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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.

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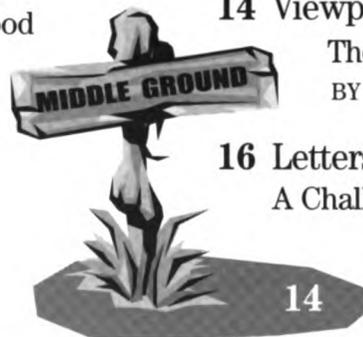
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SUNDAY'S READINGS

Agent of Redemption

'My eyes have seen your salvation' (Luke 2:30).

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

Hebrews 2:14 says, "Since therefore the children share in flesh and blood, he himself partook of the same things, that through death he might destroy the one who has the power of death, that is the devil." While today's passages do not deal explicitly with the incarnation of the Lord, they do seem to focus on his humanity, and on his identification as "one of us." Yet, even as the Lord's humanity is revealed in the normal events around the birth of a male Jewish child, so also do we gain insight into his messianic identity, as Simeon and Anna join the angels in announcing his arrival.

Simeon was waiting for the consolation of Israel. That would consist of the salvation, peace, and forgiveness Israel would receive in the messianic era. The phrase "the Lord's Christ" (2:26) is equivalent to the Old Testament expression "the Lord's Anointed" and carries the sense of Yahweh's chosen agent of redemption. In Luke 2:32, we

learn that salvation will be extended to the Gentiles. Not only will they see salvation, but they also will participate in it. Light is given to the Gentiles and glory for the people of Israel. Israel's glorious salvation will serve as an attracting light that draws Gentiles.

Anna's prophetic office is in the tradition of Miram, Deborah and Huldah. She was wholly devoted to worship. The "redemption of Jerusalem" (2:38) is linked with the "consolation of Israel" (2:25) and both refer to the promised messianic salvation.

Simeon's words involve warning as well. The universal offer of salvation, found in Jesus, does not mean that it will be received by all irrespective of their response of faith. Salvation is offered to all; but it has to be considered by each. There will be those who will speak against this sign of God's love and there will be some who will be scandalized by a salvation that can only be achieved by death on a cross.

Look It Up

How can the wonderful and universal offer of salvation be at the same time "for the fall and rising of many in Israel." Look up Isaiah 8:14-15 and 28:16 in conjunction with Luke's statement.

Think About It

The phrase "the scandal of particularity" concerns the unique offer of salvation in Jesus Christ. What factors affect our willingness to hold out Jesus Christ as God's "only begotten Son" who has come to bring forgiveness and salvation to the world?

Next Sunday

Fifth Sunday After Epiphany, Feb. 9, 2003

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

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BOOKS

Breakfast Epiphanies

Finding Wonder in the Everyday

By David Anderson
Beacon Press. Pp 178. \$18.95.
ISBN 0-8070-2818-5

If a good writer can make us feel he is merely reminding us of what we already know, David Anderson has certainly done his job. His modest digest of everyday encounters with the divine has no pretensions. Nor does Anderson himself. The writer for the Pennsylvania diocesan newspaper admits straightaway he never writes about the Church, or uses "churchy language." Instead, with humor and compassion, he draws us into his everyday world as husband, friend, dad, and parish priest.

Getting out of our own way is Anderson's leitmotiv: "Why am I surprised that freedom and fulfillment come the moment we stop thinking about ourselves and live for something beyond?" he asks.

In snapshot after snapshot he reminds us that, most of the time, all that's required of us is to *be there* – to "show up" – for whatever, and whomever, life puts in our path. Not mindlessly, though, but purposefully, the better to receive the grace that is always ready for us, even if

we are not ready for it. Even when God seems very far away, Anderson reminds us, it is *we* who are absent, not the Almighty.

Whether devoured in small bites or in a single sitting, *Breakfast Epiphanies* reassures us again and again of that comforting truth.

Nine Parts of Desire

The Hidden World of Islamic Women

By Geraldine Brooks. Anchor Books.
272 pages. \$14. ISBN 0-385-47577-2.

Here is a personal and sympathetic reflection on how Islamic law affects the women who live under it. Assigned to the Middle East, newspaper journalist Geraldine Brooks

turned her attention to the closed world of the veiled in frustration at the restrictions imposed on her as a female reporter.

Her encounters with individual women throughout the region range from philosophical chats with soldiers, to debates with fellow journalists, to political discussions with Jordan's Queen Noor. By means of these personal accounts — occasionally heartening, but more often shocking and sad — she reviews both the teachings of Muhammad and the political and social conditions that made possible the rise of Islamic fundamentalism in the second half of the 20th century.

Brooks examines the customary division of the sexes under Islamic

Brooks makes a compelling case for tolerant Westerners to come to grips with the power Islam holds over its faithful.

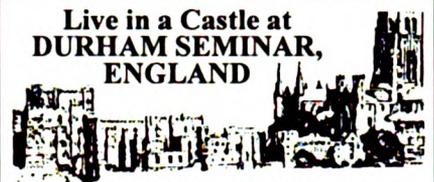
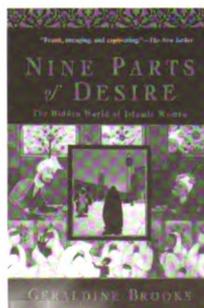
rule, and how custom evolved differently in Muslim cultures from Egypt to Eritrea.

By historic illustration and modern example, she attempts to tease apart the actual words of the prophet and their possible interpretations from the repressive practices imposed by rulers and religious leaders. The strictures cover every aspect of a woman's life — education, political voice, opportunities to work and travel, dress, entertainment, participation in sports, marriage rites, and sexual practice.

Brooks makes a compelling case for tolerant Westerners to come to grips with the power Islam holds over its faithful — a power that transcends all borders.

In the end, she also makes a poignant plea for Western law to embrace and protect women who seek a personal expression that is denied them by their faith, often at peril to their lives.

Andrea O'Connell
Dedham, Mass.



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Homeless Camp on Church Grounds Relocated

A sprawling camp for the homeless, which angered local residents and alienated some members of the congregation, was scheduled to be transferred in mid-January from a vacant lot owned by St. Alban's Church to land provided by the California City of El Cajon.

For more than six months the parish and the city have been locked in an increasingly acrimonious public dispute [TLC, Dec. 22] over the lack of temporary shelter for area homeless people, particularly during the winter months. After a substantial period of inaction, despite public promises from the city to the contrary, the parish rec-

tor allowed a homeless tent city to grow to more than 100 on a vacant lot adjacent to the mixed commercial-residential neighborhood in which the church is located. The city attempted on several occasions to close the camp, and St. Alban's eventually sued the city alleging interference with its Constitutional right to use its property in pursuit of its religious beliefs.

The new shelter, which is believed to be the first the city has provided during the winter months in three years, will contain 150 beds and remain in operation through March. It will require somewhat more stringent codes of conduct, but will also provide

more services than the one at St. Alban's where living conditions had recently begun to deteriorate. In early January, the city removed a large dumpster that the camp residents were using for trash collection. The previous week health inspectors closed the church kitchen to large feedings.

The Rev. John Conrad, rector of St. Alban's, told the *San Diego Union-Tribune* he was pleased the city had finally made good on its promise to the area poor.

"They are going to have a level of supervision and encouragement that I simply wasn't able to provide," he said.



Heidi Shott photo

Thousands celebrate unity and pray at the "Many and One" rally in Lewiston, Maine.

Maine Rally Unites People in Prayer

When the Rev. Larney Otis called upon Episcopalians across Maine to saturate the City of Lewiston in prayer, she had no idea how large the response would become. Lewiston attracted international notoriety in October when its mayor wrote an open letter urging members of the city's growing Somali population to discourage others from moving to Lewiston in the interest of not overwhelming local resources. Soon after the letter became public, a white

supremacist group applied for a permit to hold a rally in Lewiston on Jan. 11. Together with the Rev. Nancy Moore, executive director of the Trinity Jubilee Center, Ms. Otis, priest-in-charge of Trinity Church, Lewiston, organized a counter "Many and One" rally attended by thousands on Jan. 11. In addition, members of other churches in the diocese braved freezing temperatures to hold candlelight prayer vigils in solidarity with Trinity Church.

Presiding Bishop Speaks Out Against Possibility of War

Presiding Bishop Frank Griswold spoke critically of the Bush administration's position on Iraq in a Jan. 10 interview with Religion News Service.

"I'd like to be able to go somewhere in the world and not have to apologize for being from the United States," Bishop Griswold said.

The United States is rightly "hated and loathed" around the world for its "reprehensible" rhetoric and blind eye toward poverty and suffering.

"Quite apart from the bombs we drop, words are weapons and we have used our language so unwisely, so intemperately, so thoughtlessly that I'm not surprised we are hated and loathed everywhere I go."

Among others speaking out was the Rev. Canon Michael Wyatt, director of religious education, in his sermon to mark the Feast of the Holy Innocents at Washington National Cathedral. He compared the president's Iraqi foreign policy of President George W. Bush to the mass murder of male infants ordered by King Herod.

Service Booklet Engages Children

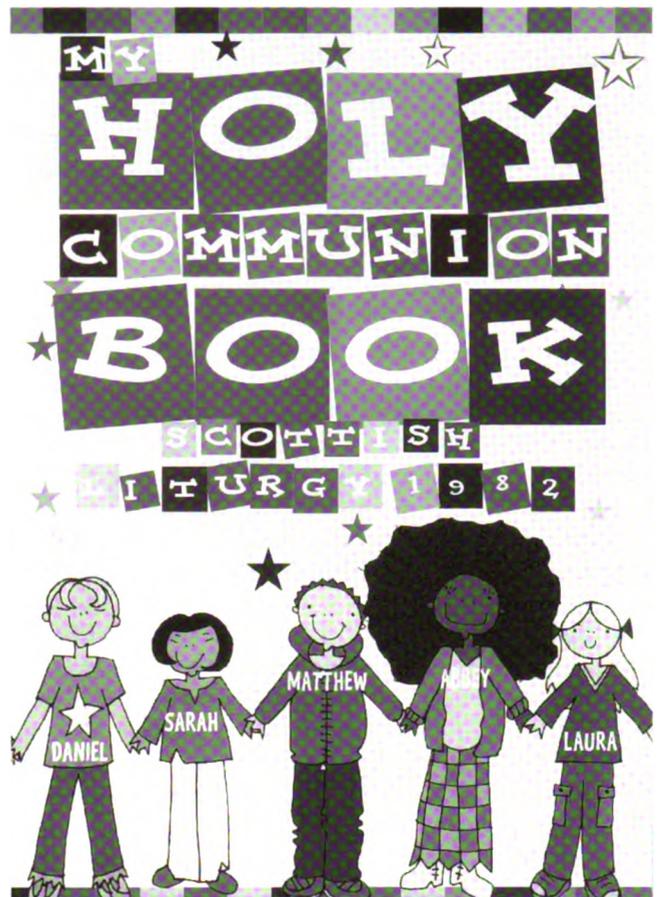
The Scottish Episcopal Church is preparing to introduce what is believed to be the first color-in service booklet in the Anglican Communion. *My Holy Communion Book* is designed to hold the interest of children and to help them follow a normal Sunday Eucharist.

"The noise levels have dropped down," the Rev. Steve Butler told *The Evening Times*, an Edinburgh newspaper. The parish at which Fr. Butler serves is already using the booklet regularly. "They [the children] really engage with the service and they love writing and drawing away," he said.

Certain key moments in the service contain illustrations which children are encouraged to color on their own with crayons. Along with the complete liturgy, the booklet also provides special rubrics advising children when to listen closely and it gives them alternative activities at times such as the sermon when the priest is primarily addressing the adult members of the congregation.

"People often say that church is boring for children," said Rosemary Gallagher, editorial director at UK-based Redemptorist Publications, which produced *My Holy Communion Book*. "We thought there was a need for something that related to children and looked like the sort of books that they were used to."

Use of *My Holy Communion Book* (right) has lowered the noise level in the Scottish church's services.



Massachusetts Bishops Warn Against Hate Crimes

The Roman Catholic Archdiocese of Boston has not responded to a rare public challenge in mid-December from the Episcopal bishops of the Diocese of Massachusetts, who said that recent policy statements by the church could lead to hate crimes against homosexual persons.

The Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, the Rt. Rev. Roy F. Cederholm, bishop suffragan, and the Rev. Gayle Elizabeth Harris, bishop suffragan-elect, were interviewed by *The Boston Globe*.

The three also contributed an op-ed article in which they stated their belief that homosexuality is a normal variation of human sexuality and that previously published comments in the *Globe* by a cardinal could incite mob violence.

"Suggestions that gays molest children lead to homophobia and create a

dangerous atmosphere in which hate crimes flourish. They are irresponsible," they wrote.

The bishops were responding to a statement by Cardinal Jorge Arturo Medina Estevez, who suggested that the Roman Catholic Church ought to reconsider its current policy of ordaining celibate homosexual persons to the priesthood given the numerous allegations of homosexual child abuse that have recently been made public.

Recognizing Abuse

"The Episcopal Diocese of Massachusetts has worked hard in the past few years to establish and maintain congregations where children and adults can be safe from emotional predators," they wrote.

"We train our clergy and lay leaders in appropriate behavior and how to

recognize abuse and respond, refer and report when signs of abuse are evident; we have procedures in place to address accusations in a just and responsible way. We have made it clear that sexual misconduct will not be tolerated."

In the accompanying interview, Bishop Shaw noted that he was aware of only two recent instances of priests in his diocese sexually abusing minors, and that in both instances the accused were heterosexual persons.

About two weeks after the publication of his remarks the *Globe* published a report that the Rev. Andrew Barasda had resigned as rector of St. Mary's Church in Provincetown, quit the priesthood, and left town after admitting that he had sexually abused a male minor more than 25 years ago while assigned to a parish in Maryland.



St. Elizabeth's Church

Paths Crossing: *Bridge into Native American Culture*

INDIAN TRIBE

OURAY NATIONAL QUINCY NATIONAL

QUINCY NATIONAL WILDLIFE REFUGE

In December the Rev. Suzanne E. Duffield, a 59-year-old Connecticut Yankee, was installed as vicar of St. Elizabeth's Church, a predominantly Native American congregation in Whiterocks, Utah. Unlike what typically happens after the courtship of a new priest, she must now wait patiently for introductions to be made within the larger community. That she has a degree of cultural awareness is due in large measure to Cliftene Duncan and the special friendship the two found through Paths Crossing, a nationwide, cross-cultural Episcopal ministry.

Ms. Duffield and her husband, Jim, encountered the stark landscape of the American Southwest for the first time during a cross-country drive in 1993. The images were so memorable that Ms. Duffield could not stop talking about them at a luncheon for women clergy soon after her return to the Diocese of Atlanta. Not long after that luncheon, she received a surprise invitation from an Atlanta youth minister to her first Paths Crossing Conference.

"I understand you have an interest in Native American ministry," Ms. Duffield remembers her caller saying. Ms. Duffield admitted she did not even know about the opportunity for such ministry.

Since 1989, Paths Crossing has sponsored an annual summer conference

designed to facilitate the cross-cultural exchange of ideas, projects and understanding between American Indian, Alaska Native Congregations and Non-Indian congregations of the Episcopal Church. Eventually the Church of St. Peter and St. Paul — the Marietta, Ga., parish where she was an associate — and St. Elizabeth's formed a companion relationship.

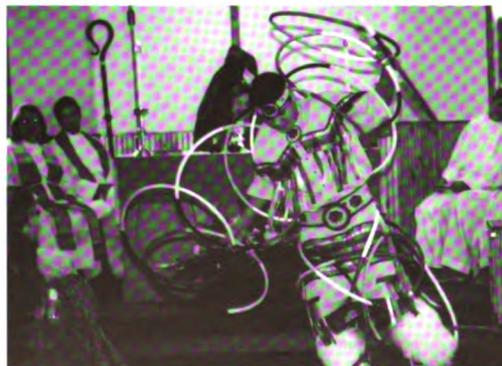
Whiterocks, population 350, is located inside the sprawling Ouray and

visits to St. Elizabeth's, members from St. Peter and St. Paul helped build picnic tables and a library in the parish hall. They installed a flagpole in the rocky ground in front of the church. They worshipped, taught and ate together. Sadly, at the same time that trust within the cross-cultural relationship was deepening, the ordained leadership situation at St. Elizabeth's was becoming increasingly tenuous. In 1998 the last full-time vicar retired and for the next four years, the congregation used supply and visiting clergy for Eucharistic worship. Increasingly, Senior Warden Cliftene Duncan became instrumental in maintaining stable leadership for the congregation.

"It was Cliftene who kept the congregation together during this time," recalls the Rev. Canon David Bailey, who was canon missionary at the time and now serves as Executive Officer of the Diocese of Utah. "I came to an abiding friendship with Cliftene and a deep respect for the people of Whiterocks. I think she and I both knew, long before Sue did, that Sue would be the perfect person to come to St. Elizabeth's."

The Paths Crossing conference last year was held at the Church of the Holy Spirit in Randlett, just across the valley from Whiterocks. It was there that the subject was first discussed seriously. There were many obstacles, however.

The parish had long struggled to keep



Bill Ivey photos

A traditional hoop dance was part of the Dec. 21 service of installation at St. Elizabeth's Church.

Uintah Reservation about 100 miles southeast of Salt Lake City. The church was founded by missionaries more than 100 years ago and nearly everyone in the community is baptized at "the little church with the blue metal roof."

For the first three years of the companion parish relationship, inter-generational teams visited each other. During

Right: Ms. Duffield receives gifts, a combination of Native American and traditional Anglican elements.

open its doors. Only the extraordinary resources of the Diocese of Utah and the leadership of a handful of lay people like Ms. Duncan had forestalled what seemed to be the inevitable closure of St. Elizabeth's. There were also a number of cultural barriers that would have to be bridged before a white woman could become the spiritual head of a Native American congregation.

The Duffields also had misgivings about relocating to Whiterocks. "I knew this call was genuine," Ms. Duffield explained, "but we also knew we would be walking away from a comfortable status quo for which we had spent a lifetime planning."

When Ms. Duffield was ordained from the Diocese of Southeast Florida in 1992, it was the fulfillment of a near audible call she said she first heard in 1978.

"I had a very significant breaking of the Holy Spirit where it was made very clear to me that I was called to the priesthood," she told the *Uintah Basin Standard*. "I heard words that said that was what I was to do with the rest of my life. All the changes that needed to take place in my life collided and I saw the future before it happened."

Soon after ordination, the couple sold their family-owned retail swimming pool business and moved to the north Georgia mountains. There they built their dream retirement home and they reversed professional roles with Mr. Duffield managing the household and Ms. Duffield becoming the wage earner. It was a very comfortable life with their daughter, son-in-law and two grandchildren living nearby.

In the midst of the discussion over whether the Duffields should relocate, Ms. Duncan was diagnosed with terminal bone cancer. With her remaining time, she simultaneously began planning her own funeral and making arrangements that would ensure an orderly transition in leadership at St. Elizabeth's. Ms. Duncan died in September, two weeks after Ms. Duffield accepted the call to become vicar.

"Our sister Cliftene, friend, daughter, mother, aunt, wife, grandmother, stepped beyond the barriers of brokenness in the world with her life and gave

us all a model," Ms. Duffield said during a eulogy for Ms. Duncan on Oct. 2. "She gave us a model of God's way to live in harmony with each other. She called us all to something larger than ourselves. It is an incredible gift we have each received. But it is even more than that. It is our calling in life as well. It is for us to pass this gift on."

On Dec. 21, Ms. Duffield was formerly installed at St. Elizabeth's in a festive liturgy led by the Rt. Rev. Carolyn Tanner Irish, Bishop of Utah. And now begins the waiting.

Ms. Duffield has begun to personalize her cozy new office in the parish hall and to make arrangements for the church parking lot to be plowed when it snows and the trash dumpster to be emptied when it becomes full, but she said she has learned to be patient when it comes to introducing herself to members of the community who do not regularly attend St. Elizabeth's.

"Integrating into their territory requires waiting," she explained. "There is a big fear when they begin a relationship that it won't last. Native people have been abandoned many times by whites in the past and it takes time to build trust."

In many Native American communities it is customary for an existing member of the community to introduce a newcomer before that person joins an organization or begins to initiate social contacts. Ms. Duffield said this has been a somewhat difficult adjustment for her because by nature she prefers to "get things done yesterday."

Despite the cultural divide, the goals of her new congregation are similar to many congregations throughout the Episcopal Church. Ms. Duffield said there is an absence of youth and lay leadership at St. Elizabeth's. Many in the congregation are convinced that they need to provide a more dynamic spiritual environment if the tribal youth are to avoid falling prey to peer pressure and the traditional traps of delinquency, alcoholism and poverty. □

The Internet address for Paths Crossing is <http://pathsx.freeshell.org>





Etching by Rembrandt Harmensz Van Rijn is entitled, "Jesus Between His Parents Returning From the Temple."

Jesus and Mary

The Son to Mother Connection

By A.E.P. Wall

When my mother died a few weeks after her 95th birthday, I was stunned. I had my mind on plans to do something really special when she turned 100.

Her passing from hospital to heaven was painless for her. I knew that Jesus had made her feel at home and if there's dancing in heaven I knew she would have dumped her walker and tapped her toes.

It was breathtaking to realize that Jesus was our common friend, keeping us connected. This is not

If I feel connectedness with my mother following her death, how surely Jesus feels just such a link with his mother.

the kind of connection I have had with my wife and children and grandchildren, or with friends, but it is wonderfully charged in a different way.

It made me think about Mary.

If I feel this connectedness with my mother following her death, how surely Jesus feels just such a link with his mother.

If family and friends come to a memorial service to celebrate the passage of my mother, if I arrange

for her name to be cut into stone and placed in a cemetery, if I have her name published in the newspaper and provide a memorial in her name to her favorite charity, if I sort through her scrapbook and share her memories with friends who survive her, if I do these things and more, why should I be surprised to learn that Jesus in his full humanity stretched out his hands and his heart to honor his mother?

That part of the mystery of Jesus and Mary was no longer mysterious. Queen of Heaven? Mother of God? Star of the Sea?

Jesus, the Christmas babe, grew strong at the breast of young Mary, learned his first words from her lips, presented his skinned knees to her for care, prayed with her, tried his reading skills out on her, loved her and knew her love. His miracle of wine was at her behest. Is there anything Jesus would not do for this most special of all persons in his earthly life, anything he would not ask her to do for others?

Jesus did not come into his earthly life in a random way, as luck would have it, but in accord with the purpose of God. His mother accepted her chosenness, but first, as the Bible relates, she was chosen.

Patrick D. Miller, editor of *Theology Today*, says in an editorial about Mary that "under any reckon-

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ing she is a central biblical figure and protestant devotion to scripture invites as much attention to her as a figure of faith as to any of the other biblical personalities.”

Theology Today is published quarterly by Princeton Theological Seminary. It is especially convincing that Miller writes in the October 1999 issue: “At least one reason for paying attention to Mary is that an argument can be made for her place as the first theologian of the church.”

Mary may have suffered from overexposure by the overenthusiastic, and may have been the victim of overreaction by Christians who rate a stiff upper lip perhaps a bit higher than an immaculate heart.

It was an Anglican priest, John Henry Newman, later a Roman priest and cardinal, who shared a feeling of his times that devotion to Mary was often too maudlin. But in an Annunciation sermon he said of Mary that “Christ derived his manhood from her, and so had an especial unity of nature with her; and this wondrous relationship between God and man it is perhaps impossible for us to dwell much upon without some perversion of feeling. For, truly, she is raised above the condition of sinful beings, though by nature a sinner; she is brought near to God, yet is but a creature, and seems to lack her fitting place in our limited understanding, neither too high nor too low.”

It may be argued that all Christians are saints, at least in a lexical sense, because the word derives from one meaning sacred. Mormons are known as Latter-Day Saints. But from early times the church has venerated Christians whose lives were conspicuously holy.

The Book of Common Prayer provides for observing the day of St. Mary the Virgin, Mother of Our Lord Jesus Christ, on Aug. 15. In his *Commentary on the American Prayer Book*, Marion J. Hatchett explains this:

“In addition to the stories about the nativity (Matt. 1:1-2:23, Luke 1:5-2:52), Mary is mentioned as present at the wedding in Cana (John 2:1-12) and at the crucifixion (John 19:25-27). She was also with the disciples in the upper room during the time between the Ascension and the outpouring of the Spirit (Acts 1:12-14). Other feasts associated with Mary, such as the Presentation in the Temple and the Annunciation, are feasts of our Lord. In the East, however, since the fourth century a day has been celebrated as the feast of the ‘dormition’ of Mary and devoted to her commemoration. The feast of St. Mary appears in the West in the Gelasian (nos. 993-996) and the Gregorian (nos. 658-664) sacramentaries. The feast has been restored in some recent revisions of the prayer book for other provinces; in this present revision it is given red letter status.”

Mary, the earliest member of her son’s church, remains as active in the church today as any rector

All honor accorded to St. Mary is a reflection of the love of Christ.

or senior warden, a saint for 21st-century Episcopalians as much as for the Orthodox and Roman Catholics.

Many Hispanic Americans express their love for Mary as Our Lady of Guadalupe, known to them as a Christian patroness for the Americas. Others honor the Mother of Jesus in their own ways. All honor accorded to St. Mary is a reflection of the love of Christ.

A.E.P. Wall is the retired director of communications for the Diocese of Central Florida. He lives in Orland Park, Ill.



WITNESS

I try to load my words with meaning,
aim them inside people’s need,
try to leave them something
that won’t melt in random rain.

I used to want my words to smoke and zap
with the stuff of Isaiah and John.
It’s a long time since Pentecost,
maybe a longer one before the end time
when we’re given holy answers.
And even as I prayed
for the right things to say
I was like a sophomore reciting
lessons not clearly understood.

I expected too much of my mortal mouth.
I don’t know if its sound
ever stopped a fall or helped to make
a Christian. But I’ve learned something —
trying to say whatever I said
helps keep me one.

And today someone told me
my trying is what he remembers.

Welcome to Fatherhood

A priest is supposed to be familiar with the ways of the soul. After 17 years of active pastoral ministry, this seasoned priest should be a reliable guide — one who knows the terrain of the inner life, the ways of the heart, the mind, the will; one acquainted with the mysteries of the Spirit. And I thought I was. I thought I had the big issues figured out until recently, when my wife, Leslie, and I sent our first-born off to college.

We serve a living God, so it shouldn't surprise us when he takes us a step further in our walks. I thought I was ready for the next step, the first of three that should empty the nest of lovely offspring. Our lad, Ben, has done well in school, has developed his gifts and skills, and has built great experiences and memories with witty, loyal, clever and imaginative friends. He's been the drummer in the premier high school garage band. He knows that his Redeemer lives; he has the affection and fellowship of faithful and supportive folks at church. He has earned his first car, installed the CD player, and totaled the car. He has met, courted, fallen in love with, and broken up with his first sweetheart. He has worked as a host at the restaurant and as a lifeguard at the community pool to save money for college.

He was ready to leave home. We were ready to cheer him on his way, full of admiration for his record, confident of his abilities and character, optimistic for his success at Michigan State University and beyond.

We drove him to East Lansing. We helped him move his gear into his room. We met his friendly, compatible roommate, Adam, and his lovely parents. We ate OK food with him in the dining commons. We told him we love him, hugged him, got a little misty, told him to let us know if he needed anything, got back into the van and drove home. Mission accomplished. Yeah, right.

I reported to my office the next morning, shut the door, sat down at my desk, and burst into tears as though I were a 7-year-old whose puppy had just died. Go figure.

"OK, Mr. Seasoned-Guide-to-the-Soul, now what's all that about?"

My head was perfectly reconciled and contented to have a son leave home to make a life for himself. My heart had not been consulted. As my bemused brain watched this momentary emotional melt-down, the inner pastor arose to

observe the obvious. "You seem disturbed. Tell me what you're feeling."

Raising my children is, and has been, one of the most delightful, challenging, engaging, and meaningful investments of my mind, heart, soul, and strength. I suspect that this is so for most of us who are parents. I have loved being Daddy to my children. I have known all along that our roles change. We don't do tubby time with the bathtub fleet any more; piggy-back rides are history; Calvin and Hobbes collections gave way to *Sports Illustrated* and philosophy texts; bedtime

Did You Know...

St. James' Church, Wilmington, N.C., served as a hospital during the Civil War.

Quote of the Week

The Rev. William P. Mahedy, Jr., chaplain at the Veterans Administration Medical Center in San Diego, on war: "In theological terms, war is sin ... it produces alienation from the others and nihilism, and ultimately represents a turning away from God."



Ann Graf photo

... the empirical evidence hit home: This parenting job was largely behind me.

prayers gave way to curfews with instructions to turn the lights out. But it was not until we deposited this first-born on his own collegiate turf that the empirical evidence hit home: This parenting job was largely behind me. Something I have loved doing, and someone I have loved with all my soul, were being released. I was not ready for that. I'm still figuring out how to do that with gratitude, grace, and faith. I still cry when I work through it.

It comforts me when I look to God, hearing the gentle and ironic voice of the Spirit say, "Tell me about being a father. Tell me about children who must go their own way. Tell me about undying love. Welcome to fatherhood. Let's talk."

My companions in parenting, heads up. The kids will turn out fine. We probably need help.

Go Ben! Go State! Go figure.

Our guest columnist is the Rev. Geoffrey T. Piper, assistant rector of the Church of the Advent, Orchard Lake, Mich.

Hope and Prayers for Peace

Reading the Christmas and New Year's messages of various Anglican leaders around the world, and those from other churches, one is struck by a common theme in many of these communiqués — peace. It is traditional and natural for peace to be an ongoing message of Christmas and a wish for the new year, but religious leaders of all sorts emphasized it even more because of the current danger of war. Christians, Jews and Muslims all over the world are speaking out against a possible war involving the United States and Iraq.

Many of us feel helpless when pondering the possibilities of war, but there is one thing everyone can do. We need to pray for peace. Churches can take the lead by praying for peace during the Prayers of the People at the Sunday Eucharist. Individuals can pray fervently during their time of intercessory prayer that peace may be achieved. A less formal approach may be taken by organized prayer groups or by individuals who are moved to gather with others to pray for peace. The Archbishop of York put it succinctly when he noted "This is not a time for simply 'hoping for the best' but rather a commitment together in prayer and in hope ..." Praying for peace may be the most important thing we'll do all year.

Light to the Nations

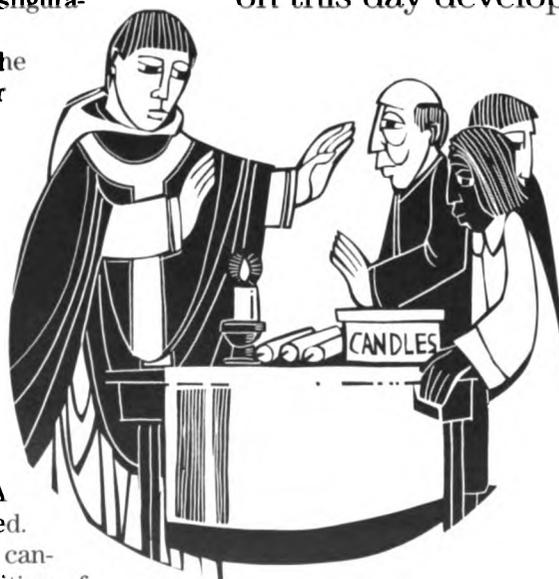
On Sunday, Feb. 2, we have the opportunity to celebrate the Feast of the Presentation, one of the three feasts of the church year, appointed on fixed days, which take precedence over a Sunday. The Feast of the Holy Name and the Transfiguration are the others.

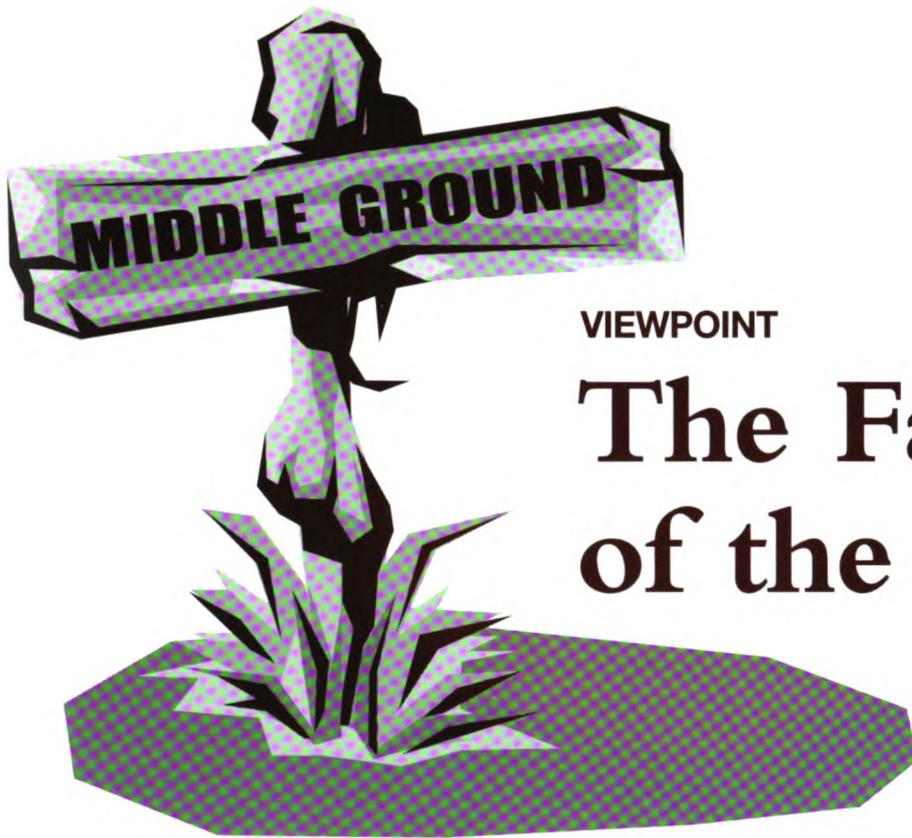
The Presentation, also known as Candlemas and the Feast of the Purification, occurs 40 days after Christmas. Jewish law required women who had delivered a male child to go to the temple 40 days after giving birth for a ritual purification. The infant Jesus was taken to the temple for the first time, to be presented by Mary and Joseph.

This feast has a dominant theme of light. In the gospel appointed for the day, Luke 2:22-40, we meet the aging Simeon, who had been told by the Holy Spirit that he would not die until he saw the Messiah. When he saw the child, Simeon proclaimed, "Lord, you now have set your servant free," the words of the familiar *Nunc Dimittis*, the canticle used at Evening Prayer or Compline. "A Light to enlighten the nations," Simeon prophesied. This light was represented in the early church by candles carried in procession, and eventually the tradition of blessing candles on this day developed.

Because this feast usually occurs on a weekday, this may be the first time some churchgoers observe it. We hope it is observed joyfully and reverently everywhere. May our lives be filled with this light that has come into the world.

The Feast of the Presentation was represented in the early church by candles carried in procession, and eventually the tradition of blessing candles on this day developed.





VIEWPOINT

The Fallacy of the Middle

By Terry Sweeney

I often help our 10-year-old sons to resolve their differences by looking for a middle ground, some compromise, that will reconcile their differences. This keeps peace in the house and prevents them from slugging it out over one issue or another. In many instances in life searching for a middle ground through diplomacy and compromise greatly outweighs any other approach. As someone once taught me, "pick the ditch you're willing to die in carefully." None of us should go to any extreme to always be right, to have our way and lord it over other people.

As good as this simple principle of life is, I believe the leadership of the Episcopal Church takes this principle to a fallacious extreme and

In many instances in life searching for a middle ground through diplomacy and compromise greatly outweighs any other approach.

None of us should go to any extreme to always be right, to have our way and lord it over other people.

in turn is in opposition to historic Christianity. Is this because church leaders have turned from God and are working for Satan? No. Is it because evil has grabbed hold of them and they can't (or won't) get loose? No. Are they just ignorant? No. I think the answer may be found in the progressive lack of awe and authority for God's word,

combined with an ever-growing permeation of popular culture into the behavior of the church. Three quick examples would illustrate some of my thoughts.

Let's say the rector announces a major initiative to reach new-age disconnected postmodern people to the gospel. S/he lays out an extensive plan to which the vestry has agreed, to develop teams of people trained for street evangelism, and friendship evangelism. Over the next 120 days they will engage others and invite them to a series of non-worship events designed to develop friendships and present the fundamentals of Christianity in non-threatening ways. A group within the church believes this will threaten the life of their parish and threatens to leave the church. Another group applauds the church's initiative and strongly favors the ministry effort. Where is the middle? Is there a middle? Most of us would say a middle does exist, even though to find it will take much energy and time, but nonetheless at some point some common way is possible.

Let's say a legal case comes before the church and one of her priests has been involved in incest. A group comes forward and claims this is his natural inclination and therefore he is simply exercising his rights. Another group comes forward and says this is immoral and he should be removed from the priesthood. Where is the middle ground? None is there. None of us would say that incest is an acceptable practice. There would be no compromise. There would be no "unity" or "diversity of

thought" that we would point to and say this is where our heritage is the strongest. We would not proudly say we can have different opinions and find a middle way in this matter.

Let's say a priest teaches that Jesus did not rise from the dead, but that the stories of the resurrection portrayed the grand memory of the event and in some spiritual way pointed to God's power and love to send us a good, moral messenger. In this parish the priest has a following who strongly believes his message. Another group, however, says the priest is wrong and goes to the local bishop in protest. Where is the middle?

The Bible, the creeds of the church, the witness of the apostles, and the ecumenical councils of the church have all said that Jesus bodily rose from the dead. How can we come to a middle position when the faith of the church has a clear doctrine?

In some cases, the middle way is a fallacy. For these opposing groups to come to the middle means that the Christian faith has now been changed, redefined, opposing the scripture, creeds, apostles, and the ecumenical councils. There is no way the middle honors historic Christianity, but it would give some credence to the priest who taught there was no true bodily resurrection of Jesus from the dead. Even the slightest move toward a middle way would redefine the historic faith and thereby create a new religion that could not be called Christianity.

How can we possibly develop a middle answer to any of the articles of the creed, or the teaching of historic Christianity? In these instances, truth is the victim when the middle ground is excised because in doing so a new truth is defined and waiting to be challenged and revised by the next wave of new thought.

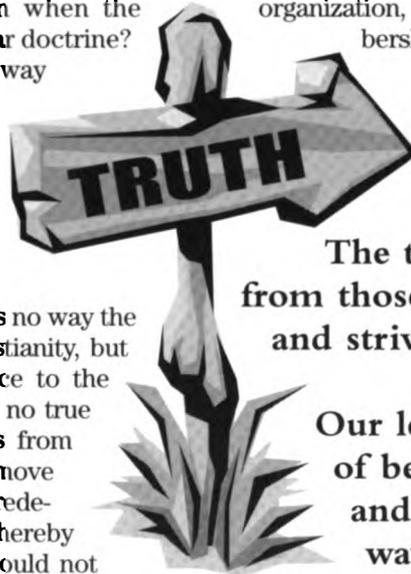
The church does not have to be on a search for the truth. The truth has been handed down to us from those who have believed, taught, and strived for the gospel. Our leadership has made the error of believing that truth is relative and that they can proclaim a new way, a middle way, that honors God.

What they actually do is dishonor God, confuse his people, spend countless dollars, and expend spiritual energy taking their eyes off Christ's mission, splitting the body and conforming to the standards of the world.

Finding the middle way is often commendable, but it can also be a trap of the enemy that offers a false solution and dishonors our Lord and his church.

So what's the answer? I believe Matthew 18 applies here. Actions such as love for our brother/sister, confronting their errors, asking them to repent and return to the Lord, and if necessary expulsion from the body are necessary. Why? Because heresy infiltrates the body and disrupts it. Would we pray that our brother/sister return to the Lord? Absolutely. Should we be willing to sacrifice anything for them? Yes, everything except the truth.

I would think that if I'm a leader of any organization and find that what I think, say, believe and advocate falls outside of the expressed values, teaching, traditions and doctrines of the organization, I would either renounce my membership and no longer try to claim affil-



The church does not have to be on a search for the truth.

The truth has been handed down to us from those who have believed, taught, and strived for the gospel.

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iation, or I would strive to figure out why I've changed and see if I could get back into line with the organization.

Those who say the Episcopal Church should find a middle way, go along to get along, cling to collegiality, etc., are really (perhaps unknowingly) advocating revision. There is no circumstance in which a priest or bishop should be commended or applauded as being "a prophetic voice" when teaching or preaching anything other than what is found in the doctrine of the church. To do so does not create a middle way but a new way. If that's the real purpose, Episcopal leadership should uphold the faith passed onto them and if necessary ask the offending persons to depart in peace.

The Rev. W. Terry Sweeney is a church planter who lives in Charlottesville, Va.

A Challenge to the Church

Thank you, TLC, and Val Hymes for the article "A Chapel Behind Bars" [TLC, Jan. 12]. In the Diocese of Florida we have 27 state correctional institutions, which includes three federal, but does not include the city and county jails. At Union Correctional Institution in Raiford, birthplace of Kairos Prison Ministry, Bishop Jecko has designated All Souls' Chapel a mission station where Holy Eucharist is celebrated every Sunday afternoon. These services are provided by five dedicated priests to minister to some 20 Episcopal residents at Union C.I.

Our goal is to offer ministry to all of the correctional institutions in our diocese. Perhaps this is a challenge to the Episcopal Church. Ministry to those behind bars is a priority we all need to address.

*J. William Ross
Ponte Vedra Beach, Fla.*

It's an Embarrassment

When I consider how the annual parochial report hangs like a proverbial Damocles' sword over the heads of rectors and lay officers in a parish church, and how the vast majority of churches, I have no doubt, diligently try to account accurately for every penny, the scandal of a diocese such as Utah [TLC, Jan. 5] not complying with canonical norms by which the rest of us are required to live in this church is an embarrassment and only leads to suspicion.

As my Italian grandparents used to say if we kids dared to brazenly ignore the household rules,

"Vergognatevi!" ["Shame on you!"]
*(The Rev.) Steven M. Giovangelo
Indianapolis, Ind.*

How to Celebrate

There is no better way to celebrate TLC's 125th year of service than by publishing outstanding articles such as "Martha's Old Mistake" by the Rev. Shane Scott-Hamblen [TLC, Jan. 5].

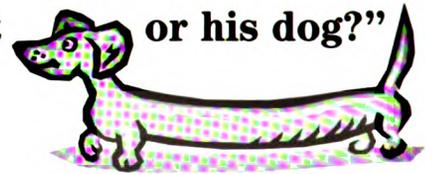
*(The Rev.) Donald H. Langlois
Chandler, Ariz.*

Sounds Familiar

Isn't it amazing how some things get changed around? At the General Convention in Phoenix in 1991, I co-authored a Church Center relocation resolution calling for the Executive Council to present plans for relocation to the next General Convention.

The proposal was presented with the idea that a new Church Center could be built or acquired near the population center of Episcopalians in the United States, making the center

"Who knows more about 'unconditional love' — John L. Bogart



or his dog?"

easily accessible to more of our members. (This turned out to be southeast of St. Louis.)

A major consideration for supporting the move was the expense of operating in New York City and the expense of our members staying there once the majority made long trips to get there. Also, we believed that we would have been able to acquire superior facilities for much less than the sale price at the time would have been for the Church Center, said to be in the \$30-\$40 million range.

After considerable discussion, approximately 85 percent of the House of Deputies approved the resolution and the House of Bishops concurred.

Essentially no action was taken by the committee that Bishop Browning appointed. However, some persons got the idea that the supporters of the resolution wanted a move to anywhere else — that was certainly not the case. Moving across New York City was not a popular idea and it apparently will not occur.

*Thad Andress
Minden, La.*

It's Offensive

I cannot help but wonder why TLC would even print a vulgar and offensive letter like the one from Canon Bogart [TLC, Jan. 5], in which he sarcastically suggests a liturgical rite for a blessing of him and his dog. I find his comparison between human-to-human unions and human-to-canine unions completely inappropriate. Regardless of one's feelings about same-sex unions, the comparison is odious.

*(The Rev.) R. Michael Darrow
Denver, Colo.*

I am sure by now you have gotten lots of letters asking "Who knows more about 'unconditional love' — John L. Bogart or his dog?" If not, let me be the first.

By the way, he should not mix up unconditional love with the fear of a newspaper.

*William Kalb
Port Townsend, Wash.*

More Sites

Thanks to David Kalvelage for his notice of the good work of the Mission of St. Clare in providing the Daily Office online for people using Rite Two from the 1979 prayer book [TLC, Nov. 24].

For those using either Rite One or the 1928 prayer book and lectionary, there are two very good sites providing the same service:

<http://graceandststephens.org> and
<http://www.allsaintsanglican.org>,
respectively.

*Richard J. Mammanna, Jr.
New York, N.Y.*

PEOPLE & PLACES

Appointments

The Rev. **Dean Einerson** is rector of St. Augustine's, PO Box 771, Rhinelander, WI 54501.

The Rev. **Jim Warnock** is rector of Gethsemane, 111 E 9th St., Marion, IN 46953.

The Rev. **Jeff Whorton** is priest-in-charge of St. Mark's, 601 Main St., Anaconda, MT 59711.

Ordinations

Priests

Albany — **John Hopkins, James Vreeland.**
Utah — **Brian Winter.**

Deacons

Albany — **Tom Trees.**

Resignations

The Rev. **Alonzo Pearson**, as rector of St. Alban's, Marshfield, WI.

Retirements

The Rev. **Maxine R. Maybin**, as deacon at St. Raphael's, Security, CO.

The Rev. **John J. Reinheimer**, as vicar of Messiah, North Woodstock, NH.

The Rev. **Harriet Shands**, as rector of St. Paul's, Beloit, WI.

The Rev. **Walter C. Simmons**, as rector of St. Margaret's, Baltimore, MD.

Correction

The Rev. **Geoffrey Price** [TLC, Jan. 12] has not resigned as rector of St. Paul's Rock Creek, Washington, DC, but is on a pre-retirement sabbatical leave.

Deaths

The Rev. **Donald James Gardner**, a retired priest of the Diocese of New York, died Nov. 30 at his home in New Milford, CT. He was 92.

Born in Mt. Carmel, PA, he was a research analyst on Wall Street, served in the Navy during World War II, then received degrees from the University of Oregon and General Theological Seminary. He was ordained deacon and priest in 1950. In New York, he was curate at Christ Church, Manhasset, 1950-55; rector of St. John's, Brooklyn, 1955-58; and rector of St. Barnabas, Ardsley, from 1958 until he retired and moved to Connecticut in 1977. He was active in many parishes until he became assistant at St. Paul's, Brookfield, CT, where he was named pastor emeritus. A lover of adventure, he served as a chaplain on cruise ships, climbed mountains and swam the Dardanelles. He is survived by his wife, Betty, sons Christopher of New Milford and Donald of Glastonbury, CT, and two grandchildren.

The Rev. **William Ralph Robinson**, a priest of the Diocese of Long Island, died Nov. 13 at the age of 59.

Born in Bakersfield, Calif., he graduated from General Seminary and was ordained deacon in 1971. Ordained a priest in 1972, he was a missionary in Zambia for two years. He had a monastic vocation as a Benedictine, was a chaplain at the University of Michigan, was a hospital chaplain in New York City and was involved in ministry with people living with AIDS. He served as rector of Christ Church, Brooklyn, NY, 1984-1990, then was assistant at St. George's, Brooklyn until 1996 when a stroke left him paralyzed from the waist down.

Next week...

Psalms for the Insomniac

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CLASSIFIEDS

BOOKS

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

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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.

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POSITIONS OFFERED

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 and **Lynn Simmons** at LMSat15@aol.com, c/o Christ Episcopal Church, 12 Prospect Street, Babylon, NY 11702. Please visit our website at www.christchurchbabylon.com.

FULL-TIME RECTOR: St. Matthews Episcopal Church, the second largest church in the Diocese of WV, located in the capital city of Charleston and nestled in the hills surrounding the Kanawha River valley, is seeking an energetic leader who is looking for a challenging opportunity. St. Matthews is poised and ready for new clergy leadership. This is not a situation of coming in on the heels of a long-time rector and picking up where he left off. Conversely, this is an opportunity to build renewed spiritual energy in a historically responsive congregation.

St. Matthews is a neighborhood church — stable, traditional and family oriented. There is relative affluence and a high level of education in the congregation. There are approximately 500 communicants; however, average Sunday attendance is around 150 and 60 children in Sunday school ... another opportunity for growth. We desire an atmosphere that is spiritually strong and supportive in our relationships with each other, where the majority of members accept roles in the church community as a response to their faith.

Our new rector should be a strong preacher, teacher and spiritual guide; have gifts to lead us in church growth and development; value young people and provide leadership to youth ministry development; and be a caring pastor.

If you are interested in this exciting situation and want to explore the possibility of being a partner in ministry with us, please send your resume to: **The Rev. Cheryl Winter, Diocesan Deployment Officer, Episcopal Diocese of West Virginia, PO Box 5400, Charleston, WV 25361, E-Mail: cwinter@wvdioocese.org**

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Small western historic church located close to the Rocky Mountains, is seeking a rector with compassion, enthusiasm and multi-talented abilities to guide us in spiritual development, outreach and growth. Our congregation needs a part-time rector that may lead into a full time position with particular strengths in preaching, spiritual guidance, youth work, pastoral care and organizational skills. Community growth is due to expansion of Cabela's Foremost Outdoor Outfitters headquarters and a new community college location and facilities. Direct resumes and inquiries (E-mail preferred) to: **Kent Matsutani, 1390 Country Club Dr., Sidney, NE 69162.** E-mail: matsu@hamilton.net Phone: (308) 254-7176.

CATHEDRAL DEAN: The Cathedral Church of the Holy Trinity in Paris, France, seeks a dean to lead it into the future. Candidates must possess significant experience in leading parishes, have excellent preaching, pastoral and administrative skills, and be comfortable in French language and culture. Salary is negotiable, housing provided, much expected. Contact the **Search Committee, American Cathedral in Paris, 23 avenue Geolue V, 75008 Paris, France.** E-mail: bppwhalon@aol.com.

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 15th. Send personal profile, letter of intent and resume to: **Diocese of Wyoming, 104 S. 4th St., Laramie, WY 82070** or E-mail: gus@wydiocese.org.

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.

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.

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.

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@peakpeak.com.

POSITIONS OFFERED

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.**

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: wwpdl1@aol.com; Website: www.wwpilgrimages.org.

FOLLOWING IN CELTIC FOOTSTEPS, 16-26 May 2003, to Scotland and Northern England, including Iona, Durham, Lindisfarne, and Whitby. See www.ascension-nyc.org or contact **Father Bates** at (212) 254-8620.

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The Rev. Marlin L. Bowman, v (209) 795-5970
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<http://www.saintthomashollywood.org> (323) 876-2102
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 Masses: Sun 8 (Low) 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

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www.stpaulscathedral.org (619) 290-7261
 Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

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 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. HVA

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www.stpauls-kst.com
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 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6, 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

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stchris1063@aol.com
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 Sun Eu 8, 10; Thur Eu/Healing 10; Fr. Eu 12:10; H.D. 9:40 Mat. 10 Eu

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 Sun Masses 8 & 10 (Sung), Wed 6:30 (706) 736-5165

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125 Monument Circle, Downtown www.cccindy.org
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stjohnke@interlink.net Fax (319) 524-1116
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River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

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Eu: M and F 12:15 Tu and Th 5:30, W and S 9:30 (W: HS).

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Sun H Eu 8, 10, Sun School 10

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www.stmaryskcmo.org
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H Eu Daily (ex Sat) christissavior@tvc.com

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& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,
Choral Eu Wed 12:10, Sat Eu 10:30

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www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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Sun Eu 10

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KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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