faculty and trustees were more interested in someone who could think theologically about the pastoral task than in someone who knew all the tricks of the clerical trade. There he had responsibilities that are handled by several members on most other seminary faculties, teaching parish administration, pastoral care, Christian education, preaching and field education. He also served as priest-in-charge of the Church of St. Simon the Fisherman in Port Washington, Wis., and began a Ph.D. program at Marquette University. Then, to keep time from hanging too heavily on his hands, he began to do extensive speaking and writing.

From Nashotah he was called to the Sewanee deanship, a post he occupied at the time of his death in 1981. In addition to his teaching and administrative duties, he served the national church in a number of ways, and became known beyond the borders of the Episcopal Church and this country. The late Boone Porter once suggested that Terry Holmes and his friends constituted a school of theology, one characterized by the way it drew on the resources of the human sciences as data for theological reflection. This was certainly true. At Marquette he added sociology and anthropology to the psychology in which he was already well informed.

He also learned deeply from the post-Vatican II theology of the Jesuits at Marquette, especially in the area of foundational theology: consideration of the grounds upon which it is possible to think theologically at all. His two major presentations in that area are *Christian Believing*, the volume in the "New Church's Teaching Series" he wrote with John Westerhoff, and *To Speak of God*, written in conversation with his daughter Janet, who was 16 at the time.

His books in pastoral theology include *The Future Shape of Ministry, Ministry and Imagination*, and *The Priest in Community*, all of which have been influential. In the area of Christian education he published *Young Children and the Eucharist* and *Confirmation*. In preparation for the General Convention of 1976, at which the new prayer



The Rev. Urban T. Holmes

book and the ordination of women would be considered, Presiding Bishop John Allin asked him to co-edit three volumes of studies, *To Be a Priest* (with Robert Terwilliger), *Male and Female* (with Ruth Barnhouse), and *Realities and Visions* (with Furman Stough). He also wrote what has remained a popular introduction to our Communion, *What Is Anglicanism?*

In the last years of his short life, he began to devote most of his attention to spirituality. His books in that field are *A History of Christian Spirituality*, *Turning to Christ*, and *Spirituality for Ministry*. His books are only one channel of his teaching, however. First there was the impact on his students. Then he wrote many articles for THE LIVING CHURCH, the *Anglican Theological Review*, and *St. Luke's Journal of Theology*. And he barnstormed the country delivering lectures to all kinds and sizes of group. His was indeed a ministry of imagination. □

The Rev. O.C. Edwards, Jr., is a retired priest who lives in Weaverville, N.C.

Accepting Faith

Not long ago, I spent a night in our local hospital because of chest pains and an intestinal virus. During an otherwise uneventful stay I got the hiccups and they lasted for about 12 hours. I tried everything — gulping water, holding my breath, covering my ears — the list goes on. I was feeling lousy anyway but these hiccups nearly drove me mad. Finally at 2 a.m., sitting in a chair in my hospital room, obviously unable to sleep, I said out loud, “God, please stop these ... please Lord, help me.”

Suddenly, much to my amazement and relief, the hiccups stopped. I couldn't believe it. I didn't believe it. It must be a coincidence, I said to myself. Yes, I believe in prayer but such a direct answer must be a figment of my imagination. It haunted me. It confused me. But it forced me to

It stopped! But it also stopped me in my tracks, for I couldn't deal with it. I said to myself that maybe the seizure would have stopped anyway, that maybe I had been too involved with the healing service at the church, that maybe this or maybe that. It took me a long time to accept the fact that God can and does “work in mysterious ways his wonders to perform.”

What comes out of all this is my deeply humbled and renewed conviction that God is here and near and that we are dear to him. We pray. We plead. We ask. We hope. We want God's help out of whatever dilemma we face, whether it be us or someone we love. So we must put all our cards on the table, without hesitation or embarrassment or doubt.

A miracle will happen, whether we see it or hear it or feel it or not. God heals us and those we pray for in wondrous, mysterious, incredible ways. We may not see the results we'd hoped for. We may not understand that sometimes silence is the answer, that sometimes healing takes on different forms, that sometimes God hits us with a reality we don't want to face.

Maybe it is time for someone to “go home?” Maybe interior healing doesn't show right away? Maybe what we feel is healthy, is not healthy, in a broader, larger, longer sense? Maybe we are healed before we know it? But at some point our “maybes” need to become convictions that God does hear us, help us, hold us, and heal us. He, literally, never, ever, lets us down.

I'm glad I shouted when I was in the hospital. I'm now glad I knelt by my son's bed and laid hands on him. What I'm not glad about is my spiritual blindness and my difficulty in accepting God's healing in whatever way he chooses to show it. I need new spiritual glasses. I need a more trusting and open faith. I need his healing touch. I need him a lot more than I need me!

Our guest columnist is the Rev. Alanson B. Houghton, a retired priest who lives in Pawleys Island, S.C.

Quote of the Week

**The Rev. George Anderson,
Presiding Bishop of the
Evangelical Lutheran Church
in America (ELCA), on the
possibility of a new hymnal:
“Creating a new hymnal is
about as slow as highway
construction in the summer.”**

Did You Know...

**St. Matthew's Church,
Fairbanks, Alaska, holds a
“Midnight Sun” Eucharist on
a mountain at midnight on
the longest day of the year.**

**It took me a long time
to accept the fact that God
can and does “work
in mysterious ways
his wonders to perform.”**

come to grips with my own faith and my own, often-said conviction, that God hears us and helps us in ways that are maybe unclear at the moment or so clear, as it was here, that we simply cannot cope with his powerful healing presence.

It made me think of something that happened years ago in Cleveland. We'd had a healing service at Christ Church one evening and I got home after the kids were bedded down. I went into my son's room and saw that he was in the middle of a epileptic seizure. These weren't uncommon and we'd learned to let them happen, but something inside of me reacted that night, and I knelt down, reached out, put my hands on his head, and pleaded with God to stop the seizure.

Practice What We Preach

The refusal to distribute Holy Communion to the Bishop of Pennsylvania by the clergy of one of his parishes is an unchristian act which should not have taken place. When the Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania, attended services at St. John's Church, Huntingdon Valley, Pa. [p. 6], he had every right to receive communion. Bishop Bennison's ordinations of non-celibate homosexual persons and his approval of the blessing of same-sex unions have alienated members of conservative parishes in the Diocese of Pennsylvania, but that is no reason to deny him, or anyone else, the sacrament.

In any church, but particularly in one which considers itself catholic, behavior of this kind is unacceptable. Churches preach, and our signs proclaim, that all are welcome, but clearly Bishop Bennison was not. Denying the sacrament to the bishop, no matter how much the parish disagrees with him, is an affront which demands an apology.

Prayer for Bishop Griswold

If congregations haven't done so by now, we hope they have added the name of the Presiding Bishop, the Most Rev. Frank T. Griswold, to their prayer lists. Bishop Griswold is scheduled to undergo surgery for prostate cancer on Sept. 11 [TLC, Aug. 27] and will be recuperating for much of this month. The anxiety felt by Episcopalians over the Presiding Bishop's announcement was eased only slightly by his reference to the encouraging statistics about recovering from this form of illness when detected at an early stage, as it was in this case. In his short time as primate, Bishop Griswold has earned the respect and admiration of many, and the love and concern for him shown by Episcopalians is heartening. Let us pray daily for our Presiding Bishop, that he may know the healing power of God's love.



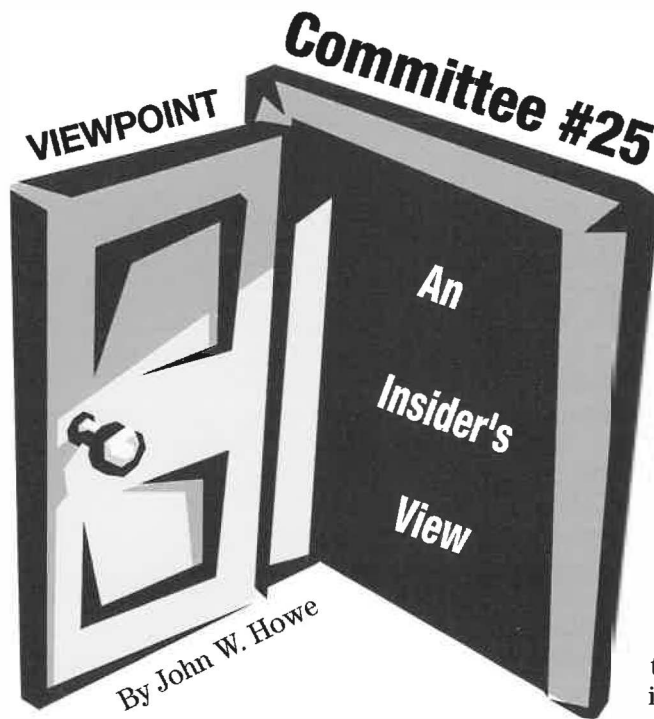
Bishop Griswold
has earned the respect
and admiration
of many, and the love
and concern shown
for him is heartening.

Vision in College Ministries

The appearance of the College Services Directory in this issue is an indication that students are returning to college campuses, and chaplaincies and programs for college students are underway.

Some of the church's most creative and effective ministries take place near colleges — ministries which may have a life-long impact on the lives of young persons. Dioceses which have made a commitment to the establishment of college chaplains are to be congratulated for their vision. Such ministries speak volumes about the priorities of a diocese. For some students, college is a time when a first serious encounter with Christ takes place. Such life-changing experiences frequently lead to a lifetime of service in the church.

We salute the chaplains who minister to college students and give thanks for their dedication. We hope they, the students, and the parish clergy in college communities will have a good year.



About three weeks before the opening of General Convention, the Presiding Bishop and the president of the House of Deputies decided to form a special committee to deal with the multitude of resolutions on human sexuality [TLC, Aug. 6]. Six bishops and six deputies — three clergy and three lay — were appointed by the respective presidents. Presiding Bishop Frank T. Griswold asked me to be one of the six bishops.

At a get-acquainted session of what came to be known as Committee #25, it was apparent we represented the full range of opinion on the subject of sexuality in general and homosexuality in particular. Three of the deputies were openly “out” homosexual persons living in long-term committed relationships. Only two of the bishops and one of the deputies represented what I would understand to be the traditional teaching of the church that sexual intimacy is appropriate only within heterosexual marriage.

The resolutions that were before us ranged from several that called for the church to authorize immediately the blessing of same-sex unions, to several others that directed us to continue studying the matter, to one that would have absolutely prohibited our ever authorizing such blessings.

We had resolutions denouncing “the sin of heterosexism,” and one that would have directed the House of Bishops to produce a pastoral teach-

ing on the subject. We had several resolutions calling for continued dialogue. We had one that proposed our adoption of the Lambeth Conference resolution from two years ago that said, “homosexuality is incompatible with scripture.”

We had the recommendation of the Standing Commission on Liturgy and Music that said we cannot legislate these matters on a national level, so we must leave it to individual bishops and dioceses to make their own decisions about blessings and ordinations. And we had one resolution that said we can’t agree about any of this stuff, so let’s agree to disagree and move on. That was the only one I thought had any realistic chance of passing.

We began our “hearings,” where people came to argue for or against a

sex unions, but for the first time in the discussion it also articulated standards, expectations for such unions, that would largely parallel the church’s expectations for marriage. It was clear that about two-thirds of the committee favored such a resolution. My sense was that ultimately the decision would have to be between that resolution and the one that said, “We can’t agree; let’s move on.”

When we regathered on the following Monday, one of the bishops began attempting to conflate those two resolutions into one, and ultimately that is what we put forward, but with many modifications. Instead of talking explicitly about “same-sex relationships,” we talked about couples who are living in marriage and couples who are living in “other life-long committed relationships.” More importantly, though some are interpreting this resolution as an approval of such relationships, it is not. It is a simple acknowledgement of the fact that many couples in our church are living in many such relationships, both heterosexual and homosexual.

The resolution says that those who choose to live in contradiction to the church’s traditional teaching on

What does it mean to “support” those who are living outside of the church’s teaching?

given resolution, and in many cases, to tell their own personal stories. We had dozens of gay and lesbian Episcopalians testify to their love of God and the church, and their long-term faithful, monogamous commitment to a partner of the same gender. We also had a significant number of people testifying to having been in homosexual relationships in the past, and having left them behind. We had physicians, psychiatrists and psychologists, professional counselors, clergy and lay people testifying on both sides of every issue.

Toward the end of the first week two of the bishops on our committee began working on a new resolution of their own. It called for the development of rites for the blessing of same-

human sexuality and the sanctity of marriage are nevertheless expected to live up to the high standards of “fidelity, monogamy, mutual affection and respect, careful, honest communication, and holy love.” The resolution denounces “promiscuity, exploitation and abusiveness in the relationships of any of our members.”

I have no question that’s going to be the most controversial part of what convention decided. What does it mean to “support” those who are living outside of the church’s teaching? We condemn promiscuity, but what are we to do and what are we to say about those who attempt to live lives of faithfulness and monogamy in relationships outside of marriage? Specifically, what about those who are

committed to faithfulness and monogamy in a same-sex relationship?

Originally this resolution had eight resolves, the last of which would have directed the Standing Commission on Liturgy and Music to prepare rites for the celebration and support of "relationships of mutuality and fidelity other than marriage which mediate the grace of God." Three of the bishops and one of the deputies on our committee voted against the eighth resolve (my vote was against it), and ultimately it was narrowly defeated in both houses. The other seven were put forward with the unanimous support of the committee, and they were adopted by an overwhelming majority in both houses.

Let me add this personal comment. I have been very clear from Day One of my episcopacy that I believe God intended sexual intimacy for marriage: one man, one woman. Period. I have not changed that conviction. In the Diocese of Central Florida we require by diocesan canon that all clergy shall "model in their own lives the received teaching of the church that all its members are to abstain from sexual relations outside of Holy Matrimony." We counsel couples who are cohabiting before marriage to cease having sexual relations until they are married. We do all we can to support good, strong, healthy Christian marriages. None of that has changed.

But the fact of the matter is there are lots of people in the Episcopal Church living in other kinds of relationships. This resolution acknowledges that and it attempts to be pastorally supportive of those who are in very different places in their understanding of sexual morality. It seems to me the Lord Jesus himself modeled precisely this approach. He affirmed the sanctity of marriage. He said he had not come to abrogate even the tiniest part of the law. And yet he refused to condemn the woman taken in adultery.

He encouraged her to "go and sin no more" (and we don't know what she did after that). But he would not side with those who wanted to destroy her. And to the woman who had had five husbands and was now living with her boyfriend, he offered living water, and not a single word of judgment. □

The Rt. Rev. John W. Howe is the Bishop of Central Florida.

The Primary Source

In our Presiding Bishop and the General Convention that his leadership shaped, we see a theological method at work that is not Anglican. The "telling our story" method, with its emotion-laden anecdotes won the day at General Convention, but it will have a deleterious effect upon our church. Our Lord did not convene focus groups or conventions to determine theology. The Episcopal Church has replaced scripture and tradition with personal experience as the primary source for our Christian beliefs.

Alistair McGrath of Oxford University is one theologian who questions this approach that is heavy on experience and light on theology. In *The Renewal of Anglicanism*, he examines two approaches to theology. The first approach uses experience as "a foundational resource for theology." The second allows Christian theology to interpret human experience.

Where in the discussions at General Convention did we see any reasoning based on systematic theology, biblical theology, historical theology, moral theology, or some other theological discipline? What we did see were proponents and opponents of homo-erotic expression arguing from their personal experiences. In the end, subjectivist approaches to theology cannot sustain us because they give us no basis for shared meaning. They splinter the Christian community.

Our discussions and decisions on human sexuality have already splintered the Episcopal Church. As the resolution on sexuality passed at General Convention filters out to the church, there will be more splintering. Speaking about the House of Bishops during the General Convention, the Presiding Bishop said, "We are not a divided house but a house only divided on certain questions." Whether this is true of the Episcopal Church, we will see.

*(The Rev.) M. Anthony Seel, Jr.
St. Andrew's Church
Vestal, N.Y.*

Without a Rudder

The Rev. James Cravens seeks the "middle ground" between explicit denials of the Christian faith by Episcopal leaders and action to provide Anglican nurture to beleaguered parishes [TLC, July 23]. Our action was a response to the crisis of faith, the crisis of leadership and the crisis of mission in our church's accelerating departure from the biblical and credal faith.

The unrebuked denial of Christian essentials in the "12 Theses" by the erstwhile Bishop of Newark, as well as similar pronouncements by other bishops, teachers and clergy is a clear example of the crisis of faith.

The failure of episcopal action to uphold the sworn boundaries of the church's teaching is a symptom of a crisis of leadership which is rapidly eroding respect and trust of overwhelming numbers of the Anglican Communion.

The consequent sobering disaster of the Decade of Evangelism is clearly an indication of a crisis of mission. Our church is bold in administration of politically correct issues but theologically rudderless. We have elevated concern for territory over commitment to the faith that is essential to Chris-

The consequent sobering disaster of the Decade of Evangelism is clearly an indication of a crisis of mission.

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LETTERS TO THE EDITOR

tian mission.

The spirit of the age is encouraging us to be "conformed to this world" (Rom. 12:2). Fortunately, there are Anglican archbishops willing to nurture and encourage Episcopalians who are committed not to be "conformed to this world" but to be "transformed ...[to]... what is good and acceptable and perfect."

*(The Rt. Rev.) C. FitzSimons Allison
 Bishop of South Carolina, retired*

*(The Rt. Rev.) Alex D. Dickson
 Bishop of West Tennessee, retired*

The Rest of the Story

As an avid fan of Judy Collins and Stephen Stills, a fanatical Episcopalian, and voracious reader of TLC, the editorial, "Childish Behavior" [TLC, July 30] hit all of my best buttons.

My curiosity is stimulated with the question of why a committed Episcopalian would, only after convention had convened, be "shocked" that we have no official national church policy allowing "ministers" to officiate at same-sex unions. What were her thoughts on that issue when she first booked the gig?

This seems to be a story with "legs" that we can follow with interest for many months as it develops. What parish was she married in? What parish is she a member of now? Where does she regularly attend Mass? What are her thoughts on the other vital issues of the church? Would TLC con-

sider an in-depth interview?

I'm having a wonderful time listening to Judy Collins' "Forever" as I write this letter. The Roman Catholics have Sinead O'Connor, and the Episcopalians have Judy Collins. All else being equal, I'd rather have Judy Collins.

*Robert Clawson
 Irmo, S.C.*

Crucial Action

Resolution D001 (passed as amended in both houses at General Convention) dealt with urging the church to set aside all church property as "tobacco-free zones." I believe this was one of the more important issues addressed and I am pleased it was accepted even in its amended form.

There is much data to support the reasoning that the health of the clergy, membership, visitors, school attendees, employees and persons who use our facilities would be enhanced if environmental tobacco smoke was not a part of their experience. It is vital to our witness as Christians that we hold the human body as a gift to be cherished and that we convey that belief to our young people. Recent estimates report that if smoking continues at its current rate over the next 100 years, another billion people will die from tobacco-related illnesses.

Therefore, I believe the action of this most recent convention was indeed crucial to urge all parishes, dioceses, seminaries, schools and church

(Continued on page 16)

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CONTINUED ON NEXT PAGE

LETTERS TO THE EDITOR

(Continued from page 14)

offices to accept a tobacco-free environment as a norm for the Episcopal Church.

*(The Very Rev.) David G. Bollinger
Owego, N.Y*

A Challenge Ahead

Since our banns have now been announced three times (at least), I decided that a subscription to TLC was in order for a Lutheran. When my first issue arrived I was greeted with the editorial, "Future with Lutherans" [TLC, July 30]. Thank you for making my first visit such a gracious one.

The years ahead will be a challenge to all of us as we build upon 400 years of going our separate ways. Now we have an opportunity to share in vision and mission as the body of Christ.

The late Archbishop of Canterbury, Lord Robert Runcie, delighted in quoting Gordon Rupp, who referred to London and East Anglia theologians

as the "Forbidden Book of the Month Club" when they gathered to read Luther's writings and other materials coming from the continent.

I rejoice that I may read of the faith and life of my sisters and brothers in the Episcopal Church while I sit in public and peruse TLC.

Thanks be to God for each other and the gospel we share.

*(The Rev.) Jan L. Womer
St. Mark's Lutheran Church
San Francisco, Calif.*

Not Without Parallel

The ordination of the Rev. Duncan Montgomery Gray III as Bishop Coadjutor of Mississippi [TLC, July 9] makes him a bishop serving in the same diocese where his father and grandfather were also bishops. Three generations of a family serving as bishops in the same diocese is extraordinary, but not without parallel

in Anglicanism. Another example comes from New Zealand. In her essay "The Role of Women in the Church Missionary Society 1799-1917," published in *The Church Mission Society*

The years ahead will be a challenge to all of us as we build upon 400 years of going our separate ways.

and *World Christianity, 1799-1999*, Jocelyn Murray writes: "William Williams became the first bishop of Waiapu, the east central diocese of the emerging New Zealand church, and his oldest son, Leonard, became its third bishop. Leonard's son, Herbert William Williams, sixth bishop of Waiapu, did not die until 1937."

*(The Very Rev.) Charles Hoffacker
St. Paul's Church
Port Huron, Mich.*

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Sun H Eu 8, 9:15, 11. College class 10:15

Norfolk State Univ. Norfolk
GRACE CHURCH 1400 E. Brambleton Ave. (804) 745-1111
The Rev. Harold T. Cobb, Jr., D.D., r
Sun H Eu 8, 9:30, 11. Canterbury Fellowship Tues 6

Virginia Military Institute Lexington
Washington & Lee Univ. Lexington
R.E. LEE MEMORIAL (540) 463-4981
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr., chap

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Mary Shehane, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Program Wed 8, Sun 6:30 H Eu. (206) 633-1611. E-mail: maryshehane@msn.com



The College Services Directory is published in all January and September issues of THE LIVING CHURCH.

To the Clergy:

If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends:

The churches and chaplains listed in this directory welcome the names of students. Don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



REFER TO KEY ON PAGE 19



Work Is Prayer

"Ministry" is a far-reaching concept.

On a recent morning in our urban-suburban congregation there were muted groans and grunts at each rubric to "kneel," or "stand," or "sit." These suppressed expressions of aching muscles and joints came from several over-some-hill women and men who had spent the previous day playing in the dirt. With shovels and picks and rakes, wheelbarrows, drills and hammers, we built forts and slides, sandboxes and playhouses, the paths between and the ditch to hold the pipe to fill

the honest-to-goodness mudhole, that ancient play space beloved of children real and still.

These adults are more accustomed to toting textbooks and pounding keyboards. But an inner-city community center needed lots of volunteers to turn its weedy yard into a beautiful playground and garden, a place for kids and birds and butterflies that will bring a space of joy to a neighborhood working to revitalize itself.

Work is prayer, surely. And Sunday's little moans say "Amen" to Saturday's labor.

Patricia Nakamura

PEOPLE & PLACES

Appointments

The Rev. **James E. Kurtz** is rector of St. Agnes', 660 NW Lakeview Dr., Sebring, FL 33870-1834.

The Rev. **Richard Landrith** is deacon at Sts. Peter and Paul, 8147 SE Pine St., Portland, OR 97215.

The Rev. **Gregory B. Larkin** is rector of St. Columba's, 1251 Las Posas Rd., Camarillo, CA 93010-3001.

The Rev. **Jason Leo** is rector of Calvary, 3766 Clifton Ave., Cincinnati, OH 45220.

The Rev. **Thomas E. Leonard** is rector of St. Christopher's, 10233 W Peoria Ave., Sun City, AZ 85351.

The Rev. **Martha Macgill** is rector of Memorial, 1407 Bolton St., Baltimore, MD 21217.

The Rev. **James C. Nelson** is rector of Good Shepherd, 1207 Winding Way, Friendswood, TX 77546.

The Rev. **Kevin Pearson** is assistant at St. James' Cathedral, Wabash Ave. & Huron St., Chicago, IL 60611.

The Very Rev. **Richard P. Pocalyko** is dean of Trinity Cathedral, 6th Ave., Pittsburgh, PA 15222.

The Rev. **Raymond Potter** is rector of All Saints' Memorial, 2076 Sutterville Rd., Sacramento, CA 95822.

The Rev. **Phil Purser** is rector of All Saints', 601 W Main St., Morristown, TN 37814.

The Rev. **H. James Rains** is rector of St. Andrew's, La Mesa, CA; add. 1185 Benjamin Pl., El Cajon, CA 92020.

The Rev. **Susan H. Russell** is rector of All Saints', 8911 W Ridgewood Dr., Parma, OH.

The Rev. **Bart Ryan** is rector of Trinity, River Falls, and Sts. Thomas and John, New Richmond, WI.

The Rev. **Kenneth Vinal** is chaplain at Trinity Preparatory School, Winter Park, FL.

Ordinations

Deacons

Central Florida — **Valerie Balias, Frank Gough II**, deacon-in-charge of Shepherd of the Hills, Box 911, Lecanto, FL 34460-0911; **John Jacobs**, assistant at St. Barnabas', 319 W Wisconsin Ave., DeLand, FL 32720; **Dan Kauffman**, assistant at All Saints', 338 E Lyman Ave., Winter Park, FL 32789; **Mark Sholander**, assistant at All Saints', 338 E Lyman Ave., Winter Park, FL 32789; **James Sorvillo**, assistant at Holy Trinity, 50 W Strawbridge Ave., Melbourne, FL 32901;

Fond du Lac — **Peter R. Bird**, Holy Trinity, 315 E Jefferson St., Waupun, WI 53963.

Correction

The Rev. Philip Morgan is the rector of the Church of Little Fork, Box 367, Rixeyville, VA 22737.

Next week...

Parish Administration Issue

CLASSIFIEDS

BOOKS

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

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POSITIONS OFFERED

TRURO CHURCH seeks priest with "God's heart for people" to fill associate rector for parish life position. Person must desire to lovingly build a community in which there are no strangers. Person must have demonstrated leadership skills in pastoral care activities and programs; ability to plan and lead worship services; and ability to help parishioners find and carry out their own ministries. Truro is a mission-focused church in the renewal tradition with an active, growing congregation. Located just outside the nation's capital in Fairfax, VA, we reflect the wonderful diversity of people who live in and around Northern Virginia. For further information please contact: **Tony Niles** at aniles@erols.com or send resume and sermon tape to: **Search Committee, Truro Church**, 10520 Main St., Fairfax, VA 22030.

FULL-TIME RECTOR WANTED. St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact **St. John's Search Committee** via (831) 375-4463; FAX (831) 375-4350; e-mail: stjohnschapel@redshift.com

FACULTY POSITION IN THEOLOGY. Church Divinity School of the Pacific. The Church Divinity School of the Pacific seeks candidates for a tenure-track faculty position in theology (historical and constructive) to begin July 1, 2001. Candidates should be prepared to teach within the ecumenical setting of the Graduate Theological Union at the M.Div. and Ph.D. level of instruction. Applicants should be active communicants in the Anglican Communion and hold the M.Div. and Th.D. or Ph.D. degrees or their equivalents. They should be steeped in a knowledge of the Anglican tradition and conversant with the life of the Episcopal Church. The Church Divinity School wishes to make thorough efforts to recruit and employ candidates from racial and ethnic minorities and women. The position is open to qualified applicants at all ranks. Review of applications will begin Oct. 1, 2000 and will continue until the position is filled. Names of candidates or direct applications (including curriculum vitae and the names of three references) should be sent to: **Arthur Holder, Dean of Academic Affairs, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709-1217** (e-mail aholder@cdsp.edu). For more information about CDSP visit our web site (<http://cdsp.edu>)

HISTORIC MIDDLE TENNESSEE CHURCH with growth potential seeks caring spiritual leader with strong preaching and teaching skills. Rectory (exceptional), stipend and benefits package. Will consider retired part-time priest. For profile send resume and CDO profile to: **Search Committee, Elaine Drake**, 100 Vine St., Shelbyville, TN 37160 or e-mail rossandelaine@juno.com

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

CANON FOR MISSIONS sought for dynamic cathedral of 3,300 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the cathedral will also be expected. Applicants send resume and CDO profile to: **The Very Rev. Philip C. Linder, Trinity Cathedral, 1100 Sumter St., Columbia, SC 29201.**

ASSOCIATE RECTOR: St. Matthew's, Louisville, is a dynamic, creative 950-member parish. We are looking for the right person for the clergy team, and specifics of job description will depend on the candidate's strengths as they mesh with other staff members' gifts. Duties will definitely include pastoral care, shared liturgical and preaching duties, teaching and work with small groups. Other strengths might include outreach, evangelism, spiritual direction and counseling. Excellent salary and benefits. Send resume to: **The Rev. Lucinda Laird, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207. FAX (502) 895-3486.**

ALL SAINTS', ATLANTA, GA, seeks an associate rector. This priest will work closely with the rector to supervise clergy and other program staff in implementing the ministries of the parish. He or she will have direct responsibility for parish life programs, newcomer ministry and all groups associated with worship. The successful candidate will be an extrovert with an intuitive understanding of southern culture. While every applicant will be given full consideration, the position is ideal for someone seeking a second curacy with the hope of becoming rector of a large parish in the future. For a position description or to apply, please write to: **Bert Clark, Advisory Committee Chair, c/o All Saints' Episcopal Church, 634 W. Peachtree St., NW, Atlanta, GA 30308.** For more information about the parish go to www.allsaintsatlanta.org

CHAPLAIN/MISSIONER: James Madison University Campus Ministry in the Diocese of Virginia. Check out the listing at www.thediocese.net/Deployment/positions.htm

CHRIST CHURCH, FREDERICA, ST. SIMONS ISLAND, GEORGIA. Full-time organist-choirmaster for this historic church and parish of 900. Seeking a classically-trained organist and choral conductor. Choirs consist of adult choir, children's choir and handbell choir. Two of three Sunday services require music. Our search is for an individual skilled in traditional Anglican music and the appropriate use of certain contemporary music—someone willing to explore the immense potential of a new state-of-the-art Allen organ (MDS-81-S). Rehearsals are in the parish hall which offers a Steinway grand. The responsibilities include funeral, wedding and other special services music throughout the liturgical year. The responsibilities also require the successful candidate to live on this idyllic island, significantly remote from urban problems yet sufficiently close to every cultural and secular need of the day. The fortunate musician will have excellent communication skills, along with loyalty to and mutual support of the rector. Salary is negotiable within the upper range of similar Episcopal parishes nationally and will include health insurance and pension. Inquiries, resumes or C.V.s and references should be directed to: **The Rev. Douglas Renegar, Christ Church, Frederica, P.O. Box 21185, St. Simons Island, GA 31522. (912) 638-8683. (912) 638-4030 (FAX).** Please do not send tapes.

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POSITIONS OFFERED

PRIEST ASSOCIATE for downtown program-sized parish. Primary responsibility will be sustaining a pastoral ministry to elderly and infirm parishioners: visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher at midweek and Sunday Eucharists as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510. Telephone: (203) 624-3103. E-mail: afiddler@snet.net**

VICAR: All Saints, Farmington, Missouri (about one hour southwest of St. Louis) is seeking a vicar to join us in the growth of this 21-year-old, cohesive congregation. Farmington is about 15,000 people and growing fast. The church serves an area of about 50,000 people. Demographic studies show Farmington to be among the fastest growing communities in Missouri. The city has almost as many jobs as citizens. Employment comes from four stable sections: Manufacturing, State of Missouri (large prison and state hospital), Service, and Medical (two hospitals and nine nursing homes). We have completed a successful interim process and are ready to welcome a woman or man who is looking for the excitement of church growth. Check our profile at the clergy placement office or give us a call at (576) 756-3225.

CHURCH OF THE HOLY TRINITY (Episcopal), West Chester, PA, is currently looking for an organist/choir master. This is a full-time position in suburban Philadelphia. Please send resumes and references to: **212 S. High St., West Chester, PA 19382.**

BUSINESS OPERATIONS MANAGER for Episcopal publisher. Provide leadership in growing company. Business/financial education and/or experience. Computer skills a must. Resume, salary requirements to: **LeaderResources, P.O. Box 302, Leeds, MA 01053.**

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POSITIONS OFFERED

MUSIC DIRECTOR/ORGANIST. St. Alban's Episcopal Church, Bexley, Ohio, seeks a part-time organist and director of music for suburban Columbus parish of 600 communicants. Two Sunday services. Adult choir with professional section leaders, children's choir, handbell choir. Two-manual, 24-rank Austin organ (1975). Seek accomplished organist with strong choral and directing skills, exceptional interpersonal and administrative skills, enthusiasm, sense of humor, appreciation of Anglican music and liturgy. Competitive salary and benefits. Position open January 1, 2001. Send resume and cover letter by Oct. 1, 2000 to: **The Rev. Timothy O. Carberry, 333 S. Drexel Ave., Columbus, OH 43209. FAX (614) 253-8191. Website: stalbansbexley.org**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

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HARTFORD, CT

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Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10:30. Daily Eu 12 noon

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
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The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

WASHINGTON, DC

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

ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985
Sun H Eu 8, Cho Eu 11. Wkdy MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

ST. PAUL'S, K Street

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The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45, MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

STUART, FL

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

AUGUSTA, GA

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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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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BOSTON, MA

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Web: www.theadvent.org <http://www.theadvent.org/>
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Benjamin J. King; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

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

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
The Rev. Paul Cook (816) 842-0985
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

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1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat)

NEWARK, NJ

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

SANTA FE, NM

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The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: http://www.trinitywallstreet.org

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PITTSBURGH, PA

CALVARY www.calvaryppgh.org 315 Shady Ave.
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

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The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
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TRINITY

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