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Volume 220      Number 6



Presiding Bishop Frank Griswold, before and during a national teleconference Jan. 15 in Metairie, La.

### **"When the cameras leave, the [Presiding Bishop's] fund stays there."**

*Sandra Swan, director of the Presiding Bishop's Fund, at the teleconference*

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A New Orleans jazz band made a surprise appearance at the end of the teleconference Jan. 15 in Metairie, La. Presiding Bishop Frank Griswold and his wife, Phoebe, look on [p. 6].

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## SUNDAY'S READINGS

# A Promise Fulfilled

'Call this Shunammite' (2 Kings 4:11, 15, 36)

### The Fifth Sunday After the Epiphany

2 Kings 4:(8-17)18-21(22-31)32-37; Psalm 142; 1 Cor. 9:16-23; Mark 1:29-39

The account of the Shunammite woman and her son is moving and powerful.

Told in a simple and straightforward way, it is the account of a hesitant person growing in her relationship with God. The woman is wealthy, yet it is implied that she remains unfulfilled. She honors the prophet Elijah by building him a place to stay whenever he is in her neighborhood. Yet she is uncomfortable, perhaps even frightened, when the prophet, as God's servant, seeks to acknowledge and reward her for her kindness. Nonetheless, when Elijah perceives her desire for a son and her hesitance in asking for one, he perseveres and promises that she will conceive and bear a son — a promise fulfilled at once.

The woman's relationship with her husband is apparently not a particularly close one. When his son falls deathly ill, his father sends him away

to his mother, but keeps on working in the fields. The boy is old enough to speak, but young enough to be carried: perhaps 3 or 4 years old.

When the son dies, the woman conceals her emotions, telling people that all is well. Yet she cannot hide her distress from the prophet. The Lord hides the reason for the distress from Elijah, so that the woman must reveal it herself, even in terms that sound like reproach. Elijah's urgent action leads to the restoration of the boy, and the gift is given a second time.

Many people in every age and place are afraid to ask God for great blessings. They have been disappointed so often that they are afraid to ask for the blessing they really want for fear they will lose it. Yet the other lessons for today make it clear that God has only blessings for his people, and seeks to give them abundantly.

### Look It Up

According to the epistle, what is Paul's reason for preaching?

### Think About It

Are there times in your life when you have suffered a grievous loss, and then found it to have been the avenue for a great blessing?

### Next Sunday

#### The Sixth Sunday After the Epiphany

2 Kings 5:1-15ab; Psalm 42 or 42:1-7; 1 Cor. 9:24-27; Mark 1:40-45



The Very Rev. Alan Jones  
Dean of Grace Cathedral, S.F.



The Rt. Rev. William E. Swing  
Bishop of the Diocese of California



## Lenten study video

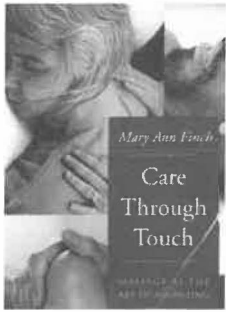
Ideal for Lenten study groups, congregational presentations, sermon preparation and Sunday school classes—a 59 minute video in two parts:

- 1 - Lectionary of the five Sundays of Lent addressed by Bishop Swing and filmed on location in the Holy Land, each followed by a Dean Jones meditation.
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## Guides of Peace



**CARE THROUGH TOUCH: Massage as the Art of Anointing.** By **Mary Ann Finch.** Continuum. Pp. 224. \$24.50 paper.

A handbook for those "who wish to incorporate compassionate touch into

their ministries," the intent of which is to offer massage as a blessing within the Christian context.

**A TRAVELER'S PRAYER BOOK.** By **Christopher L. Webber.** Church Publishing. Pp. 125. \$13.95.

A nice collection of prayers and readings for persons who travel. Useful for individuals or for small groups. (D.K.)

**I LOVE TO TELL THE STORY: Favorite Bible Stories of Famous People.** By **Donna G. Albrecht.** Berkley Books. Pp. 211. \$13 paper.

*I Love to Tell the Story*  
FAVORITE BIBLE STORIES OF FAMOUS PEOPLE  
MARK VICTOR HANSEN • GLORIA CATNOR  
DAVE EVANS • MICHAEL SINGLETARY



Biblical passages, followed by quotations by such people as pro golfer Casey Martin, Jeff Smith (the Frugal Gourmet), cartoonist Bil Keane and Dale Evans Rogers. Former Bears linebacker Michael Singletary: "When I finished (reading the Bible), I realized that there were some

truths that I'd found that I needed to take care of."

**THE ACCESS BIBLE: An Ecumenical Learning Resource for People of Faith.** New Revised Standard Version. Edited by **Gail R. O'Day** and **David Peterson.** Oxford. Pp. 510 plus maps and index. paper.

Translation: NRSV. Study aids: Full-length essays on general topics such as What is Bible Study?, brief introductions to each book, as well as sidebars, maps and charts. Users: Groups, classes or individuals who want easy access to current scholarship while studying the Bible.

**COMMON GROUND: Letters to a World Community of Meditators.** By **Laurence Freeman.** Continuum. Pp. 160. \$12.95 paper.

John Main's Christian Meditation Center opened in 1975 and introduced many Christians to the meditative tradition of prayer. The director of the World Community for Christian Meditation, Laurence Freeman, here shares in letter form the experience of Christians and Buddhists in meditation and in dialogue with the Dalai Lama.

**THE LIFE OF OUR LORD.** By **Charles Dickens.** Simon & Schuster. Pp. 126. \$14.95.

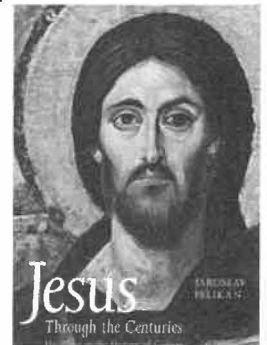
Based on Luke's gospel and written by novelist Charles Dickens between 1846 and 1849 for his own children, this little book was not published until 1934. Simon & Schuster's new edition includes an introduction by the author's great-great-grandson.

**PATHWAY OF PEACE: Cistercian Wisdom According to Saint Bernard.** By **Charles Dumont.** Translated by **Elizabeth Connor.** Cistercian. Pp. 259. \$16.95 paper.

A contemporary opening up of the

wisdom of the 12th-century abbot of Clairvaux whose "On Loving God," "Steps of Humility and Pride" and "Sermons on the Song of Songs" has meant so much to so many in mature spiritual formation.

**JESUS THROUGH THE CENTURIES: His Place in the History of Culture.** By **Jaroslav Pelikan.** Yale. Pp. 270. \$13.95 paper.



Traces the differing images of Jesus throughout the ages: rabbi, the cosmic Christ, the crucified Christ, the monk, the prince of peace, the liberator. This paperback edition of the 1985 book includes a new preface by the author, professor emeritus of history at Yale.

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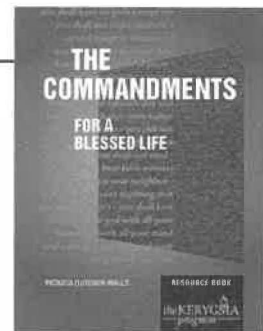
**Blessed Are You** The Beatitudes (6 parts)

**Lord, Teach Us to Pray** The Lord's Prayer (6 parts)

**Discovering the Psalms (7 parts)**

**Hallelujah** Handel's *Messiah* (10 parts)

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## Southeast Florida Deacon's Body Found

The car identified as that driven by Deacon Miriam Pratt when she disappeared last September [TLC, Oct. 31, Jan. 9] was pulled from a canal in south Miami-Dade county on Jan. 14. According to reports in *The Miami Herald* on Jan. 15, the car, which had flipped onto its roof in the canal, was located by a police helicopter.

The canal was part of the area already searched by police shortly after Deacon Pratt's disappearance, but visi-



Deacon Pratt

bility in the water was poor at that time. A police spokesman said there was no evidence of foul play.

On Jan. 18, the Pratt family received word from the medical examiner's office that the body in the car was positively identified as that of Deacon Pratt.

A service was to be held Jan. 22 at

Church of the Ascension, Miami.

The Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, met with Deacon Pratt's family Friday evening as they waited for the medical examiner's report. In a sermon the next Sunday, he recalled that Deacon Pratt was going about her servant ministry when she apparently went into the canal. "There is a cost," he said, to answering God's call to serve.

Mary W. Cox

## Teleconference Provides Vision for the Church

The Most Rev. Frank T. Griswold, Presiding Bishop, spent two hours talking about his vision for the church and talking to church people in a teleconference Jan. 15 from the chapel at St. Martin's School, Metairie, La.

Bishop Griswold answered a wide range of questions and heard comments from Episcopalians from many areas of the country. The national audience had the opportunity to voice concerns and questions via telephone, Internet or facsimile machine.

The Presiding Bishop also moved among a circle of invited guests to address a number of topics. He spent time discussing Honduras' recovery after Hurricane Mitch in 1998 with the Rt. Rev. Leo Frade, Bishop of Honduras, Sandra Swan, executive director of the Presiding Bishop's Fund for World Relief, and Abigail Nelson, associate for programs for the fund who has spent a great deal of time working on the physical rebuilding of churches and houses in Honduras.

"When the cameras leave," said Ms. Swan, "the fund stays there." Invited into the discussion, Phoebe Griswold, wife of the Presiding Bishop, talked of helping "for the long term ... planting the seeds of development in (the funds) relief work."

A caller from New Hampshire asked about the recently released discussion of housing deputies and finding meeting spaces at the Adam's Mark Hotel in Denver during General Convention in July [p. 7]. Bishop Griswold indicated to the caller that the decision was for



Judi Amey photo

Presiding Bishop Griswold talks with participants at the national teleconference.

the Executive Council to make during a meeting beginning two days later.

An attendee asked Bishop Griswold to comment on the Episcopal Legacy Fund. That fund, Bishop Griswold said, is to provide financial assistance to help with higher education among African Americans. He said the fund has not received "the publicity and public notice it should have" recently and deferred further comments until his talk with the Rev. Sandra Wilson, president of the Union of Black Episcopalians (UBE) and an Executive Council member. She said the Episcopal Legacy Fund is able to educate African Americans in the measure people contribute to the fund.

Regarding the work of UBE, Ms. Wilson said, "If we don't talk to one another, we can make no change." Referring to the anniversary of the Rev.

Martin Luther King, Jr.'s birthday, celebrated that same weekend, she said the Adam's Mark controversy "challenges (the church) to walk our talk" in the "hard place in which we find ourselves."

Responding to attendees concerned about "people so hurt" in the aftermath of the "homosexuality resolution" of the 1998 Lambeth Conference that "they will not reappear," Bishop Griswold encouraged listeners to engage in "hospitable conversation, respectful conversation," noting that in such discussion there is "always the possibility of being hurt.

"Treat one another as Christ himself," he said, adding that people need to "stop meeting with our conclusions and back up ... (to) learn that costly discipline" of listening.

Judi Amey



# Denver Hotel Dropped as GC Headquarters

When the Episcopal Church holds its General Convention July 5-14 in Denver, the Adam's Mark Hotel will not be used as the convention's headquarters.

The national Executive Council, meeting in New Orleans Jan. 17-20, decided that because a Justice Department suit against the Adam's Mark Hotel chain alleged a pattern of racial discrimination, the church would not use the hotel. Meeting in executive session for about 90 minutes, the council decided the Adam's Mark would not be used as convention headquarters or to house convention deputies and others.

The problem surfaced when a federal investigation of the hotel chain came to light in December.

"We learned of the suit just before Christmas and the Presiding Bishop quickly contacted some key church leaders, to alert them of the situation," said the Rev. Brian Grieves, director of peace and justice ministries for the Episcopal Church.

In a pre-meeting news release, the Rev. Rosemary Sullivan, executive officer of the General Convention, said there would be complications over the nearly 1,000 rooms the convention planned to use at the Adam's Mark, "but the move can be done. We will find a way to make it happen."

Staff members of the General Convention office are expected to go to Denver shortly to make other arrangements. It is expected that housing will be arranged in smaller blocks in several hotels.

In mid-December, the U.S. Justice Department and the Florida attorney general filed suit against the 21-hotel chain alleging "a broad pattern of racial discrimination in providing a variety of guest services."

On Jan. 12, the Most Rev. Frank T. Griswold, Presiding Bishop, discussed the issues with 19 church leaders, seeking their ideas and thoughts on the matter. The consensus at that time was not to use the hotel.

In a statement released after the council's executive session, Bishop Griswold and Pamela Chinnis, president of the House of Deputies, said, "The church is obviously not in a position to assess the merit of the discrimination suit against the hotel chain. Nevertheless, the allegations of the Justice Department and other reports from local leaders citing similar problems with the Adam's Mark in Denver lead us to recommend to the council that the church not go forward with the planned arrangements to use any of the facilities of that hotel at the Denver convention."

Fred Kummer III, senior vice president of the Adam's Mark chain, told the *Denver Post* that the church's contract with the hotel, which was made two years ago, calls for a \$1.2 million cancellation payment.

Other council business included Bishop Griswold's address, in which he told members of his visit to Colom-



Judi Amey photo

Bishop and Mrs. Griswold with others in Louisiana.

bia after the council's November meeting in Honduras. He said the Diocese of Colombia has had no companion relationship for 23 years and that the diocese feels isolated and cut off from its Anglican brothers and sisters. He acknowledged that violence in Colombia is part of the problem in establishing such a relationship, but at the same time talked of the urgency and importance of a companion relationship for that diocese.

Mrs. Chinnis, in her remarks to the council, spoke of

**"We need to listen for the new insights  
and perspectives of our younger leaders ...  
None of us has got everything exactly right."**

— Pamela Chinnis, president of the House of Deputies

reconciliation, noting an early December meeting in which the councils of advice, both of Bishop Griswold and of Mrs. Chinnis, met to identify issues of contention likely to predominate at General Convention. She spoke of trying to find ways to encourage making connections between groups holding widely differing opinions.

Talking of developing younger leaders of the church, Mrs. Chinnis said, "We need to listen for the new insights and perspectives of our younger leaders ... None of us has got everything exactly right."

The meeting continued through Jan. 20 at a downtown New Orleans hotel.

Judi Amey

## BRIEFLY

For the first time in 40 years, the **Anglican people of Inuvik**, Northwest Territories, Canada, worshiped in their own church building Jan. 9. A national fundraising campaign was led by Chris Robertson, who found the town's dilapidated church building during a bicycle campaign two years ago and then biked two more years asking for pledges.

The Very Rev. **Miriam Byrne**, provost of St. Paul's Cathedral, Dundee, Scotland, has been criticized by the senior clergy of the Episcopal Church of Scotland for performing baptisms "in the name of God, Christ and the Holy Spirit" instead of "in the name of the Father and of the Son and of the Holy Spirit." Because Ms. Byrne's wording suggests that God and Christ are two different beings, the validity of several baptisms are in question.

The **Alban Institute** has announced the election of two new members to its board of trustees. Carolyn E. Johnson, senior research associate at the African American Studies and Research Center at Purdue University, is involved in a number of specialized ministries. The Rev. Pierce W. Klemmt is the rector of Christ Church, Alexandria, Va.

The Most Rev. **George Carey**, Archbishop of Canterbury, has joined in partnership with a "racy" tabloid, *News of the World*, in an effort to "seek out every available channel to try to communicate God's love to the world." As part of the millennium celebrations, the paper published the archbishop's booklet "Jesus 2000."

The **Anglican Church of Canada** will begin extending pension survivor benefits to same-sex partners of clergy and lay employees. The Council of General Synod approved the change recently to comply with national pension legislation. "It's now against human rights not to provide a benefit," said Jenny Mason, head of the church's pension department.

The **United Methodist Church** has lifted its suspension of \$342,919 in funding designated to the National Council of Churches (NCC). The suspension had been put in place in October because of concerns surrounding the NCC's fiscal policies and management.

## Support for Lay Professionals

Administrators, choir directors, secretaries, Christian educators, and other employees of the church gathered at Camp Beckwith in Alabama, Jan. 7-9, to celebrate the restructuring of the National Network of Lay Professionals (NNLP) at the ninth national gathering titled "Wings to the Future." The new board is chaired by Carol Stevenson, secretary at Trinity Parish, New York City, who became a member of the Episcopal Church as a result of working in the church.

The NNLP was created in 1984, when a small group of lay professionals met in the basement of the Durant Hotel in Berkeley, Calif., to discuss the unmet needs of lay professionals nationwide. Out of this came the first national gathering in 1986. The group was founded on the principle that lay professionals must support one another in order to achieve better education, sharing of resources, and advocacy for fair pay and benefits.

In the spirit of new beginnings, the

weekend featured time for reflection and ministry discernment facilitated by Suzanne Farnham of Listening Hearts Ministries and the Rev. Bud Holland, coordinator for Ministry Development at the Episcopal Church Center. The Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast, opened the weekend Friday night. Vincent Currie, Jr., administrator of the Diocese of the Central Gulf Coast and one of the attendees, described the group as very collegial, and expressing a passion for the church and for their respective ministries. One of the highlights was the Saturday evening presentation of the first Ruth Schmidt Award, given in memory of the NNLP founding executive director, to Patricia Page, whose ministry has taken her to such places as the cotton mills of North Carolina and Zambia in Central Africa. Since her retirement she has taught in Hong Kong, the Philippines and Australia.

*Karla Henderson*

## Bishop Howe Takes Charge in West Missouri

The recognition and investiture of the Rt. Rev. Barry Robert Howe as the seventh Bishop of West Missouri was held Jan. 8 at Grace and Holy Trinity Cathedral, Kansas City, Mo.

More than 500 people packed the pews for the service officiated by the Rt. Rev. William T. Smalley, Bishop of Kansas, and the Rt. Rev. Arthur A. Vogel, retired Bishop of West Missouri. In a sermon, the Rt. Rev. Christopher Epting, Bishop of Iowa, told listeners that congregations must risk changing their structures by making it easier for newcomers to worship. "We say that we welcome newcomers, but our actions belie our words," Bishop Epting said. He called on Episcopalians to see themselves in partnership with other denominations in bringing the gospel to the world. He also said issues such as homosexuality in the life of the church ought to be handled at local levels, not at diocesan or national levels.

Bishop Howe was consecrated bishop coadjutor on March 14, 1998. He became diocesan bishop on the Dec. 31 retirement of the Rt. Rev. John Clark Buchanan.



Photo by Laura Wilson

*Laura Wilson*





## THE ACCIDENTAL MISSIONARY AND OTHER MODELS

(One of a series)

By Kevin Higgins

“The King is dead, long live the King!” So too, in mission, the idea of the missionary as either patronizing cultural colonialist, or mere spiritual adventurer in shorts and helmet is dead. But what do we put in place of those images?

Perhaps the most popular contender in recent Anglican thinking on mission has been the idea of the missionary as “partner” and “servant.” In this model, “mission is defined as a partnership between sender (assumed to be an Anglican body, for example, an independent mission board or a national church), and receiver (again, assumed to be an Anglican body such as a diocese). In this model, by definition, a missionary is one sent out *and* received by an Anglican body. Such mission partners serve in roles as diverse as development, administration, teaching and many more. This is a valid role, but it is only one model.

Drawing on examples from both scripture and my own experience, I would like to suggest three other missionary models, each appropriate and needed in various contexts.

### 1. MISSIONARY AS ADVOCATE

This is not an idea born in the “enlightened” 20th century. The first “advocate in mission” could be argued to be the unsung Barnabas from the pages of the Acts of the Apostles.

Barnabas served the Church of Jerusalem, and was sent by that church in a number of mission roles, not the least of which was to check on what seemed to be happening in Antioch. When he arrived, he exercised leadership by bringing an unknown leader named Paul to Antioch to serve there.

But the role of Barnabas as an advocate is most clearly seen in his defense of Paul and of

the new and rather questionable gentile expression of faith Paul represented. Were it not for Barnabas’ role as an advocate for Paul, it is conceivable that Christianity as we know it would not be as we know it!

Modern missionary advocates include a wide range of people. Some are advocates for existing churches that are suffering intense persecution. The Rev. Marc Nikkel and the church in Sudan

WERE IT NOT FOR BARNABAS’  
 ROLE AS AN ADVOCATE  
 FOR PAUL, IT IS CONCEIVABLE  
 THAT CHRISTIANITY  
 AS WE KNOW IT WOULD NOT  
 BE AS WE KNOW IT.

come to mind.

At another end of the spectrum, some are advocates on behalf of ethnic groups among whom there is no church. I think here of the Rev. Tad deBordenave, director of the relatively new Anglican Frontier Missions.

My own experience with advocacy involves seeking to help interpret to Western Christians (especially mission leaders) a widespread movement to faith in Christ in one South Asian country which has expressed its ritual and faith vocabulary in forms very different from the historic traditions of the Western church. Because of the difference in worship style and theological vocabulary, these followers of Jesus might need a number of “Barnabas’ types” to help other Christians understand and accept their faith as a valid expression of authentic biblical faith.





## 2. MISSIONARY AS APOSTLE

I want to clarify from the start that I am not touching the doctrine of the historic episcopate here. I am referring to the role of the missionary as a pioneer church planter. The most obvious New Testament example is, of course, Paul. His passion to extend the message of reconciliation to all peoples, and his strategy of gathering new followers of The Way into communities of faith serve as the normal model of mission par excellence.

Some here argued that the age of the pioneer missionary is dead and buried, and that as such, Paul is no longer as helpful a model as in times past. A number of reasons are given for this view, but for many it is simply due to the idea that in our day and age the church has spread everywhere, and we therefore no longer need “pioneers.”

I do rejoice at the incredible expansion of that mysterious organism known as the church. However, the fact remains that according to the most recent estimates, there are more than 8,000 distinct ethnic and cultural groups among which no church exists. The need for more, not fewer, apostolic missionaries seems obvious.

This is not a call for the Western church alone. One heartening fact of modern mission is that the churches of Africa, Asia and Latin America are sending increasing numbers of missionaries. On the mission team I am proud to be a part of, we have two Americans, two Costa Ricans, and two partners from South Asia, and our work involves us with four people groups among whom there is no known church.

## 3. MISSIONARY AS ACCIDENT

I am purposely being a bit tongue in cheek here to make a serious point. God is ultimately the missionary, and our own roles, in retrospect, often seem to be comprised of a lot of mistakes with a few bursts of divine serendipity thrown in.

I think of Philip in the Book of Acts. A “chance” encounter on a lonely road led, apparently, to the birth of what became the church in Ethiopia. No (human) strategist orchestrated it.

No brilliant theological preparation preceded it (at least, not the kind we tend to look for). And yet, in one brief encounter an entire nation was touched.

My own experience bears this out. The events that I would identify to be the pivotal turning points in ministry or cross-cultural communication are almost always “accidents.”

I think of the farm we now operate in one area and the small tutorial center in another village. I think of the publication of a culture-sensitive harmony of the gospels for yet another language group. I think of the breakthrough in another eth-

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FOR MORE, NOT FEWER, APOSTOLIC  
MISSIONARIES SEEMS OBVIOUS.

nic group in which an entire family came to faith through a dream — and we simply “happened” to be in the right place at the right time. None of these would have “happened” without God’s “accidents.” In each case I can point to incredible coincidences that salvaged our ideas from the wreck of futility and brought forth fruit we could never have anticipated.

Yes, missionaries are needed to be partners and servants where the church exists. In addition we need more “advocates” and more “apostles.” But it will be as God’s “accidents” that we will carry the day. May we all be open to his mysterious ways and find in this both a holy sense of humor and a worshipful humility. □



*The Rev. Kevin Higgins is director of Episcopal World Mission and founding vicar of Quest Episcopal Church in Bakersfield, Calif.*

# Whatever Happened to . . .

Looking back at news stories from the past year or so in preparation for our recap of 1999 [TLC, Jan. 2], it became obvious that there were events which needed to be followed up. Some of the major news articles in this magazine turned out to be unfinished. We decided to do something about that. For example, whatever happened to...

*... the Kosovar refugees who came to the Diocese of Michigan in May?*

In all, the diocese, working with Episcopal Migration Ministries Network, received about 150 people, including three extended families of 25-30 people. The diocese was the second largest sponsor of refugees in that area, following the Roman Catholic Archdiocese of Detroit. The Rev. Sandra Richardson, coordinator for corporate witness in the Diocese of Michigan, said only one person has returned to Kosovo.



*'Welcome to America: Kosovo Refugees Brought to Detroit'* [TLC, June 13, 1999]

The Albanian ambassador wrote the diocese a thank-you letter for assisting so many refugees. The Detroit area is home to approximately 40,000 people of Albanian extraction.

*... PECUSA, the organization that lost a lawsuit in New Jersey over use of the name?*

The name was changed, after the 1998 Lambeth Conference, to "Trustees of the Anglican Province in the United States." The decision, according to the Rt. Rev. William C. Wantland, retired Bishop of Eau Claire, was made before the suits were filed because Lambeth resolutions accomplished what the organization had set out to do. The new name is being held in trust for organizations such as First Promise, should they need a corporate structure in the future.

*... the pilot programs to encourage young vocations to the clerical ranks?*

The dioceses of Massachusetts, Virginia and Pittsburgh have programs in progress.

In Virginia, the Rev. Percy Grant, assistant to the bishop for youth development, is one of the coordinators. Virginia is interviewing several college juniors and seniors, referred by clergy and diocesan camps, to participate in a summer

internship program starting this year.

The Diocese of Pittsburgh hopes to have college interns this summer, also. The Rev. Canon Mary Hays, canon missionary, said "quite a number of parishes" are interested in providing this learning opportunity to college students. She said the diocese is considering a subcommittee of the commission on ministry specifically to interview candidates of this age group. "We want to be really open to stretching our structures a bit," she said.

The Diocese of Massachusetts has designed "The Micah Project: a Christian community of service and spirit." The project is designed to provide participants with "a year-long immersion," enabling them "to experience and reflect upon the ministry to which God calls them."

One man and two women, ages 22-26, are presently living in community and working in urban church, a college chaplaincy, and an ad agency for the homeless.

*... the congregation formerly of St. Paul's, Brockton, Mass.?*

"The people are doing wonderfully," said the Rev. Thomas Morris, assistant rector. Now called the Anglican Church of St. Paul, the Forward in Faith North America congregation still begins its service outside of the old church and moves to a nearby Seventh Day Adventist building after the gradual. Fr. Morris said the number of worshipers is "comparable to what we've always had."

*... St. David's, Lincoln, Neb., which lost its building to fire on Easter morning?*

"All in all, we're doing quite well," said the Rev. Maurice Champion-Garthe, rector. "We've been given space - office, classroom, meeting and worship space - free of charge by the Capitol City Christian Church, located about 10 blocks from the church's former site. After spending about three months on "grief work," the parish is "being intentionally methodical about the rebuilding process," Fr. Champion-Garthe said. "In an 11-step process, we're on step 3 moving to step 4."

Interesting stories for sure. Each of them continues to be worth watching.

*Judi Amey, news editor*

## *Did You Know...*

**St. Thaddeus Church, Aiken, S.C., has two sets of triplets among its members.**

## *Quote of the Week*

**The Most Rev. Richard Holloway, Primus of the Scottish Episcopal Church, in an interview on the BBC on whether he experimented with the drug cannabis: "I had a couple of puffs on a friend's joint once; if that's experimentation then I'm Einstein."**

## Hotel Decision Follows Precedent

The decision by the national Executive Council to shun the Adam's Mark Hotel in Denver during the General Convention in July [p. 6] is a wise one. With the emphasis on racism the church has made in recent years, it would have been startling for the council to come up with anything but the unanimous decision it made. The choice is not only consistent with the need to address racism, it also follows the precedent set in dealing with two previous General Conventions. In 1991, church leaders nearly moved the convention out of Phoenix when it was discovered Arizona did not fully observe the federal Martin Luther King holiday. And in 1954, because of worries that African Americans would not receive equal housing arrangements in Houston, the 1955 convention was moved from that city to Honolulu.

The Justice Department's investigation into allegations that African American guests were victims of discrimination at an Adam's Mark Hotel in Florida was reason enough for the church to take such action. It became an even stronger choice when it was noted that local leaders in Denver had found "similar problems" with the hotel there.

Even though the church's response to the Adam's Mark was appropriate, there are some unfortunate results. The reported \$1.2 million that will be paid to the hotel as a cancellation fee could have been used wisely by the church in any number of ways. There could be minority employees of the hotel who may be looking for work as

a result of more than 900 rooms not being used. And the possibility now exists that convention deputies, visitors, exhibitors and others may find themselves some distance from the convention center. Nevertheless, it was important that the church make a witness against racism. The possible inconvenience posed to some convention-goers is minuscule in comparison with the racism experienced by many Americans each day.



The possible inconvenience posed to some convention-goers is minuscule in comparison with the racism experienced by many Americans each day.

## Theological Education Sunday

Sunday, Feb. 6 has been designated Theological Education Sunday, a familiar appellation in the Episcopal Church which now has a new emphasis.

Formerly a day, usually in November, when the church's theological seminaries could appeal to local congregations and individuals for financial support, Theological Education Sunday is now a time for the church to make known its educational opportunities. The date for this observance was designated by Presiding Bishop Frank T. Griswold, but it may be observed at any time.

Theological education is not restricted to what takes place in the church's 11 theological seminaries. Rather, it includes a wide variety of opportunities for persons to deepen their knowledge of God and their church — at the parish or diocesan level, or in individual study. For most church members, theological education is a lifelong, ongoing pursuit. Churches, dioceses, seminaries, schools and other institutions have a wide variety of resources for theological education. We should take advantage of them.

# STAYING FOCUSED ON JESUS

*What I Learned from Gordon*

By Stephen H. Bancroft



There are some people who, while not famous, do not deserve the fate decreed by Ben Sirach of “perishing as if they had never lived ...” I owe Gordon Moore, M.D., of Houston, Texas, a better fate than that.

I met Gordon when I became rector of Trinity Church, Houston, and he was on the calling committee. He was my senior warden three times, and he became one of my closest friends. But the truly remarkable relationship began when I asked him if he would be my children’s pediatrician, even though he no longer saw patients and was in upper management of a major HMO.

He responded to me in an incredible — but for Gordon quite normal — demonstration of integrity and courage when he told me he had AIDS and was gay, living with a man he dearly loved. The integrity impressed me, and he did act as my children’s doctor as they grew up. But his courage overwhelmed me. He knew I held strong religious, anti-gay scruples. I considered most gays to be lechers and potential predators of young males. For him to take such risk of revelation with me as his new rector, and he my new senior warden, forced me to find out more about this man.

To put it succinctly, the more I got to know Gordon the more he convinced me that my attitudes were wrong. By any objective standard, he was the most sane, most thoughtful, caring, capable, forthright, self-honest, intelligent, witty, normal, unmenacing person I knew. I looked for mental-emotional aberrations I expected from homosexuals, and they were profoundly not there. Meeting with him weekly as my senior warden gave me the means to test him, and he gently challenged me to reconsider my negative attitude toward homosexuals as a class of people.

I didn’t realize how much he had succeeded until almost two years into our friendship when I was approached by a lay healing min-

ister at our church. I knew Gordon was seeking a spiritual healing from his homosexuality and had been for a number of years. I was informed by this deeply caring lay person that Gordon’s prayers had become increasingly desperate, with deep anguish for what he was seeing as God’s personal rejection. There was fear among the healing team of possible suicide. It was at that very moment that I knew such anguish was not of God, for I knew Gordon’s spiritual depth.

In a move that surprised even myself, I told Gordon the time of his continued struggles with his sexuality needed to be over. It was time to accept himself as he was and to know that God loved him just as he was. I have never felt more right about pastoral advice than that that I gave Gordon. And, along with help from others, it helped him to gain the one lacking aspect of his life — self-value. And the result was dramatic.

Gordon had been a shy, quiet, slightly sad person. With his personal acceptance of his sexuality, he didn’t become a Patch Adams, but he became significantly more assured, joyful, and increasingly a strong leader in the church and at work. The big step was his finally telling his family both of his sexual feelings and his health issues. This was an incredibly hard step for him, but completed the metamorphosis.

This shocking change in me presented me with a major theological crisis, as I remained strongly convinced that theologically the church could not make a public change in historically held attitudes toward homosexuality. Yet I saw the pain such overt attitudes produced for someone like Gordon. The fact that Gordon totally agreed with me theologically was solace for only a time. His objectivity drove me to try to understand this conflict of realities and I asked for his help.

Gordon was a well-read and profoundly

deep, biblically-learned theologian in his own right. He spent hours in discussions with me over the most intricate theological arguments. I had toyed with a strong Old Testament image of God as being defined by opposites, while remaining internally consistent, ever since seminary, but had been fearful of where that might lead. Gordon and I explored that insight with his typical intellectual courage. And while I can't claim any earth-shattering philosophical breakthrough, we came to an understanding that has allowed me wonderful comfort with the seeming contradictory aspects of equally moral, equally thoughtful stances that are irreconcilably in conflict. For us, truth came to reside not in the acceptance of one or rejection of the other conflicting, yet valid, viewpoints, nor in some Hegelian synthesis, nor in some practical compromise, but literally in the struggle of the conflict. On numerous issues we were able to find amazing insight from just living with the ironies and dichotomies of conflicting images as being both of God, indeed embraced in an incredible way by a truly infinite God far beyond our measly comprehension.

This became particularly true for us on the issue of homosexuality and the church. I became utterly convinced that God loves and embraces gays and lesbians the same as heterosexuals, without qualms, and they cannot be treated as unworthy of that love by the rest of us. Yet I (and Gordon) equally believed the church ought not change its public stance in regard to holding heterosexuality as the Christian standard. We understood the conflict this produces. And we had no realistic way of suggesting how the church can live with this conflict. But we were, and I remain, absolutely convinced that holding both ideas in a tension of equality is the only truly God-honoring option. I know this: One winning over the other will cause us to live into a less

God-centered truth. And I am unchangeably convinced that trying to produce that winning and losing through ecclesiastical legislation is the least truthful way to try to settle this issue.

Once we came to this conclusion, Gordon became quite concerned for me, because he could remain in the safety of a certain amount of anonymity, but he knew my position and personality would have me in direct firing lines of both sides on the issue. He knew those who supported the gay agenda would see me as semi-converted, and that would not be acceptable. He also knew my conservative friends would never understand my stance either, and I would lose them.

He was a great support to me, as he has sadly proven to be right. But I am unmoved from my conviction that we discovered a God-given truth, even if we were unable to properly express the logic of it. I am even more committed to trying to figure out how to better express this finding. When things were difficult he used to say, "Just stay focused on Jesus." That advice has served us both well. And now Gordon watches over me in concern from a perspective closer to that truth, and nearer to Jesus, and that feels good.

This is a very personal public statement because Gordon had a way of making himself personally beloved and I have no right to speak others' stories. But I know there are hundreds of others with those stories, and I hope that these comments express at least some of the essence of their feelings.

Gordon, you will be missed. I am so glad you have come closer to that truth we so ardently sought, my friend. God bless you, for you served your Lord well. Thank you. □

*The Very Rev. Stephen H. Bancroft is dean of the Cathedral Church of St. Paul, Detroit, Mich.*

I AM UNMOVED FROM MY CONVICTION THAT WE DISCOVERED  
A GOD-GIVEN TRUTH, EVEN IF WE WERE UNABLE  
TO PROPERLY EXPRESS THE LOGIC OF IT.



"The Episcopal Church has been producing too many intellectually mediocre clergy."

# Lacking Depth

John S. Ruef raises a disconcerting truth [TLC, Jan. 2]: The Episcopal Church has been producing too many intellectually mediocre clergy. I have had two opportunities to search for assistant clergy over the past six years. I was stunned each time not only by most candidates' lack of theological depth, but also by their cavalier attitude toward the life of the mind. At best, some held that depth of thought and knowledge are unimportant to one's faith. At worst, others held that intellectual pursuits are antithetical to one's faith.

The church's reluctance to demand intellectual rigor from its candidates for ordained ministry predictably is impacting the choices dioceses are given in episcopal elections. While many candidates bring tremendous gifts, theological depth and a passion for challenging clergy and laity to think deeply about their faith often are not among them.

*(The Rev.) John S. Nieman  
St. Andrew's Church  
Ann Arbor, Mich*

The article by Fr. Ruef reflects a concern of many clergy and lay people. The system of approving vocations to the ministry through a commission on ministry are focused on in Fr. Ruef's article. I have never

observed the activities of a commission on ministry with Fr. Ruef, but he describes exactly such meetings that I've attended, and it was almost as though we were at the same meetings. If there is any evidence that the way aspirants to ministry are treated today has led to an improvement in the quality of the ministry, I would like to see it.

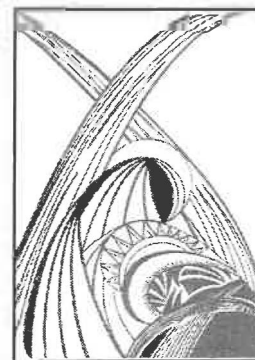
I was ordained in the days when decisions about qualifications for ministry were made by seminaries where an aspirant was observed and known in an intimate and challenging community for three years, by vestries who often knew well the whole context of

the individual's life and how he related to a community, and by bishops who kept in close touch with a postulant, probably through his college years. Today, the aspirant's whole vocation depends upon decisions of a diverse committee of individuals, often with conflicting agendas about what makes a good priest; a committee that meets with him or her on very rare occasions, and is empowered to ask personal questions about the most intimate aspects of a candidate's life — as so effectively focused by Fr. Ruef.

I have been appalled by questioning that focuses, not in general terms, but

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# LETTERS TO THE EDITOR

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in specific terms about an aspirant's sex life. The rationale may be that these factors are important for determining the quality of an individual's vocation; but isn't it more likely that such factors, if they might have some relevance to an individual's future ministry, would be known and understood (in a discreet way) by vestries and seminary faculties? The arrogance and insensitivity of the inquisition of aspirants violates our Christian understanding of our responsibility to other human beings. It also has little demonstrable relationship to whether an individual has been called by the Holy Spirit to serve as a minister in the Holy Catholic Church.

When I was ordained, most of my fellow ordinands were in their mid-20s, young, dynamic, hopeful individuals who wanted to give their lives to Christ and to serve the human race. Today young men and women who feel the same calling have little chance of becoming ministers in the church unless they are able to hang in over many years and go through many demeaning and degrading procedures. It seems that the Holy Spirit is sadly left out in these procedures, regardless of all the standard prayers offered by our commissions on ministry that they may be guided by the same Spirit.

*(The Rev.) John Kettlewell  
St. Stephen's Church  
Schuylerville, N.Y.*

Thank God for John Ruef's thought-provoking article. Maybe I am so happy to see his articles because I hunger for something beyond the "touchy-feely" approach to religion. I left that kind of approach when I came to the Episcopal Church some 45 years ago. I found in this church an educated ministry with which I could communicate and even argue. The warmth of honesty and real intelligence gave me very deep feelings as well as insights about this complex life of faith.

In my view, his concerns about the ordination process rewarding mediocrity [TLC, Jan. 2] should be required reading for all church leaders. I would add that we have lowered the level of what we even consider mediocre and that is really a concern. I am beginning

to find mediocrity raising its ugly head in the theology, the music, the evangelistic approaches where anything that brings in people is considered good. It may all begin with mediocrity in the ordination process which has spread to all the other areas. Our relationship with God is worth our highest in thought and feeling.

*Elizabeth O. Daniell  
Jacksonville, Fla.*

## A Shaper

The death of Bishop Gray Temple [TLC, Nov. 21] is a great sadness. He was truly one of the shapers of the church in South Carolina, where he shepherded this diocese through the rough times of the civil rights movement, and he did this with tremendous grace.

I need to clear up the record a bit. When Bishop Temple moved to Charleston in 1961, Trinity, Columbia, was not yet a cathedral. There was no cathedral in that diocese. It was the single-minded determination of my father, Jim, to see Trinity fulfill its "destiny" and to become a cathedral which led to that marvelous result. My dad became the first dean of Trinity Cathedral.

*Ann Stirling  
Charleston, S.C.*

## Oh, Those Rubrics

A quip from a Berkeley correspondent facetiously suggested that the "Christmas Observance" in the Diocese of California on Dec. 27 would have "bumped" St. John, Apostle and Evangelist [TLC, Jan. 9]. The correspondent clearly knows his calendar, but unfortunately he overlooked the rubric on pp. 161 and 213 of the BCP.

When Christmas I falls on Dec. 26, the three Holy Days which follow the Nativity are each "bumped" one day ahead. So Dec. 27 this year was the Feast of St. Stephen, Deacon and Martyr. This is an exception to the normal rule, which would, of course, transfer the feast to the nearest convenient open day.

The errant correspondent has been duly chastised, and hangs his head in shame.

*Nigel A. Renton  
Berkeley, Calif.*

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### Appointments

The Rev. **Laurence G. Byrne** is rector of Christ Church, 59 Church Rd., Easton, CT 06612.

The Rev. **Dana L. Campbell** is missionary with the Greater Hartford Regional Ministry, 12 Rector St., East Hartford, CT 06108.

The Rev. **Bente Carter** is rector of St. Francis', 399 San Fernando Way, San Francisco, CA 94127.

The Rev. **Anne Clevenger** is subdean of St. Mark's Cathedral, 519 Oak Grove St., Minneapolis, MN 55403-3230.

The Rev. **Philip A. College** is rector of St. James', 155 N 6th St., Zanesville, OH 43701.

The Rev. **Stephen J. Cuff** is priest-in-charge of St. Andrew's, Washington Court House, and director of the camping program, Diocese of Southern Ohio; add. 733 State Rt. 41 SW, Washington Court House, OH 43160.

The Very Rev. **Herman Hollerity IV** is rector of Bruton Parish, PO Box BP, Williamsburg, VA 23187.

The Rev. **Anna Rilla Holmes** is assistant at St. Mark's, 15 Pearl St., Mystic, CT 06355.

The Rev. **Sue Holstrom** is rector of St. David's, 701 N Randall Rd., Aurora, IL 60506.

The Rev. **Mark Kelm** is assistant at St. Martin's by the Lake, 2801 Westwood Rd., Minnetonka Beach, MN 55361-9789.

The Rev. **Jarrett Kerbell** is associate at St.

Paul and the Redeemer, 4945 S Dorchester Ave., Chicago, IL 60615.

### Resignations

The Rev. **Michael G. Dunnington**, as rector of Holy Innocents', Henderson, NC.

The Rev. **Wilmot Merchant**, as priest-in-charge of Trinity, Bronx, NY.

The Rev. **Walton S. Pettit, Jr.**, as priest-in-charge of St. Stephen's and St. Cyprian's, Oxford, NC.

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### Next week...

## Council Continues

### Epiphany Meditation #6

#### **Luke 9: Transfiguration**

*... and they kept it close, and told no man in those days any of those things which they had seen.*

Why not say it was the altitude,  
the hot sun, the long hike up that winding trail,  
the lack of food and drink, the thin air,  
wishful thinking?

Why not say we were dreaming,  
seeing things, hearing phantom voices  
in the warm breeze,  
manufacturing convenient meanings,  
telling wild tales like half-drunk sailors  
of what was — or wasn't — there?

Why not just say that we didn't see  
whatever in the world it was we thought we saw?  
That would be easier.  
It was late. We were young.  
It caught us by surprise, and left us wondering:  
without, then or now, even a clue  
how to put into words what it was we wanted to be true.

— Bruce Monroe Robison

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**GRACE CHURCH, Paris, TN,** is seeking a dynamic and enthusiastic priest to shepherd a loving, faithful and traditional parish. Grace Church is located in the heart of the Land Between The Lakes recreation and wildlife area of West Tennessee. We have just completed a full restoration of our beautiful and historic facilities and are looking forward to growing in the orthodox Anglican faith with our new rector. Our rectory, salary and benefit package is competitive. Please contact: **Dr. Bradley Almquist, Sr. Warden, Grace Church, P.O. Box 447, Paris, TN 38242-0447.**

**THE PEOPLE OF ST. JOHN'S CHURCH** in Halifax, VA, are ready to answer the call of the Lord to be sent into his harvest, but they need someone to direct and guide them. Do you feel called to minister with a congregation who are accustomed to hear the Word preached and the Sacraments regularly administered? Would you seek ways to bring together the seniors, the young and the in-betweens to work together in the harvest? They are ready to be led into the church of the new millennium. Do you feel called to guide them in the way? For further information, please contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

**CLERGY COUPLE:** Historic parish with a tradition of "high church." Mission style facilities in a city of 20,000 near the Boundary Waters Canoe Country. Friendly people desiring growth. Come and lead us. Reply: **Search Committee, St. James', P.O. Box 745, Hibbing, MN 55746.**

**ST. BARNABAS CHURCH** in Warwick, RI, (400 communicants) is seeking a rector who will be a spiritual leader, preach on the Gospel, support a strong lay ministry, have some administrative experience, support a youth program, music ministry, and willing to visit the elderly and shut-in of the parish. Rite I and Rite II are used. Worship style tends toward Anglo-Catholic and traditional. This is a full-time position with rectory and a competitive package. Please send resume and CDO profile to: **Search Committee, c/o Hilda Poppe, 43 Cowesett Rd., Warwick, RI 02886.**

## POSITIONS OFFERED

**RETREAT HOUSE DIRECTOR, Evergreen, CO.** Church of the Transfiguration, home of the historic Evergreen Music Conference, seeks a director for St. Raphael's Retreat House. Prefer a newly retired clergy couple to oversee all aspects of this growing retreat ministry, including some spiritual direction and counseling. Engagement in our thriving parish life is also expected. Compensation includes room and board plus a minimal stipend. Send resumes to: **The Rev. Catherine Tran, P.O. Box 1630, Evergreen, CO 80437-1630.**

**DYNAMIC AND ENERGETIC** 100-year young parish seeks curate to help enlarge the kingdom of God through our common witness and to teach the truth of Christ. Our primary interest is youth. See our website at [www.stlukes-dsm.org](http://www.stlukes-dsm.org) or contact: **The Rev. Robert Elfvin, St. Luke's Episcopal Church, 3424 Forest Ave., Des Moines, IA 50311.**

**GALLOWAY MEMORIAL EPISCOPAL CHURCH, Elkin, NC,** is seeking an energetic, Christ-centered individual for our first full-time priest. Our diocese has awarded us a 3-year grant for clergy development. We are a dynamic, growing congregation desiring to deepen our faith through worship, Christian education and service to our community. We are committed to joyfully supporting a vicar who will provide spiritual guidance, embrace involvement with our children, and assist us in outreach and community service. Located in the foothills of the Blue Ridge mountains, Elkin is a great place to live with excellent schools, recreation and medical facilities. If interested, please send resume and CDO profile to: **Jane Motsinger, Clerk of the Search Committee, 440 Fax Welborn Rd., State Road, NC 28676; e-mail mojadaha@surry.net**

**RECTOR:** Thriving parish of 455 members in charming, cosmopolitan and historic Pacific Northwest town seeks godly, energetic rector able to utilize spiritual gifts of the laity, attract active, younger members, meet pastoral needs of senior members and inspire/shepherd members into spiritual growth and shared ministry. Please send resume and CDO profile to: **Search Committee, 229 E. Alder St., Walla Walla, WA 99362. Parish profile available upon request. Write to address above or e-mail [wwuphol@bmi.net](mailto:wwuphol@bmi.net) <mail to: [wwuphol@bmi.net](mailto:wwuphol@bmi.net)>.**

**DYNAMIC TEACHER/PREACHER** wanted to guide a spiritually growing, biblically orthodox parish in the Lower Adirondack Region of NY. (We are only minutes from Lake George or Saratoga.) We believe in shared leadership responsibilities and seek a shepherd who will nurture effective ministries. Zion, Hudson Falls, is a pastoral church with a strong prayer base that believes in the power of the Holy Spirit. Our regular worship style is Eucharist centered and family oriented. God knows who you are. We are waiting to hear from you. Send resume, CDO and 5 references to: **Episcopal Diocesan Deployment Office, 68 S. Swan St., Albany, NY 12210 or FAX (518) 436-1182.**

**THE EPISCOPAL CHURCH OF THE GOOD SHEPHERD, Dallas,** is seeking and assistant to the rector. Candidates should be ordained Episcopal priests with two or more years experience. The major emphasis of this position is youth ministry, Christian education program support and shared preaching and pastoral duties. Good Shepherd is a corporate sized parish located in North Dallas. There is a parish day school of approximately 600 students adjoining the parish. Interested candidates should send their resume, CDO profile and references to: **The Rev. Jay Hobbs, Church of the Good Shepherd, 11122 Midway Rd., Dallas, TX 75229.**

**THE DIOCESE OF NORTH CAROLINA** is seeking a new diocesan coordinator of youth ministries. There are established, active, youth-led programs serving the 1,500 youth in our diocese. Main responsibilities include working with the youth committee, overseeing the 6-week summer camp program, overseeing 12 youth conferences per year, serving on the bishop's staff and advocating for young people in our diocese. Full-time, clergy or lay, competitive salary and benefits. Please send resume to: **Search Committee, Youth Ministries Office, The Summit, P.O. Box 660, Brown Summit, NC 27214.**

## POSITIONS OFFERED

**TRINITY EPISCOPAL SCHOOL FOR MINISTRY** in Ambridge, PA, is seeking a professor of mission and evangelism, who also serves as director of the Stanway Institute of World Mission and Evangelism. Trinity is an evangelical Anglican seminary committed to "Forming Christian Leaders for Mission." Non-Anglicans are welcome to apply. Send letter of interest, curriculum vitae and references to: **The Rev. Dr. Stephen Noll, Academic Dean, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.**

**HALF-TIME VICAR** for friendly, traditional, conservative, suburban congregation seeking spiritual, numerical growth. **St. Peter's Search, 1 Dutton Rd., Oxford, CT 06478.**

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**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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**CELTIC PILGRIMAGES 2000.** Prayer and study programs to Ireland, Wales, Scotland, Lindsifarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435. FAX (212) 779-4009.**

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Sat 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## CARLSBAD, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

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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; James R. Berry, Organist and Choir Director; Enid S. Oberholtzer, associate organist  
Sun Eu 8, 10:30. Daily Eu 12 noon

## 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 (Mon-Fri 12), EP (Mon-Fri 6)

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
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

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
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**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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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, airconditioned; H/A, handicapped accessible.

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## BOSTON, MA

**CHURCH OF THE ADVENT**  
30 Brimmer Street (617) 523-2377  
Email: office@theadvent.org Web: www.theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; 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 PM, Mass 6 PM; 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  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat  
(816) 842-0975

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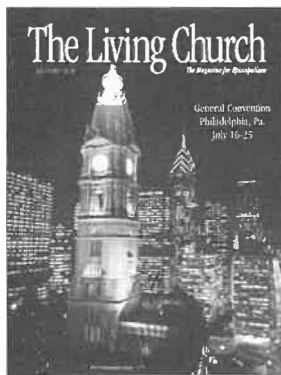
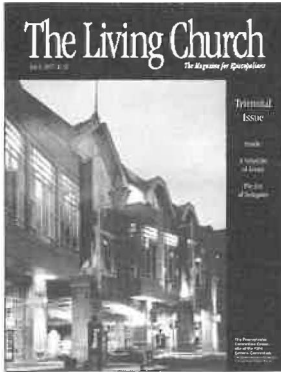
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