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*The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the Episcopal Church.*

## THIS WEEK



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Left: A brick walkway leads to the rectory. Susan Muaddi Daraj photo

*Solid Oak*  
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**SUNDAY'S READINGS**

**Proclaiming the Gospel**

*'Jesus came ... proclaiming the gospel of God'*

(Mark 1:14)

**Third Sunday After Epiphany, Jan. 26, 2003**

Jer. 3:21-4:2; Psalm 130; 1 Cor. 7:17-23; Mark 1:14-20

Mark has already declared that Jesus is the Son of God (1:1). While Mark declares the fact of Jesus' divine origin and vocation, he demonstrates in Jesus' word and in his marvelous works as recorded in the gospel that he is indeed the Christ, the Son of God. Today's passage focuses on the mission of Jesus. He came "proclaiming the gospel" of God. God had one Son and he made him a preacher of the good news.

The emphasis today is on proclamation and response. The gospel is by its very nature a message concerning the establishment of God's kingdom through God's Son and therefore needs to be proclaimed to the world with love and clarity. Many of our contemporaries have not responded to the gospel because they truly do not understand it. It is said that Mohammed understood the Trinity as consisting of the Father, the Son and the Virgin Mary.

Vijay Menon, an acquaintance of this writer, is a retired engineer in London who was raised a Hindu in India. One day he found himself inside a Christian church listening to an explanation of the gospel of Jesus Christ. His first impulse, when he realized where he was, was to flee, but first he thought he

would listen. And listen he did, hearing, he says for the very first time what the Christian gospel actually declared. Prior to this experience, he associated the word "christians" with the West, but he admitted he had no idea what the gospel was all about. There remains great ignorance about the gospel. The gospel needs proclamation.

The psalmist reminds us of the forgiveness of the Lord, despite the fact that we stand as guilty before him. "If you, O Lord, should mark iniquities, O Lord, who could stand?" (Psalm 130:3). It will take a mighty act to make possible the forgiveness of sins, and this is, of course, what we have in the gospel. As Paul reminds us in 1 Corinthians (7:23), "you were bought with a price." And what response does a person make to such good news? Again we turn to Mark: "The time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel." In the case of the first apostles, such repentance and faith was manifested in their decision to follow the Lord. Forsaking all other loyalties, they committed themselves to Christ, and for them it meant leaving their lives as fishermen so they could become fishers of men.

**Look It Up**

What is the significance of the word "call" in Mark 1:20? Some believe the word means "effectual call."

That is, the call of Jesus affects the response of obedience and faith. What do you think?

**Think About It**

When people hear the word, "gospel," what do they associate with it? How can we correct misunderstandings of the Christian faith?

**Next Sunday**

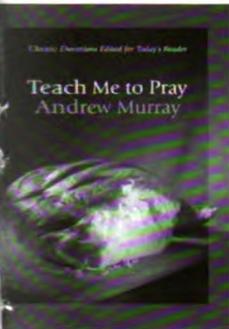
**Presentation of our Lord Jesus Christ, Feb. 2, 2003**

Mal. 3:1-4; Psalm 84 or 84:1-6; Heb. 2:14-18; Luke 2:22-40

## BOOKS

### Teach Me to Pray

By Andrew Murray.  
Bethany. Pp. 240. \$7.99 paper.  
ISBN 0-7642-2596-0.



This is a book rich in wisdom about the power of prayer. Murray assures us that prayer is at the heart of a truly Christian life, and emphasizes many times over that praying effectively depends to a large extent on the depth of

our faith in God. Our prayers are empowered by our confidence that he hears us when we pray, and desires to give us the things we ask him for.

The first chapter is titled "The Only Teacher" and — not surprisingly — is an examination of the Lord's Prayer. Each of the subsequent 30 short chapters is headed by a scriptural passage, often quoting Jesus as he tells a story, and illuminating a different facet of prayer.

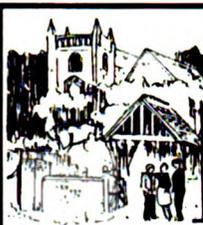
For example, we are encouraged never to stop praying, as in the stories

**This is a book rich in wisdom about the power of prayer.**

of the unjust judge (Luke 18:6-8) and the importunate friend (Luke 11:5-8), and in Jesus' direct advice to us to ask, seek, and knock (Matt. 7:7-8). We may get a deeper sense of God's fatherliness in contemplating how earthly fathers want to give good gifts to their children (Matt. 7:9-11). The importance of forgiveness is revealed in Jesus' advice that when we pray, "if we hold anything against anyone, forgive him, so that your Father in heaven may forgive your sins" (Mark 11:25). It becomes clear that Jesus' teaching about prayer was continuous throughout his ministry.

The author writes fervently in his eagerness to encourage us to pray more deeply. With current interest in the efficacy of prayer, this is a timely book.

*Sally Campbell  
Cold Spring Harbor, N.Y.*



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## Fr. Moyer Transferred to the Province of Central Africa

Approximately three months after he dramatically defied his colleague, the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, has transferred the source of the friction to the Anglican Province of Central Africa. The move appears to have placed the Rev. David L. Moyer beyond the canonical reach of the Episcopal Church.

In September, at a press conference on the steps of Trinity Cathedral, Pittsburgh, Bishop Duncan publicly refused to recognize the deposition of Fr. Moyer by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. At the time Bishop Duncan said he would welcome Fr. Moyer as a priest in the Diocese of Pittsburgh and that by his action he hoped to force the House of Bishops to confront colleagues who stray from historic Christian practice.

The House of Bishops proved unable to speak decisively on the issue

when it was debated at its meeting in October and soon after Bishop Bennison began hinting in a series of exchanges with Bishop Duncan that he could be liable to presentment charges if one of his canonically licensed priests served more than 60 days within a diocese without approval. Although licensed to serve in the Diocese of Pittsburgh, Fr. Moyer never ceased officiating at the Church of the Good Shepherd in Rosemont, Pa., where he is rector. Last month Bishop Duncan extricated himself by transferring Fr. Moyer and an assistant at Good Shepherd, the Rev. Garret Dickenson, to Central Africa.

The transfer should not be viewed as a victory for Bishop Bennison, according to John H. Lewis Jr., a lawyer representing Fr. Moyer and the parish. When Bishop Bennison deposed Fr. Moyer, he relinquished further disciplinary power over him,

and it may be difficult for Bishop Bennison to invoke court action to wrest control of the parish property because he would have a difficult time explaining to the court why it should intervene on internal church discipline when the deposition is not widely recognized.

Bishop Bennison could demand that the Province of Central Africa hold a trial, but it is considered unlikely that the Most Rev. Bernard Malango, Archbishop of Central Africa, would seek significant disciplinary action against Fr. Moyer. The six-year dispute between Fr. Moyer and Bishop Bennison began when Fr. Moyer accused Bishop Bennison of unacceptable theological innovation and refused to invite him for an episcopal visitation.



Rick Bate photo  
Archbishop  
Malango

## Coalition in England Seeks Leadership from the Diocese of Sydney

A coalition of evangelical parishes within the Church of England is said to be seeking a way to place itself under the spiritual leadership of the Archbishop of Sydney in Australia.

The Most Rev. Peter Jensen was scheduled to make what a provincial spokesperson described as a "friendly courtesy call" with members of the organizations Church Society and

Reform during a visit this month to Great Britain, according to the *Sydney Morning Herald*.

Church Society and Reform have been vocally opposed to the appointment of the Most Rev. Rowan Williams as Archbishop of Canterbury. The group has also been critical of what it believes is a longer-term trend in which the Church of England compromises historical scriptural interpretation in order to remain relevant as moral cultural values become more relaxed.

Archbishop Jensen told the *Herald* he was sympathetic to the concerns of Reform and Church Society, but it was "another matter entirely" for the Australian province to become involved with internal policies of the Church of England. He declined to rule out the possibility, however.

"This is not something I'd be looking for," he told the *Herald*, "but I am deeply concerned about the dissenting orthodox Christians. They need to be looked after. I'll be clearer on a number of issues by the end of January."

## BRIEFLY...

The Rev. **Jean Smith** has been appointed executive director of Seamen's Church Institute (SCI) of New York and New Jersey, succeeding the Rev. Peter Larom, who will become a special advisor. Ms. Smith is the first woman to lead the 169-year-old maritime institution. SCI provides pastoral care along 2,200 miles of America's waterways, as well as training centers in New York, Kentucky and Texas.

Queen Anne County in Maryland soon will own **historic Christ Church**, which was built in 1880. The county has worked closely with the church

vestry to complete the \$375,000 sale of the building which will be used for a community meeting place or a conference center. The Rev. James Shand, bishop-elect of Easton, said the congregation will use the proceeds of the sale to build a larger church.

The Most Rev. **Frank T. Griswold**, Presiding Bishop, came away encouraged from a Dec. 18 briefing that Secretary of Defense Donald Rumsfeld held for a group of religious leaders. Pentagon officials briefed the church leaders on America's role in Afghanistan and the changing shape and source of threats. Bishop Griswold said the meeting gave him an "enlarged sense of the complexities of the problems."

## Priest Pleads Guilty, Gets Private Reprimand for Functioning without a License in Pennsylvania

The Rev. Eddy Rix, priest-in-charge at All Saints' Church, Wynnewood, Pa., pled guilty to functioning as a priest without a license in the Diocese of Pennsylvania at a preliminary ecclesiastical court hearing Dec. 30 in Zambia.

After rendering his plea, Fr. Rix, 32, was then allowed to offer mitigating circumstances which moved the four-member review court to recommend the lightest possible sentence. A verbal reprimand was privately issued by the Rt. Rev. Leonard Mwenda, Bishop of Lusaka in the Province of Central Africa. The bishop then told Fr. Rix to return to All Saints'.

A Canadian by birth, Fr. Rix was ordained in the Diocese of Lusaka because he claims no bishop in the Anglican Church of Canada would ordain him because of his theological

views on the ordination of women. Belief that God calls both males and females to all ordained orders is mandatory canon law in the Anglican Church of Canada. In the Province of Central Africa the ordination of women to priestly orders is prohibited.

Fr. Rix was licensed to serve as priest-in-charge at All Saints' by the Bishop of Pennsylvania, the Rt. Rev. Charles E. Bennison, Jr., but the license was not renewed. When Fr. Rix continued to minister at All Saints', Bishop Bennison initiated disciplinary proceedings. Canon law stipulates that ecclesiastical trials must be conducted in the diocese where a priest is resident unless that diocese declines to address the complaint. A priest cannot be found guilty twice of the same offense.

## 300 Years in Delaware

Earlier this month, Christ Church, Dover, Del., began a year-long series of celebrations to commemorate its 300th anniversary. The chalice and a paten were gifts of Esther Wynkoop to the church in 1766. These were kept in the vestry room, a combination sacristy and office, until the early 1840s when both were badly damaged in a fire. In all probability the vessels would have been destroyed were it not for the quick action of the church sexton who entered the still-burning building and retrieved them. They were restored in 1846 by Henry J. Pepper, a silversmith who worked in Wilmington, and will be used prominently during high feast day celebrations throughout the year. Delaware was a center for silversmiths in colonial America.



## New Organ

With a \$13,000 outstanding balance remaining on their new \$100,000 made-to-order Karl Wilhelm pipe organ, the 28 families of Emmanuel Church in Killingworth, Conn., were convinced they would be having fund-raising dinners for many years. Then in June music committee member Rosemarie Prelinger decided to write Parthenon Capital, a Boston-based private equity firm. Parthenon chief operating officer Tom Ostermueller donated \$6,500. Additional gifts have allowed the church to retire most of the remainder.

## United in Prayer at Guild of All Souls Meeting

The annual requiem and meeting of the Guild of All Souls was offered with special intention for the victims of Sept. 11 terrorist attacks. Some 200 Anglicans from across the United States gathered in November at the Church of the Resurrection in New York.

The Guild of All Souls is an Anglo-Catholic devotional society dedicated to teaching about the doctrine of the communion of saints. Founded by English laymen in 1873, it encourages prayer for the dead. An American branch was established in 1889, and has held annual meetings for several decades in addition to publishing tracts and providing requiem vestments for poor parishes.

The Rev. Canon Barry E. B. Swain, superior-general of the guild and rector of Resurrection, saw New York as an ideal location for the annual meeting not long after the first anniversary of the World Trade Center tragedy. "Prayer is the most important thing for Christians to do when something like this happens. It

brings us and those whom we mourn closer to God in the midst of our sorrows," Fr. Swain said.

The Rev. Andrew Sloane, rector of St. Paul's Church, K Street, in Washington, D.C., was the preacher.

Visitors from many states and from as far away as Colorado and the Carolinas were in attendance.

"The service was one of the most moving I've ever attended, with a wonderful combination of music, Fr. Sloane's sermon, and a real sense that people were united in prayer for those who have passed away" said Mary Brownrigg, a Columbia University undergraduate.

## Correction

St. Louis cathedral secretary Carol Bledsoe, who was fatally stabbed [TLC, Jan. 12] by a homeless man on Dec. 19 was not the editor but a distribution agent for *What's Up Magazine*, a publication which the area poor can sell to earn money. Jay Swoboda is the editor.

# Bruton Parish

Immersed in American History  
and the Worship of God



By Susan Muaddi Darraj

In May 1983, world leaders assembled in Colonial Williamsburg, Va., for an economic Summit of Industrialized Nations. President Reagan was present, along with elected leaders of the international community. During the weekend, the Rev. Cotesworth P. Lewis, rector of the Bruton Parish Church, delivered a sermon to the summit participants. Bruton's rector, who had once faced President Lyndon Johnson and criticized the Vietnam War, guided the leaders in prayer, citing Psalm 46: "I will be exalted among the nations."

The choice of the Bruton Parish for the sermon was hardly a casual one. Since its establishment in 1674, which makes the church older than Williamsburg itself, Bruton Parish has been at the center of American history. And yet, as the Rt. Rev. Frank H. Vest, Jr., retired Bishop of Southern Virginia, once wrote, "One might be tempted to think of Bruton as a museum, locked in the past. Nothing could be further from the truth." Indeed, Bruton is a living parish and its

community active in the worship of God.

The parish inherited its name from the town of Bruton in Somerset, England, home to some of Williamsburg's most prominent citizens. The original structure was built in 1633 of plain wood on a horse path that would later become the bustling Duke of Gloucester Street, the city's main thoroughfare. A brick structure was erected in 1683, but the parish and community remained modest in size.

In 1693, however, King William III and Queen Mary II granted a charter for the establishment of a college in Virginia, dubbed the College of William and Mary. Six years later, Virginia's capital moved from Jamestown to Williamsburg. The sleepy colonial town exploded into a vibrant city, causing an influx of parishioners to Bruton and the need for a larger building. The brick structure that still stands today was completed in 1715, erected atop the foundations of the 1683 building — literally built on the past.

Strolling down the Duke of Gloucester Street, one cannot help but to be struck by Bruton's building, which is shaped like a cross, the first of its kind in Virginia. The main entrance faces the church's cemetery and is crowned with a brick

**Since its establishment in 1674, which makes the church older than Williamsburg itself, Bruton Parish has been at the center of American history.**

tower that was added in 1769. Special sections were built to seat members of government, local parishioners, and slaves. One passes a sundial on the way into the church, as well as several ancient tombstones on which inscriptions are barely visible.

From its inception, Bruton was used as the court church of the Virginia colony. Its first rector, the Rev. Rowland Jones, who served from 1674 to 1688, was the grandfather of Martha Washington. George Washington himself stood as the sponsor for several baptisms in Bruton, and founding fathers like Thomas Jefferson and revolutionary heroes like Patrick Henry attended regularly. In 1774, the first Continental Congress met in Williamsburg and British General Cornwallis surrendered to Washington in Yorktown in 1781, little more than 10 miles away from the city.

After the Revolution, Williamsburg's bustling atmosphere quieted significantly. Perhaps it was because other colonies — now free and independent states of the new union — began establishing



The 1939 restoration of the Bruton Parish church building was financed by John D. Rockefeller, Jr.

their economies, their universities, and their futures. The capital of Virginia was moved to Richmond, and before long, Williamsburg receded into a tiny college town. But even the college was forced to shut its doors during the Civil War when federal troops occupied Williamsburg for three years. During the war, the church became a makeshift hospital, where the sick and wounded were brought for both physical and spiritual healing. Struggling to recover, Bruton entered the 1900s in a feeble state.

The Rev. W.A.R. Goodwin, the rector from 1903 to 1909 and 1926 to 1938, was determined to revive the

ailing parish. He shared his dream of a "new life" for all of Williamsburg with John D. Rockefeller, Jr., who had recently moved into the area. The rector's imagination and the financial support of Mr. Rockefeller launched plans to restore colonial Williamsburg — and Bruton — in 1926.

In 1939, Mr. Rockefeller financed the restoration of the church building, meticulously adhering to historical data to ensure that the church duplicated its Revolutionary-era appearance. Research also guided architects in refurbishing the town's buildings, streets, and shops to replicate history. Tourists arrived, including Queen Elizabeth II in 1957, and so did restaurants, hotels, and nearby attractions like the Busch Gardens theme park, making Williamsburg one of the most popular tourist attractions in the United States.

While Bruton has its share of tourists, its parishioners are a permanent and dedicated community. The Rev. Herman "Holly" Hollerith IV, who has been rector for the past four years, admits that it is challenging to "balance the importance of the historical edifice with the need to be a living, real ministry. You can't deny one or the other.

"But," he adds, "they don't necessarily need to conflict."

Not owned by the Colonial Williamsburg Foundation, which operates many historical sites, the church enjoys freedom to experiment and grow. Conscious of its past, Bruton nevertheless focuses on its current parish of about 1,700 members, a mix of retirees and young families. A solid relationship exists between Bruton and the College of William and Mary; the Canterbury Association welcomes students of all churches and faiths into its fold, and is an active campus ministry. Bruton's gift shop, staffed entirely by volunteers, generates proceeds that are donated to outreach programs and community needs; these gifts have recently passed the \$1 million mark. The parish has actively maintained the emphasis on family at Bruton, and the church has become more child friendly. "Just because we are antique," Fr. Hollerith says, "doesn't mean that children cannot feel welcomed here." A playground is currently being built, and programs have been developed for mothers with young children.

Despite Bruton's active present ministry, it was reminded of its significance in American history during the tragedies of September 11, 2001, when tourists and regular parishioners flocked to the church.

"Patriotism draws people to Bruton," notes Fr. Hollerith, but it is a living ministry that keeps people there. □

*Susan Muaddi Darraj is a freelance writer based in Baltimore, Md.*

# Moving Forward Again

## Did You Know...

**William de Tracy, an ancestor of Presiding Bishop Frank Tracy Griswold, was one of four men believed to have murdered Thomas a Becket in Canterbury Cathedral in 1170.**

## Quote of the Week

**The Rev. W. Parker Marks, rector of St. Michael's Church, Easley, S.C., on whether the church would accept a tithe from lottery winnings: "[I'd] buy a ticket myself if I knew which number it was."**

Because someone asked about the availability of the Anglican Cycle of Prayer online, I found myself wandering the Forward Movement website. Behind the "Story of..." button is a message from 1934 to this angry, fractured, frightened church in a new millennium.

*As Episcopalians approached their General Convention of 1934 in Atlantic City, the effects of the Great Depression had left the national church and many dioceses in debt, divided and defensive, and everyone was angry with headquarters. But early in 1934, a small group of laymen ... took it upon themselves to launch a private campaign to raise money to erase the national church's deficit before Convention met ... They called it Everyman's Offering and had as their slogan, "Hold the Line."*

*They spent the summer writing to their friends and visiting the vacation spots of the wealthy until they had raised (for those days a large sum) \$600,000. When their success was reported to the delighted Convention in Atlantic City, a layman from Tennessee is reported to have risen to say, "What this church needs is not only a 'hold the line' campaign but a way to move forward."*

*...[A]s church bodies are wont to do, Convention appointed a committee, actually a Joint Commission on the Forward Movement of the Church, under the chairmanship of the young Bishop of Southern Ohio, Henry Wise Hobson.*

*No money was available for its expenses. Its terms of reference were breathtakingly vague: "to reinvigorate the life of the church and rehabilitate its work." ... The 20 members of the Commission, five bishops, five priests and 10 laymen, represented every shade of churchmanship and every region of the country. They were asked to pray about it and to consult as many people as possible in their home dioceses. When the Commission finally met on December 5, 1934... Bishop Hobson asked if anyone had a plan to propose. No one did, so he suggested that they return to their rooms and pray harder!*

*When they reconvened the next morning, they soon agreed that reinvigoration or renewal of the church meant both the renewal of individual devotion and the rebuilding of*

*corporate life inspired by a common sense of purpose ... A lasting "forward movement" must arise from and become part of the church at every level, through prayer and Bible study and gathering information about local needs in each place.*

Some key phrases for us and our troubles would seem to be, first, "a group of laymen took it upon themselves." Concerned Jills-and-Jacks-in-the-pews realized that action had to come from them, not from those behind the altar. Not for nothing does the Constitution of the United States begin, "We the people."

A great concern was "that the Convention would not be consumed by recriminations and distrust of the church's leadership..." If our news and letters pages are at all prophetic, General Convention 2003 could be so flavored. Aren't we as avid to avoid that as our predecessors were? And note that the eventual

commission was comprised of people espousing opinion across the spectrum. We may imagine that some of their discussions became a mite heated. Perhaps they found a way, after seriously considering each other's positions, to use the various strengths brought to the project, and to proceed in harmony.

Later, at the second, prayed-into gathering of the commission, they restated unequivocally that revivification could not trickle down, but must grow up, from passionate lay persons to those ordained to serve.

Even before they met as a group, commission members were charged with communicating with as many others as they possibly could, with gathering opinions and suggestions from their dioceses. And this before e-mail, or even fax! How unimaginably easier that is today.

Of course the lines about "rehabilitation" and "reinvigoration" — doesn't that have stimulating echoes of fresh winds — give us much to emulate. But what is really striking is Bishop Hobson's response to the commission's initial emptiness: "[H]e suggested that they return to their rooms and pray harder!"

The rest, as the phrase runs, is history. Forward Movement is a continuing force for good in the church. And all of us might do well to ponder its beginnings.

Patricia Nakamura  
book and music editor



## Pushing Christmas

The Christmas season seems to start sooner every year, pulled to the earliest date possible so the advertising can begin. As if Christmas items mingled with school supplies and jack o'lanterns aren't enough, some seem to want to push the holiday season in the other direction as well by throwing "Christmas" parties in January.

For some, a Christmas party in January seems to serve the purpose of celebrating the birth of Christ, even though the event is universally recognized the previous month. With the increase of divorce and separated families, it is sometimes rationalized that celebrating Christmas in January may make it "easier" for those who have other obligations or multiple families to visit. Corporate parties are sometimes also held in January, since the busiest time of the financial year is the end, near Christmas, and taking the time to celebrate may constitute a waste of time.

There are already many ways Christmas has become a commercial holiday, but there are still a few things we can hold onto to keep Christmas a sacred celebration — going to church, visiting loved ones, and sharing the joy of the birth of Christ on the specified date. Not next week or next month. Not everything has to be "easier." Sometimes tradition is more important.

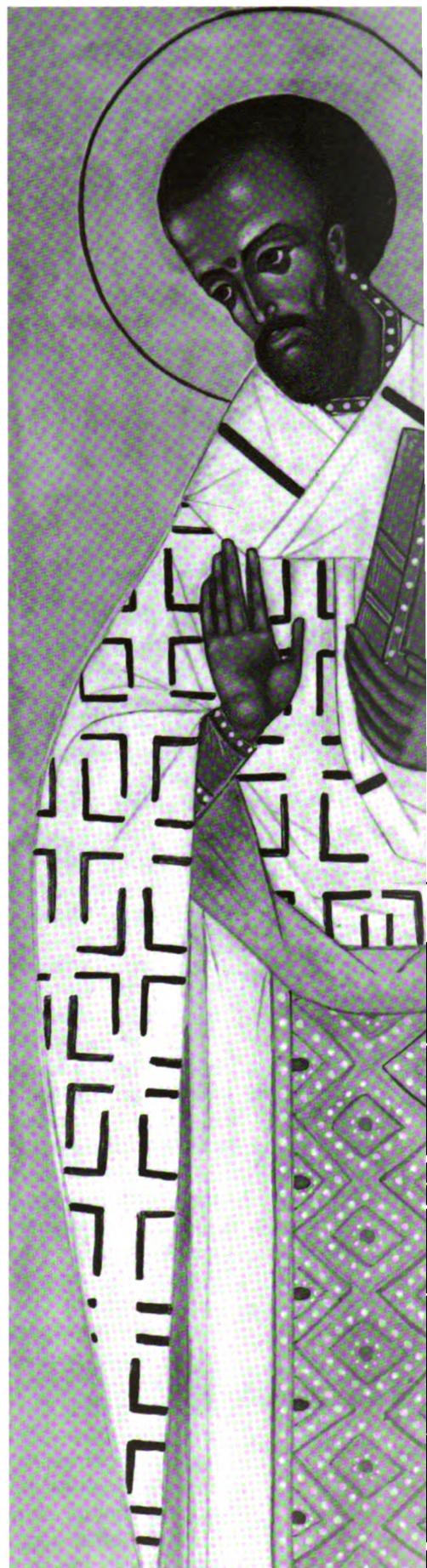
We can understand the pull of the holiday season in anticipation of Dec. 25. But by pushing it past this date, a "Christmas" party is just an excuse to throw a party. Naming it "Christmas" gives the party a false pretense. However "easier" it may be to get together for Christmas after Dec. 25, it is even easier to forget why you got together at all.

## A Fresh Start Is Deserved

By the time he is formally enthroned as Archbishop of Canterbury, the Most Rev. Rowan Williams will have endured enough criticism to last not only for the rest of the year, but also for the remainder of his time as primate. Ever since he was named as the successor to Archbishop George Carey, Archbishop Williams has been under fire, mostly from evangelical groups in the Church of England. His admission that he has ordained a homosexual person to the priesthood started the criticism, but some of his writings and his addresses have brought forth additional denigration, including calls for his resignation even before he is officially enthroned Feb. 27.

Shortly after his appointment was announced, Archbishop Williams wrote to other Anglican primates to tell them he would uphold the resolution of the 1998 Lambeth Conference of Anglican bishops that affirmed traditional views on sexuality, even though his own personal theology is more liberal. Archbishop Williams has continued to anger evangelicals by stressing that he wants the Church of England to continue to engage in dialogue on issues of sexuality. His willingness to examine closely the issue of an established church also has generated criticism, especially from various segments of the secular media.

The publicity caused by critics of the archbishop has been detrimental to the church and is bound to have an effect on its ability to carry out its mission. We hope Archbishop Williams will be able to ease the fears of his critics and to move past the sniping and bickering. He deserves a fresh start.



A portion of an icon of St. John Chrysostom, whose feast day is January 27, presented by a former rector to the people of St. John Chrysostom Church, Delafield, Wis. The artist is unknown.

# Another Look at Confirmation

## *The Episcopal "Amen"*

By Patrick Barker

**E**ach time I prepare candidates for confirmation, I realize how unsatisfying my explanations of it are. This year I came up with a new way of looking at it.

Although the liturgical practices of the early church varied, "confirmation" was commonly the second act in a unified initiation rite that included water baptism for its first act. A typical "Easter vigil" would have included baptisms in an area set apart from the gathered community — a bathhouse, for example — followed by the entrance of the newly baptized into the midst of the congregation, where they would have been greeted with a blessing by the presiding elder, the bishop. This blessing was the recognition of the baptized as full members of the community.

As time passed, these two acts — water baptism and bishop's blessing — became temporally disconnected. Eventually the questions arose, "What is the meaning of this second act and how does it relate to the first?" The questions persist.

The two main answers have been: 1. The bishop's blessing "completes" the water baptism; 2. The bishop's blessing is the occasion for the baptized to make a "mature commitment" to their baptismal vows. Each answer is inadequate, however.

It is fair to say that there is now ecumenical consensus that the baptismal rite with water in the name of the Trinity constitutes a full and complete initiation into Christ's body, the church. The bishop's blessing does not complete it. Baptism makes a person as much of a Christian as he or she will ever be (which is not to deny an eternity of growing into that being).

On the other hand, the difficulty of determining what characterizes mature commitment is notorious. Indeed, mature commitment might be best thought of as a movement, rather than a moment. If being a Christian means following Christ and committing

oneself to him at each step of the way, who is to say, how is one to say and why is there a need to say at which step a mature commitment occurs? The futility of using mature commitment language when speaking of confirmation can be measured by the frequency with which parishioners respond to it by asking, "Yes, but how old does my child have to be before he/she can be confirmed?" Because the very notion is slippery, we try to pin it down to a more or less arbitrary minimum age.

In order to avoid the confusion of this "ritual searching for a reason," we have to change our thinking about it. It is neither the completion of baptism nor the ritualized moment of mature commitment. It is the episcopal "amen" to the church's baptismal prayer; it is the bishop's liturgical affirmation of one's full incorporation into the church at baptism. It is simply, but importantly, the moment when the bishop — symbolizing the apostolicity of the church — "confirms," says the episcopal "amen" to, that which was previously done in and by the apostolic community.

Does this view make the bishop's actions redundant? After all, if the congregation and its presbyters

**The baptismal rite constitutes a full and complete initiation into Christ's body, the church.**

## LETTERS TO THE EDITOR

# Caught Off Guard

are in apostolic continuity, what need is there for the bishop to ratify their actions? In his or her role as symbol of the apostolicity of the church, the bishop has a vital function in liturgically "agreeing with" (blessing, saying "amen" to) the congregation's actions and the recipient of those actions.

In this view, the rite of confirmation highlights the collegial relationship between the bishop and the congregation, and their mutually reinforcing participation in apostolic ministry. In its reception of the

## Since the root of "confirm" does denote completion, its continued use could cause confusion.

bishop's blessing of its actions in baptism, the congregation acknowledges the bishop's apostolic ministry; in giving this blessing to the congregation's actions in baptism, the bishop acknowledges the congregation's apostolic ministry. Such an understanding of the rite illustrates a fundamental principle of reciprocity in apostolic authority: The church is blessed by the apostolic authority of the bishop given him or her by the apostolic authority of the church (at consecration).

How would this view alter practice? It would mean that at the bishop's visitation, he or she would confirm everyone who had been baptized since the last visit. Simple. There would be no need to imagine the bishop's act as completing the baptism — particularly if the newly baptized had been receiving communion regularly (which baptism authorizes them to do) — nor to pretend that 12-year-old confirmands are making a mature commitment.

Finally, since the root of "confirm" does denote completion, its continued use could cause confusion. The intent of the bishop's action, as understood here, is one of affirmation rather than confirmation. While not requiring a name change, prominent use of the word "affirmation" in the rite to describe the bishop's actions would be appropriate to indicate the intended shift of perspective and emphasis. No longer would the rite be understood primarily as one in which the baptized (re)affirm their baptismal vows (although that would happen, of course), but as one in which the bishop affirms the full membership in the church of the recently baptized and, in doing so, the apostolic character of the church. While this would not restore the unified nature of the early rite of initiation, it would reproduce its pattern and meaning, as well as clarify the function of the episcopal ministry with respect to this rite. □

*The Rev. Patrick Barker is the rector of St. Peter's Church, Rialto, Calif.*

I was deeply dismayed to read of the Presiding Bishop's sudden announcement to "scuttle" the plans to relocate the Church Center to the campus of General Seminary [TLC Dec. 29].

What is going on here? This move was no surprise. It has been talked about for months. Why is he attempting to pull the plug now? "Caught off guard" seems to sum up Bishop Griswold's term as Presiding Bishop quite adequately. As far as I can see, the only other thing of consequence he has done is to rename the Presiding Bishop's Fund, costing it all its name recognition and requiring explanation of "Episcopal Relief and Development" any time the name is mentioned. I fully agree with TLC's editorial that "the church will need candor, courage and visionary leadership if it is to emerge whole and relevant at a particularly challenging time in its history." Here's hoping the Executive Council will go ahead with the plan without Bishop Griswold's "enthusiasm."

*(The Rev.) Canon Gregory B. Larkin  
St. Columba's Church  
Camarillo, Calif.*

## Being the Church

I am sick and tired of comments like "The Episcopal Church teeters on self-destruction" which appeared in an editorial [TLC, Dec. 29].

Although I am retired, I visit many parishes, not only in New York but elsewhere. Thousands of Episcopalians are receiving the sacrament, visiting the sick, loving one another, praising the Lord, demonstrating for peace, feeding the hungry, visiting the prisoners, working for justice, and, in many other ways, being the church. I have been a priest since 1949, and I think the church is healthier today than it ever has been, although we have a long way to go, of course.

Perhaps TLC is teetering, but our beloved Episcopal Church is strong and vital where it really counts, on the local level.

*(The Rt. Rev.) Paul Moore, Jr.  
Bishop of New York, retired  
New York, N.Y.*

## Within Tradition

As vicar of a church which offers services in Spanish as well as in English, I must insist that there is no "dumbing down" involved, as was implied in a letter [TLC, Jan. 5].

I agree that it is important for our immigrants to learn English in

### Church Center Relocation Plan Scuttled

The Presiding Bishop has announced that the relocation plan for the Church Center is being scuttled. This move was no surprise. It has been talked about for months. Why is he attempting to pull the plug now? "Caught off guard" seems to sum up Bishop Griswold's term as Presiding Bishop quite adequately. As far as I can see, the only other thing of consequence he has done is to rename the Presiding Bishop's Fund, costing it all its name recognition and requiring explanation of "Episcopal Relief and Development" any time the name is mentioned. I fully agree with TLC's editorial that "the church will need candor, courage and visionary leadership if it is to emerge whole and relevant at a particularly challenging time in its history." Here's hoping the Executive Council will go ahead with the plan without Bishop Griswold's "enthusiasm."

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I agree that it is important for our immigrants to learn English in

order to function well in American society, and our little church has offered English classes since the first Mexican immigrants began to appear in the area. Now we have many Hispanic members (and have more than doubled both our membership and our attendance). Most of the immigrants speak some English, and some are fluent. When we have a combined service, they can follow along. But when it comes to everyday worship, it is important that they be able to pray in the language they

believe that if the search process had been any shorter, then I would have become the unintentional interim.

*(The Rev.) Bob Hennagin  
St. Hilary's Church  
Fort Myers, Fla.*

### The Greatest Sin

On the matter of schism [TLC, Dec. 15], I might ask, schism from what? Is it from an infinitesimal portion of organized Christianity which has repudiated certain elements of traditional

presents the words and actions of Jesus as if he actually said and did what the New Testament says he said and did. But he insists that Alpha ought rather to teach that much of what Jesus says and does in the Bible are only stories and sayings created by the earliest church; that is, the personification of their "ecstatic exclamations of faith." Fr. Lawrence is so convinced about the absolute truth of this theory that he seems to suggest that it is indispensable to any true introduction to Christianity. This makes me wonder how the church ever got along without the debunking skepticism of an extreme critical approach to scripture.

Of course, the most troubling aspect of Alpha for Fr. Lawrence is how it propagates the New Testament claim that Jesus is the only begotten Son of God and the Savior of the world — a teaching which he writes is extremely narrow minded (to suggest that Jesus is superior to other founders of religion), not to mention extremely dangerous, inasmuch as such belief goes "hand-in-hand" with violence against all detractors. I believe in the uniqueness and necessity of Jesus and in our obligation to make Christian disciples of all people. But carrying out this obligation, when motivated by love, need not end in violence against those who choose not to believe.

*(The Rev.) S.A. Thompson  
St. James' Church  
Mosinee, Wis.*

### Perhaps schism from the main body of Christian belief is the greatest sin, since it is the culmination of the "false doctrine and heresy" mentioned by Fr. Chattin in his letter.

learned from their parents, the language "of the heart." That seems to me to be well within the Anglican tradition — as opposed to the pre-Vatican II tradition in which I grew up, which was "let 'em learn Latin, it's the universal language."

Neither is our love for our brothers and sisters "patronizing," as the letter asserts. Rather, we learn from each other and all are enriched by what we share. Jesus meets each of us where we are — should the church do less?

*(The Rev.) Barbara Beam  
St. Nicholas' Church  
Noel, Mo.*

orthodoxy (the position of those leaving the Episcopal Church)? Or is it schism from the main body of Christian belief (held in common by Rome, Orthodoxy, and the undivided church)? Perhaps in the latter case schism is the greatest sin, since it is the culmination of the "false doctrine and heresy" mentioned by Fr. Chattin in his letter. The fact that I'm using the term in a doctrinal rather than an organizational sense here makes little real difference, since the separation involved is none the less severe.

*Wallace Spaulding  
McLean, Va.*

### Time Was Needed

I would like to comment on a statement made by David Kalvelage in his column, "When a Search Bogs Down" [TLC, Jan. 5]: "A search ought to take less than a year."

Perhaps the actual process of developing a profile and finding the right candidate can happen in a year. However, there is often very good reason to take longer. I followed a 30-year pastorate. While a healthy congregation when my predecessor retired, there were many issues and identity questions.

The congregation had an interim rector for nearly two years. In that time, he was able to empower the laity to determine who they were and what this congregation wanted for a future. I firmly

### Defending Alpha

I write in response to Fr. Lawrence's Viewpoint piece [TLC, Dec. 15] in which he denounces the popular Alpha course as something the Episcopal Church needs to defend itself against.

Fr. Lawrence says Alpha lacks intellectual integrity in that it presents a view of Christianity that no thinking person could actually believe. But from the beginning, the claims of the Christian faith have been doubted and scorned. If this was because of what Fr. Lawrence would call a lack of intellectual integrity, then I suppose the gospel of Christ has always been guilty of that.

He also bemoans the fact that Alpha

I am told that years ago on TV Bishop Sheen was asked who his writers were for his wonderful talks. He replied that he had four wonderful writers — Matthew, Mark, Luke and John. If pushed he would, I am sure, have also mentioned Paul. In questioning the Rev. Nicky Gumbel's Alpha course, Fr. Lawrence refers to Crossan, Borg and Spong. I am much more willing to trust my spiritual health to Matthew, Mark, Luke, John, and Paul than to Crossan, Borg, and Spong. And in doing so I am convinced that I am using my brain. God gave me this brain and I feel I should use it for him.

*(The Rev.) Mike Shank  
St. Paul's Churches  
Sidney and Franklin, N.Y.*

## PEOPLE & PLACES

### Appointments

The Rev. **Pattiann Bennett** is priest-in-charge of St. Michael and All Angels', Box 342, Eureka, MT 59917.

The Rev. **Maurice Champion-Garthe** is priest-in-charge of Trinity, Box 336, Ennis, MT 59740.

The Rev. **Steven Joseph Hartten** is vicar of Holy Innocents', PO Box 1220, Elizabeth, CO 80107.

The Rev. **William H. Hinson, Jr.** is rector of St. Andrew's, 3601 Central Ave., Charlotte, NC 28205.

The Rev. **Abby Marsh** is deacon at St. Thomas', 2201 Dexter St., Denver, CO 80207-3756.

The Rev. **John D. Millar** is rector of St. Augustine's, 1735 South College Ave., Tempe, AZ 85281.

The Rev. **Brian Miller** is priest-in-charge of Emmanuel, 208 N 11th St., Miles City, MT 59301.

The Rev. **Joel Morsch** is rector of Resurrection, 1216 Sneed Rd. West, Franklin, TN 37069.

**Jim Naughton** is director of communications for the Diocese of Washington, Mount St. Alban, Washington, DC 20016-5094.

The Rev. Canon **Richard T. Nolan** is priest-in-residence of St. Andrew's, 100 North Palm Way, Lake Worth, FL 33460.

**Eric S. Travis** is youth minister at Christ Church, 601 E Walnut St., Springfield, MO 65806.

### Ordinations

#### Priests

**Alabama** — **Stephen Byron Bates**, rector of St. Luke's, 402 S Scott St., Scottsboro, AL 35768; **Glenda Sharp Curry**, rector of Epiphany, Leeds, AL; add: 2670 Southgate Dr., Birmingham, AL 35243-2154; **Deborah Anne Meister**, curate at St. Luke's, 3736 Montrose Rd., Birmingham, AL 35213-3800; **Margaret Mary Scalise**, assistant at Christ Church, 605 Lurleen Wallace Blvd. North, Tuscaloosa, AL 35401-1712; **Hal Joseph Weidman**, curate at St. Peter's, Box 206, Talladega, AL 35161-0206.

**Colorado** — **Sally Ann Bowersox**, **Matthew Kirk Burnett**, **Matthew Vincent Frey**, **Sally Gail Munroe**, **Poulson Reed**, canon at St. John's Cathedral, Denver, CO; **Claire Tenny**.

**Montana** — **Marietta Johnson**, **Joe Scheeler**.

**East Tennessee** — **Ruth Claire Keene**.

**South Carolina** — **Michael Ridgill**, curate at Trinity, 3000 N King's Hwy., Myrtle Beach, SC 29577.

**Western North Carolina** — **Brian Cole**, **Marie Cope**, **Richard Grimball**, **Kevin Lloyd**.

#### Deacons

**Colorado** — **Michael Darmour**, **Teri Shecter**, **Silas Weir**.

**Fort Worth** — **Patricia Banks**, **Sandra McCown**, **Susan Slaughter**.

**Spokane** — **Achilles Balabanis**, St. Paul's,

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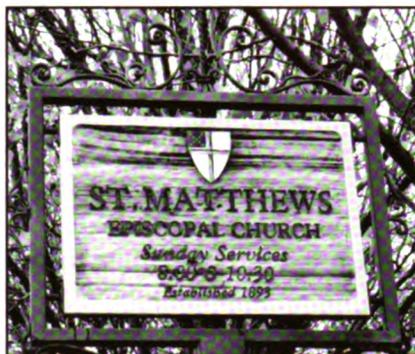


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# PEOPLE & PLACES

625 C St., Cheney, WA 99004-1747; **Helen Biggers**, St. David's, PO Box 18917, Spokane, WA 99208-0917; **Duane Crosier**, St. Timothy's, 4105 Richey Rd., Yakima, WA 98908-2662; **Christian Soule**, St. Paul's, 625 C St., Cheney, WA 99004-1747.

**Western New York — Cheryl Parris.**

## Resignations

The Rev. **Dorothy Lee**, as rector of St. Laurence, Conifer, CO.

The Rev. **Paula C. Rachal**, as assistant at All Saints', Greensboro, NC.

## Retirements

The Rev. **Jeff Batkin**, as rector of Trinity, St. Augustine, FL; add: 395 Winfield Cove Rd., Saluda, NC 28773.

The Rev. **Jane Bruce**, as vicar of St. David's, Laurinburg, NC.

The Rev. **Billy Grissom**, as rector of Holy Comforter, Broomfield, CO.

## Deaths

The Rev. **William Deeds Boyd**, 82, retired priest of the Diocese of Olympia, died Dec. 23 at his home in Redmond, WA, from complications of Parkinson's Disease.

Born in Sapulpa, OK, he was a graduate of Baylor and Northwestern universities and served in the U.S. Naval Reserve for 38 years. He attended Church Divinity School of the Pacific and was ordained deacon in 1947 and priest in 1948. He served churches in Oklahoma, Texas and Virginia until 1984, when he retired. Fr. Boyd served in a number of

interim ministries in the Diocese of Olympia from 1984 to 1997. He is survived by his daughter, Mary Boyd Gould; sons John and Harold; eight grandchildren and four great-grandchildren.

The Rev. **Dovie Hutchinson**, 88, ecumenical officer for the Diocese of Utah, died Dec. 28 at a Salt Lake City hospital from pneumonia, which developed while she was being treated for a reaction to medication.

Ms. Hutchinson was a native of Salt Lake City. She was ordained deacon in 1987 and priest the following year to serve the Church of the Resurrection, Bountiful, UT. She was a graduate of the University of Utah, was a teacher, and a volunteer at St. Mark's Hospital, serving as its auxiliary board president for a time. She is survived by three sons, a daughter, 12 grandchildren and several great-grandchildren.

**Sister Sarah Anne, C.S.M.** (Barbara Anne Ilsley) died suddenly Dec. 16 in Milwaukee, WI, of a heart attack. She was 78.

Sr. Sarah Anne was life professed in the Community of St. Mary, Eastern Province, in 1965, and was transferred to the Western Province in 1976. She was a member of All Saints' Cathedral, Milwaukee, having served as director of the church school. She was a participant in an intergenerational program with local second-grade students.

## Next week...

Jesus and Mary

# COLLEGE SERVICES DIRECTOR

(See key on page 19)

## ALABAMA

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ST. ANDREW'S 701 Montgomery Rd., 36088  
standrewstia@earthlink.net (334) 727-3210  
The Rev. **Liston A. Garfield**, r  
Sun H Eu 11, Wed H Eu 12

## ARIZONA

NORTHERN ARIZONA UNIV. Flagstaff  
EPISCOPAL CANTERBURY FELLOWSHIP  
500 West Riordan, 86001 (928) 774-3897  
canterbury.fellowship@nau.edu  
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## COLORADO

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CALVARY CHURCH 14th & Arapahoe  
coloradocathy@earthlink.net (303) 279-2188  
The Rev. **Cathy Cook**, campus minister  
The Rev. **John Wengrovius**, r  
Sun 8 (said), 9 Fam Eu, 10:30 Adult Edu. Sat H Eu 5

UNIVERSITY OF COLORADO Boulder  
ST. AIDAN'S 2425 Colorado Ave.  
The Rev. **James Cavanagh**, campus chaplain; the  
Rev. **Eric Zolner**, family minister & assoc. r; the Rev.  
**Don Henderson**, r  
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

## CONNECTICUT

UNIV. OF CONNECTICUT Storrs  
ST. MARK'S CHAPEL  
42 N. Eagleville Rd. (860) 429-2647  
http://home.mindspring.com/~stmarks4  
The Rev. **Amy Fallon**, Univ. Vicar  
The Rev. **Nancy Cox**, r  
Sun H Eu 8, 10:30, Stud Eu 7, Wed H Eu 5:30

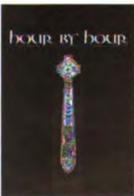
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276 S. College Ave., 19711  
http://copland.udel.edu/stu-org/ecm  
The Rev. **Thom Jensen**, r; the Rev. **Jay Angerer**,  
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Sun H Eu 8, 10:30, 5:30 (with supper following)  
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the Rev. **Dr. Raymond A. Liberti**, r-e; the Rev.  
**Grant R. Sherk**, p-i-r; the Rev. **John F. Mangrum**,  
p-i-r, Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D.  
9:40 Mat. 10 Eu

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**CANTERBURY EPISCOPAL CENTER/WESLEY FOUNDATION/UNITED CAMPUS MINISTRIES**  
633 W. Locust, DeKalb, IL 60115  
[www.gbgn-umc.org/ucmwesley](http://www.gbgn-umc.org/ucmwesley) (815) 758-8176  
The Rev. Wendy Witt, chaplain  
Wed. 9:15 Worship

**ST. PAUL'S EPISCOPAL CHURCH**  
900 Normal Rd. DeKalb, IL 60115  
[www.stpaulsdekab.org](http://www.stpaulsdekab.org) (815) 756-4888  
The Rev. Mark Geisler, r  
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Tues. 7 H Eu

## INDIANA

**PURDUE UNIVERSITY** West Lafayette  
**CHAPEL OF THE GOOD SHEPHERD**  
545 Hayes St., 47906 - 2947  
<http://www.goodshep.org>  
E-mail: [sheep@goodshep.org](mailto:sheep@goodshep.org)  
The Rev. Peter J. Bunder, chap  
Sun H Eu 10, 7 w/meal, Mon 7 Discussion Group w/meal

**UNIVERSITY OF NOTRE DAME** South Bend  
**INDIANA UNIVERSITY**  
**EPISCOPAL CATHEDRAL OF ST. JAMES**  
117 N. Lafayette Blvd. (574) 232-4837  
South Bend, Indiana  
The Very Rev. Frederick Mann  
Sun 8, 10:15 & 6 Wed & Fri 12:05

## LOUISIANA

**LOUISIANA STATE UNIV.** Baton Rouge  
**ST. ALBAN'S CHAPEL** Highland & Dalrymple  
[www.stalban.org](http://www.stalban.org) (225) 343-2070  
The Rev. Patrick Smith, chap  
Sun H Eu 10:30, 6 w/ Student Meal @ 7, Wed 7 Student Meal w/discussion, M-F MP 8

## MASSACHUSETTS

**MASS. INST. OF TECHNOLOGY** Cambridge  
**Episcopal Ministry at MIT** MIT Chapel  
The Rev. Amy McCreath, chap  
[mccreath@mit.edu](mailto:mccreath@mit.edu)  
Wed Joint Eu w/ ELCA 5:15, Dinner & Discussion Following

## MINNESOTA

**UNIV. OF MINNESOTA** Mpls/St. Paul  
**UNIVERSITY EPISCOPAL CENTER**  
317 17th Ave. S.E., Minneapolis, MN 55414  
[www.uec-mn.org](http://www.uec-mn.org) (612) 331-3552  
The Rev. Neil Elliot, Ph. D., chap  
[chaplain@uec-mn.org](mailto:chaplain@uec-mn.org)  
Jean Westberg, Exec. Dir.  
[ExecutiveDirector@uec-mn.org](mailto:ExecutiveDirector@uec-mn.org)  
Sun Eve Eu, 6, M-F MP 9, Wed Bible Study 11:30, Th sung prayer 12, w/lunch 12:20, Th Eve Taize worship 7:30

Special events include monthly "Spiritual Survival in Academia" teas, Buddhist meditations for Christians, and other occasional events.  
During the 2002-03 school year the UEC is located at 1219 University Ave., S.E. while our new building is under construction at the 17th Ave. address. Join Us!

## MONTANA

**MONTANA STATE UNIV.** Bozeman  
**ST. JAMES'** 5 West Olive Street  
E-mail: [prn@imt.net](mailto:prn@imt.net) (406) 586-9093  
The Rev. Dr. Clark M. Sherman, r  
[www.stjamesecf.homestead.com](http://www.stjamesecf.homestead.com)

## (MONTANA STATE UNIVERSITY CONT'D)

**CANTERBURY HOUSE**  
209 South Tracy Ave. E-mail: [matt\\_4-19@ycsi.net](mailto:matt_4-19@ycsi.net)  
Eugenie Drayton, director (406) 582-9499  
Sun Worship: Trad Eu 8 & 9:15 & 10:30, Wed Eu 10; HS 2nd Tues; Check website for Adult Ed & College Fellowship Mtgs

## NEBRASKA

**HASTINGS COLLEGE** Hastings  
**ST. MARK'S PRO-CATHEDRAL**  
422 North Burlington (402) 462-4126  
The Very Rev. Richard J. Martindale, d  
Su Eu 8, 10 New Celebration 6:30; Wed 10

**UNIVERSITY OF NEBRASKA** Lincoln  
**ST. MARK'S ON THE CAMPUS** 1309 R. St.  
[www.stmarks-episcopal.org](http://www.stmarks-episcopal.org) (402) 474-1979  
The Rev. Dr. Don Hanway, r  
Sun Eu 8:30, 10:30, 5; Tue 12:30

## NEW HAMPSHIRE

**DARTMOUTH COLLEGE** Hanover  
**THE EDGE - EPISCOPAL CAMPUS MINISTRY**  
[www.dartmouth.edu/~edgerton](http://www.dartmouth.edu/~edgerton)  
E-mail: [The.Edge@Dartmouth.EDU](mailto:The.Edge@Dartmouth.EDU)  
Edgerton House Student Center  
14 School St. Hanover, NH 03755  
Erik Turnburg, chap  
Sun H Eu 5, Tues 9 Taizé (Rollins Chapel) Wed 6:30  
Dinner with speakers

**KEENE STATE COLLEGE (UNH)** Keene  
**ST. JAMES** 44 West St. Keene, NH 03431  
[www.stjameskeene.org](http://www.stjameskeene.org) (603) 352-1019  
The Rev. Peter R. Coffin, r  
Sun H Eu 8 & 10:30, Wed H Eu 12

**PLYMOUTH STATE COLLEGE (UNH)** Plymouth  
**CHURCH OF THE HOLY SPIRIT**  
170 Main Street (Main & Pearl Streets)  
Plymouth, NH 03264 (603) 536-1321  
[churchhs@worldpath.net](mailto:churchhs@worldpath.net)  
The Rev. Susan Ackley, r  
Sun H Eu 8:00 & 9:30, Mon Prayer & Bible Group Study 10-12, Wed H Eu 12:30; Service of Healing 2nd W

**UNIV. OF NEW HAMPSHIRE** Durham  
**ST. GEORGE'S CHURCH**  
One Park Court (at 16 Main St.)  
[www.stgeorgesdurham.org](http://www.stgeorgesdurham.org) (603) 868-2785  
The Rev. Michael L. Bradley, r & chap  
Sun H Eu 8 and 10, Compline & Student Supper 6 (as anno.), Wed 12:10 H Eu and Healing Liturgy (Sep-Jun)

## OHIO

**YOUNGSTOWN STATE UNIV.** Youngstown  
**ST. JOHN'S** 323 Wick Ave. (330) 743-3175  
[www.stjohnohio.org](http://www.stjohnohio.org)  
The Rev. John Horner, r  
The Rev. Larry Motz, asst. r  
Sun H Eu 8 & 10:30 (summer 8 & 10)

## PENNSYLVANNIA

**SUSQUEHANNA UNIV.** Selinsgrove  
**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 9:30. Weekdays as announced

**LEHIGH UNIVERSITY** Bethlehem  
**MORAVIAN COLLEGE**  
**CANTERBURY ASSOCIATION**  
**CATHEDRAL CHURCH OF THE NATIVITY**  
321 Wyandotte Street (610) 865-0727  
[www.nativitycathedral.org](http://www.nativitycathedral.org)  
Sun 8 & 10:30 a.m. Wed 9 a.m. Sat 5.

## (LEHIGH UNIV/MORAVIAN COLLEGE CONT'D)

**TRINITY EPISCOPAL CHURCH**  
44 E. Market St. (610) 867-4741  
[www.trinitybeth.org](http://www.trinitybeth.org)  
Sun 8 & 10:30, Wed 9:30 & Sat 5

## RHODE ISLAND

**JOHNSON & WALES UNIV** Providence  
**GRACE CHURCH** 175 Mathewson St.  
[www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
The Rev. Robert T. Brooks, r (401) 331-3225  
E-mail: [revbobbrooks@aol.com](mailto:revbobbrooks@aol.com)  
Sun 8 & 10, Wed 12

**BROWN UNIVERSITY** Providence  
**RHODE ISLAND SCHOOL OF DESIGN**  
**S. STEPHEN'S** 114 George St. (401) 421-6702  
[www.sstephens.org](http://www.sstephens.org)  
The Rev. John D. Alexander, r  
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

**UNIV. OF RHODE ISLAND** Kingston  
**ST. AUGUSTINE'S CHURCH**  
The Rev. Dr. Jennifer Phillips, r  
[www.staugustineuri.com](http://www.staugustineuri.com)  
Sun 8, 10, Wed. Bible Study w/Eu 7, 3rd Wed Taize Prayer 7

## TENNESSEE

**EAST TENNESSEE STATE UNIV.** Johnson City  
**Chris Harpster**, chap (423) 817-3147  
[harpsec@aol.com](mailto:harpsec@aol.com)  
Wed 7 Various locations around campus

**UNIV. OF TENNESSEE** Chattanooga  
**UNIVERSITY CENTER** 615 McCallie Ave. 37403  
The Rev. Matilda Dunn, chap  
[em4me@hotmail.com](mailto:em4me@hotmail.com) (423) 265-2658  
Wed. 6:30; Sun. 5 EP&H Eu, Open Daily and by appointment

**UNIV. OF TENNESSEE** Knoxville  
**Tyson House Episcopal Center**,  
824 Melrose Place, 37916  
[www.tysonhouse.org](http://www.tysonhouse.org) (865) 637-2031  
The Rev. Canon Christopher Chase, chap  
[cgchase@etdiocese.net](mailto:cgchase@etdiocese.net)  
Open daily 8am-6pm.

## TEXAS

**RICE UNIVERSITY** Houston  
**PALMER MEMORIAL CHURCH**  
The Rev. Ed Gomez, r  
Sun H Eu 5, St. Bede's Chapel; Student Meal 6.  
Wed Compline 10:15 St. Bede's  
Fri Bible Study 12 @ Baker College Library

## VIRGINIA

**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH**  
1700 University Ave. (434) 295-2156  
Website: [www.cstone.net/~stpaul](http://www.cstone.net/~stpaul)  
E-mail: [chaplain@cstone.net](mailto:chaplain@cstone.net)  
or [stpaul@cstone.net](mailto:stpaul@cstone.net)  
The Rev. David Poist, r, the Rev. Paula Kettlewell, the Rev. Jonathon Voorhees, chaplain  
Sun H Eu 8, 10 & 5:30 (Student Service); Wed Canterbury Fellowship at Canterbury Episcopal House, 5:30

**VIRGINIA TECH** Blacksburg  
**CHRIST CHURCH**  
120 Church St. (540) 552-2411  
The Rev. Clare Fischer-Davies, r  
[www.christchurchblacksburg.org](http://www.christchurchblacksburg.org)  
Sun H Eu 8:30 & 10:30

# CLASSIFIEDS

## BOOKS

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

**SAVE BIG ON BOOKS** for education and ministry programs, reading groups, libraries, etc. Any title in print. Bulk discounts, free shipping. Free quotes, no obligation. Iona Book Services, toll-free phone/fax (866) IONA-711. E-Mail: [discounts@ionabookservices.com](mailto:discounts@ionabookservices.com).

## CATECHUMENATE

**Gifts of God**, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

## POSITIONS OFFERED

**RECTOR:** Dynamic, ethnically diverse, growing, Eucharist-centered congregation in rural Wyoming. Beautiful church and rectory. Strong stewardship and lay leadership. Spiritually alive. Active community outreach. Community College. Easily accessible to Cheyenne and Denver. Seeks full-time, flexible, enthusiastic rector. Closes March 15<sup>th</sup>. **Send personal profile, letter of intent and resume to: Diocese of Wyoming, 104 S. 4th St., Laramie, WY 82070** or email: [gus@wydiocese.org](mailto:gus@wydiocese.org).

**FULL-TIME RECTOR:** A pastoral-sized congregation in the Diocese of Long Island, Christ Church is located on the south shore of Long Island on the Great South Bay and is a one-hour train ride from Manhattan. Our congregation is diverse in age, cultural background, and economic position. However, we all share a dedication to outreach, youth ministry, ministry to one another, and Christian formation and education. We seek a rector who will support us in these ministries and has the energy to help expand them to their full potential by preaching the gospel clearly and enthusiastically and by leading us in Eucharistic worship and spiritual development. Please send your resume to our Search Committee chairpersons: **Todd Mason** at [tolimas@optonline.net](mailto:tolimas@optonline.net) and **Lynn Simmons** at [LMSat15@aol.com](mailto:LMSat15@aol.com), c/o **Christ Episcopal Church, 12 Prospect Street, Babylon, NY 11702**. Please visit our website at [www.christchurchbabylon.com](http://www.christchurchbabylon.com).

**FULL-TIME RECTOR:** For active congregation in NE Wyoming; for partnership in our continuing spiritual journey. Want energetic leader who welcomes challenges and challenges us. Involved in lay ministry and outreach programs. Outgrowing our facilities and looking at options. Join us in Gillette between the Black Hills and Big Horn Mountains, Wyoming's greatest growing community. For information or to apply: **The Rev. Gus Salbador, 104 S. 4th St., Laramie, WY. 82070-3162; E-Mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).**

**FULL-TIME RECTOR:** A small southeastern Colorado parish near the beautiful San De Cristo mountains, needs a shepherd to lead us. We are looking forward to sermons that will inspire us to grow in the love of Christ. We need a priest who will partner with us in continuing our many outreach programs, motivating our small but active youth group, caring for our parish family, and helping that family to grow. Please contact **G. Filer, 20 Yale Ave. Pueblo, CO 81005, (719) 561-4610. E-Mail: [dfryberg@peak-peak.com](mailto:dfryberg@peak-peak.com).**

## POSITIONS OFFERED

**FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES:** St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. For a position description and to apply, contact the **Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten Street, Paterson, NJ 07501. Phone: (973) 278-7900, ext. 12** or E-mail at [rectorstpaul@aol.com](mailto:rectorstpaul@aol.com). **Application deadline is January 31, 2003.**

**RECTOR:** Over a century old and located in the heart of Memphis, St. John's is a congregation of about 880 baptized persons. We appreciate our rich history and life-long members, and value the life and energy provided by the recent influx of young families. St. John's is seeking a priest who is an inspiring, scripturally-based preacher and teacher who can motivate its members to more mature relationships with Christ. We desire an individual who can promote the development of spiritual gifts and provide energetic leadership to preserve the strength and promote growth in lay ministry programs, pastoral care, outreach and stewardship. Resumes may be sent to **Search Committee, St. John's Episcopal Church, 3245 Central Ave., Memphis, TN 38111.**

**ASSISTANT PRIEST FOR ADULT EDUCATION AND "TWENTYSOMETHING" MINISTRY.** Biblically based Episcopal church seeks a committed ordained or soon to be ordained Christian with a strong personal relationship with Jesus Christ to serve as assistant rector and be responsible for adult education and nurturing college-age/twenty-something ministry. Pastoral, liturgical, and preaching responsibilities shared equally with the rector. Other full-time staff include rector and lay youth pastor. All Saints', Long Beach, CA, is an alive, Christ-centered, and AAC-affiliated parish with average Sunday attendance of 220 between two services. The parish is also much involved in the Alpha Course. All Saints' has a tradition of "high church" worship and evangelical preaching flavored with a measure of charismatic spirituality. Candidate must be well organized with good communication skills. Salary commensurate with experience. Applicants are asked to send a letter of interest and resume to: **The Rev. William A. Thompson, 346 Termino Ave., Long Beach, CA 90814; Office: (562) 438-3650; Fax (562) 438-5565; E-mail: [rector@allsaintslongbeach.org](mailto:rector@allsaintslongbeach.org).**

**CHILDREN/YOUTH MINISTER:** Grace Church, an established parish in Hutchinson, Kansas, wants to build a ministry for children and youth in the parish and community. You will be starting from "square one." Full-time position with housing provided (if needed). Lay or ordained. Send inquiries and resume to: **Rector, Grace Episcopal Church, 2 Hyde Park Drive, Hutchinson, KS 67502** or E-mail: [gracechurch@ourtownusa.net](mailto:gracechurch@ourtownusa.net).

**FULL-TIME RECTOR:** Large, long established parish on the southern shore of Puget Sound is looking for a rector to lead a staff of five and a congregation of multi-cultural, multi-talented people. We seek a rector devoted to spiritual leadership, community building, and Christian education, who has honed preaching and liturgical skills. Those willing to entrust themselves to a people committed to their church should contact: **Barb Roder, Search Committee Chair, 114 20th Avenue, SE, Olympia, WA 98501-2999. E-mail: [b.roder@attbi.com](mailto:b.roder@attbi.com). See our Parish Profile at [www.olywa.net/stjohnsoly](http://www.olywa.net/stjohnsoly).**

**RECTOR:** Traditional Anglo-Catholic parish seeks rector. Urban ministry. Strong music program, BCP, KJV, & English Missal with full pre-Vatican II ceremonial. Orthodox theology. Celibate preferred. Apply to: **Chair, Search Committee, S. Clement's Church, 2013 Appletree St., Philadelphia, PA 19103.**

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 800-26-5104; E-mail: [wwpill@aol.com](mailto:wwpill@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

## FOR SALE AND RENT

**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.**

## SCHOLARSHIPS

**SCHOLARSHIP OFFER:** Individuals, lay or ordained, studying for vocations in the ministry of the Episcopal Church or larger Anglican Communion, are invited to apply for the Holy Trinity Centennial Scholarship. Application forms may be obtained by writing **Scholarship Selection Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030, Phone: 404-377-2622; E-mail: [edandbin@mindspring.com](mailto:edandbin@mindspring.com); or website: [www.htparish.com](http://www.htparish.com) Deadline for applications is March 31, 2003.**

## SERVICES OFFERED

**INTERNET ACCESS** — Only \$9.95 per Month. \$9.95 INTERNET Service No Contracts, No Ads. EASY Set-up. Unlimited 24/7 Service. No Long Distance. Support provided. Sign up NOW or e-mail us at [info@besttlc.com](mailto:info@besttlc.com) and we will send you a FREE PC Startup disc. Website: <http://www.besttlc.com> PH: 1-800-477-3405.

## SUMMER PROGRAMS

**CDI in Deer Isle, Maine:** Summer training with the Church Development Institute. Sessions in July and August. For lay & clergy leaders; Developing a healthier, more faithful parish; Shaping a community of Christian formation; Membership growth rooted in an organic and appreciative approach; Experiential education. See details at [www.CDITrainers.org](http://www.CDITrainers.org) For more information: **Robert Gallagher 207-348-6492** or [odct@downeast.net](mailto:odct@downeast.net).

## VOCATIONS

**DO YOU FEEL CALLED TO THE RELIGIOUS LIFE?** Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at [www.orderofsaint-joseph.org](http://www.orderofsaint-joseph.org), or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

**ECUMENICAL BENEDICTINE MONASTERY**  
A FEW GOOD MEN WANTED.  
(309) 633-0057 [SBAbbey@OCSLink.com](mailto:SBAbbey@OCSLink.com)

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For more info, call  
(414) 276-5420 ext. 16

# Church DIRECTORY

## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
<http://www.saintthomashollywood.org> (323) 876-2102  
 The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst  
 priest; The Rev. Brian D. Johnson, asst priest  
 Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7;  
 Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
[www.stpaulcathedral.org](http://www.stpaulcathedral.org) (619) 298-7281  
 Sun Eu 8, 9 (Spanish) Cho E 10:30, Ch Ev 5, M-F MP 8:30,  
 EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

## WASHINGTON, DC

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

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpauls-kst.com](http://www.stpauls-kst.com)  
 The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c  
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.  
 Daily Masses (ex Sat): 7, 8, Thurs & Prayer Book HDs: 12  
 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP  
 5:45, Sat MP 9:15, EP 5:4

## STUART, FL

**ST. MARY'S** 823 E. Ocean Blvd. (772) 287-3244  
 The Rev. Thomas T. Pittenger, r; the Rev. David Fran-  
 coeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon  
 Richard Hardman, the Rev. Peggy Sheldon, assisting;  
 Allen Rosenberg, organist & choir dir  
 Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

**ST. CHRISTOPHER'S** (561) 683-8167  
 NW corner Belvedere and Haverhill Roads, 1 mile west of  
 PB Int. airport stchr1063@aol.com  
 The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d  
 H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
 The Rev. Theodora O. Atwood, Jr., r (706) 736-5165  
 Sun Masses 8 & 10 (Sung), Wed 6:30

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 (312) 864-1271 ascensionchicago.org  
 Sisters of St. Anne (312) 842-3638  
 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); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
 10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulparish.org](http://www.stpaulparish.org) (708) 447-1804  
 The Rev. Thomas A. Fraser, r  
 Sun Eu 10:15, Wkdy Eu Tues 7, Wed 7, Fri 10:30, Sacrament  
 of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 638-4577  
 125 Monument Circle, Downtown www.cccindy.org  
 The Very Rev. Robert Giannini, dean and r  
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

## KEOKUK, IA

**ST. JOHN'S** 206 N. 4th St. (319) 524-4672  
[stjohnke@interlink.net](mailto:stjohnke@interlink.net) Fax (319) 524-1116  
 The Rev. Bruce D. Biola, r  
 Sun Eu 8 & 10, Eu & healing 10 (1st Wed): Eu 10:30 (4th Tues)  
 River Hills Chapel: Prayer Groups Tues 6:30, Wed 9:15, A/C

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL**  
 2919 St. Charles Ave. (504) 895-6602  
 On the street car line at the corner of 6th St.  
[www.edola.org/cathedral](http://www.edola.org/cathedral)  
 The Very Rev. David duPlantier, dean  
 Sun Eu 7:30 (1928) 9, 11, Christian Formation 10:10, Daily  
 Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0885  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
 1 mile off Strip (702) 735-7655  
 H Eu Daily (ex Sat) christssavior@ivcm.com

## HACKENSACK, NJ

**ST. ANTHONY OF PADUA** 72 Lodl St.  
 The Rev. Brian Laffier, SSC  
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
 The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,  
 curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth  
 Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Gar-  
 cia, d; Mr. Gerald Near, music director; Mr. J. Michael Case,  
 organist  
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30, Mon-  
 day H Rosary 9:30, Tues H Eu 10, Thurs H Eu 12:10, MP and  
 EP daily

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 Wed Mass 12:15, EP & Ben 6:15, Sat C 11:30, Mass 12.

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 Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.  
 Robert H. Stafford, asst  
 Sun Eu 8, 9, 11, Choral Ev 4/Wkdays MP & Eu 8, Eu 12:10, EP  
 & Eu 5:30, Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,  
 Choral Ev Wed 12:10, Sat Eu 10:30

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**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
 3 Angle St. (828) 274-2681  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
 H Eu Sun 8, 9, 11:15, Wed noon; 5:45 MP Tues, Thurs.

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## SUMMERVILLE, SC

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 212 Central Avenue 29483  
 The Rev. Robert Switz, r  
 Sun Mass 8 (Low)

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
 The Rev. Frank E. Fuller, asst www.cotgs.org  
 The Rev. Ben Nelson, d  
 Sun 8, 9, 11:15 & 6, Weekdays Tue 7:15, Wed 5:15, Thur 12:15

## DALLAS, TX

**INCARNATION** (214) 521-5101  
 3686 McKinney Ave.  
 The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;  
 the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
 Sun Eu 7:30, 9, 9:15, 11:15, 7, M/W/Th H Eu 12 noon.  
 Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,  
 8:15 H Eu, Reconciliation of Penitents 9-10.

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[www.palmerchurch.org](http://www.palmerchurch.org)  
 The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;  
 the Rev. Ed Gomez.  
 Sun Eu 7:45, 9, 11, ST. BEDE'S 9, 10:15, Collegiate 5,  
 CHAPEL 6, Ch S 10; Wkday Serv: Sat 6 Vigil

## MILWAUKEE, WI

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 Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (800) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

**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, Even-song; 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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