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The Man Behind Alpha

An Interview with Nicky Gumbel



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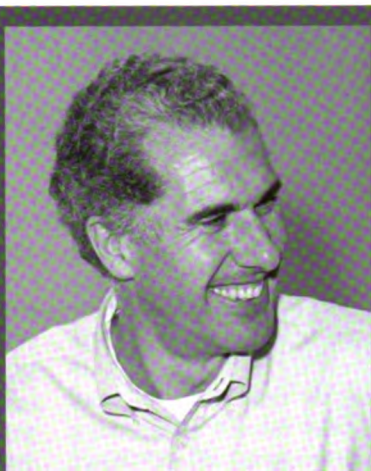
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The Rev. Nicky Gumbel, the smiling face of Alpha, delivers one of his addresses at a recent conference in the U.S.



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Rick Bate photo

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SUNDAY'S READINGS

The Reluctant Prophet

'The word of the Lord was rare in those days'
 (1 Sam. 3:1)

Second Sunday After Epiphany, Jan. 19, 2003

1 Sam. 3:1-10 (11-20); Psalm 63:1-8; 1 Cor. 6:11b-20; John 1:43-51

Both Old Testament and New Testament lessons feature God's word, which is given to God's servant. In Samuel's case, we read that the "word of the Lord was rare in those days; there was no frequent vision." When the word of God did come, it proved to be a word of judgment directed in the first instance toward the family of Eli. The revelatory word of the Lord was also closed for several hundred years before the time of John the Baptist. However, with the advent of the Baptist, the word of the Lord was again being heard.

God's word needs a teacher and servant of that word. Samuel proves to be a reluctant prophet, but he finally responds to God's call. John the Baptist is that servant, and he points his disciples to the word made flesh, Jesus, the Son of God. In today's reading, Jesus proclaims the word to Philip and Nathanael. It is fascinating that even as Philip and Nathanael encounter the Lord himself, it is the Hebrew scriptures which support and illumine their understanding of the Lord. Philip says

to Nathanael, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth."

The Lord's word needs a teacher and servant of that word. In addition, servants of the word need the courage of Samuel, whose task, as that of all the prophets, was to deliver a message of judgment to the people, beginning with the house of Eli. While the apostles are told that they will "see heaven opened, and angels of God ascending and descending on the Son of Man" (meaning perhaps that heaven is now open for continuous communication between God and man), they are also promised opposition. Why? People love the darkness and do not want their evil deeds exposed.

Perhaps fear of controversy moved the crafters of the lectionary to omit 1 Corinthians 6:9-11, without which today's New Testament reading makes little sense.

There is no reason why the word of the Lord should be rare today. However, the word of the Lord will be rare if we do not teach it.

Look It Up

Study John 1:51. Look up Genesis 28:12 (Jacob's dream). How does that help us understand John's meaning here.

Think About It

What parts of the Bible are we reluctant to preach on, and if so, why?

Next Sunday

Third Sunday After Epiphany, Jan. 26, 2003

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

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The Hidden Shame of the Church

Sexual Abuse of Children and the Church
By Ron O'Grady. WCC. (800-944-6190)
Pp. 86. \$9. ISBN 2-8254-1349-6.

In the current climate of sexual abuse discussions in the church and about the church, information and books that help to clarify and diagnose the situations are welcome. The author of this book takes for granted two important truths: first that "those who lead the church are, for the most part, kindly and benevolent people who genuinely try to make the world a better place by being helpful to others." He continues with the unfortunate but real truth, "ordination does not make clergy immune from human sin."

With these "givens," the author opens this taboo subject with pastoral care and gentleness, but also with cutting and stark reality. This is not a work that skirts the issues, but deals ultimately with the problem. O'Grady's small book is a coalescing of religious, cultural, psychological, and sociological explanations of the conditions surrounding the

The author opens this taboo subject with pastoral care and gentleness, but also with cutting and stark reality.

scandal of deliberate child sexual abuse. The statistics are shocking, the reality raw, the results deeply disturbing.

O'Grady has written a difficult book on a difficult subject and everyone who reads his words will find difficulty ingesting them. Never before in the history of the church has such a clarion call been needed on this damnable "immoral and criminal behavior." We may just want to hide from this, to bury our heads and hope that it will all go away peaceably; but this will not happen. And so as believers in Jesus Christ, and believing that we must answer for what has occurred, O'Grady calls us to responsible and Christian action. We must hear him.

*(The Rev.) Jeffrey A. Mackey
New York, N.Y.*

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While a Vocal Critic, Bishop Cole Upheld the Law

During nearly 20 years, first as Bishop Coadjutor of Central New York in 1964 and later as diocesan from 1969 to 1983, the Rt. Rev. Ned Cole was known for being a vocal critic of much that passed for the conventional wisdom of his day. Bishop Cole, who died Dec. 17 at age 85, was also respected for the most part as someone who upheld even those laws with which he disagreed.



Bishop Cole

"He presided at a time the social status was being challenged. He was always for the underdog," the Ven. H. Alan Smith, Archdeacon of Central New York, told *The Post-Standard* of Syracuse.

Archdeacon Smith and others credit Bishop Cole with helping to make St.

Paul's Church, Syracuse, N.Y., a downtown cathedral in 1971.

During the Vietnam War, Bishop Cole made known his opposition, and in 1969 he was criticized after he publicly supported members from the diocese who fled to Canada in order to avoid the draft.

In 1974, Bishop Cole suspended the Rev. Betty Bone Schiess, one of 12 women ordained to the priesthood at what was first described as an "irregular" service. Ms. Schiess filed a federal sex discrimination lawsuit against Bishop Cole and the diocese, but she later dropped the case when General Convention authorized female priests in 1976.

In 1978, some in the diocese called on Bishop Cole to resign after he divorced his wife, Martha E. Dunlap, who died in 1995, and married Martha Murphy Tottey on Christmas Day in 1977. That marriage also ended in divorce.

Bishop Cole was born and raised in

California, Mo., graduated from Westminster College, and attended law school at the University of Missouri. He was secretary to the Secretary of the State of Missouri from 1940 to 1942, and in the Air Transport Command of the Army Air Forces, 1942-1945.

He graduated from the Episcopal Theological School, then was ordained deacon and priest in the Diocese of Missouri. He was rector of Grace Church, Jefferson City, Mo., from 1949 to 1956, and in 1956 was elected dean of Christ Church Cathedral in St. Louis. He remained in that ministry until 1964 when he was elected to the episcopate. He retired in 1983.

Bishop Cole is survived by two daughters, Deborah, of Albuquerque, N.M., and Elizabeth Remonda of Manlius, N.Y.; two sons, Stephen, of Rockville, Md., and David, of Liverpool, N.Y.; and seven grandchildren.

Bishop Bowman Named as Assistant in Ohio

The Rt. Rev. David Bowman, retired Bishop of Western New York, was named assisting Bishop of Ohio on Jan. 1. At diocesan convention in November, the Rt. Rev. Clark Grew, Bishop of Ohio, announced his intention to retire and called for the election of his successor. The Rt. Rev. Arthur Williams, Bishop Suffragan of Ohio, retired last month.

After his own retirement in 1999, Bishop Bowman relocated to Shaker Heights, a suburb of Cleveland. He was raised in Canton. In an interview with *The Repository* of Canton, Bishop Bowman predicted that within the 30 or 40 years, most evangelical churches now enjoying robust growth in members will experience the same sort of decline he believes now confronts the Episcopal Church. He also forecast that the current division within the Anglican Communion over homosexuality will be successfully resolved in favor of the liberal position. "The conservatives are in the minority," he said.

Pittsburgh Dean and Others Resign, Cathedral Begins Reorganization

The future of Trinity Cathedral, Pittsburgh, Pa., which can trace its origins back as far as 1787 when the city was still known as Fort Pitt, is uncertain following the sudden resignation of its staff Dec. 22 and the news that it has been declared a transitional parish by the Bishop of Pittsburgh, the Rt. Rev. Robert W. Duncan.

As the cathedral financial outlook has gone from what *The Post-Gazette* of Pittsburgh described as "bleak to alarming," rumors that the Very Rev. Richard P. Pocalyko would resign as dean had been circulating for months, but his announcement at a previously scheduled meeting between early and mid-morning Sunday services reportedly came as a shock to members who attended.

Dean Pocalyko said he will

remain at the cathedral until June.

Bishop Duncan, who was at the Dec. 22 meeting, called the resignation "an act of leadership." Many of the other staff members, some of whom have worked at the cathedral for years, might be re-hired, according to Bishop Duncan, but first "there's got to be a complete reorganization" of the cathedral, he told the newspaper. There are no plans to find a replacement for Dean Pocalyko at this time, he added.

A cathedral since 1928, Trinity has been one of the main financial supporters of the diocese, but for at least the past two years it has been using endowment funds for normal operating costs, a trend which was exacerbated when the diocesan headquarters were moved out of the cathedral last June, depriving the cathedral of \$50,000 in annual rent.



Anglican World/Rosenthal photo

The Very Rev. Robert Willis, dean of Canterbury Cathedral, delivers the traditional Christmas Eve address in the City Centre. More than 4,000 people attended, the largest crowd in recent years.

BRIEFLY...

The Rev. **Gregory Kenneth Cameron** has been appointed director of ecumenical affairs and studies for the Anglican Communion. He will replace the Rt. Rev. David Hamid, who in October became Suffragan Bishop in Europe. For the past two and a half years, Fr. Cameron served as chaplain to the Most Rev. Rowan Williams when he was Archbishop of Wales.

A small fire damaged a first-floor chapel at **Trinity Church in Huntington, W.Va.**, on Dec. 19. Firefighters extinguished the fire before it could spread beyond the chapel. The cause is under investigation. The rector, the Rev. R. Kevin Kelly, told *The Herald-Dispatch* that it was still too early to determine the extent of damage to the chapel.

Holy Innocents' Service Is a Time for Remembrance and Healing

The Feast of the Holy Innocents was celebrated and made relevant with grief in the present age in Episcopal churches this year. The Dec. 28 feast day commemorates the slaughter by King Herod of all male infants.

On Dec. 29, St. Paul's Cathedral in Syracuse, N.Y., held an ecumenical healing service at which the juxtaposition of joy and hatred at Christmas were discussed.

"The Bible has a way of sandwiching the good with the bad," said the Rev. Diana Brawley, co-pastor of Plymouth Congregational Church, during her sermon. "We tell this [the slaughter of innocents] story to make room for our own tears, to make space for our own questions."

The annual healing service at St. Paul's was started 12 years ago by several members, including Laurie Sanderson, who said she first conceived of the idea as a way to connect spiritual healing with the emotional trauma of incest in her own past.

On Dec. 26, All Saints' Church in Hanover, Pa., was host to an ecumenical candlelight vigil for those who have experienced the death of an infant no matter how distant in time.

The service, an annual event sponsored in part by Infant Bereavement Services of Hanover Hospital, concluded with the dimming of the church lights as the congregation sang "Silent Night."

"A loss that can't be recognized, forever remains a grief," bereavement counselor Mary Wolfe told *The Evening Sun* of Hanover. "The bereavement service helps people hold on to memories and let go of grief."

Lori and George Leaf, who lost their three-month-old son Nicholas when he suddenly stopped breathing two years ago, agreed.

"It makes you feel not so alone," Lori told the *Sun*. "I think of [Nicholas] every day of course, but this is something extra."

The **Scottish Episcopal Church** will ordain its first disabled woman priest in 2004. Annalu Waller, a South African native now living in Dundee, is a 39-year-old computer scientist who has trouble walking, talking and writing as a result of complications from cerebral palsy which she has had since birth. The Rt. Rev. Neville Chamberlain, Bishop of Brechin and her ordination sponsor, said she transcends the stereotype of being disabled.

The Church of England could be forced to pay an additional U.S. \$5 million a year if a proposal to change **music licensing fees** becomes law. The Rt. Rev. Richard Chartres, Bishop of London, told the House of Lords that places of worship would not continue to be exempt from paying fees for staging certain benefit concerts. The bill would require churches to purchase a license for as much as \$800 and then pay annual fees of as much as \$250.

Beliefnet (beliefnet.com) has chosen two CDs by Episcopal choirs for honorable mention in its **Virtual Choir Festival**. Among the 12 recordings on its list are that of Grace and Holy Trinity Cathedral, Kansas City, Mo., and St. Paul's Cathedral, Buffalo, N.Y.

Historic Chapel Continues to Serve Military Families

By Stacy L. Korbelak

Tucked away in a remote corner of Odenton, Md., is this country's only known chapel built for Army personnel during World War I. It's a tranquil place that was designed to be a home away from home for personnel stationed at what was then known as Camp Meade.

When the United States declared war on Germany in 1917, the U.S. Army decided to establish training camps to prepare its men for battle in Europe. The Army chose to build its Mid-Atlantic facility on 9,300 acres in the Baltimore/Washington corridor, and 25,000 soldiers descended quickly on this rural area.

The men were often granted weekend furloughs and found themselves traveling to Baltimore or Washington to visit family members who were paying extravagant rents to be near their husbands or sons in camp. It soon occurred to the Diocese of Maryland that it had a responsibility to offer a local ministry to those who made Odenton their second home. The search for church property began.

Eventually, Episcopalians from Pennsylvania and Washington joined with their Maryland counterparts to build a chapel and church house in downtown Odenton. Today, this chapel is known as the Epiphany Chapel and Church House and is home to a small Episcopal congregation, a non-denominational daycare center, and a newly dedicated Peace Garden.

From the time the three Episcopal dioceses built the chapel in the early 1900s, Epiphany Chapel and Church House has attracted both the attention and generosity of people far and wide. The money for the land was given to the dioceses by Mrs. Buckingham and Miss Freeman of Washington, and the chapel design was prepared free of charge by Riggin Buckler, a well-known Baltimore architect. More recently, the church received \$20,000 in donations from military chapels around the world in response to publicity issued by Army Chief of Chaplains Gaylord Gunhus.

The World War I chapel was consecrated on June 3, 1918, and quickly became a place where young soldiers

worshiped, ate, danced and received counseling under the leadership of the Rev. S. Tagart Steele. Family members were permitted to spend the night in the chapel's second floor accommodations before saying goodbye to their loved ones who were being deployed to Europe.

The chapel has been under the leadership of the Rev. Phebe McPherson for the past 15 years. The chapel has

accessible 24 hours a day, seven days a week.

Visitors to the garden find benches, birdbaths, and a chaplains' memorial that features four bronze plaques naming each of the 2,929 World War I chaplains. A meditation book has been placed in the area for guests to reflect and share their thoughts and prayers.

The garden was made possible through a matching grant from the



Stacy Korbelak photos

Epiphany Chapel, Odenton, Md., was built for ministry to World War I soldiers and their families.

become a Maryland Historical Trust project and is now listed on the National Register of Historic Places. The church also continues to minister to military families stationed at what is now known as Fort George G. Meade.

"This was an incredible period of our history," Ms. McPherson said. "We must give new generations a chance to remember those who made many personal sacrifices — the ones who fought and the ones who stood behind them."

While the chapel was recently restored with funds from the people of Epiphany, the Maryland Historical Trust, private foundations, and other friends, it's the new Peace Garden that captures one's attention when visiting this historic property. Designed by staff at a local nursery, the Peace Garden is a place for the public to meditate, journal, think, or pray. The garden is within walking distance of the local commuter rail station and is

Annapolis TKF Foundation, an organization established in 1985 to fund programs that benefit the connection of the human environment with the natural environment. TKF hopes that by enhancing natural spaces, there will be an increased sense of community and human connection.

The Peace Garden was dedicated in the summer of 2002 at an old-fashioned garden party featuring a performance by members of the Soldiers' Chorus of the United States Army Field Band. The public was invited to join in the celebration and guests were encouraged to dress in garden party attire. It is Ms. McPherson's hope that events like these will remind the public that Epiphany is still a place that welcomes those who are passing through town or who find themselves at a transition in their lives. □

Stacy L. Korbelak is a community columnist for Capital Newspapers, Annapolis, Md.



The Rev. Nicky Gumbel largely credits his wife, Pippa, for Alpha's mass appeal.

Rick Bate photo

The Smiling Face of Alpha

An Interview with Nicky Gumbel

By Steve Waring

Nearly every church has some sort of plan to attract newcomers. Only the Alpha course has become an international franchise with availability that approaches that of a major fast-food chain. Unlike the fast-food industry, there is no long-range corporate advertising campaign to manufacture a celebrity spokesperson for Alpha. Indeed, there is little paid advertising at all, and the Rev. Nicky Gumbel is first amused and then somewhat troubled by the suggestion that people first imagine his smiling face when they think of Alpha.

He had been a curate at Holy Trinity Church Brompton in west London for four years when he inherited and subsequently began a significant overhaul of the program in 1990. Alpha soon became so popular that other clergy began attending, and in 1993 when the decision was made to teach the method rather than just the course itself, he was the logical choice to lead those conferences. As its popularity grew still further, he was

uniquely suited to appear on the videotaped lectures which some churches now use to introduce each of the 15 sessions.

The Alpha format, which is described by the organization as "a practical introduction to the Christian faith," is not revolutionary. It starts with dinner, proceeds to the 30-minute prepared talk, and concludes over coffee and dessert with discussion of prepared questions in small groups. Only the talk and the questions are supplied by Alpha. Whether by design or accident, Nicky (as he prefers to be called) has become both a celebrity and a lightning rod for critics who believe that Alpha is commercialized, cultish, and that it offers simplistic answers to what should be considered holy mysteries.

During one of his conference addresses he jokes that no one has ever seen him wearing anything other than jeans, comfortable shoes and a khaki shirt with the top button left undone. One thing which is generally not revealed by the tapes is how physically fit he actually is. He is rumored to sneak in workouts at a fitness center

during conference breaks and whenever possible he travels around London by bicycle.

Alpha U.K. has about 70 employees, more than work in the office of the Archbishop of Canterbury. As it has grown more professional, Nicky said he has deliberately begun to scale back the number of conferences at which he personally appears (such as the one *THE LIVING CHURCH* attended last April at Good Shepherd Lutheran Church in Naperville, Ill.). Pippa, his wife, college sweetheart and frequent traveling companion, said they don't think he is really necessary to its success. In a pattern which would on occasion repeat itself throughout the interview, Nicky completes her thought.

"In a lot of churches there are people who give the talks directly rather than from the tapes," he explains. "Actually, that's the way it was meant to be. The tapes are just a fall-back if you can't find someone to give the talks or if you are a small group."

The first scheduled break on April 15 offered compelling testimony to the power of his personal charisma. With the assistance of several other Alpha conference organizers, Nicky made what seemed to be a casual appearance among conference participants. Many pressed respectfully toward him holding books he has written, folders supplied for the conference, and other scraps of paper for him to sign. Some offered very personal testimony. Others questioned him about problems they have encountered running their own Alpha program. He seemed to be everywhere at once, and yet within about 10 minutes he was escorted off with an assistant left to make apologies.

From behind the scenes a cynic might draw a negative conclusion about the man or the program based on this choreographed vignette, or his insistence on maintaining his fit-

ness regimen during conferences. Seeing people undergo a positive transformation in life completely overshadows both fame, money and perks as motivation, he said. Biographical information supplied by Alpha states that Nicky left a lucrative practice as a barrister in London in order to fulfill a call to be an "Anglican curate." Aside from book royalties he receives no personal income from Alpha. He is paid an annual stipend of about \$30,000 by Holy Trinity. He said he considers

been interviewed and written about often enough that there are times, especially when the topic moves toward some of the more familiar criticisms of Alpha, when he seems to be giving another Alpha talk.

For example, he said Alpha welcomes constructive criticism and often incorporates suggestions into future revisions of the talks. Alpha doesn't delve into more complex or potentially divisive issues of faith primarily because it is meant to be an introduction to Christianity, and

therefore it has deliberately attempted to focus on those aspects which all denominations hold in common. No one joins Alpha. It is a tool for introducing the unbelievers to a local church and it is up to local churches and denominations to address the more complex issues.

When the subject turns to the behind-the-scenes work that went into revamping the talks, the mask of the interviewed fades from his eyes and is replaced by someone who is at once reflective and struggling to contain a sense of pride in what has been accomplished.

"The first talk I gave was an hour-and-a-half long and most people fell asleep," he recalls, starting slowly. "I gave a little section on all the little titles that Jesus used. There was a particularly long section on Jesus' use of the term "Son of Man," and his Old Testament background. Most of [the listeners] were nurses who had just finished a night shift and were probably exhausted anyway. They weren't Christians then and I'm not sure they are Christians now. The miracle was that any of them came back the following week."

Sleep and laughter became the primary sources of feedback, according to Pippa, who said practically every evening after he assumed responsibility for Alpha Nicky would practice a

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himself a Christian first, and an Anglican second. He insists his work on behalf of Alpha is just part of his responsibilities as a parish curate.

"I do all the sorts of normal things [an Anglican priest is expected to do] marriages, baptisms and funerals," he explained. "I don't maybe do them as often as the average vicar, but I do them. This has taken up a lot of my time, but I'm still involved at the parish. [The Rev.] Sandy [Miller, vicar of Holy Trinity,] is really in charge. He is really the head of Alpha. I don't do anything without first asking his permission."

As one might expect from a former lawyer, Nicky is adept at answering difficult questions graciously. He has

Jeans and a khaki shirt are part of Nicky Gumbel's trademark at his addresses.

Rick Bate photos

new version of a talk in front of her either alone or with a small circle of friends while three small children lay asleep in another room. If he lost the attention of his audience or they didn't laugh at a joke, he went back and reworked that section. After a newsletter began to circulate among Alpha participants, some began to write back with comments.

"I gradually began to get to know what clicked," he explained. "Each talk you sort of learn. Then we started to work on every (and he pauses here for a minute) word and every sentence before we videotaped it. So the written word came first. There is a lot (he pauses momentarily here too) that went into that. This was probably over two years. Then the videos went around the world and we heard even more feedback. Again there were lots of criticisms. I think pretty well every sentence in Alpha has been criticized by someone at some point. I don't think there is a single sentence that has escaped. Every word has been challenged. Pretty well everything." He paused for a moment, apparently considering what he has just said. "'Every word' is I suppose an exaggeration, but pretty well everything has been challenged by someone who said that they don't like this or they don't like that."

Thirteen years and nearly 4 million people later, Alpha still shows no signs of slowing. Today nearly 75 percent of all new Alpha course manuals sold in North America are to non-Anglican parishes.

When Thomas Cranmer wrote the Book of Common Prayer, it made the liturgy available for the first time in the common language. Since then, the Anglican Communion has been largely defined by its liturgical heritage, but also at times criticized for lacking spontaneity and the ability to share its faith successfully with outsiders. Strip away the Alpha marketing, the at-times goofy jokes in the talks, even the videotapes, and what remains is one of the most effective tools for evangelizing that the Anglican Church has produced to date. □





The Moravian Home Church, Salem, N.C.

Photo by David L. Veal

‘A Merry People’ **Much to Admire about the Moravian Church**

By David L. Veal

In 1997, the General Convention initiated a dialogue with the Moravian Church, and the Moravian-Episcopal Dialogue soon got underway. Yet most Episcopalians have never seen a Moravian, much less a Moravian church, and those who have are apt to think only of brass bands on Easter morning, *christingles* in Christmastide, multi-pointed stars, scrumptious wafer-thin cookies, “love feasts,” and rousing hallelujahs on Palm Sunday. Many are prone to wrongly associate Moravians with Anabaptists: the Amish or Mennonites. Yet the Moravians have much in common with the Episcopal Church.

The Moravians, more properly the *Unitas Fratrum*, are the heirs of a pre-Reformation movement that was started in Prague in what is now the Czech Republic. Their first prominent leader was a Roman Catholic

priest, John Huss (Jan Hus), the rector of the University of Prague. He protested the selling of indulgences, began the translation of the Bible and liturgy into Czech, and demanded that the people be allowed to receive the holy communion in both kinds, bread and wine. He was invited to present his ideas to the Council of Constance in 1415, but the council did not accept them, and he was burned at the stake as a heretic July 6 of that year, a century before Martin Luther nailed his famous theses to the door in Wittenberg.

The blood of the martyrs is the seed of the church, and in Bohemia and Moravia the response to Huss' execution was the organization of the *Utraquists* (Latin: “both kinds”) and the formation of the *Unitas Fratrum* (Latin: “A Union of Brethren”). They gradually gained strength, and when the Reformation took place, they emerged as the dominant Christian presence in the Czech lands. The 16th century was a “golden happy

time" for the "Hussite" Church. Then came the Thirty-Year War and a disastrous defeat at White Mountain in 1620 that was followed by one of history's bloodiest pogroms in which the Hussite population was decimated by the Imperial military and the Jesuits. Many Czech protestants fled and were scattered throughout western Europe. Included in this *diaspora* was the brilliant bishop-scholar, John Amos Comenius, known as "the father of modern education." Bishop Comenius visited England, and when he wrote an apology for the Czech Hussite Church, he dedicated it to the Church of England, which he admired and regarded as thoroughly compatible with his own tradition. The *Unitas Fratrum* survived in exile, most notably in Saxony, where a group of refugees, many of whom were from Moravia, were patronized by Count Nicholas Zinzendorf. The count eventually joined "the Moravians," as they came to be called, and he eventually became a bishop in their church.

A number of Moravian exiles were graciously welcomed by Canterbury, and in England the established church has enjoyed cordial relations with them for many generations. In 1749, Parliament passed an act recognizing the Moravian Church as "an ancient protestant episcopal church with doctrines not essentially different from those of the Church of England." Parliament at that time included all the Anglican bishops, and they supported this act. The *Unitas Fratrum* was recognized as a protestant episcopal church even before there was an Anglican province in the United States that was in communion with Canterbury. The only objections to this recognition came from the strictest Calvinists who suspected the Moravians of Arminianism.

Some Moravians inevitably ended up in America. General Oglethorpe, the founder of Georgia, offered them refuge in that British colony. Who has not heard of the Rev. John Wesley's encounter with Moravians on shipboard in the North Atlantic when a storm blew up?

Everyone was terrified, but Wesley was deeply impressed by their calm demeanor and confident prayers.

The Moravian settlement in Georgia did not last, but later ones did, most notably in Bethlehem, Pa., and Salem (now Winston-Salem), N.C. Their home church in Salem was recognized as an Anglican parish, and in England and America they studied and taught the Thirty-nine Articles.

The Moravian devotion to the canonical scriptures is well known. They subscribe to the

Nicene, Apostles' and Athanasian creeds. They have retained the three-fold orders of bishop, priest (presbyter), and deacon, and they have steadfastly maintained the historic episcopal succession. They baptize with water in the name of the Father, Son, and Holy Spirit, and they believe that baptism makes one a member of Christ's visible body — his one, holy, catholic, and apostolic church. The Moravian Church is a eucharistic community. It was a deep reverence for the eucharistic

The countless sacrifices and selfless acts of Moravian missionaries have inspired the whole Christian world.

feast that motivated Huss and that has energized the piety of generations of Moravians. They know nothing of a "low Mass." The Holy Communion is always celebrated in song.

No Christian body has ever been more committed to mission and evangelism than the *Unitas Fratrum*. The countless sacrifices and selfless acts of Moravian missionaries from Africa to Alaska and from the Caribbean to Australia have inspired the whole Christian world. Today the overwhelming majority of their members are non-white and live in third-world countries.

Quite naturally, the Moravian tradition stands in solidarity with refugees and the dispossessed. Their ministry among Palestinian exiles is a model of Christian concern for the victims of war and violence.

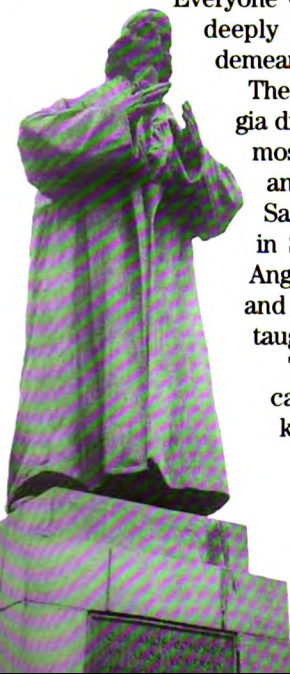
In the ante-bellum South, some Moravians owned slaves, although the *Unitas Fratrum* did not approve. The Southern Province of the Moravian Church has formally apologized for its complicity in "the peculiar institution." The Moravians are steadfast opponents of racism and sexism. All church offices, including the episcopate, are open to women as well as men.

They are not Puritans. They observe the days and seasons of the Christian calendar with enthusiasm, and they have a tradition of art, music, and dance that led English colonists in North Carolina to refer to them as "a merry people." They were the first people in the American English Colonies to compose original music, and our Episcopal hymnals have been enriched by Moravian hymns for generations. At least a dozen hymns in the *1982 Hymnal* are the work of Moravian composers or authors.

Next summer the General Convention will consider an arrangement of interim eucharistic sharing with the *Unitas Fratrum*. If the resolution is adopted, it should encourage closer relationships with these good friends of long standing. □

The Rev. Canon David L. Veal is interim rector of St. Barnabas' Church, Odessa, Texas, and a member of the Anglican-Roman Catholic Dialogue in the United States.

Digitized by Google



Statue of Bishop Comenius (1592-1670) at the Moravian Seminary, Bethlehem, Pa.

Photo by David L. Veal

Putting Satan on Ice



The mail continues to flow to us in response to the Viewpoint article by the Rev. Matthew Lawrence [TLC, Dec. 15] about the Alpha course. The feedback has been about 75 percent negative and 25 percent positive. Some parishes used it for adult discussion groups, and the Rev. Stephen B. Clark, rector of St. Joseph's Church, Durham, N.C., responded to it in his Christmas letter to parishioners.

Many of the letters were simply too long for us to publish. Others tried to use the same format Fr. Lawrence did, and put their thoughts in the form of a letter. Alpha fans can turn to page 10 for a feature on Nicky Gumbel.

Perhaps the most interesting feedback came in a phone call from a priest who said he was calling "from Texas." He wanted us to print an apology to readers for running the Lawrence article.

"You should be ashamed of yourselves," he said. "You shouldn't allow stuff like that in your magazine. Whatever happened to good taste?"

Ed Wall, of Orland Park, Ill., responded to my column about the United States Postal Service [TLC, Jan. 29].

"What it shows," he writes, "is that having all those Episcopalian presidents didn't mean as much as we thought. What we needed were Episcopalian postmasters general."

Notice in the service bulletin for the ordination of deacons in one of our cathedrals: "During the Recessional, the children are encouraged to move to the end of the pews at the center aisle and blow bubbles at the new deacons as they pass by. Please do not blow bubbles when the clergy in vestments go by."

Spotted on the Anglican Music List was this item sent by Richard M. Dostie, of St. Thomas' Church, Camden, Maine. The *Portland Press Herald* ran a headline, "Satan Foils Blackhawks" for an article about a pro hockey game. The second paragraph of the story read as follows: "Satan was stationed on the right side of the net and tucked in a pass from Ales Kotalik for his 10th goal of

the season." It turns out, Mr. Dostie notes, that the Buffalo Sabres have a player named Miroslav Satan.

How's this for servant ministry? The daughter of Bishop Skip Adams of Central New York was part of her high school's homecoming parade. Because there were horses in the parade, it was necessary to have a clean-up patrol. So the bishop and his wife, Bonnie, followed the horses with a muck bucket and a rake/scooper to ensure that other parade participants didn't have to watch their steps so closely.

Thanks to all who sent items in response to my column about the Nigerian scams [TLC, Nov. 10]. They are far more common than I realized, and churches in this country are popular targets.

Observed on a screen saver in a hospital emergency room in Door County, Wisconsin:

"Happy Holidays,
Mary It's a Boy"

Spotting license plates: My only contribution is YEA GOD. Donald Whitcomb, of St. Charles, Mo., saw ABBA FR, and says his daughter spotted a hearse with the tag ITS OVR. Alert driver Helen J. Boyer, of Hanford, Calif., saw FSH4MN, and BKS4HIM on a truck belonging to a local Christian bookstore. The Rev. Charlie Sutton, of Whitinsville, Mass., was driving through Connecticut and spotted RECTOR. Marvin Lett, of Mt. Pleasant, Mich., saw a Virginia tag VIP2GOD, and ever-vigilant Joe Gamble of Birmingham, Ala., contributes PSLM 40.

Note to Henry (address not supplied): The matter of whether to ordain persons directly to priesthood, bypassing the diaconate, promises to be a lively topic at General Convention in Minneapolis this summer.

David Kalvelage, executive editor

Did You Know...

"The Man Comes Around,"
the latest album recorded

by country music legend Johnny Cash, includes a photo of the altar of St. James' Church, Los Angeles.

Quote of the Week

The Rev. Jonathon Jensen, rector of Trinity Church, Lawrence, Kan., on a *Economist* magazine report of a Gallup poll which revealed that more than 4 million Americans believe they have been abducted by aliens: "If there are 4 million alien abductees and only 2.5 million Episcopalians, we've got to ask, 'What are the aliens doing right that we Episcopalians are getting wrong?'"

Bold Conclusion

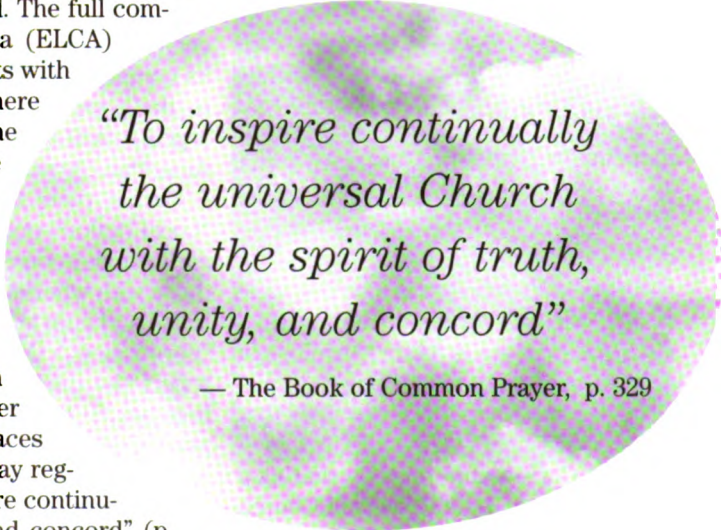
Four distinguished Episcopalians have taken a bold step in the conflict over whether committed same-sex relationships should be blessed. They are challenging the authority of General Convention. A retired seminary dean, a university professor of divinity, a college associate professor of theology, and a cathedral dean have written a remarkable document in which they address the “crisis” that the push to approve same-sex partnerships has caused. We are pleased to present the views of the authors in this issue [p. 16], and to offer the entire article on our website (www.livingchurch.org).

The authors, after considerable research, have concluded that if the 74th General Convention this summer in Minneapolis should vote in favor of blessing same-sex relationships, that would violate the constitutional principles upon which the church’s polity is based, and “would nullify the authority of any General Convention knowingly sanctioning such actions.” In other words, those who advocate such blessings are moving beyond what Anglicanism allows. To those opposed to same-sex blessings, the authors caution that they should not leave the church. We commend the work of the theologians to our readers and hope it will generate discussions in these pages and elsewhere that will be helpful in the months preceding General Convention.

Recognizing Christian Unity

We seem to be hearing less these days about the Week of Prayer for Christian Unity. Scheduled between the Feast of the Confession of St. Peter (Jan. 18) and the Feast of the Conversion of St. Paul (Jan. 25), the worldwide observance has been held for nearly a century and has been supported for nearly that long by this publication. We suspect less attention is being given to this week because some of us are taking the ecumenical movement for granted. The full communion with the Evangelical Lutheran Church in America (ELCA) achieved at General Convention in 2000 has made joint efforts with Lutherans common in many places. Since that took place there are many instances of clergy of one church serving in the other, of joint congregations ministering effectively. Dialogue with Roman Catholics both in this country and internationally has made progress, and we learn in this issue about another church in which Episcopalians are involved — the Moravians [p. 12]. Other dialogues have taken place with little recognition.

Much needs to be done during the other 51 weeks. Christians need to continue to seek greater understanding with people of other faiths, in order to respond to our Lord’s prayer that we all may be one. In many instances and in many places divisions among Christians seem larger than ever. Yet we pray regularly in the words of the Book of Common Prayer “to inspire continually the universal Church with the spirit of truth, unity, and concord” (p. 329). While various dialogues continue nationally and internationally, we can do much in our communities. Pulpit exchanges, youth gatherings, and “covenant” arrangements between churches can be organized. Our adult classes, Bible studies and prayer groups can arrange for guest presentations by members of other churches. We can participate in a wide variety of outreach ministries with persons who belong to other faith communities. Most importantly, we can be mindful of the need to pray for church unity, especially during this week. Our churches can emphasize prayers for unity during the prayers of the people, and we can add such prayers to our individual intercessions. Hopefully, none of us is too busy to address a matter so important.



*“To inspire continually
the universal Church
with the spirit of truth,
unity, and concord”*

— The Book of Common Prayer, p. 329

Limited Authority

Constitutional principles would nullify any decision by General Convention to approve same-sex partnerships.

By R.R. Reno, Christopher Seitz, Philip Turner and Paul Zahl

Several bishops, clergy, and lay people have approached us to ask our opinion on the character and extent of General Convention's authority. This question has been motivated by a common concern over perceived threats to our church's internal cohesion and our fellowship with other provinces in the Anglican Communion. These are stresses stemming from the push officially to approve same-sex partnerships. Thus, the questions have taken a common form: What would be the theological and canonical consequences of a decision by General Convention to approve of and permit such partnerships?

We have tried to answer this question clearly and with direct reference to the constitutional self-definition of our church. We have given these issues serious and sustained consideration. Upon reflection, it is our view that actions on the part of the Episcopal Church's General Convention giving license for blessing gay unions or ordaining non-abstaining homosexual persons would be contrary to the constitutional principles upon which the polity of our church is based and as such would nullify the authority of any General Convention knowingly sanctioning such actions. It is also our view that, should General Convention take such action, there is neither theological nor moral warrant for leaving the Episcopal Church. Rather it is our view that fidelity to Christ calls upon dissenters to share in Christ's sufferings by sharing a struggle to recall the Episcopal Church to apostolic obedience. We believe that our analysis both supports these conclusions and, at the same time, identifies the crucial decisions we face as we seek the peace of the church. We have hope that a charitable and honest approach to these matters will aid our church in reaching godly decisions.

What is at stake is not a narrow, literalistic interpretation of a few unrelated Bible verses promoted by anxious con-

servatives. The key issue is the conciliar legitimacy of the Episcopal Church. For us, the question of approving same-sex partnerships raises the deepest and most profound question facing any Christian body that claims to be "church." Is the Episcopal Church willing to live as an interdependent member of the larger body of Christ, a body formed in and through a historically continuous and geographically extended reading of the scriptures as a whole? Or is the Episcopal Church

What would be the theological and canonical consequences of a decision by General Convention to approve of and permit such partnerships?

determined to act unilaterally to shape its common life and teaching according to the particular needs, insights, and arguments of a relatively small group of American Christians?

For us, there is no painless answer. "Local option" only legitimates a disregard for the counsel and constraint of those with whom we share the common bread and cup. Mutual subjection is not "permission." Our common life must reflect the intimacy of those who live together "in the Lord" (cf. Eph. 6:1). We are called to "forbearance," not "tolerance," and that forbearance has as its aim a transformation of the church into Christ's image. That forbearance "upbuilds" in the particular "righteousness" that is Christ Jesus (cf. Rom. 14:17, 19; 15:2), embodied in his sacrifice of holiness (cf. Phil. 2:5ff), and enacted within the church, through the Holy Spirit, "for common good" (1 Cor. 12:7) and the glorification of the Father (Rom. 15:7). It is in this light that "local option" is antithetical to the nature of the church as a vehicle of common and mutually sacrifi-

cial transformation in Christ (Phil. 2:2ff). Our destiny in Christ can only be together and in mutual submission. It cannot be a destiny at a distance from each other. We cannot cut ourselves free from the weighty concerns of the larger context of the church's witness without separating ourselves from the spiritual mission of the body of Christ.

The temptations of separation affect us all. We offer this analysis, not only to caution those who advocate unilateral action by General Convention, but also to warn against overreaction.

The current failures of our church, and the unfortunate prospect of a General Convention that takes unconstitutional action in approving of same-sex partnerships, do not remove from us the obligations of mutual submission. As we argue, a constitutional crisis in the Episcopal Church

will profoundly compromise our national structures of governance, but it will not void our vows of obedience and our bonds of loyalty to the church. The failures of our system of governance must be endured with the confidence that God calls us to forbear each other because he also shall forbear us, even in the disordered state of our church (2 Peter 3:9). □

R.R. Reno is associate professor of theology at Creighton University.

The Rev. Christopher Seitz is professor of divinity at the University of St. Andrews, Scotland.

The Rev. Philip Turner is the retired dean of the Berkeley Divinity School at Yale.

The Very Rev. Paul Zahl is the dean of the Cathedral Church of the Advent, Birmingham, Ala.

Editor's note: A longer, more detailed version of the views of these four authors may be read on our website: www.livingchurch.org

The Powerless Truth

The Rev. Brian C. Hobden implicitly castigates the Presiding Bishop for "standing by wringing his hands saying that he is powerless to do anything about the situation" (presumably the one involving the Rev. David Moyer and Bishop Charles Bennisson) [TLC, Dec. 8].

What precisely would Fr. Hobden have the Presiding Bishop do? The truth of the matter is that the Presiding Bishop is powerless to do anything. The presiding episcopate is not an archbishopric. The Presiding Bishop has the ceremonial, ritual, and sacramental ministry of making bishops, but has not executive or administrative ministry of authority to discipline them. Likewise, though he is occasionally referred to as "metropolitan" of the American church, he has no metropolitan authority. Our founding fathers (there were no mothers) saw to it that there was, and there remains, nothing a Presiding Bishop can do in a situation such as presented in the Diocese of Pennsylvania (or any other diocese).

*(The Rev.) Eric Funston
St. Francis of Assisi Church
Stilwell, Kan.*

Another Sign?

Congratulations on the Hispanic ministry article by Kevin Martin [TLC, Dec. 8].

I was very happy to see such a widely read and influential publication emphasize and support this important aspect of our ministry, mission and evangelistic goals. The author is right on target in the analysis of the need, potential and viability of Hispanic ministry.

I pray that is another sign that the Anglican Communion and the Province of the Episcopal Church is not just an English-speaking "national church," but a Catholic one represented by peoples of all languages, cultures and races.

*(The Rt. Rev.) David Andres Alvarez
Bishop of Puerto Rico
San Justo, P.R.*

Labels Misleading

I enjoyed the letter by the Rev. Canon John R. Whitney [TLC, Dec. 22]. I love his imagery and the felicitous use of the English language. It was a well-written letter and fine handling of the subject matter.

I have counted as friends bishops like FitzSimons Allison, William C.R. Sheridan, Maurice Benitez, Alex Stewart, William Wantland, Victor Rivera, Charles Burgreen, and others who might be labeled by that over used and misused term "conservatives." They lent balance to deliberations of the House of Bishops

and tended to keep us honest. I find labels misleading as I find myself considered a liberal on some issues and a conservative on others. I have even been able to change my mind as experience, prayer, and time influence my thinking.

We would lose something essential to our church if we continue to marginalize our conservatives and fragment our church. We would become just another denomination.

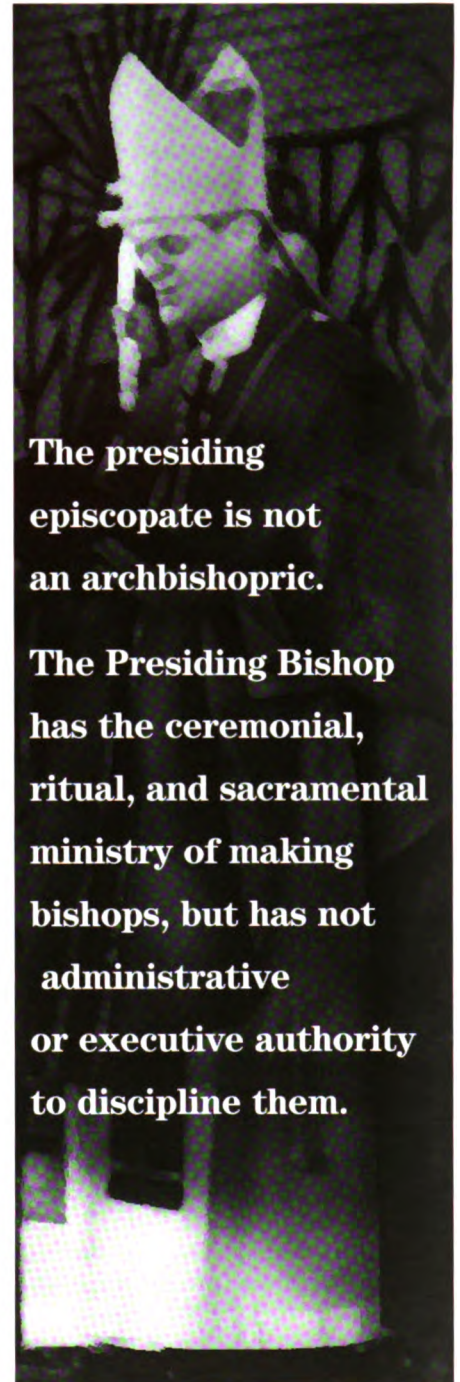
*(The Rt. Rev.) John L. Thompson
Bishop of California, retired
Medford, Ore.*

Powerful Voices

I am an evangelical Episcopalian and was interested to find that my theology is "simplistic and discredited," at least by the Rev. Matthew Lawrence [TLC, Dec. 15]. More troubling is his claim that the majority of Americans and most Episcopalians no longer believe in the uniqueness of Christ. Since I am "intellectually flaccid," I can only quote the Most Rev. George L. Carey, from the Lenten 1995 edition of *The Anglican Digest*:

"One of the most disturbing trends in the Western Church has been a tendency for some to loosen their grip on the singularity of Jesus Christ."

We have been bullied into this by powerful theological voices which have



The presiding episcopate is not an archbishopric.

The Presiding Bishop has the ceremonial, ritual, and sacramental ministry of making bishops, but has not administrative or executive authority to discipline them.

suggested that Christianity must come to terms with its own "parochiality." It has no right to challenge Islam or any other religion. It is merely the Western face of God. It must therefore surrender its commitment to being accepted in every part of the world and be content to be one face and one voice among many. This view is to be rejected firmly.

*Edward Worthington
Carmichael, Calif.*

The extraordinary success of the Alpha Course naturally opens the door to criticism from threatened circles. The countless lives that have been changed by Alpha indicate that the course needs no defense, but I feel I must question Matthew Lawrence on some points.

His tone, while seemingly friendly, thinly masks an obvious contempt of those who actually believe the creeds of the church. His posture sounds smug and patronizing and does little to encourage inclusion and diversity within our Communion. He is, in fact, guilty of the kind of "spiritual superiority" he imputes to others.

Lawrence states that the Church is too intellectually flaccid to defend itself from an "invasion by protestant evangelicalism." Intellectually flaccid? Even the most cursory investigation into the English Reformation reveals that "protestant evangelicalism" had no need to invade. It was there at its inception. To defend Anglicanism from protestant evangelicalism is to raze the theological foundations of the church Lawrence loves and to consign Archbishop Cranmer, its liturgical architect, to the rubble.

The author's rejection of biblical anthropology is the article's most troubling argument from the perspective of a parish priest. The substitutionary atonement is dismissed out of hand in favor of an apparently gnostic spirituality that opens one's eyes to his or her connection to a benign universe. Mr. Lawrence describes himself as an "evangelist" who proclaims "the good news of

Christ." If you and I don't need saving, and if Jesus Christ is not the only One who can and does save, then where is the need for the "good news"?

*(The Rev. Canon) Paul N. Walker
Cathedral Church of the Advent
Birmingham, Ala.*

Boy, it's tough to be an Episcopalian believer these days. Fr. Lawrence points out the problem.

According to him, the theology of Alpha is suspect. Its evangelical theology is simplistic, dangerous, closed-minded. It focuses too much on human sinfulness. It teaches the superiority of Christianity to other religions. Further, he is critical of this "invasion [of Angli-

Boy, it's tough to be an Episcopalian believer these days. Fr. Lawrence points out the problem.

canism] by protestant evangelicalism," apparently unaware that evangelicalism is nothing new to worldwide Anglicanism.

So what is Fr. Lawrence's alternative? The extreme liberalism of Crossan, Borg, and Spong; an viscerated Christianity that is only a "path" to God; an airy dismissal of the Gospel of John as though the church had never wrestled with that gospel in its 2,000 years of existence; a typical assumption that because "postmodern truth claims" present problems, the fault must lie with the faith rather than with the questioner.

For those of us who accept the "truth claims" of the Nicene Creed, who believe in Jesus as Savior and that he rose bodily from the dead, who believe in the authority of scripture in the classic Anglican sense, this is a bleak landscape indeed. Apparently, our only choices are the rather conservative evangelical view of Gumbel and others or the jaded, deconstructionist view of the liberals. Whatever happened to the Anglican *via media*?

*Ward Nelson
Beaverton, Ore.*

I've been waiting for a letter or an article that contained the sentiments found in the Viewpoint article, "Letter to an Alpha Friend," by Matthew Lawrence. During 28 years of parish ministry I've read similar letters about Cursillo, Faith Alive and Teens Encounter Christ, just to mention a few. All of these evangelistic ministries remain available to people through the Episcopal Church and many other Christian denominations in one form or another.

During those same 28 years I've been privileged to witness countless lives changed, wounds healed, divisions rec-

onciled and dead spirits given new life through these same movements.

There are literally thousands of souls actively involved in the life of our beloved yet fading Communion who trace their personal and corporate renewal to the doorstep of one of these movements. I don't know that any of those people "switched off their brain" when they discovered that Christ did indeed love them; but they certainly did "switch

on their hearts."

I am what the Rev. Matthew Lawrence would regard as "unlettered," I'm sure, but I do give thanks and praise for the grace of God, through Christ, that has been brought to countless souls through the ministry of Alpha. I don't know that any other approach would speak with the power that is needed in this time when mainline Christianity in general and the Episcopal Church in particular has been so marginalized.

*(The Rev.) Daniel S. Harris III
Holy Nativity Church
South Weymouth, Mass.*

Explain This

I wonder what Bishop Henderson told the children about his zucchetto [TLC, Nov. 24].

*(The Rev.) Robert G. Preston
Hallandale, Fla.*



Appointments

The Rev. **Gay Rahn** is assistant at St. Stephen's, 67 East St., Pittsfield, MA 01201-5383.

The Rev. **Paul Roberts** is rector of St. Elizabeth's, 1188 Hamp Mill Rd., Dahlonoga, GA 30533.

The Rev. **Donna-Mae Siderius** is rector of St. John's, 100 W Queens Way, Hampton, VA 23669.

The Rev. **Harriette Simmons** is associate at St. Paul's, 605 Reynolds St., Augusta, GA 30901-1431.

The Rev. **Judi Yeates** is rector of Resurrection, 3004 Belvedere Blvd., Omaha, NE 68111-1231.

The Rev. **Alfred Thomas Kurt Zadig** is rector of All Saints', 3 Chevy Chase Cir., Chevy Chase, MD 20815.

Deaths

The Very Rev. **Cornelius A. (Neil) Zabriskie**, dean emeritus of the Cathedral of All Souls, in Asheville, NC, died Nov. 18. He was 77. Dean Zabriskie had served All Souls' for nearly 40 years before his retirement in 1996.

He was a native of Newark, NJ, a graduate of Yale University, Virginia Theological Seminary and the University of Michigan. He assisted at Bruton Parish, Williamsburg, VA, 1951-53, and was vicar, then rector of Grace, Yorktown, VA, 1953-57. He moved to the Asheville parish in 1957 and served there until 1996. In 1995, All Souls' became the cathedral of the Diocese of Western North Carolina and Fr. Zabriskie was named dean. He was active in his diocese, having been a deputy to General Convention seven times and having served on nearly every board and commission, including service as chair of the liturgy and music commission for 18 years. He was a finalist in the election of the Bishop of Western North Carolina in 1973. Dean Zabriskie was known as a Christian activist both in his diocese and nationally. He is survived by a son, Allan, a daughter, Meg, and two grandsons, David and Thomas.

The Rev. **Lois Buffham Hart**, priest of the Diocese of Olympia, died of cancer Dec. 18 at the Kelsey Creek Care Center in Bellevue, WA. She was 59.

Ms. Hart was born in Portland, OR, and educated at Whitman College, Oregon College of Education, and Seabury-Western Theological Seminary. She was ordained to the diaconate in 1996 and to the priesthood in 1997. She was associate at St. Margaret's Church, Palm Springs, CA, before becoming associate at Holy Cross, Redmond, WA. She is survived by her parents, Merton and B-Mae Buffham, a daughter, Esther Friedman, a son, David, and two grandsons.

The Rev. **Frank Glenn Ireland**, 95, retired priest of the Diocese of Western

Michigan, died Nov. 11 at St. Francis Hospital, Escanaba, MI.

He was a native of Flint, MI. He earned degrees from Kenyon College, and Bexley Hall, and the University of Michigan. He also attended Seabury-Western Theological Seminary. Following ordination to the diaconate and priesthood in 1939, he was rector of All Saints', Brooklyn, and St. Michael's, Cambridge, MI, from 1939 to 1942, and again from 1945 to 1958. He was priest-in-charge of St. Edmund's, Arcadia, FL, 1942-3; rector of St.

Luke's, Fort Myers, FL, 1943-5. He assisted at Grace Church, Grand Rapids, MI, and was involved in supply ministry in Western Michigan before his retirement in 1970. He also taught psychology at Kent State University and at Ferris State University. Fr. Ireland is survived by his wife, Dorothy, of Escanaba, two sons, Richard, of Englewood, CO, and John, of DeKalb, IL; two daughters, Patricia Wildey, of Gladstone, MI, and Lori, of LaJolla, CA; nine grandchildren and four great-grandchildren.

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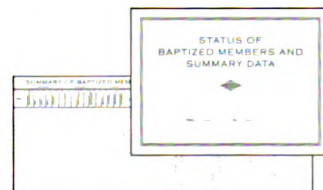


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PEOPLE & PLACES

Deaths

The Rev. **Joseph Hendricks**, 90, former rector of St. Stephen's, Philadelphia, died Oct. 26 in Rockford, IL.

A native of Farmersville, IL, Fr. Hendricks graduated from the University of Illinois and Yale University. Following 16 years of service in the Methodist Church, he was ordained deacon and priest in 1958. He assisted at St. James', Newark, NJ, and Calvary, Pittsburgh, PA, then became rector of St. Paul's, Morris Plains, NJ, 1961-71; and rector of St. Stephen's, Philadelphia, 1971-84. He retired in 1984. He was an associate of the Community of St. John the Baptist, and a member of the Order of St. Luke and the Confraternity of the Blessed Sacrament. He is survived by three children and five grandchildren.

The Rev. **Malcolm Riker**, who planted 11 churches in the Diocese of Texas, died Nov. 19 in Austin following a long illness. He was 77.

Fr. Riker was born in Austin, graduated from the University of Texas and the Church Divinity School of the Pacific. He was ordained in the Diocese of Texas, to the diaconate in 1951 and the priesthood in 1952. He spent his entire ordained ministry in that diocese. Most of his congregations were start-up churches, including four in Austin, but he also spent 16 years as rector of St. Luke-on-the-Lake in Austin. He brought five of the start-up churches to parish status. He retired in 1990 and spent recent years as supply priest at St. Paul's, Pflugerville. Surviving are his wife, Hallie, and two sons.

The Rev. **Alfred Vail**, 82, retired priest of the Diocese of Pennsylvania, died Dec. 18 at Cathedral Village retirement community in Philadelphia. He was formerly canon to the ordinary in Pennsylvania.

Born in Yonkers, NY, he graduated from Hobart College, Seabury-Western Theological Seminary and the Episcopal Theological School. Fr. Vail was a veteran of World War II and served with the Marines in the South Pacific. He was ordained deacon in 1954 and was priested the following year. He was rector of St. James', Downingtown, PA, 1955-61; canon to the ordinary, 1961-66; rector of Grace Church, Cincinnati, OH, 1966-77; associate at St. Luke's, Montclair, NJ, 1978-86. After retiring in 1986, he became pastoral associate at St. Mary's at the Cathedral, Philadelphia. He was an advocate for civil rights while serving in Philadelphia. Fr. Vail is survived by his wife, Emily; daughters Jane Boettger, Susan and Martha; a son, John; four grandchildren, five great-grandchildren and a sister.

Next week...

Another Look
at Confirmation

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COLLEGE SERVICES DIRECTOR

(See key on page 23)

ALABAMA

TUSKEGEE UNIVERSITY Tuskegee
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
Th 5:30 Eu, Dinner

COLORADO

COLORADO SCHOOL OF MINES Golden
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

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH (302) 368-4644
276 S. College Ave., 19711
http://copland.udel.edu/stu-org/ecm
The Rev. Thom Jensen, r; the Rev. Jay Angerer,
Campus Minister
Sun H Eu 8, 10:30, 5:30 (with supper following),
Wed. H Eu 12:10, University Fellowship 8:30, Com-
pline 9:30

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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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PO Box 3518, Modesto, CA, 95352
or email
Stpaulschurch2003@yahoo.com

ILLINOIS

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL CENTER/WESLEY FOUNDATION/UNITED CAMPUS MINISTRIES
633 W. Locust, DeKalb, IL 60115
www.gbgm-umc.org/ncmwesley (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 (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
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 (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
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 (612) 331-3552
The Rev. Neil Elliot, Ph. D., chap
chaplain@uec-mn.org
Jean Westberg, Exec. Dir.
Executive Director@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

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ST. JAMES' 5 West Olive Street
E-mail: prn@imt.net (406) 586-9093
The Rev. Dr. Clark M. Sherman, r
www.stjamesecf.homestead.com

(MONTANA STATE UNIVERSITY CONT'D)

CANTERBURY HOUSE
209 South Tracy Ave. E-mail: matt_4-19@ycsl.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 (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
E-mail: 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 (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
The Rev. Susan Ackley, r
Sun H Eu 8 and 10, Mon Prayer & Bible Group Study 10-12, Wed H Eu 12:30; Service of Healing 2nd W

UNIV. OF NEW HAMPSHIRE Durham
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One Park Court (at 16 Main St.)
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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
The Rev. John Horner, r,
The Rev. Larry Motz, asst. r
Sun H Eu 8 & 10:30 (summer 8 & 10)

PENNSYLVANIA

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

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CANTERBURY ASSOCIATION
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321 Wyandotte Street (610) 865-0727
www.nativitycathedral.org
Sun 8 & 10:30 a.m. Wed 9 a.m. Sat 5.

(LEHIGH UNIV/MORAVIAN COLLEGE CONT'D)

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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
The Rev. Robert T. Brooks, r (401) 331-3225
E-mail: 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
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.stangustineuri.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
harpsc@aol.com
Wed 7 Various locations around campus

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

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TEXAS

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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
E-mail: chaplain@cstone.net
or 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
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120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r
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Sun H Eu 8:30 & 10:30

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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.**

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POSITIONS OFFERED

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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: 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@atbi.com. See our Parish Profile at www.olywa.net/stjohnsoly.**

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POSITIONS OFFERED

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 sermon 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: dfrberg@peak-peak.com.**

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The Rev. Ian Elliot Davison, 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.stpaulecathedral.org (619) 298-7281
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.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-8677
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
The Rev. Andrew L. Sizone, 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 623 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;
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Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

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NW corner Belvedere and Haverhill Roads, 1 mile west of
PB Int. airport stchris1063@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

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The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

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The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
(312) 664-1271 ascensionchicago.org
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
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 208 N. 4th St. (319) 524-4672
stjohnke@interlink.net Fax (319) 524-1116
The Rev. Bruce D. Biols, 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

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

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www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP
& 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 Mass 8 (Low)

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The Rev. Frank E. Fuller, asst www.cotgcs.org
The Rev. Ben Nelson, d
Sun 8, 9, 11:15 & 6. Weekdays Tue 7:15, Wed 6:15, Thur 12:15

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the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
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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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the Rev. Ed Gomez.
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CHAPEL 6, Ch S 10; Wkday Serv: Sat 6 Vigil

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Kathryn Lind, d
Sun Eu 8, 10:30. Ch S 9:15. Wed Eu 5:30. Th 12 YPF. Sun 5:30

SAN ANTONIO, TX

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The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol). Wed Eu & HU 10:30, C by Appt.

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

LUTHERAN

MOJAVE, CA

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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-Com-munion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious edu-cation; EP, Evening Prayer; Eu, Eucharist; Ev, Even-song; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Ser-vice; HU, Holy Unction; Instr, Instructions; Int, Inter-cessions; 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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