

THE LIVING CHURCH

St. Francis of Assisi

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Nothing to Lose

• page 11



Steve Hux

Workmen are shown positioning the Cross of Reconciliation at the highest point of Washington Cathedral's west facade. The cross was blessed by the Rt. Rev. John T. Walker, Bishop of Washington, at an outdoor service marking the beginning of the cathedral's 75th anniversary year [see page 8].



The Communion of Saints

By RICHARD H. SCHMIDT

The following article is from a series of 21 bedtime meditations expounding the articles of the Apostles' and Nicene Creeds. The meditations were originally addressed to the author's three young sons. The terminology and illustrations are intended to make the meaning of the creeds clear to a child in upper elementary school.

It may surprise you to learn that you are a saint. But you are. And so am I. And so is everyone in the church. In fact, that's what a saint is — someone who is a member of the church. We hope, of course, that all the saints will be faithful to Jesus and carry on his work in the world as we are called to do — but even when we fail, we are still saints because we are still part of the church.

You have heard some very famous Christians called by the title of saint, people like St. Peter or St. Paul. We call a few of the great Christians who lived long ago by the title of saint as a way of showing them special honor and as a way of celebrating how much they mean to us.

But you and I and the people in church next to us on Sunday morning are all saints too. In fact, if you wanted to call yourself saint Arne or saint Craig or saint Andy, I suppose that would be all right so long as you were doing it to remind yourself that you belong to Jesus, and not for some other reason.

All of us saints, including the great ones like St. Peter and St. Paul and you and me as well, live in communion to-

gether. This is called the communion of saints. In a way, it's another name for the church, a name that reminds us of our own place in the church. To be in communion with someone else means to work and play with that person. All of us saints are in communion with each other in the church.

You might think of the communion of saints as if it were a kind of building. Imagine, for example, that you are making a large building with blocks — maybe wooden blocks or those little plastic blocks that link together. You have thought carefully in advance about what the building is to look like, whether it is to be a fort or a palace or a cathedral, and where the doors and the towers are to be.

Slowly you begin to build. Each block is put carefully into place. When you are half way through, you stop to look at your work. You can already see something of what the completed building will look like, but some important parts remain still to be built.

And so you continue. First one block and then another is placed in its spot. And finally, when the building is at last complete, you stand back and look at it. And you feel great. It's beautiful, and it's something that you made.

The communion of saints is rather like that building made of blocks. God is the Builder; we are the blocks that he uses. The building is now only partly completed, for not all the saints have yet been born and put into place. But you can already see something of what God is doing; parts of the communion of saints are already in place.

And each block is different from all the rest. There are only one you and only one me. Just as only one block can fill a particular spot in the wall of a building, only you can fill your spot in the commu-

nion of saints. Someday God will complete his work. Then every saint will be in place, and the whole communion of saints will worship God together around his heavenly throne.

You might also think of the communion of saints as if it were a human body. You know how a body works. It is made up of all kinds of organs and parts — eyes and ears, kidneys and lungs, a heart and a stomach, fingers, toes, bones, nerves, blood vessels, and the like.

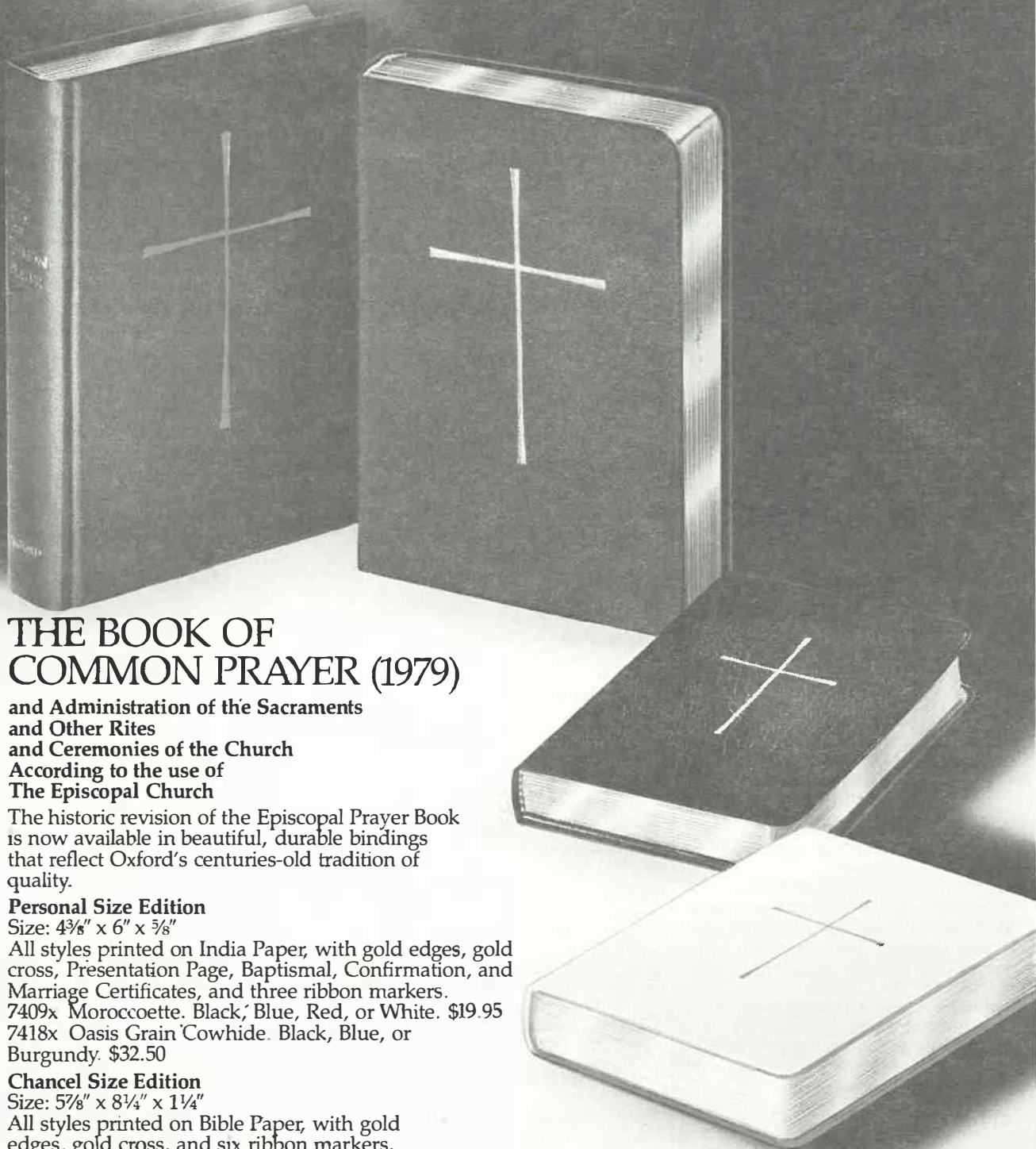
If you cut off any one of these parts, it wouldn't be of much use by itself. But it is very important as a part of the body. The whole body suffers if any of its parts are cut off or not working correctly. If a lung is missing, no other part of the body can breathe; and if an eye is missing, no other part of the body can see. Each part is needed to do a job for the body which only it can do.

Each saint — you and I — is like a part of the human body. The whole communion of saints (the whole church) suffers if you or I are not there doing our job. That's because no one else can do your job or mine. They have their own things to do. But when all the saints are together and are doing their parts faithfully, then the communion of saints really is what God means it to be. And you and I, as members of it, really become what God intends us to be.

Being a Christian, then, is something that cannot be done alone. To be a Christian, a follower of Jesus who worships and serves him, means to be part of a glorious company of people, some of whom lived thousands of years ago, some of whom are yet to be born, and some of whom are your friends right where you live. All are saints. And all are drawn together by Christ in the communion of saints.

Our guest columnist this week is the Rev. Richard H. Schmidt, rector of Christ Church, Fairmont, W. Va.

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LETTERS

(Most letters are abridged by the editors.)

A Shortage of Priests

I am a "second vocation priest," having entered seminary at the age of 43. At one of the sessions with the standing committee, one priest reminded me again and again that there was a tremendous surplus of priests in our church.

Finally, the bishop earned my undying gratitude when he told the priest, "No, Father, the surplus is of clergy. We have a shortage of priests."

When I was in seminary, we saw an almost endless procession of parish priests who were deeply into being "freed up," who were seeking their own gratification and were miserable as parish priests. I shall never forget the guest lecturer in pastoral theology who informed us that the best time of the year for him was his month of vacation, during which he did not even go near a church!

The responsibility is squarely on commissions on ministry, standing committees, bishops, and parish priests; they must have the courage to say "no" to people who seek ordination for the wrong reasons.

(The Rev.) CHARLES R. THREEWIT
 St. Thomas Church

Hereford, Texas

Remember Prohibition?

This is a serious inquiry, and I'd like an answer from one who knows. I am a strong anti-abortionist. I have no simile for abortion except murder; it is the deliberate, intentional murder of a helpless child. But my question is: how can it be prevented? A federal law? An amendment to the Constitution?

Remember Prohibition? I do well. The law said not to manufacture, transport, sell, or drink alcoholic beverages. No doubt some people followed the law, but so many people did not that in a short time it was repealed, and we returned to lawful drinking. Is there any reason to think that any law is going to stop the deliberate murder of unborn children?

It has been suggested that if all the anti-abortion groups united in a program to educate the people, it might do more than all the laws in the world.

(The Rev. Canon) H.B. LIEBLER
 Hat Rock Valley Retreat Center
 Monument Valley, Utah

Expensive Seminaries

I applaud you for a magnificent issue; the articles by Petersen and Moser were superb, and the editorial on "Seminary Problems" right on target [TLC, Oct. 4].

With regard to the editorial, I would

call your attention to the following fact: the Episcopal Church has more seminaries educating fewer students for the largest per student cost than any Protestant denomination in the United States.

I quote an article by Mr. Christopher Walters-Bugbee which was printed in May in *The Christian Century*: "The United Methodists, with two more schools, educate more than four times as many students (as the Episcopal Church); the Disciples of Christ, with six fewer schools, educate a hundred fewer students; and no other denomination even comes close in per student costs, which are more than twice as high for the Episcopal seminaries as for the Protestant denominational average."

Perhaps Dr. Thompsett and Mr. Mathiasen would help me to understand how a parochial subsidy would improve this situation. I would argue that economic reality must do its work first.

(The Rev.) NATHANIEL W. PIERCE
Grace Church

Nampa, Idaho

Thou-let

While I agree wholeheartedly with the aims and work of the Rev. Robert C. Dentan, as described in his article, "Inclusive Language" [TLC, Sept. 27], I must point out one error which is, unfortunately, very common.

The Elizabethan speech forms "thou" and "thee" are not formal, as the article says, but, on the contrary, informal and highly personal. They were used when referring to God for two reasons: first, they are singular and emphasize the uniqueness of God; second, they express the experience of personal relationship with God on an intimate level.

In those modern European languages which have retained these forms, they are used in biblical translation and in common speech among family members and close friends. Indeed, there is a Yiddish song which addresses the Lord as *Dudele*, a double diminutive which would mean approximately "darling thou-let" or "my little darling."

It is sad that these forms have died out in English (the KJV may have had something to do with it), but of course they have, and it would be incorrect to use them in a modern translation, especially when most people take them to be formal.

(Br.) TOBIAS STANISLAS, BSG
St. Augustine's House

Bronx, N.Y.

How Is Your Parish?

About 15 years into my priesthood, in a small town, I met a Greek Orthodox bishop who asked, "How is your parish, Father?" Not realizing we were down to the meat of the conversation, I replied,

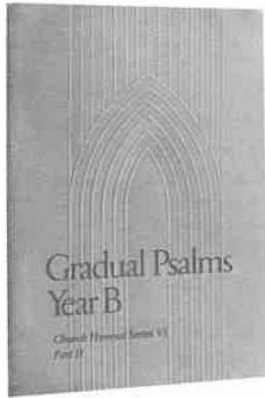
"Rather small, I'm afraid, Bishop." And he responded, "No, Father. I mean, 'How is your parish *spiritually*?' " It was the first time that question was ever asked me; it has not been asked since.

When you ask in your editorial, "Does Anyone Have a Plan?" [TLC, Sept. 20], and I see two other editorials on the same page entitled "The Clerical Obsession" and "What Is the Bishop's Work?", the kernel of an answer seems at hand.

Clerical obsession begins in the mission and parish where it is assumed that the only qualified person to make deci-

sions, lead church life, and touch the community is the one wearing the "dog collar." Few laymen step forward then to lead in those areas for which they are best qualified; fewer take on similar responsibilities at the diocesan, provincial, or national level. But there *is* one person who could begin to effect change — the day he is elected to the episcopate.

We all deplore the administrative and fiscal detail thrust upon a bishop. We wish he could be pastor to the clergy and their families and be available to congregations as something more than a confirming machine. It will be the coura-



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geous man, newly elected to the episcopate, who begins the change of attitudes. Though many dioceses are veritable bishop-killers because of the many congregations and clergy, there are also much smaller jurisdictions where a real change could begin.

The Orthodox bishop put the one question that should be the concern of all of us, "How is your parish spiritually?" When the concern of a newly-elected bishop is the spiritual care and nurture of clergy and congregations alike, he may discover the gift of "ghostly strength" to insist that many of the usual responsibilities of the diocesan be placed largely if not completely in the hands of competent laymen, that "business as usual" is *not* the order of the day, and that he be free to move among the Lord's people as pastor and missionary.

If you have experienced a visit to your diocese of the Presiding Bishop or have sat a few scant feet from the Archbishop of Canterbury and have heard the deep pastoral concerns these men can vocalize, the challenging of the *status quo* of which they are capable, you have had a glimpse of what is just as possible from a diocesan.

Indeed, there are probably bishops fulfilling that role while hampered by the detail of diocesan executive life. It will take a courageous, God-centered man to insist on being pastor and missionary; to insist on dedicated laymen to fill those roles better met by them; to insist on his clergy being men of God, using their talents to the full.

"Pour upon him the power of your princely Spirit . . . by whom your church is built up" is our prayer at the consecration of a bishop. When we decide we mean it and surround the chief pastor with our enthusiasm for him as pastor and missionary, while he cuts through the decades-old mass of misconceptions and reestablishes his chief apostolic ministry, we will begin to see a plan unfolding for the development, strengthening, and growth of the church.

(The Rev.) KALE FRANCIS KING
St. Agnes Church

Sandpoint, Idaho

Deacon Doe and Priest Roe

Nigel A. Renton's interesting letter concerning titles for deacons includes a request for an expression of views [TLC, Sept. 20].

It strikes me that the form of address of a deacon should be guided in part by the feelings of the person who addresses the deacon, together with a respect for tradition, the time and place of the conversation, and who else is present. Certainly no deacon wishes to foster any confusion of his office with that of his ecclesiastical superiors.

Yet, the use of "Deacon Doe" as a direct form of address of a deacon bears,

at least in some parts of the country and for some congregations, some of the awkwardness of that of addressing a presbyter as "Priest Roe." While "Bishop Smith" and "Nurse Jones" are generally accepted, "Engineer White," "Dentist Gray," and "Priest Roe" are not accepted.

The titles doctor for physicians and father for priests, like brother and sister for monastics, are not, like engineer, nurse, or priest, primarily job descriptions, but terms of respect and affection that only secondarily import their occupations.

A more immediate but parallel problem is that of what to call a female priest. The best approach that I have heard is to call her pastor, as in "Pastor Jane" or "Pastor Doe." Pastor, like doctor, identifies her occupation and also carries respect, although it perhaps lacks some of the affection implicit in the terms father, sister, and brother.

(Deacon) ROSS W. CAMPBELL
Ann Arbor, Mich.

This Ecumenical Monster

What is happening to our beautiful Episcopal Church? We are now a pseudo-Roman Catholic Church and are gently but firmly being pushed into the Roman Catholic fold.

We now have holy water, votive candles, stations of the Cross, incense, confession, and prayers for the Virgin Mary!

Some time ago, our priest, in his weekly bulletin, mentioned the unfortunate parting of the Anglican and Roman Catholic Churches. I have always thought of this parting as fortunate, as early founders of the Episcopal Church divested the service of all that ecclesiastical nonsense which, I think, was used or is used by the Roman Church and probably early Anglicans as a means to teach the faith to non-Christian and primitive people.

So these founders established a beautiful, simple Episcopal service. Beautiful things are simple, and simple things are beautiful. Our Book of Common Prayer has prayers that meet the needs of all events, good and bad, that can happen to man.

Our Episcopal Church, like Russia, is an oligarchy run by a committee at the top, people who are very good at noticing us laymen when they want money; but none has ever asked me whether I wanted holy water, incense, votive candles, the stations of the Cross, or confession.

Who in the hierarchy of the church is pushing this ecumenical monster, and why, I don't know, but I do know that if they succeed, many Episcopalians will leave the church and do as Jesus Christ did — have services in each other's kitchens — and start all over again.

NAME WITHHELD

BOOKS

Intellectual Craftsmanship

TURNING TO CHRIST: A Theology of Renewal and Evangelization. By Urban T. Holmes, III. Seabury. Pp. 206, xviii. \$8.95 paper.

The theologian's task is to help the church reflect on her current life and action, using the keenest available methods, in light of the whole of scripture and tradition. In his book, *Turning to Christ*, the late Dean Holmes has done just that.

He reflects on the current evangelization and renewal phenomena, carefully scrutinizing them in the light of the biblical witness, church history, and contemporary philosophy, sociology, and psychology. The result is refreshing, clarifying, thought-provoking.

Although Holmes is primarily addressing the American Episcopal Church, his essay should be of deep interest also to Roman Catholics, Methodists, Presbyterians, Lutherans, and other "mainline" Christians. He starts with the observation that, in our attempts at mission, renewal, and evangelization, we Episcopalians "often produce an inept imitation of what is

natural to other traditions, rather than doing what flows naturally from our own."

He goes on carefully to develop and demonstrate the argument that evangelization is never justified for its own sake, but rather is a tactic in the church's ministry which we Anglicans must test against the standards of scripture, tradition, and reason. Using those tests, Holmes affirms that "it is the ability to bring people into a space where they can turn and grow up in Christ (his operating definition of renewal) that justifies what we do under the name of evangelization."

In chapter six, "Mobilization for Mission," Holmes presents five strategies for the church's mission, each of which derives from a different biblical text, addresses itself to a different "enemy," suggests a different plan of attack, and raises different practical and theological problems. Clearly, runs Holmes' argument, the issue is not how well a missionary strategy may be prooftexted, but rather what outcome the strategy produces.

The book, crafted with scrupulous intellectual care, is nevertheless polemical: a tract for our times, full of passion, love for the church, and commitment to Christ. It ought to be read by all in the church with the least concern for evangelization and renewal, but particularly

by policy makers and staff workers in that area at the national, diocesan, and parish levels.

In places it will prove tough going for some readers, but rewarding for all — a vibrant example of the service that a theologian can perform for the daily functioning of the church.

(The Rev.) RICHARD L. ULLMANN
Director
Miami Valley Episcopal Church
Dayton, Ohio

Books Received

THE BREATH OF LIFE: A Simple Way to Pray. By Ron DeBene with Herb Montgomery. Winston Press. Pp. 108. \$3.95 paper.

WELLNESS: Your Invitation to Full Life. By John J. Pelch. Winston Press. Pp. 166. \$5.95 paper.

THE NATURAL CHILDBIRTH BOOK. By Joyce Milburn & Lynnette Smith. Bethany. Pp. 188. \$4.95 paper.

A SENSE OF MISSION: Guidance from the Gospel of John. By Albert Curry Winn. Westminster. Pp. 113. \$6.95 paper.

DARKNESS IN THE MARKETPLACE: The Christian at Prayer in the World. By Thomas H. Green, S.J. Ave Maria Press. Pp. 128. \$3.95 paper.

I AM LEARNING TO LIVE BECAUSE YOU MUST DIE: A Hospital Diary. By Cordula Zickgraf. Fortress. Pp. 133. \$6.95 paper.

APPROACHING AUTUMN: Where Do I Grow from Here? By Elsie Maclay. Doubleday. Pp. 139. \$10.95.

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Bishop Tutu Under Attack

The Rt. Rev. Desmond Tutu, assistant Bishop of Johannesburg and secretary general of the South African Council of Churches (SACC), has become the target of new government attacks in South Africa. Speculation is widespread that the outspoken black prelate soon will be put under an official government ban.

A method of quieting those opposed to official South African racial policies, "banning" usually means some form of house arrest. The banned person loses his rights to free speech and assembly for any length of time the government chooses.

The first new charge against Bishop Tutu was leveled by government minister Piet Koornhof, who accused the bishop and the church council of "orchestrating" a massive campaign to keep "illegal" blacks on the Cape peninsula and to help them return to the area after they had been sent to government-designated tribal homelands.

After police drove some 2,000 people from a black squatter camp near Cape Town, where they had come to live to be near spouses and parents working in the city, Bishop Tutu openly admitted that SACC had engineered their return to the Cape Town area. When the laws of man are in conflict with the laws of God, "then for Christians, there can be no debate; an unjust law does not allow obedience from a Christian conscience," Bishop Tutu said.

The second attack came from police minister Louis Le Grange in parliament. He charged that Bishop Tutu had encouraged revolution in South Africa, and accused the prelate of "harboring sympathy" for the banned African National Congress (ANC). Mr. Le Grange also tried to drive a wedge between the bishop and SACC: "Member churches must now seriously ask themselves how long they are prepared to entertain the fact that SACC supports subversive elements."

Bishop Tutu replied that the government could take him to court if it had evidence that he supported the ANC or the banned Pan-African Congress. "I want to state that I was not mandated by anybody — ANC or PAC — to say the things I say about the vicious policy of apartheid in this country.

"I have been mandated by God to preach his word of equality, and in that process I will not be stopped by any-

body — including the government."

The Rt. Rev. Timothy Bavin, Bishop of Johannesburg, defended Bishop Tutu, and described Mr. Le Grange's allegations as "arrogant and impudent . . . because he presumes to give advice to the church of God when he and his colleagues are committed to the anti-Christian ideology of apartheid."

Bishop Bavin warned the police official that even when the church disagrees with Bishop Tutu's statements and judgments, "it will continue to defend and support one of its members against slander and injustice wherever these come from."

Washington Cathedral Opens 75th Anniversary Year

To the music of massed choirs and brasses from the National Symphony, an eight-foot stone Celtic cross was dramatically raised 530 feet above the ground to the highest point of the west facade of Washington Cathedral, on September 26, in a ceremony inaugurating the year-long celebration of the cathedral's 75th anniversary, which has been designated the Year of Reconciliation.

The cross, to be known as the Cross of Reconciliation, stands in the center atop the west nave, over the soon to be completed Pilgrims' Gallery over the west doors. It was given by Dr. Elizabeth Cole Sterling in honor of Francis B. Sayre, the longtime dean (1951-78), now retired, and Harriet Hart Sayre.

The rites climaxed the cathedral's annual open house, featuring exhibits, demonstrations by cathedral artisans of stone carving, flower arranging, needlepoint, and stained glass, and tours of the cathedral and the Gloria in Excelsis bell tower.

Led by crucifer and torches and the pipers and drummers of the St. Andrew's Society, the cathedral choir and the 250 voice Cathedral Choral Society processed from the south door to the large crowd assembled in front of the west facade. On a platform in the scaffolding over the west doors, the Rt. Rev. John T. Walker, Bishop of Washington, stood with cathedral provost Charles A. Perry, cathedral verger John Kraus, and Dean Emeritus Sayre.

The trumpets sounded and choirs and congregation joined in. "A mighty fortress is our God," they sang, "a bulwark never failing." A litany led by the provost besought God's blessing on the ca-

thedral and "its reconciling use as an instrument of peace." A prayer composed by Dean Sayre asked that "in this cathedral men shall behold thy face and know the mystery of thy love."

In his brief address, Bishop Walker said that just as others had gathered here over 80 years ago to raise a Cross of Peace as the first monument on this spot, "so we gather here today to raise this Cross of Reconciliation." He went on to say that "to choose this as the theme of our 75th anniversary year is not to abandon the theme of peace, for peace can come about only as we take the steps that lead to reconciliation. Our failure to achieve peace is tied to our failure to recognize the need for confession and forgiveness, as individuals and as nations.

"We are hampered by our inability to confess sins, and by the victims' inability to forget the past. So let us say with the psalmist, 'we acknowledge our transgressions and our sin is ever before us' . . . no longer seeing ourselves as the wronged and the other as the transgressor, but both together, as sinner and victim."

He asked that "in our search for reconciliation, let us not shrink from the most difficult subjects, like racial antagonism, disarmament, the agony of Northern Ireland. Let us stand against apartheid, against Communism, against every political and economic system that dehumanizes people. But let us, above all, raise up this cross and this cathedral to remind us always that our true ministry is not, finally, *against* anyone, but is *for* justice, truth, and peace in reconciling love."

The trumpets sounded again and the 800 pound cross swung slowly upward, raised over 100 feet by the huge crane atop the vaulting. Dozens of multi-colored balloons drifted across the facade as they floated up and away. As the cross was set in place, choirs joined the brasses in Vaughan Williams's stirring setting of Old Hundredth, and the bells pealed joyfully.

The theme of reconciliation was carried over into the following day at the Sunday Eucharist, attended by officers and members of the National Cathedral Association assembled for their three day annual session, representing a 10,000 member national outreach for the cathedral's ministry. Mrs. Charles Carroll Glover III, NCA president, led the intercessions.

In his sermon, Provost Perry said that

"this 75th anniversary year is dedicated to the ministry of reconciliation in both its aspects: the reconciliation of peoples and groups to each other, and of individuals to God. For the reconciliation of alienated mankind cannot be fulfilled except in the context of God's reconciling act in Christ. It is the knowledge that God has acted to reconcile us which encourages us to press on.

"And we ask you to catch this cosmic vision put to us by St. Paul, of God, man's Creator, working to bring us into reconciliation with him, and to carry out the implications of this vision by joining in the ministry of reconciliation which is yours."

A series of events on this theme has been planned, including a symposium on the Vietnam War on Veterans' Day, and a service honoring Dr. Martin Luther King. DOROTHY MILLS PARKER

Five Million Still Suffer

The Rt. Rev. Yoramu Katahweire Bamunoba, Bishop of West Ankole in the Church of the Province of Uganda, held a press conference on October 5 in Milwaukee, Wis., in the close of All Saints' Cathedral. The Very Rev. James W. Leech, dean of the cathedral, served as host.

Bishop Bamunoba and his wife, Beatrice, are traveling in the U.S. under the auspices of the Presiding Bishop's Fund for World Relief. Their itinerary includes stops in Chicago, Oklahoma, and California.

His trip has a dual purpose, according to the Ugandan prelate. He hopes to stimulate interest and concern for relief work in East Africa, and to thank the U.S. for the massive amount of aid the region already has received. Bishop Bamunoba made it clear that great need still exists.

He painted a vivid picture of five million people suffering from hunger, thirst, and disease, and an entire region in flux, with refugees wandering from country to country due to tribal and political conflicts. "As an instrument of Jesus Christ, the church must stretch a kind hand to these people," Bishop Bamunoba said.

Although direct aid from church agencies and national groups was of inestimable benefit to Uganda in the aftermath of Idi Amin's brutal dictatorship and the famine in the Karamoja region, the bishop would like to see Uganda growing its own food, feeding itself, and sharing the bounty.

"Homegrown food is easy to transport and the growing of it absorbs redundant people," he said. He envisions a stable country with "large scale farming" — abundant crops of sorghum, cassava, beans, millet, tea, and coffee — and improved methods of animal husbandry, rather than an industrialized nation.

To that end, tractors and other farm machinery are needed. Experts and teachers "to interpret the visions" are in short supply, as are chemical insecticides and fertilizers.

Bishop Bamunoba was elevated to the episcopate in 1977. His consecration, he recalled, caused much excitement and attention, and as a result, persecution of the church became more severe. The Archbishop of Uganda, the Most Rev. Janani Luwum, who served as his chief consecrator, was martyred soon after, and the Rt. Rev. Festo Kivengere, Bishop of Kigezi, who preached at the service, was hunted throughout the countryside. Bishop Bamunoba himself went into hiding in the bush for three months.

"The alternative was to run out of the country," he said. "Hiding allowed me to remain in contact with my parishioners." He recounted the chilling story of a christening party in his diocese, which took place a day or so after Israel's successful raid to rescue hostages at the Entebbe airport. Amin's soldiers heard the sounds of celebrating, and mistakenly assumed the guests were lauding the Israeli victory. "They came in," said the bishop, "and simply cut everyone down with their guns."

Despite persecution, the church in Uganda thrived. Even non-Christians came to hear his message of love and reconciliation, he said. Bishop Bamunoba credits outreach and evangelism for the springing life and renewal in the African churches which Western observers have found notable.

In answer to a question concerning "liberation theology," Bishop Bamunoba made it clear he does not support clergy calls for violent revolution. "The results of open rebellion are unknown," he said. "Rather, preach the Gospels for the conversion of one's enemies' minds and hearts, and thus lead them to repentance."

Non-violent protests, on the other hand, can reveal hitherto hidden truth and serve as an "educative spirit" to the oppressor, he said, and strongly advised "never shutting your mouth about social injustice." M.E.H.

Focus on Urban Ministry

The 11th meeting of the Anglican Council of North America and the Caribbean brought together representatives of the U.S. Episcopal Church, the Church of the Province of the West Indies, and the Anglican Church of Canada at the Seamen's Institute in New York City from September 23-29.

Following the theme, "The City in the Bible and the City in Reality," presentations focused on the city itself, urban sociology, and the Episcopal Church's ministry in New York. For two days, small groups of conferees concentrated their attention on a church-sponsored teach-



Bishop Bamunoba: Trip with a dual purpose.

ing hospital, St. Luke's, and work at the Cathedral of St. John the Divine and three representative city parishes. After each tour, the group members discussed their findings.

The Rt. Rev. Paul Moore, Bishop of New York, sought to delineate the "whole vision of the city" for the participants. "Our setting in the Eucharist and our setting in the city reflect and parallel each other," he said. "The city of God is not a separate thing, it is woven right through the fabric of the city of man. Here, the midtown area is booming while the fringes get worse and worse off. There is no transfer."

In a final plenary session of urban issues, the council reaffirmed the priority of urban mission, and praised the work of the Episcopal Urban Caucus. It was agreed that the churches need to explore educational programs which will give potential immigrants from the West Indies an accurate understanding of what to expect of life in North America.

The question of appointments to the council was discussed. The West Indian delegates pointed out that they, and to a lesser degree, the Canadians, send bishops, provincial executives, and others in positions of decision-making to the meetings, while the U.S. Episcopal delegation consists mainly of people with parochial and diocesan responsibilities. The Rt. Rev. John M. Allin, Presiding Bishop, noted this problem, and promised the council that he would take it under consideration in making future appointments.

The Rev. Jack C. Potter, rector of St. John's Church, Lafayette, Ind., and outgoing chairman of the council, suggested that the question evolved from taking somewhat different approaches to leadership. The Episcopal Church, he said, seeks a broader base while the other churches rely on a more hierarchical structure.

St. Francis of Assisi

We are now in the second month of the 800th anniversary year of one of our most beloved saints. He is St. Francis of Assisi, born on October 4, 1181.

Maybe the United States Postal Service will issue a commemorative stamp! The sales of bird baths and Alitalia tours including Assisi stopovers will certainly soar. The number of persons who will declare that Francis is their favorite saint will double, maybe even triple. His spiritual descendants in the many Franciscan Orders will do all that they can to attract print and media to the anniversary. The United Nations could do worse than to proclaim 1982 the "Year of St. Francis."

There have already been some spot announcements — "with love, from the Franciscans" — some good, some not so good . . . and likewise, books and films. Zefferelli's "Saint Francis" captures an *elan* of youthful ardor and romance and tells of the age-old struggle of the young to separate from parents. Kazantzakis' historical novel focuses on the cosmic drama. There are many more; there are historical, psychological, and political books; there are saccharine tributes and left-handed compliments.

There are numerous Franciscan religious orders and lay movements abounding on every continent. And, almost like the very Gospels themselves, the "quest for the historical" Francis is just as difficult as the search for Jesus of Nazareth, whom Francis took so literally and sought in reality to follow. The 800th anniversary year can do no more than announce and celebrate the depth and breadth of this poor man's influence

The Rev. John M. Scott is the rector of St. Mary's Church, Hamilton Village, Philadelphia, known as "the Episcopal Church at the University of Pennsylvania." He is a third order member of the Society of St. Francis, a community of Episcopal priests and laymen dedicated to prayer, study, retreats, and Franciscan works of mercy. The Society has houses in California, Trinidad, New York City, and Long Island.

Francis was not the first . . . to try

to live out Jesus' life

and teachings, but none, before or after,

succeeded so dramatically.

By JOHN M. SCOTT

— a man who died blind and physically exhausted, with bleeding hands and feet, virtually naked, on an Italian mountainside, at the age of 44, way back in the Middle Ages.

By the opening decade of the 13th century, the Lord Jesus Christ seemed distant in time and in divinity. Francis was not the first, certainly, to try to live out Jesus' life and teachings, but none, before or after, succeeded so dramatically and publicly. He did all this out of humility and gratitude and joy. While he was a marvelous master of symbols, there was no doubt that he was a real "fool for Christ's sake," and wore himself out with joy, on one hand, at the liberality of God's creation, and, on the other, with sorrow at the failure of almost all the rest of us to appreciate what God has given.

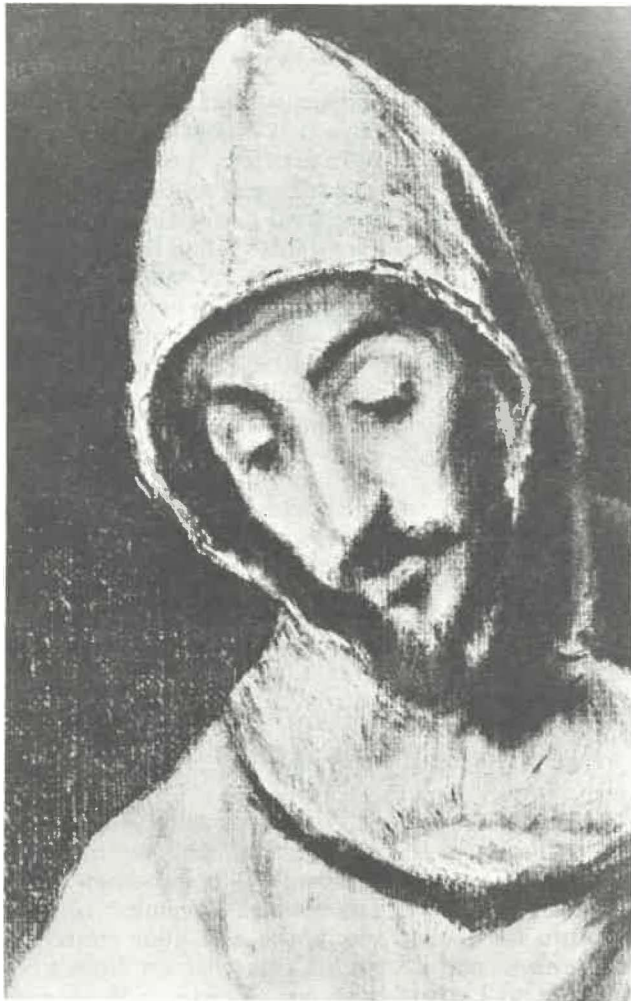
Scholars are generally agreed that St. Francis was a deacon, although no independent record of his ordination exists. The poor, in his own day (if they were not so numb and maimed already) saw and recognized one who identified with them to the utmost of cold, nakedness, and hunger, and did so willingly and joyfully, sharing what little or much he had: especially the very Good News of Jesus and the prophets. The middle class (just then beginning their ascent to domi-

nance in the Western world) knew that he was spiritually right; some struggled all the way; many struggled in partial ways for a share of the way, the truth, and the life, which he embraced. The rich and powerful tolerated him as a fool (but then, our medieval ancestors recognized the need of a fool in the pretences of human affairs) or, some few of them joined him and his movement.

The wise of this world, like Pope Innocent the Great, knew how to use and contain him (and perhaps in his heart of hearts, the pope was even a bit wistful), and Francis let himself be used — on behalf of the poor and on behalf of all those who struggled to be spiritually poor.

No revolutionary has challenged the established order so thoroughly or so directly, because he did so simply by walking away from it; but at the same time, his tears and love and joy did not allow him to walk away from the men and women and children caught in that world. The way to life is to renounce its pretences and idolatry, to choose the foolishness of God in the face of the wisdom of this world.

No one — follower or detractor — ever doubted who he was or what he meant. Francis, as a carefree troubador and summer soldier, did not like being a pris-



St. Francis (a detail from El Greco's "Francis and Brother Rufo"): "... property has no absolute claims upon anyone. . . ."

RNS

oner of war, but what he discovered in jail was that he could not hide from that which he did not want to admit or like about himself.

When, after he was released, he jumped down from his horse and embraced the deformed leper on the road and shared his cloak and money, he was accepting himself — poor sinner and deformed spirit — even as Christ had. He was liberated to embrace, and often transform, the misery of others. Francis discovered that penitence was the acceptance of the unlovable, so that all of what God created could be converted into loving what he has given.

Francis learned he could not give away that which was not his to give, and when he laid his father's clothes at the bishop's feet and walked out naked, it was to take responsibility for himself. The act was more than breaking the umbilical cord; it went directly to the rejection of the claims of bondage by one human being upon another. He made the choice between God and Mammon, determined not to be anxious for the morrow.

When Francis embraced poverty and laid aside the possession of property, he made clear that property has no absolute claims upon anyone, that the use of

the creation is a stewardship responsibility on behalf of the Creator and his creatures. When he rejected books and ordination to the priesthood, it was not because he despised learning or rejected the sacraments, but because he rejected privilege and all claims to be "number one." In the 13th century those two claims were available to him.

When men armed themselves and went off on a crusade against the Moslems to seize and hold the Holy Land, Francis went unarmed and unescorted out of the Christian military camp to talk with the sultan. The sultan acknowledged that Francis not only preached peace, but lived it; however, what about all the others who bore the name of Christian? Sadly, Francis left. He knew from his incident with the leper that change can only begin in one's heart and among one's own people, culture, and nation.

In 1981, the world is in no less need of Francis of Assisi than it was in 1181. May his spiritual descendants grow and flourish. May our actions as 20th century Christians be as clear as his in the face of the powers and seductions of this age, which blasphemously claims the earth and the allegiance of all humankind in the service of Mammon.

Nothing to Lose

By TERRY W. RUSSELL

The man called "Bill" came to our home last week. He hitchhikes around the counties of these low mountain ranges selling greeting cards. Bill is always kind and generous and has a genuine smile about his face. He seems to want little more than to share the joy that has come to him from his reading of the scriptures.

Bill is a man of modest means. His shirt is simple and quite out of style; it is topped by broad suspenders that hold up high pocket trousers. His shoes are modern and durable, ankle high with sturdy laces, the kind a farmer might wear. Bill is spastic and miserably deficient in physical coordination for a man in his thirties.

Before he had completed his transaction and departed, Bill grinned and asked for a drink of water. As it was given, he received it with great thanks, for the day was hot. It was then that we knew what the Bible passage meant: "And I promise you that whoever give a cup of cold water to one of these lowly ones because he is a disciple will not want for his reward" (Matthew 10:42).

The "Jesus" that we see in Bill seems to have nothing of any great importance in life other than his bag of cards and a sandwich, and, it would seem, nothing much to look forward to. Some might say that he is a misfit and has nothing, that he has lost everything. But one who is of Christ might be prompted to see that this man really has nothing that he needs to lose and therefore has all the fullness of life in him.

Most of us have much to lose — our pride, our material possessions, our everyday niches of security, our preconceived attitudes. How much of all this would we be willing to give up in order to have the door of our hearts be truly open to the Lord?

In this International Year of the Handicapped, we are pleased to present this article by the Rev. Terry W. Russell, rector of the Church of Our Saviour, DuBois, Pa.

EDITORIALS

Coherent Doctrinal Face

At the recent meeting of the Anglican Consultative Council, the Archbishop of Canterbury called for "a more coherent doctrinal face for the Anglican Communion" [TLC, Oct. 25].

Coherence does not mean absolute uniformity, or inflexibility, or the freezing of new ideas. It does mean, however, that thinkers and scholars work together, with a sense of all sharing in the same traditions and all serving the same body of believers. It involves the willingness of Anglican theologians to honor their own roots and build on their own foundations. In the recent past, this has not always been the case.

The characteristically Anglican route to coherence has been through emphasis on the main topics of theology, the Holy Trinity, creation, the incarnation, redemption, and the new life in the Spirit. It is by keeping close to these great central themes that great Anglican thinkers of the past have developed their distinctive thought. Archbishop William Temple was a great exponent of such an approach in the recent past [TLC, Oct. 11].

Letters to Us

One of the many functions which THE LIVING CHURCH performs is to provide a forum for the exchange of ideas, comments, complaints, praises, and miscellaneous observations about the church. Our Letters to the Editor column appears to be one of the most

diligently read parts of the magazine. At the same time, it is one of the most unpredictable.

An article in the magazine may discuss highly important matters, and no one has a comment to offer. Yet one small historical error may open up the epistolary floodgates! When the latter happens, it is obvious that not all letters can be printed. We are, nonetheless, grateful to all who write, and their letters help us understand how people feel about various questions.

If writers are eager to have their letters chosen to be printed, we urge that they write briefly, carefully phrasing and revising their thoughts on a particular topic. All letters to the editor are subject to possible abbreviation. We also urge promptness in commenting on articles and previous letters.

Writers are under no obligation to agree with us or with other writers. We believe civility of discourse, however, is always appropriate. We follow the rule laid down for this magazine long ago, that in debate, one does not call one's opponent a knave or a fool.

This Month

Beginning with All Saints' Day in this issue, November is a busy month for your magazine. Next week we will begin a new series of significant articles. The issue of November 15 will be our annual Music Issue. Make sure your church musicians see it. Advent begins this year on November 29, when we will also have our Christmas Book and Gift Number. We hope you will find it an interesting month.

BRIEFLY...

Societas Liturgica, an international ecumenical organization of liturgical scholars, heard a major paper by the Rev. Thomas J. Talley, professor of liturgics at General Theological Seminary, when it met in Paris from August 21-25, at the Institute Catholique. Fr. Talley spoke on "Liturgical Time in the Ancient Church." Among other Americans attending the meeting were the Rev. Louis Weil, professor of liturgics and music at Nashotah House, and the Rev. Leonel L. Mitchell, professor of liturgics at Seabury-Western Theological Seminary.

As a result of a recent robbery, St. George's Church, Brede, Sussex, has lost one of its greatest treasures — the cradle which once rocked satirist Jonathan Swift. According to the *Church Times*, thieves carried off the cradle from its corner in the back of the church after smashing a window to gain entrance. With it went two candelabra and

a statue of St. Michael. Dean Swift's cradle, which was brought to Sussex by his old nurse, was acquired for the church many years ago. A guide to the Sussex area points out that making a visit to Brede would be worthwhile if only to see the cradle, and thus to realize that the great "thunderer" was once a helpless infant.

A five mile, tiddly-wink relay race down Oxford Street in London by members of All Saints' Church in Margaret Street, is believed to have set a world record, according to the *Church Times*. Ten members of the congregation took part while the sisters of the Society of All Saints handed out leaflets explaining that the people crawling along the sidewalk were raising money for a hospice for the care of dying children in Oxford.

Trustees of Christchurch School, Christchurch, Va., have announced plans for a \$4.7 million capital fund drive. The college preparatory boarding and day

school for boys is part of the Diocese of Virginia's church school system. "My dream is to make Christchurch the best school of its kind," said Headmaster Louis W. Randall. "Our mission is to serve those boys whose needs are not being met in other schools, and to meet those needs better than any other school can. The Christchurch campaign offers us the opportunity to make that dream a reality."

The New York Bar Association recently released a report which refutes claims that New York City's tax base is being eroded by exemptions on property owned by churches, schools, and charitable organizations. Instead, the lawyers' association maintains that an increase in tax-exempt property held by government is the culprit in the erosion of the city's tax base. Government-held tax-exempt property in New York City has grown from 12 percent of the assessed value of all city property in 1910 to 36 percent in 1979, according to the report. Only about 5.1 percent was held by churches, schools, and charitable groups in 1979, down from 5.3 percent in 1970.

What Do We Want from Our Saints?

By HENRY I. LOUTTIT, JR.

Two recent publications have raised important questions about the purpose of saints' days. Because of this, these books can give us a basis for evaluating the calendar in the 1979 American Prayer Book and considering what changes, if any, would be desirable in the future. They also challenge us to consider how we actually use the calendar.

The Communion of Saints, by Michael Perham (Alcuin Club Collection 62) published by SPCK, is a survey of the place of the Christian dead in the belief, worship, and calendars of the church. Here is a careful study, not only of the development of the calendars, but of the place of saints in the thought and worship of the church. It includes evaluations of the new English, American, and Roman calendars and proposals for the future.

The second work, *Liturgy: the Calendar*, volume one, number two of the *Journal of the Liturgical Conference*, contains a number of articles by Lutherans and Roman Catholics, raising some of the same issues about the purpose of the saints' days and suggesting ways to use the calendar in the liturgy. Here there are evaluations of the Roman and Lutheran revised calendars. Some of the articles concern the related church seasons as well.

From both of these books, it becomes clear that the saints tell us more about the needs and ideals of those of us who observe these days than about the objective sanctity of those we are commemorating. How often does St. Isidore, the

The Rev. Henry I. Louttit, Jr. has been the rector of Christ Church, Valdosta, Ga., for 15 years. He is president of the standing committee of the Diocese of Georgia and vice president of the Council of the Associated Parishes for Liturgy and Mission. Hagiography has been one of Fr. Louttit's interests since he was a teenager, so it is not surprising that one of the major events each year in the life of Christ Church, Valdosta, is the celebration of the Feast of All Saints.

farm servant, appear among the *santos* of New Mexico, where those who worship identify with one of their own who, as it were, made good in heaven! Similarly, the warrior saints in the Greek icons — Theodore, George, and Demetrius — appear to be models for a desirable type of Christian.

Both of the publications raise questions that we need to consider as we evaluate our own calendar of saints.

(1) *Should we observe every New Testament apostle?*

We have inherited from Cramer the idea that an obscure New Testament figure rates a more important observance than a great hero of the later Christian family. This originated in the reformer's great love of the Bible. One of his proposed calendars included 60 names from the Old Testament and the Apocrypha!

We do know a lot more about the people connected with these names than about some of the apostles. In pastoral observance, we could spend a lot of energy "remembering" people whose story we do not know. Does this not work to discourage the use of saints' days in our devotional life?

(2) *If the heroes of the calendar are to be our models, is it not necessary to have people in the calendar from our culture and time, to connect us with the heroes of other times and cultures?*

Until I read Fr. Perham's *The Communion of Saints*, I was convinced that the "50 year delay," a working rule of the Standing Liturgical Commission, was best; it was a good way, I thought, to avoid having the calendar filled up with mediocre names (with each diocese adding the name of its last bishop, for instance). I had believed that, in Anglicanism, history was the "canonizer."

However, the need for heroes with whom we can identify, and the uncertainty that even history can judge sanctity in an objective manner, seem to me to call for a reconsideration of our policy.

(3) *Should not representatives of the whole church family be in our calendar?*

Fr. Perham is very hard on the American calendar for being so heavily clerical.

Unfortunately, the leadership of the church in most centuries has been clerical or monastic. So, in a calendar that tries to be representative of all the centuries of Christian life and witness, it is difficult to avoid a mathematical preponderance of clerical, male, and monastic types.

However, I would hope that the Standing Liturgical Commission would be particularly on the lookout for lay and female saints and heroes. There are some; the Georgians revere as their apostle Nino, a slave girl who brought them Christianity.

(4) *Should not the calendar recognize heroes and martyrs from Christian communities other than our own?*

A number of Anglican proposals have included post-Reformation Roman Catholic worthies. What should be the criteria? As Anglicans, we enjoy and are enriched by the Gospel, whoever witnesses to it. Should not our calendar reflect this?

(5) *Finally, what is sanctity?* Fr. Perham thinks that Anglicanism has to be agnostic as to the absolute sanctity of any given individual, not always assuming God's approval. But, as an Orthodox priest has said, saints are the way that the Holy Spirit updates or incarnates the Gospel for each culture. Fr. Perham recognizes the importance of heroes as models, but like the 1928 Prayer Book, he sees the possibility of spiritual growth in the life to come. Sanctity, as we know it, would be big enough to recognize that our heroes also had warts.

It is doubtful that any of the saints was ever completely orthodox and completely charitable for his entire life. Thus, heroes in the calendar should have a quality that we can admire and emulate, but other parts of their lives, reflecting their reactions to their own cultural situations, may not be acceptable as models for Christian life today. Traditional hagiography leaves out all except the positive about its subjects.

Both *The Communion of Saints* and *Liturgy: the Calendar* are to be recommended very highly. I did not agree with every idea they expressed, but they certainly enriched my thinking about the calendar and the communion of saints.

Evangelize

Go forward to your labors
Your skills you must display;
And share with all the blessings
That you see revealed today.
For the church now waits, expectant,
Calls you out upon your way.
But the Lord God reigns within you,
And He stands with you today!

Robert Book Slocum

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PEOPLE and places

Appointments

The Rev. Geneva Burke, who was recently ordained deacon, is serving as assistant minister at Emmanuel Church, Detroit (not at St. Matthew's and St. Joseph's, as previously reported). Add: 18430 John Rd., Detroit 48203.

The Rev. Jeffrey Paul Cave is dean of the college chapel at Mount Holyoke College, South Hadley, Mass.

The Rev. W. Gilbert Dent, III is assistant, Christ Church, Greenville, S.C., and director of development and alumni relations of Christ Church Episcopal School, Greenville.

The Rt. Rev. Richard S. Emrich, retired Bishop of Michigan, is serving as interim rector of Christ Church, Grosse Pointe Farms, Mich.

The Rev. Frederick L. Houghton is rector, Church of St. Philip and St. Stephen, Detroit. Add: 14225 Frankfort Ave., Detroit 48213.

The Rev. Charles E. McIntyre, III, is associate rector, St. John's/St. Barnabas' Parish, Odessa, Texas. Add: P.O. Box 2828, 78760.

The Rev. Jerry L. Miller is rector, All Saints' Church, Duncan, Okla. Add: 809 W. Cedar Ave., 73533.

The Rev. Sam Miller, deacon, is campus minister at Western Kentucky University and assistant rector, Christ Church, Bowling Green, Ky. Add: 1215 State St., Bowling Green 42101.

The Rev. David C. Moore is rector, St. Peter's Church, La Grande, Ore. Add: 608 N. Ave., La Grande 97850.

The Rev. Canon W. Craig Morgan is canon for program, Western Diocese of Louisiana. Add: P.O. Box 4046, Alexandria, La., 71301.

The Rev. Henry Pinkerton is Episcopal chaplain at the University of Louisville.

The Rev. William H. Risinger, Jr., is rector, St. Michael's Church, Fort Worth, Texas. Add: 3800 Popplewell St., 76118.

The Rev. Ben Sanders is rector, Calvary Church, Louisville, Ky. Add: 821 S. Fourth St. 40203.

The Rev. Richard R. Staats is rector, St. John's Church, Hermiston, Ore. Add: 235 N.E. Seventh St. 97838.

The Rev. Douglas Weiss is vicar, St. Lawrence's Church, Campbell, Calif.

The Rev. William W. Wiedrich is rector, Grace Church, Madison, Wis.

Ordinations

Priests

Mississippi—George Stennis Watson, curate, Holy Trinity Church, Vicksburg, Miss.

Deacons

Eastern Oregon—Edwin Alex Watts, vicar, All Saints' Church, Heppner, Ore. Add: Box 246, Heppner 97836-8246.

Mississippi—John McKee Sloan, curate, St. Timothy's Church, Horn Lake, and Holy Cross Church, Olive Branch, Miss. Allyne Levoit Smith, curate, St. Paul's Church, Meridian, Miss., and deacon-in-charge, St. Mary's Church, Enterprise, and Trinity Church, Newton, Miss. Samuel Thames Lloyd, III, curate, St. Paul's Memorial Church, Charlottesville, Va. He will also teach literature and religion at the University of Virginia. Robert Douglas Carter, curate, St. Alban's Church, Tokyo. He will continue to teach in the American School in Tokyo, Japan.

Tennessee—Norman Binkley, non-stipendiary deacon, St. Ann's, Nashville. Add: 419 Woodland, 37206. Anne W.S. Carriere, non-stipendiary, Grace-St. Luke's, Memphis. Add: 1720 Peabody, 38104. James W. Cubine, deacon-in-training, St. George's, Germantown, Tenn. Add: Box 38447, 38138. M. Scott Davis, deacon-in-training, St. Stephen's, Oak

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Transfers

The Rev. Alfred N. Tuttle, from the Diocese of Central New York to the Diocese of Albany.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

November

- 6-7 Convention, Diocese of Kansas (Topeka)
- 6-7 Convention, Diocese of Massachusetts (Boston)
- 6-7 Convention, Diocese of Iowa (Des Moines)
- 9-11 Annual Conference of Diocesan Liturgical and Music Commissions
- 13-14 Convention, Diocese of Northwest Texas (Midland)
- 13-15 Convention, Diocese of West Missouri (Joplin)
- 19-22 Convention, Diocese of Rio Grande (Carlsbad, N.M.)
- 20 Synod of Province III (Virginia Theological Seminary, Alexandria, Va.)
- 26 Thanksgiving
- 29 First Sunday of Advent

December

- 4-5 Convention, Diocese of Bethlehem
- 7-11 In House Week, Episcopal Church Center

January

- 4-7 North American Academy for Liturgy (Emory University, Atlanta)
- 22-23 Convention, Diocese of Florida (Tallahassee)
- 28-30 Convention, Diocese of Tennessee (Nashville)
- 28-30 Convention, Diocese of Atlanta (Atlanta)
- 29-30 Convention, Diocese of Newark
- 30 Convention, Diocese of San Diego (La Jolla)

February

- 4-6 Convention, Diocese of West Texas (Brownsville)
- 11-13 General Ordination Exam evaluation conferences (various locations)
- 11-13 Convention, Diocese of Texas (Houston)
- 17-19 Executive Council Meeting (Greenwich, Conn.)
- 18-20 Syndicators Annual Meeting (Tempe, Ariz.)
- 19-21 Convention, Diocese of Southern Virginia (Norfolk)
- 23-26 In House Week, Episcopal Church Center
- 24 Ash Wednesday

March

- 8-10 Conference, Lilly Endowment: Understanding the Local Church (Atlanta)

April

- 19-21 Executive Council Meeting (Greenwich, Conn.)

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5

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by appt, Confirmation as anno. HD as anno

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon, d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; hol, holiday, HC, Holy Communion; HD, Holy
Days; HH, Holy Hour; HS, Healing Service, HU, Holy
Unction; Instr, Instructions; Int, Intercessions; LOH,
Laying On of Hands; Lit, Litany; Mat, Matins; MP,
Morning Prayer; MW, Mourning Worship; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; SM, Service
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