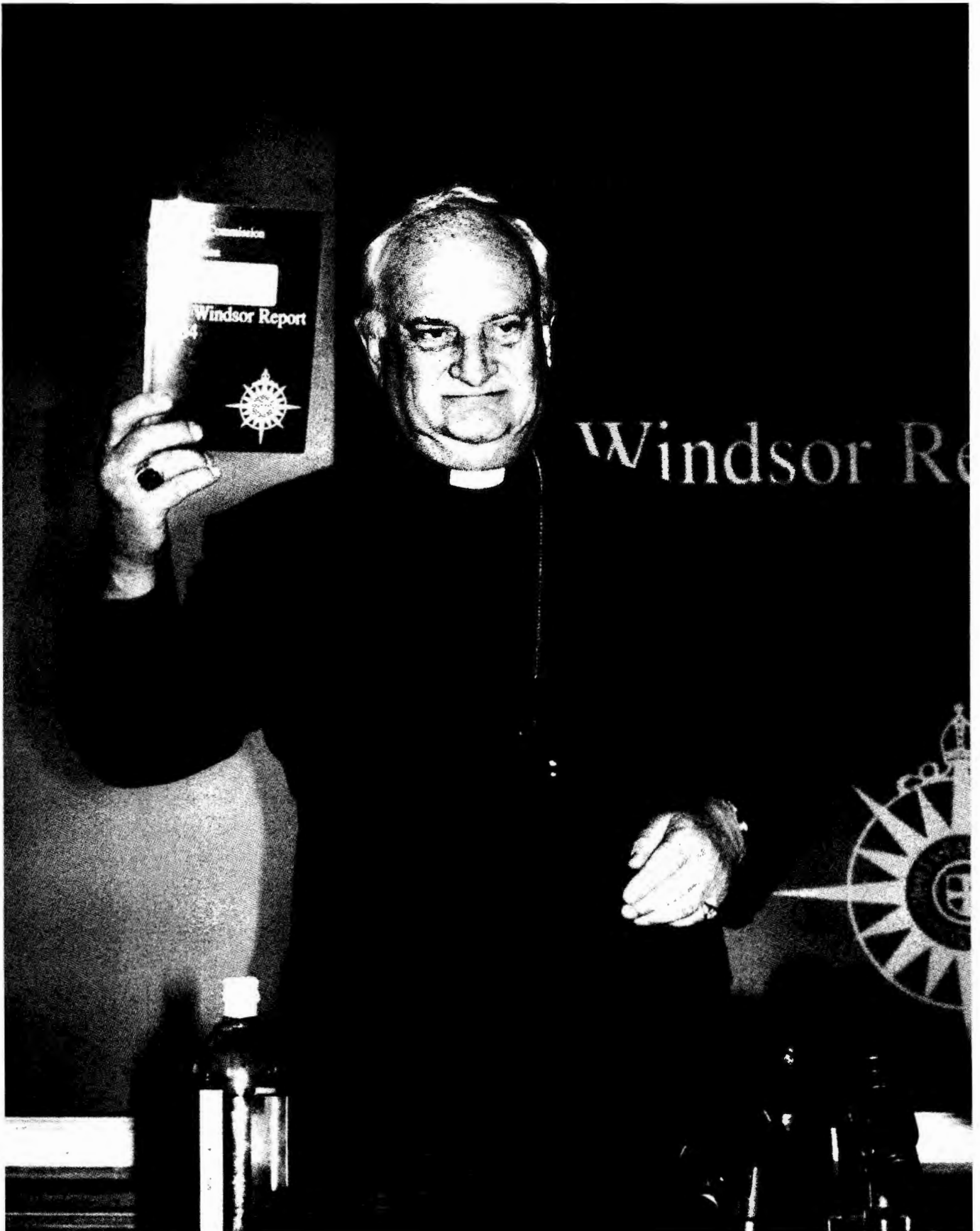


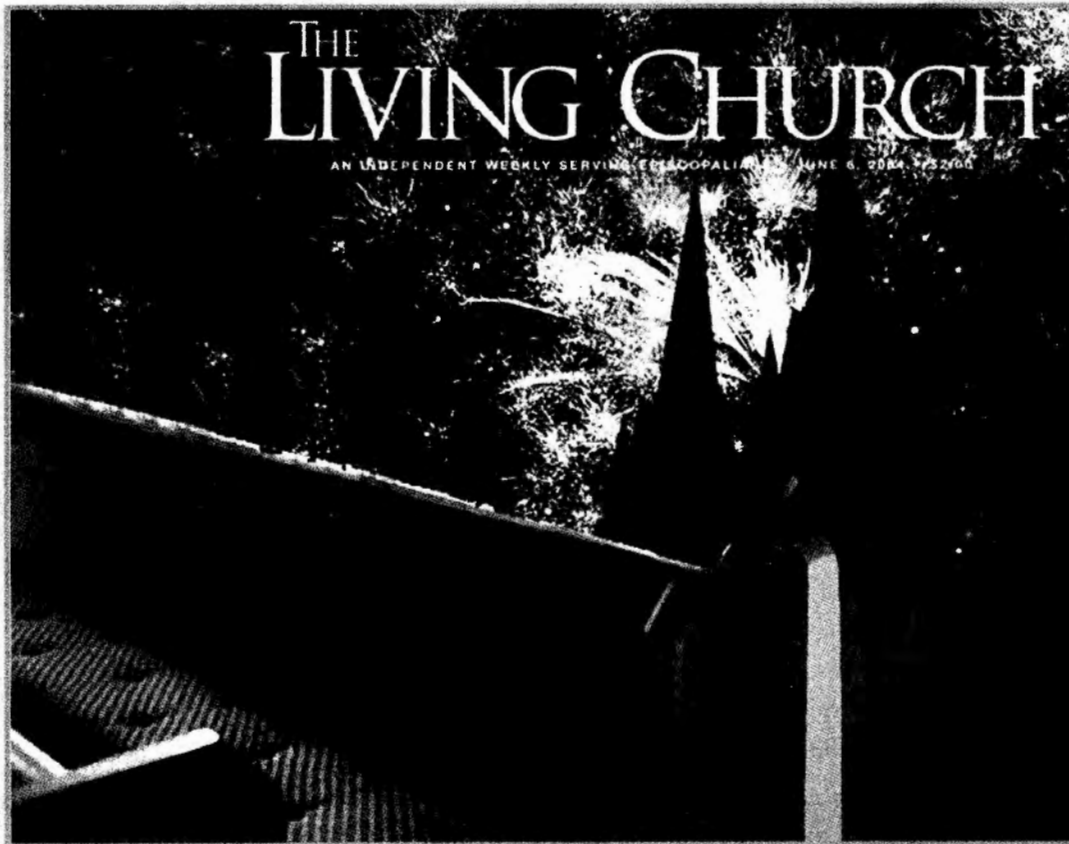
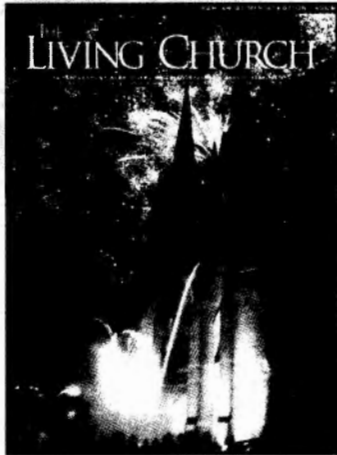
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Volume 229 Number 19

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

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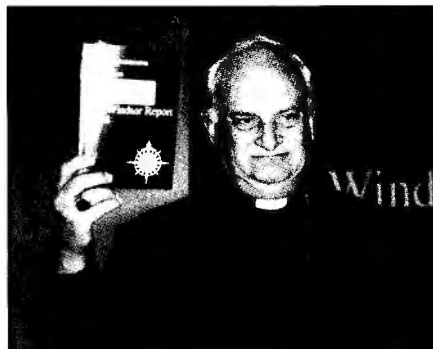
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On the Cover

The Most Rev. Robin Eames, Archbishop of Ireland and chairman of the Lambeth Commission on Communion, shows a copy of the Windsor Report at its release Oct. 18 at St. Paul's Cathedral in London.

George Conger photo



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SUNDAY'S READINGS

Preparing for Death and for the Kingdom

'Indeed they cannot die anymore' (Luke 20:37)

The 23rd Sunday after Pentecost (Proper 27C), Nov. 7, 2004

Job 19:23-27a; Psalm 17 or 17:1-8; 2 Thess. 2:13-3:5; Luke 20:27(28-33)34-38

We Episcopalians are used to both looking for and seeing God's "hand at work in the world about us" (Eucharistic Prayer C, BCP p. 372). More precisely, we know through experience that God mediates love to us through material things and through certain types of human relationships. We're all aware of the grace which we receive through the sacraments, yet sometimes we lose sight of the fact that they're given to prepare us for death and for our entry into the kingdom.

In baptism, God pours out his love upon us through the medium of water. The relationship thereby established with him, as well as with our fellow Christians throughout the world and throughout the ages, is irrevocable. It is, in fact, the very basis for our true citizenship in heaven. Likewise, in the Eucharist, we're regularly nourished by the very nature and substance of Christ himself — a preparation for our feasting forever at the Lord's own wedding banquet. Baptism and the Eucharist prepare us for that day when we can joyously accept God's love directly — when mediation will no longer be necessary.

In today's gospel reading, Jesus isn't condemning our own growing custom of serial monogamy, much as one

might wish that he would do so. Instead he's teaching us something far more basic. "[T]hose who are considered worthy of a place in that age," Jesus tells us, "neither marry nor are given in marriage." His reason is clear: "Indeed they cannot die anymore" (Luke 20:36-37). The sacramental commitment of one Christian to another, that is, is far more than two people sharing love for each other. What they share is God's mediated grace, in preparation for the time when mediation will no longer be needed.

Our life-long committed relationships, whether in marriage or through vows to a religious community, are additional ways that God prepares us for death and for resurrection into the kingdom. To the extent that we continue in unconditional love toward those whom God has placed in our lives, we become increasingly enabled to pursue eternal relationships. It is precisely to the degree that we "honor and keep the promises [we] make" to one another and before God (BCP, p. 425) that we become more and more prepared "for salvation through sanctification by the Spirit" (2 Thess. 2:13).

The sacraments of this present age help to make us ready for death and for resurrection into God's kingdom.

Look It Up

What is the scriptural basis for marriage in the Judeo-Christian tradition? (See Gen. 2:23-25).

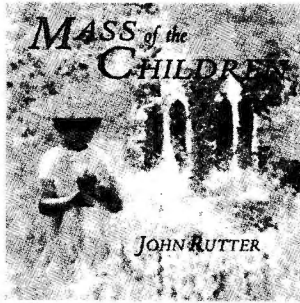
Think About It

If we regularly renege on our solemn promises to God, what hope do we have that God will keep his promises to us?

Next Sunday

The 24th Sunday after Pentecost (Proper 28C), Nov. 14, 2004

Mal. 3:13—4:2a,45-6; Psalm 98 or 98:5-10; 2 Thess. 3:6-13; Luke 21:5-19



Mass of the Children

By John Rutter.

The Cambridge Singers, Cantate Youth Choir, the City of London Sinfonia with soloists Joanne Lunn (soprano), Roderick Williams (baritone). John Rutter, conductor. Collegium COLCD 129

The composer says he experienced such joy as a boy soprano singing with adult choirs that he wanted "to write something that would give children a similar opportunity to perform alongside adult professionals."

The text is a Latin *Missa Brevis* to which has been added English poetic texts such as Bishop Thomas Ken's morning and evening hymns for the scholars of Winchester College. The composer thus gives "the whole work the framework of a complete day, from waking to sleeping, within which other texts and moods appear like events in that day or landmarks in a life." The musical score is published by Hinshaw Music, Inc.

The *Kyrie* begins with two verses of Thomas Ken's hymn "Awake my soul, and with the sun" sung by the Cantate Youth Choir (see Hymn #11, *The Hymnal* 1982). One can envision the birds also rising and singing in the delightful flute-dominated introduction. Following a beautiful harp introduction, the Cambridge Singers sing *Kyrie eleison*, softly at first, then growing in intensity and urgency. The Youth Choir first presents the augmented theme *Christe eleison* which is repeated by the Cambridge Singers, and briefly developed by the soprano and baritone soloists. The two soloists recap the *Kyrie eleison*, joined by the Cambridge Singers and the children with an augmented version of the *Kyrie* theme. All singers end this movement serenely quiet and slow.

The children's choir introduces with joyful exuberance *Gloria in excelsis Deo*. The theme, characterized by ascending and descending major thirds, begins and ends this captivating movement. In between, the composer has sensitively set each part of the text in contrasting lines for various voice parts. Unfortunately, the soprano soloist's vibrato does not compare favorably with the children's clear tones.

The gorgeous *Sanctus and Benedictus* begins with the adult choir singing in soft, prayerful homophony, building to an exciting *Hosanna in excelsis*. The children begin the *Benedictus*, recapping the mood and theme of the movement's beginning, climax-

"... something that would give children a similar opportunity to perform alongside adult professionals."

— John Rutter, composer

ing with all voices the *Hosanna* and ending quietly and reverently.

Rutter's powerful and evocative setting of the *Agnus Dei* begins with a dirge-like theme. A poignant, beseeching, pleading quality of the minor four-note pattern accompanying *miserere nobis* is relieved by the stunningly beautiful melody of William Blake's text "Little lamb, who made thee?" sung by the Cantate Youth Choir and inserted into the Mass.

Surrounding and during the choral setting of *Dona nobis pacem*, the soloists sing Rutter's paraphrase of Lancelot Andrewes' prayer "Lord, open thou mine eyes that I may see thee" and a text based on St. Patrick's Breastplate, "Christ, be my guide today, my guide tomorrow." The true finale comes when the children sing Tallis' Canon (Glory to thee, my God, this night) set against the moving backdrop of the Cambridge Singers' *Agnus Dei*, this time in a major key. What a powerful ending to the very appealing Mass of the Children!

Lisa Nichol
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By Robert Benson. Paraclete. \$13.95, paper.
Pp. 85. ISBN 1-55725-356-0.

This succinct book outlines the Rule of St. Benedict and how it can be applied to our daily life. It is broken down into the segments (chapters) of a Benedictine's day, and each chapter begins with a quote from the rule. In his final chapter, Living, Benson invites us to search the rule to find the way to transpose it into "the fabric of your own life," to balance our prayer, rest, work, and community times to best fit our own individual life styles.

This book was particularly meaningful to me as I read it in Holy Week this year after completing a Lenten study course on "Things Benedictine" and discovered that Episcopalians are actually "closet Benedictines." His idea of practicing the Benedictine rule, as amended to our own individual schedules, is a workable one. His book is easy and fun to read.

*Gail Buechner
South Bend, Ind.*

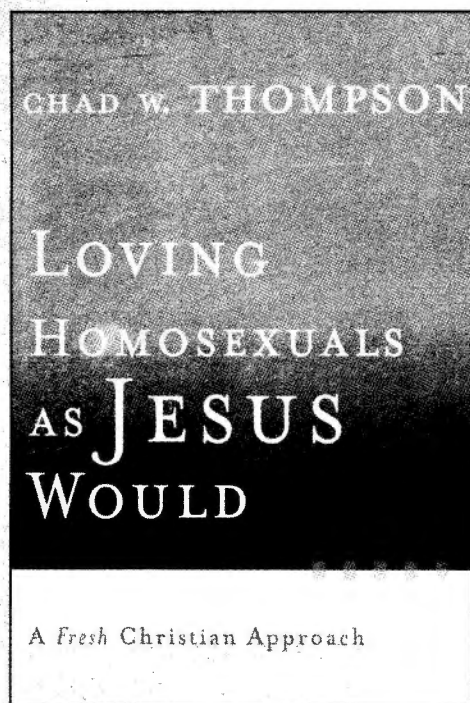
The Best Christian Writing 2004

Series Editor, John Wilson; introduction by Miroslav Volf. Jossey-Bass. Pp. 217. \$15.95.
ISBN 0-7879-6964-8.

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The Tradition Alive

The Windsor Report: Bonds of Communion 'Breached'

The affirmation of the election of a homosexual person as Bishop Coadjutor of New Hampshire and recognition of same-sex blessings by the 74th General Convention caused "deep offense" to many in the Anglican Communion and necessitates an expression of regret by the Episcopal Church, according to the Windsor Report prepared by the Lambeth Commission on Communion (LCC). The report is equally critical of other primates who have crossed diocesan boundaries at the request of parishes and clergy in the United States and Canada who reject as unbiblical the normalization of homosexuality for Christians.

Commissioned by the Most Rev. Rowan Williams, Archbishop of Canterbury, in response to the crisis in the North American churches over sexual ethics and church order, the 17 members of the LCC were asked to provide "practical" recommendations to the primates "for maintaining the highest degree of communion" among the divided provinces of the Anglican Communion.

Advisory Recommendations

The recommendations in the 93-page Windsor Report, LCC chairman Archbishop Robin Eames of Ireland stated at the press conference marking its release on Oct. 18 at St. Paul's Cathedral in London, are advisory and do not seek to dictate a resolution to the crisis facing the Church. "It will be for the Primates' Standing Committee to make the initial adjudication on how to carry things forward," he said.

"The 74th General Convention," Archbishop Eames stated in his summary of the report's conclusions, "breached" the acceptable limits of diversity within the faith when it characterized rites for the blessing of same-sex unions "as being within the bounds of Anglican common life." This action, and a similar decision by



George Conger photo

Archbishops Gomez (left) and Eames address the press at the release of the Windsor Report.

the Canadian Diocese of New Westminster, constitutes a "denial of the bonds of communion."

The LCC further rejected the notion that provincial autonomy trumped the catholic notion of holy orders or that questions of non-celibate gay clergy were a non-essential, or *adiaphora*, issue. "When anyone is ordained for ministry in any of the Anglican churches," Archbishop Eames said, "they are ordained into apostolic ministry within the one holy catholic and apostolic church of God." It also sought to place the burden of proof on the Episcopal Church to justify through scripture what it had done.

In electing the Rev. Canon V. Gene Robinson to be the "new bishop for the See of New Hampshire, the Episcopal Church once again breached the bonds of communion in electing and consecrating a person who they knew had already been declared to be unacceptable to the majority of the Anglican Communion."

While respecting the call for contin-

ued dialogue, the LCC rejected the argument that same-sex blessings and non-celibate homosexual clergy could be a "development [that] should be embraced as part of the legitimate diversity of life within the Anglican Communion."

The LCC urged what Archbishop Eames called the "offending dioceses and provinces first of all, to issue an expression of regret for the actions they have taken which have breached the bonds of affection and communion; and secondly, to impose a moratorium on any development on these controversial issues."

Commission member Archbishop Drexel Gomez of the West Indies explained, "We were trying to respect a basic principle of Anglicanism and take a non-judicial approach to resolving the problem."

Given the limits of the commission's mandate and its powers, he commended the report to traditionalists, saying they should take "courage that

(Continued on next page)

Reaction to the Report Varied, Passionate

Within hours of the release of the highly anticipated report of the Lambeth Commission on Communion, clergy and lay leaders from around the world had offered their assessments.

"I hope that everyone with the well being of our Communion at heart will take time to pray and reflect upon its proposals," said the Most Rev. Rowan Williams, Archbishop of Canterbury, noting that the report's contents "offer neither easy nor simple solutions to real and demanding challenges."



Bishop Griswold

Presiding Bishop Frank T. Griswold believed the report was bound to be received in different ways by different Anglican provinces "depending on our understanding of the nature and appropriate expression of sexuality. We regret how difficult and painful actions of our church have been in many provinces of our Communion."

The Anglican Communion Network of Dioceses and Parishes and the American Anglican Council, in a joint statement, said they "see a critical need for a core covenant and applaud this recommendation by the commission. We are deeply saddened that the Presiding Bishop has already rejected its core presupposition that is the church's traditional teaching on human sexuality."

The Most Rev. Peter Akinola, Archbishop of Nigeria, was scathing in his criticism of the report, saying it offered "warm words of sentimentality for those who have shown no godly sorrow for their actions and harsh words of condemnation for those who have reached out a helping hand to friends in need of pastoral and spiritual care."

Forward in Faith North America's president, the Rev. David L. Moyer, and pastoral field officer, the Rev. Canon Jonathan Ostman, bemoaned the fact that the report failed to provide "determination of what consti-

tutes the minimum requirement for membership in the Anglican Communion."

Others found reasons for optimism. The Archbishop of Cape Town, the Most Rev. Njongonkulu Ndungane, said his initial impression was that "we have been given the rich gift of a deep theological and spiritual reflection on the nature of the common life of God's people. We must grasp this chance with both hands."

The Most Rev. Andrew Hutchison, Archbishop of the Anglican Church of Canada, found "the fact that commission members can speak with one voice holds open the door of hope that our Church can, with prayer and dialogue, persevere in seeking unity."

The Rev. Susan Russell, president of Integrity USA, said the advocacy organization hopes that Communion-wide dialogue on the ordination of gay and lesbian persons and the blessing of same-sex relationships "will not only be about homosexuality, but with gay and lesbian Anglicans."

Commission Calls for 'Pan-Anglican' Council of Advice

(Continued from previous page)

for the Communion any way forward must be rooted and grounded in the primacy of scripture and rigorous theological exploration."

The commission secretary, Canon Gregory Cameron, told TLC that what the LCC meant by an expression of regret was "a sense of admitting that this was a wrong turn."

"The reality is that there are between 12 and 22 provinces," he noted, "that were offended by what happened."

Divided into 157 numbered paragraphs with four appendices and footnotes, the report also issued a call for enhanced responsibility for the Archbishop of Canterbury in Communion-wide matters and advocated the creation of a pan-Anglican council of advice for the archbishop. The report invited each provincial church of the Communion to amend its constitution

and canons to include a pan-Anglican "covenant," bringing canon law into some semblance of conformance.

While noting that the New Hampshire election and confirmation process followed the constitution and canons of the Episcopal Church, the report recommended that the Archbishop of Canterbury not invite Bishop Robinson to the Lambeth Conference and questioned his viability as a bishop within the Catholic Church.

While not calling for sanctions against those bishops who assisted in Bishop Robinson's consecration, and even accepting that some of them may not have been aware of the consequences of their participation in the ceremony or for having voted in favor of his election at General Convention, the LCC report invited these bishops to "examine their consciences" and consider withdrawing from pan-Anglican forums and functions until an

apology is forthcoming.

In a recommendation strongly criticized by both the American Anglican Council and the Anglican Communion Network of Dioceses and Parishes, the LCC report rejected the idea of a parallel province in North America and said the U.S. House of Bishops plan for Delegated Episcopal Pastoral Oversight (DEPO) was adequate for those who could not accept the innovation to Church teaching on sexuality.

While expressing sympathy for the motives of bishops who had intervened in "provinces, dioceses and parishes other than their own," the LCC asked for a moratorium on this practice and for an accommodation between the parties. "We are not talking about moral equivalence here," Canon Cameron explained. "[But] this is equally a threat to Communion life."

(The Rev.) George Conger

Parish Clergy See Hope, Concerns

The day after release of the Windsor Report, parish clergy were conducting Bible studies, funerals and other business of the church, but a number of them took time to offer their comments to The Living Church.

The Rev. **Arthur Hadley**, rector of St. John's Church, Worthington, Ohio, began to think about the parish's day care center as he read the report. "It's almost to the point of being childish," he said. "It seems to me what the report says to the Episcopal Church is 'go to your room and stay there until you can play nice' and to those in Africa, 'go to your room and don't play with other people's toys'."

The Rev. **John Talbird, Jr.**, rector of Church of the Good Shepherd, Lookout Mountain, Tenn., said the report addresses the Anglican Communion as a large, extended family as opposed to a legislative body and believes it may help to "at least have the family talk to each other in some civil way. It stresses the importance of unity of spirit, if not unity of thinking."

Like many others, the Rev. **George Gray, Jr.**, rector of St. Christopher's, Spartanburg, S.C., published a copy on the parish website. He described the report as "guarded and prayerful" and urged his congregation to read it and keep the Anglican Communion in prayer.

The Rev. **Ron Peak**, rector of Trinity, El Dorado, Kan., was also encouraging the congregation to read the report prayerfully and said the parish was holding a forum Oct. 24 to talk about the ways it will touch the life of the parish and beyond.

"Many (in this parish) are concerned about some of the decisions made in the Episcopal Church, and throughout the Anglican Communion. However, I think that most, if not all, are willing and enthusiastic to join with our bishop as we all work at remaining focused on our primary mission — to know Christ and to make Christ known."

The Rev. **Kenneth Kroohs**, rector of St. Christopher's, High Point, N.C., said that he saw similarities to changes the Southern Baptist Convention went through decades ago. "As I understand it, the Southern Baptist Convention had a very strong emphasis on local autonomy. Then they began to add belief statements that congregations must accept if they wish to be Southern Baptist. My point is not that we will go through the same process, but only that the movement toward more centralized authority is similar."

The Rev. **Charles Hoffman**, rector of Grace Church, Old Saybrook, Conn., said the call for a moratorium on same-sex blessings and the ordination of homosexual persons in same-sex partnerships is a positive element, but felt that the report should have called for repentance, rather than regret, from those who participated in the consecration of Bishop Robinson. "Repentance means asking God's forgiveness and taking a new direction," Fr. Hoffman said. Instead, he sees participants "apologizing not for the action, but for its effect. It's as if [participants] are saying, 'If you people were more informed and enlightened, our actions wouldn't have caused you this much pain.'"

For more comments, go to www.livingchurch.org

Two Seattle Churches Seek Independence

Saying that the Episcopal Church lacked accountability, the rectors of two parishes in the Diocese of Olympia told the Rt. Rev. Vincent Warner on Oct. 19 that their congregations had voted overwhelmingly to seek independence from the Episcopal Church and to affiliate with the Rt. Rev. Robinson Cavalcanti, Bishop of Recife in the Anglican Province of Brazil.

Contacted in London by telephone on Oct. 20, Bishop Cavalcanti said his decision to accept pastoral care for the two parishes was "a temporary pastoral response to an emergency and the continued defiance [of Windsor Report recommendations] by North American bishops." Bishop Cavalcanti added that he is prepared to offer oversight to at least two other Episcopal churches and that there would be many more unless the American and Canadian bishops honor the moratorium on further same-sex blessings and the ordination of non-celibate homosexual persons called for by the Lambeth Commission on Communion in the Windsor Report.

"We did not create this problem," Bishop Cavalcanti said. "There are moments in history when we must be willing to make a stand."

After statements indicating that blessings and ordinations would likely continue from the Presiding Bishop and a number of diocesan bishops, including Bishop Warner, Bishop Cavalcanti said he informed St. Stephen's Church, Oak Harbor, and St. Charles', Poulsbo, Wash., that their applications for pastoral oversight had been accepted. Shortly thereafter the Rev. Carol Harlacher, rector of St. Stephen's, and the Rev. Duncan Clark, rector of St. Charles', met personally with Bishop Warner to inform him. While painful and sad, both sides agree the ensuing meeting was congenial and respectful.

"On behalf of our church, I asked Bishop Warner that St. Stephen's be allowed to continue to worship and serve from its own church buildings which parishioners have paid for and maintained for 50 years," Ms. Harlacher said. "I asked him to look into his heart and ask himself what the Lord would have him do."

The two congregations have removed the word "Episcopal" from their signs and replaced them with "Anglican."

Bishop Warner, who had not yet consulted with other diocesan officials, told *The Seattle Times* that he was stunned.

"I just sat there with tears in my eyes," he told the *Times*. "I think it's going to be problematic. We've got to find a way of openness and compassion. At the same time, you can't have it every way you want it."

Canon Steenson Elected Bishop Coadjutor

The Diocese of the Rio Grande elected its canon to the ordinary, the Rev. Jeffrey N. Steenson, 52, to be its bishop coadjutor Oct. 16 during an electing convention held in conjunction with the annual convocation in Las Cruces, N.M.



© Episcopal Church photo
Canon Steenson

Fr. Steenson, one of two candidates to be nominated by petition, was elected on the third ballot. He has served as canon to the ordinary in the diocese, which covers New Mexico and part of southwest Texas, since 2000. Prior to that he had been rector of St. Andrew's Church, Fort Worth, Texas, since 1989, and from 1984 to 1989 he was rector of Church of the Good Shepherd, Rosemont, Pa. He holds a doctorate in theology from Oxford University, and other degrees from Harvard Divinity School, Trinity Evangelical Divinity School, and Trinity College. He is secretary of the board of directors of the Living Church Foundation. The bishop-elect and his wife, Debra, are the parents of three children.

The diocesan nominating committee prepared a slate of four: the Rev. Canon F. Brian Cox IV, rector of Christ the King, Santa Barbara, Calif.; the Rev. Ronald Jackson, rector of St. Luke's of

RIO GRANDE							
Ballot	1		2		3		
	C	L	C	L	C	L	
Needed to Elect						80	114
Cox	4	16	1	1	0	0	
Jackson	3	9	1	1	withdrew		
Kelly	13	29	5	13	2	7	
Minns	30	60	31	68	29	62	
Smith	0	4	0	1	withdrew		
Steenson	64	118	77	151	82	168	

the Mountains, La Crescenta, Calif.; the Rev. Martyn Minns, rector of Truro, Fairfax, Va.; and the Rev. Graham M. Smith, rector of St. David's, Glenview, Ill. The Rev. Colin P. Kelly III, rector of Trinity on the Hill, Los Alamos, was nominated by petition.

Assuming sufficient consents are received, Fr. Steenson will be consecrated Jan. 15 at the Cathedral Church of St. John in Albuquerque. As Bishop Coadjutor, Fr. Steenson would become the diocesan upon the retirement of the Rt. Rev. Terence Kelshaw, who has served as diocesan since 1989 and recently announced his intention to step down effective July 31 of next year.



Jim Goodson photo

Fr. Anschutz (left) and the Rev. David Roseberry, rector of Christ Church, Plano, Texas, address deputies at the Dallas convention.

Dallas Joins Network

Following a heartfelt plea from the Rt. Rev. James M. Stanton and a flurry of debate and procedural motions, deputies to convention in the Diocese of Dallas approved affiliation with the Anglican Communion Network of Dioceses and Parishes by a substantial margin on Oct. 15.

Bishop Stanton framed the issue as a matter of communion. The network provides the widest opportunity for communion with other Anglican provinces, something he described as essential to his episcopacy.

Deputies amended the original resolution so that it reads "should the bishop, with the advice and consent of the standing committee, determine that the network has violated the constitutions and canons of the Episcopal Church with respect to the ordination of women or any other matter, the affiliation of the diocese with the network shall cease immediately."

"This should end talk about us splitting away from the Episcopal Church," Bishop Stanton said following the vote. "Now that we have made this decision, it is incumbent that all of us tone down the rhetoric. This issue has been misrepresented too many times. This is simply a continuation of our Church's teachings, our position with the Episcopal Church, and our communion with Anglicans around the world."

Despite the clear majority of support for affiliation, not everyone approved. In addition to concerns that it might cause the Episcopal Church to split, others objected to affiliating

(Continued on page 17)

Expression of Regret from New Hampshire

In the aftermath of the release of recommendations by the Lambeth Commission on Communion contained in the Windsor Report, the standing committee of the Diocese of New Hamp-

shire issued a statement that acknowledged and expressed regret for the pain and confusion that the election of its bishop has caused throughout the Anglican Communion, but expressed full confidence in his continued ability to be its chief pastor.

"We now realize that our action, in response to a sincere understanding of God's calling, has caused deep distress for many in our communion," the standing committee said. "We affirm the ministry of our bishop and applaud his efforts at reaching out in ways that are sensitive and caring, especially to those who are deeply distressed by his election and consecration."

BRIEFLY...

Tom Hershkowitz, the controller at the Episcopal Church Center who suffered a stroke during the June meeting of Executive Council in Burlington, Vt., has been discharged from the hospital and will continue therapy and rehabilitation work as an outpatient. Correspondence can be sent to him at 106 Maytime Dr., Jericho, NY 11753.

Windsor Report Lacks Bite

(First of two parts)

A few days before the report of the Lambeth Commission on Communion was released, Archbishop Robert Eames hinted at what it might contain. The Windsor Report, said the convener of the commission, would have teeth. Teeth? False teeth, perhaps.

This is what we've been waiting for? This is why we were told to be patient, not to do anything rash, to stay in our parishes and continue dialogue and conversation? It reminds me of the letdown when Halley's Comet finally appeared. All those years of waiting for the spectacle that was going to brighten our sky. And what did we get? It fizzled.

I bought into the hype even though I knew the Lambeth Commission couldn't do much. Like most of you, I read and heard those words "teeth" and "apologize" and "out of the Anglican Communion" that were being tossed about by persons who claimed to have a pipeline to the workings of the commission. Ever the skeptic, I suspected the articles in those English newspapers that reported leaks didn't have much substance behind them. And yet, I wondered.

And so, at 5:40 a.m. in the darkness of a gloomy Monday I charged into the office full of both curiosity and skepticism to try to download the Windsor Report before half the world's Anglicans got at it. After 15 minutes or so of attempts, I was able to print the report, and to read all 93 pages in about three hours, highlighting and writing notes as I went along. I was stunned when I completed the exercise, for I had absolutely no reaction to the report. I could admit that the commission did a good job, that it produced some cogent thoughts about what it means to be part of the Anglican Communion, and that Archbishop Eames did a masterful job of writing the foreword. But the rest of the report? I managed a shrug.

I was doing fine until I got to the recommendations of the commission. The language seemed to be intentional in trying not to

offend anyone or to hurt one's feelings. For example: "... those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion." Right. Do the commission members honestly believe there is even a slight chance that American bishops will resign from their participation in Communion functions because they laid their hands on the Bishop of New Hampshire?

And this one: "... the Episcopal Church be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same-gender union until some new consensus in the Anglican Communion emerges."

Invited? Where's the teeth in that word? Will the invitation require an RSVP? These recommendations read as though they were written by the Presiding Bishop.

Speaking of the Presiding Bishop, he responded quickly to publication of the Windsor Report with a

letter in which one might infer that the Episcopal Church's stance on sexuality will not change, regardless of the recommendations called for in the report.

Those who have contemplated leaving the Episcopal Church probably are disappointed that the Windsor Report does not address how the Church is supposed to deal with the mess it's in. That was not part of the commission's mandate, and because it's only an advisory body, all it could do is make recommendations.

All of this is not to say that the Windsor Report is strictly negative. Next week I'll highlight some positive, hopeful elements. It is worth taking the time to obtain a copy of the report and to read it thoroughly and prayerfully, for relying on the opinions of louts like me is a dangerous practice.

Overall, perhaps the late Peggy Lee summed it up best: "Is that all there is?"

David Kalvelage, executive editor



Did You Know...

The Standard, a Nairobi, Kenya, newspaper, in its news article about the Windsor Report, said the Anglican Church "may see the appointment of an Anglican pope."

Quote of the Week

The Most Rev. Frank T. Griswold, Presiding Bishop, in the *New York Times* on whether he regretted officiating at the New Hampshire consecration: "I can regret the effects of something, but at the same time be clear about the integrity of what I've done."

Not Strong Enough

It seemed appropriate, and certainly not coincidental, that the long-awaited report of the Lambeth Commission on Communion, the "Windsor Report," was released on Oct. 18, the Feast of St. Luke. The observance of Luke, the physician, seemed like a fitting time, for the report addresses a Church badly in need of healing. It is a remarkable document, often pastoral and hopeful in its tone, which manages to be typically Anglican, encouraging in some spots and disappointing in others.

Among the hopeful segments of the report is the recommendation of "a common Anglican Covenant," which would strengthen and clarify the nature of the relationships among the 38 member churches of the Anglican Communion. Designed to "foster greater unity," the covenant would provide a way for member churches to address and prevent crises such as the one which paralyzes much of Anglicanism at present. The 17-person commission also recommends the establishment of a council of advice for the Archbishop of Canterbury along with the adoption by each of the churches of its own "communion law," a simple set of precepts that would be in line with those of other Anglican churches that sign the covenant.

The report is also to be commended for acknowledging with "regrets" the seriousness of the fracture caused by the consecration of the Bishop Coadjutor of New Hampshire a year ago. It cites that event, the General Convention resolution on same-sex liturgies, and similar legislation in the Anglican Church of Canada, even going so far as to admit the consecration of Bishop V. Gene Robinson in New Hampshire "has caused deep offense to many faithful Anglican Christians..." In several places the report speaks of the harm caused by unilateral actions taken by the American and Canadian churches. It also addresses same-sex unions, calling upon bishops not to authorize them, and seeking a moratorium on such blessings. It calls for an enhancement of the role of the Archbishop of Canterbury, and it stresses that a bishop is elected for the entire Church rather than only a diocese.

At the same time one could wish that stronger language had been used in addressing the sexuality issues. For example, the report states: "...the Episcopal Church be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire..." Nowhere is the Episcopal Church told, or even asked, to apologize or to repent for the unfortunate situation in which the Church now finds itself. The report fails to address the future of the Anglican Network of some 750 parishes in North America, and is oddly supportive of the Delegated Episcopal Pastoral Oversight plan, which had little backing in this country.

We need to keep in mind that the Windsor Report consists of recommendations. It has no canonical strength to be able to tell members of the Communion what to do. It was made clear from the time of the commission's forma-

tion a year ago that its members were to address matters of communion, not respond to concerns on sexuality.

It is obvious that considerable amounts of thought and study and prayer went into producing the Windsor Report, and for that Anglicans should be thankful. The fact that its members, from a variety of theological positions, were unanimous in agreeing to its contents should not be taken lightly. It provides some valuable guidelines for moving ahead, but in typical Anglican fashion, it refuses to take much of a stand. We have deliberately avoided the tired cliché "Anglican fudge" to describe it, but in looking at the overall document, no other words describe it better.

There's Still Time

Most magazines rely on income from subscriptions and advertising to make ends meet. To offset the ever-rising expenses of production, postal rates, health insurance benefits for employees, and other costs, most magazines are forced to increase advertising rates and raise their subscription prices frequently. THE LIVING CHURCH has operated differently. Because we have been subsidized by the generosity of subscribers and friends who have participated in the annual campaign of the Living Church Fund, we have been able to avoid the recurrent increases applied by many magazines.

Unfortunately, the increased expenses plaguing many publications finally have caught up with us. Despite our best efforts to do otherwise, it has become necessary to increase the subscription price of this magazine. Effective Jan. 1, 2005, a one-year subscription rate will be increased \$3 to \$42.50. It will mark the first time TLC has raised its price since 1991. When that took place, the one-year rate was boosted from \$34.95 to \$39.50.

We suspect that the news of this increase will not be any more pleasing to subscribers than it was 14 years ago. At that time, TLC lost about one fourth of its circulation over a three-year period. It has taken us nearly a decade to recover. We hope our readers will realize that during that time we have increased the size of the magazine along with the number of articles and the amount of news. It has been redesigned twice during that time, and new features have been added. Further improvements are anticipated. Along with those improvements, we have coped with increased expenses in such areas as rent, production costs, postal rates and employee benefits. We have weathered two periods of economic instability.

Because it will be nearly two months until the new price goes into effect, we are able to offer to our readers a chance to extend or renew or begin their subscriptions at the current rates of \$39.50 for one year and \$70.72 for two years. Subscription forms will appear in TLC frequently during November and December and a form will be mailed to all subscribers. We hope our subscribers can understand the reasons for the rate increase, and we apologize for any inconvenience it may cause. Your support and readership are sincerely appreciated.



Risks of the Common Cup

How to Promote Good Hygiene in the Holy Communion

By Terrance G. Furlow

God has revealed immense understanding of human health, disease, and prevention of illness over the last two centuries. In this setting scientists and theologians grapple with how our understanding of infectious diseases should influence the sacrament of Holy Communion. The laity in Christian parishes often request that clergy incorporate contemporary knowledge of health within the traditional procedures of the Church. Many Christians desire hygienic alternatives to drinking from the common communion cup to minimize the risk of contracting a communicable disease during the Eucharist. Such alternatives include intinction with the common cup, designated intinction cups, and individual cups. Although some congrega-

tions have adopted new methods, the clergy are generally resistant.

Currently, priests in the Episcopal Church sometimes use individual cups to administer communion to the homebound under "special circumstances." In public services, the common cup could be divided, prior to Holy Communion, into individual communion cups or designated intinction cups to promote a more hygienic procedure.

The most detailed account within the gospels indicates that Jesus divided the cup among his disciples prior to the Holy Communion. "And he took a cup, and when he had given thanks, he said, 'Take this, and divide it among yourselves'" (Luke 22:17). Luke, the physician, records that Jesus then broke the bread and gave it to his disciples. Only after these two steps did Luke write, "And likewise the cup after supper, saying, 'This cup which is poured out for you is the new covenant in my blood'" (Luke 22:20).

Between 1495 and 1498 Leonardo da Vinci reflected this image of multiple communion cups for the Church of Santa Maria delle Grazie in Milan. Because documentation of the Passover feast is limited, we may never know precisely how Jesus offered the wine. However, we should currently use all knowledge and wisdom received through revelations by the Holy Spirit to offer the Holy Communion in the healthiest way possible.

The quest for the Holy Grail, a mysterious image of the very cup used by Jesus Christ, creates an appealing story. Such thinking has motivated epic poets and many adventurers, including King Arthur and his knights of the Round Table. These myths have left the common communion chalice deeply imbedded in the hearts and minds of many Christians. While the common cup remains a symbol of Christian unity, many churches, including those who share services with Episcopalians, use it to fill intinction cups or individual communion cups. Such sacraments occur in a dignified and spiritual manner. By respecting the reasonable preferences of all Christians, we would work toward achieving true Christian unity and continue to dissolve the needless conflicts which foster schisms within the Church.

Demanding that Holy Communion be taken directly from a common cup may in fact impede the spread of Christianity. Many in the scientific community reject current use of the common cup as intellectually and morally untenable. Moreover, those in underdeveloped countries, who struggle for basic necessities and sanitation, may be put off by churches in rich nations that impose a double standard for hygiene.

The experience of Holy Communion only requires taking the blessed bread and wine with a faithful heart. Jesus tells us, "Do this in remembrance of me." Optional circumstances, such as drinking from a common cup, do not make the Eucharist any more

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READER'S VIEWPOINT

holy. In fact, insisting on current practices of the common cup creates a dilemma for many Christians with chronic infections who wish to avoid placing other people at risk or increasing their special risk caused by impaired immunity. If we are to have a truly inclusive Church, we must not place artificial barriers at the altar rail.

Christians should grow and adapt their practices based on contemporary knowledge. Scientific understanding, one form of knowledge, is a progressive gift of the Holy Spirit. As long as the bread and wine are blessed by the priest, administered with sacramental holiness, and received with a true desire to commune with Jesus Christ, it is unnecessary to hold onto non-hygienic methods of administration. Jesus Christ is the primary message while the method of administration is merely our vehicle to reach him.

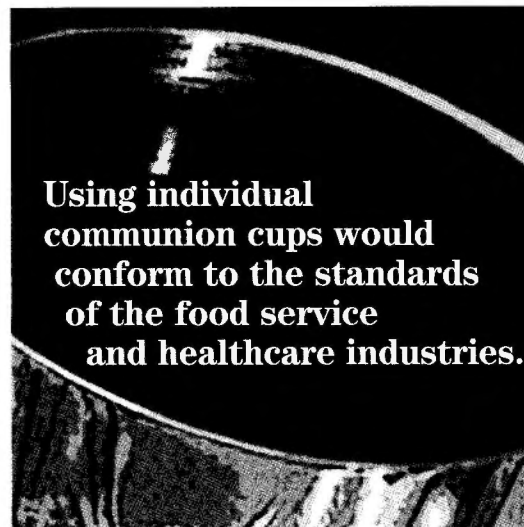
In 1993, Dr. Mark Dougherty and I published the first study which investigated the presence of disease-causing microbes on the rim of the common cup before and after actual communion services. We found that pathologic bacteria were commonly present on the common cup and were not prevented by the use of a cloth purificator. Potential infecting agents were easily recovered from both silver or pottery cups.

In 1997, A.L. Loving and L.F. Wolf reported a study involving 681 individuals over a 10-week period. They found no difference in the health of those who regularly attend communion services, as compared to those who sometimes attend, and those who do not attend church.

The contaminated rim of a common cup may pose particular risk to individuals who have compromised immunity, such as those with AIDS or advanced cancer. Although infections often spread through a large number of organisms, Mandell, Douglas, and Bennett's textbook, *Principle and Practices of Infectious Diseases*, points out that certain infections "can be reproducibly transmitted with only 10 to 100 organisms." C.N. Haas and J.B. Rose showed that water-borne epidemics may transmit infection through contact

with only a single infectious organism.

Since clergy resist offering individual cups outside of "special circumstances," many communicants opt for intinction as the next best method. Using designated intinction cups rather than intincting in the common cup may further reduce the risk of disease transmission. These are wide, shallow vessels, which should contain wine less than one centimeter deep. Therefore, the wafer will touch the bottom of the cup prior to fingertips touching the wine. Allowing the priest to place the



**Using individual
communion cups would
conform to the standards
of the food service
and healthcare industries.**

wafer into the communicant's mouth increases the risk of directly spreading infections on the priest's fingers from person to person.

In conclusion, using individual communion cups would minimize the spread of infections from person to person and conform to the standards of the food service and healthcare industries. Allowing communicants to perform their own intinction remains a reasonable alternative. It is our responsibility to apply scientific knowledge to improve the well being of all people. If we make poor choices concerning our method of administration, we cannot expect to remain invincible from infectious diseases.

Terrance G. Furlow, M.D., is a lifelong Episcopalian who practices internal medicine in Lexington, Ky.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

Willing to Meet

An article by Steve Waring on the House of Bishops [TLC, Oct. 17] states that Bishop Charles Jenkins invited the five retired bishop who confirmed a number of people in Ohio, but that the five of us refused to meet.

That is categorically untrue. When Bishop Jenkins contacted us, we gave him a number of dates we could meet with the Presiding Bishop's Council of

deviance from Anglican teachings [TLC, Oct. 3].

In the absence of a clear magisterium and a centralized authority to impart and interpret doctrine, it is incumbent on these bishops to define explicitly what constitutes the essential teachings of Anglicanism from which there can be no deviation and what constitutes those areas where

These bishops ought now to devise a list of mandatory doctrines, with particular reference to those linked to changing societal opinions, a factor which appears to influence and condition Anglican thought.

Advice. A date mutually acceptable was found — August 13. However, we advised that we could not attend a secret meeting, as secret meetings had contributed to the serious state of affairs in the Episcopal Church. We suggested non-participating observers from both sides be present to hear and note what was done. We even considered a court reporter if observers were not a possibility.

Bishop Jenkins had to confer with the Presiding Bishop and others, and then reported that no open meeting was possible. With much regret, we advised that if the meeting were to be secret, we could not attend. We reiterated that we would attend an open meeting.

That was not to be. Apparently "815" is not willing to talk to us in the open. We did not refuse to attend a meeting. We did refuse to attend any secret meeting.

*(The Rt. Rev.) William C. Wantland
Bishop of Eau Claire, retired
Seminole, Okla.*

Mandatory Doctrines?

An article indicated that four bishops of the Episcopal Church, in conjunction with a London-based organization, are seeking to have the Episcopal Church disciplined for its

differing interpretations may be permitted. In addition, the question of theological development and change must also be addressed. Under what circumstances, for example, can an understanding of holy orders be changed so that women might be admitted to same? And if there is such a change, how are traditional interpretations reconciled with new ones, when both find support among Anglican believers?

These bishops ought now to devise a list of mandatory doctrines, with particular reference to those linked to changing societal opinions, a factor which appears to influence and condition Anglican thought. I would suggest that they consider the ordination of women, re-marriage after divorce, the ordination of those who are divorced and re-married, the suspension of the preface to the ordinal to allow Lutheran ministers not episcopally ordained to function at Anglican altars, and abortion. On all these issues we note both change and a toleration of varying opinions.

*(The Rev.) Warren C. Platt
New York, N.Y.*

Many are encouraged by the fact that four Episcopal bishops have called for the repentance of the Episcopal Church [TLC, Oct. 3], and failing that, expulsion




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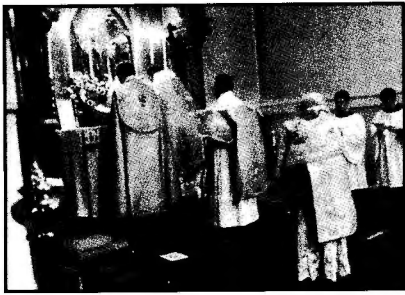
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LETTERS TO THE EDITOR

from the Anglican Communion for the consecration of an openly homosexual person.

But at least some would be even more encouraged if they would force the real issue into the light, namely, that very thing which we are being asked to approve. To listen to homosexual advocates, one would think that the Church was being asked to approve of love, inclusiveness, and compassion. That is not the case. In their appropriate sense, any Christian already approves of those things. They are not the issue.

What we are being asked to approve is homosexual behavior. That includes a list of very ugly behaviors which, by their very nature, are deadly. Easily available evidence shows that homosexuality is rightly described as a compulsive, lethal addiction.

Clarity always favors truth; lack of clarity always favors falsehood. The public, when they get the facts, will not tolerate the kinds of behaviors in which actively homosexual persons engage, and will not appreciate discovering that we have been systematically lied to for four decades.

Let us pray that our spiritual leadership will find the backbone to force a candid discussion of the real issue, that list of behaviors which we are being asked to approve.

(The Rev.) Earle Fox
Emmanuel Ministries
Alexandria, Va.

Theological Dilemma

We've heard from the African bishops before. It was not too many years ago that the planners of the Lambeth Conference were faced with a theological dilemma when confronted with the fact that several African bishops might be arriving with more than one wife. How do we plan for housing, and should only one wife, presumably wife No. 1, be invited to the queen's garden party?

Of course, there were those who piously cited Paul's instructions to Timothy that a bishop must be married only once (1 Tim. 3:2), but somehow cooler heads prevailed as it was realized that what binds us together in the Anglican Communion is more

important than what separates us. And so the "sinful" Africans went to Lambeth, the integrity of her majesty's garden party was preserved, and we all know how important that is.

(The Rev. Canon) Eckford J. de Kay
San Jose, Calif.

He Was Prepared

Being a long-time member of the Boy Scouts of America, I was impressed with the Rev. Tige Newell's heroism as noted in the article, "Priest Saves Boy's Life" [TLC, Sept. 5]. I therefore called Fr. Newell to find out if he had any kind of a Scouting background.

Lo and behold, he is both an Eagle Scout and a member of the Order of the Arrow. He also attended a couple of Scout Jamborees. I was at the same events as a leader.

He told me he learned the Heimlich maneuver long after he became an Eagle Scout. He is modest about what he did, but I believe that his Scouting background is what led him to respond so well in the emergency case of the young boy who was choking. Fr. Newell represents the finest in the tradition of the Boy Scouts, both in our motto to "Be Prepared" and in our slogan to "Do a Good Turn Daily."

Thanks, Fr. Newell, for a job well done.

Bob Hilliard
Huntington, Conn.

Pressure Them

I don't understand why people see the plight of the Palestinians as a consequence of Israeli aggression [TLC, Oct. 17]. And why they pursue such empty policies of divesting themselves of investments in companies that have contracts with Israel.

If you want to relieve the misery of the Palestinians, pressure them and their Muslim neighbors to recognize Israel as the sovereign nation that she is and accept her as a permanent presence in the Near East. Such actions would result in instant peace and enable differences to be discussed by equals.

John W. Martin
Arlington, Va.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: St. John's Church, a historic program-sized church in downtown Butte, MT, seeks a deeply spiritual, enthusiastic, orthodox, visionary priest who will lead us into the next phase of expanded ministry and outreach to our community; bring broad pastoral skills for the nurture and care of all parishioners; provide strong preaching and teaching to enhance our programs for children, youth, and adults; inspire us to grow spiritually in community with one another; and assist us in empowering and enlarging our active lay leadership. Our Parish/Position Profile may be reviewed in the Positions Open Bulletin of the Church Deployment Office. Interested persons should send letter stating ministry goals and current resumé to **The Rev. Brady Vardemann, DDO; Episcopal Diocese of Montana; 515 North Park Avenue; Helena, MT 59601** or E-mail to: rubric@qwest.net.

ASSISTANT TO THE RECTOR: This growing congregation is seeking a priest to assist the rector full-time in pastoral ministry, coordination of the Christian education programming for adults, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling; multifaceted adult Christian education programs, with particular emphasis on developing opportunities specifically for parents, as well as young adults; and social and economic justice ministry programs. For information: **The Rev. William Ortt, Christ Church, 111 South Harrison Street, Easton, MD 21601**, E-mail: fatherbill@christchurcheaston.org.

FULL-TIME RECTOR: *Episcopal Church of Lincoln County, NM*, seeks rector to head a team ministry of 4 congregations with a combined membership of 300 in a mountain resort/ranching area of south central New Mexico. Candidate should have strong leadership, preaching and teaching skills. Master of Divinity and ordination as a priest in the Episcopal Church of USA required. Lay activity in the parish is strong. Within 2 hours of major metropolitan area, local high school graduating several Rhodes Scholars, branch of major university in village, excellent medical facility. Summer golfing and fishing and winter skiing. Send resume to Senior Warden **Doug Conley, PO Box 473, Ruidoso Downs, NM, 88346**. E-Mail: doug1onley@yahoo.com.

FULL-TIME RECTOR: We are seeking a dynamic rector for our family-oriented congregation at Trinity Episcopal Church in Watertown, SD. Our church is warm, inviting, and especially caring to all people in the community. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our goals include: growing our lay ministry within the church, continuing our community outreach, and helping us to grow in numbers of parishioners. Watertown is a small, upper Midwestern community with 20,000 people. Watertown is located 1.5 hours from Sioux Falls, SD, 3.5 hours from Minneapolis, MN, and 2 hours from Fargo, North Dakota. Information about Trinity Episcopal Church in Watertown, SD, can be found at www.tecwatertown.org. If interested in this wonderful opportunity, please contact: **Senior Warden Darla Weaver, 500 14th Ave. NW, Watertown, SD 57201**.

POSITIONS OFFERED

ASSOCIATE RECTOR: The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, IL on Chicago's suburban north shore, is seeking an energetic and team-oriented priest with three or more years of experience for an opening on our clergy staff. This is a great opportunity for someone who would like a thorough grounding in the full range of clerical responsibilities — preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration — before moving on to a leadership position in his or her own parish. Our 100-year old community of faith is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Junior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589 or E-mail to jfc1219@aol.com.

For more information, please visit our website at [www.holy-comforter.org/who we are/parish_leadership.asp](http://www.holy-comforter.org/who_we_are/parish_leadership.asp).

FULL-TIME INTERIM: St. Luke's Church, Montclair, NJ, an energetic, culturally diverse, mid-sized congregation with strong lay leadership committed to spiritual growth and congregational development. We aim to strengthen our existing programs; especially Christian formation (all ages) and our long commitment to community outreach, including soup kitchen and thrift shop. We seek experienced interim with strong spirituality who will help prepare for the arrival of a new rector. Send resume to: **Interim Search Committee, Attn: Kathy DeWalt, 73 South Fullerton Avenue, Montclair, NJ 07042**; E-mail: stlukesm@earthlink.net; Phone: (973)744-6220.

FULL-TIME RECTOR: A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattnal Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, GA 30380** E-mail: WTT3080@regionsbank.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Chad's Episcopal Church, Albuquerque, NM*; historically and culturally rich city in diocese undergoing leadership change. Seeking rector, comfortable in ECUSA, with strong leadership skills in church growth and Christian Education. 175 members, dedicated laity. Respond with resume & CDO profile. Confidentiality assured. **St. Chad's Church, ATTN: Search Committee, 7171 Tennyson NE, Albuquerque, NM 87122**.

See website: <http://home.earthlink.net/~stchads>.

YOUTH/CHILDREN'S EDUCATION MINISTER: *St. John's Church, Roanoke, VA*, seeks full-time worker skilled in youth/children's ministry. Must have three years experience and college degree. Minimum salary of \$35,000. Strong children's education program; youth need the bulk of skill and energy. Pastor youth and children, coordinate programs, train teachers and advisors. Submit resume's to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002**. Phone: (540) 343-9341 or FAX (540) 343-6362 or E-mail: wsowers@stjohnsroanoke.org.

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CHURCH DIRECTORY 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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