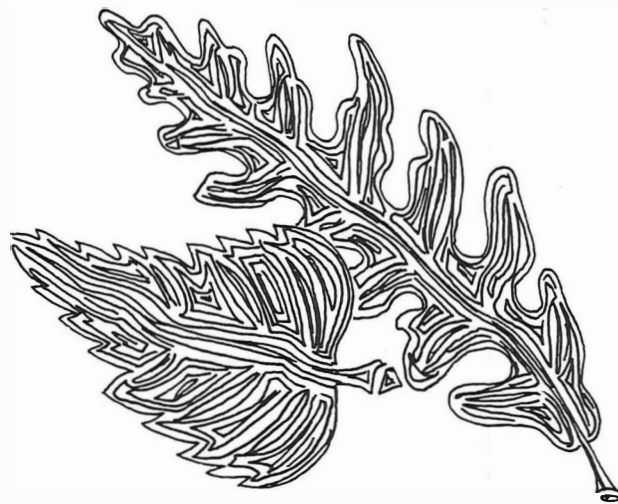


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and flourish, like leaves
on the tree, then wither
and perish; but nought changeth thee.”

(From no. 423, Hymnal 1982)



Looking for Chipmunks

Anyone who lives near the woods knows what a problem chipmunks can be. They are cute creatures with their striped backs and sometimes it is fun to watch them scuttle, intent upon their business, whatever that might be. They always seem to be in a great hurry, like the rabbit in *Alice in Wonderland* who was worried about being too late.

But they can be a problem. In our house by a lake, one chipmunk chewed his way into a large bag of dog food where he stuffed himself and was unable to get out. He died and ended up in the dog's bowl as I was measuring out five cups of kibble for my pet's supper one night. Another chipmunk chewed out a large portion of Styrofoam from a cooler stored in the garage. Someone told me about the chipmunks doing damage to their roof during the winter; they had worked their way in to avoid the cold.

Recently we had some visitors from Northern Ireland at our home who had come to the U.S. for a wedding. Some of them had never been to America before. Somewhat to our surprise, they said they would very much like to see a chipmunk because (they told us) in Ireland chipmunks (like snakes) do not exist. This gave me an opportunity to share with them my stories, which only added to their curiosity, so we went outside to look for a chipmunk. We searched all over but no chipmunks showed up and our Irish friends left disappointed. Usually chipmunks are everywhere. One of our friends said "There must be a moral to this somewhere."

I couldn't think of a moral to the absence of chipmunks, but there is a lesson about life, nonetheless. Simply put, we cannot control the events of the future even when we do careful planning. Things go awry. Sometimes the exact opposite of what we intend occurs. We are not masters of our fate. Often, as a matter of fact, we are passively buffeted about by events totally unforeseen in disregard of our plans and desires. As Gloucester said in *King Lear*: "As flies to wanton boys are we to the gods. They kill us for their sport." That is why we need God who stands firmly and absolutely above the flux and flow of time with its ironies and its reversals, turn arounds, and upside downs.

"We blossom and flourish, like leaves on the tree, then wither and perish; but nought changeth thee" (no. 423, *Hymnal 1982*).

Our guest columnist is the Rev. Robert M. Haven, rector of St. Ann's Church, Amsterdam, N.Y.



CONTENTS

October 30, 1988

After Pentecost/Proper 26

FEATURES

9 All Saints' Day

by Joseph Schley

What is common to the people of God?

10 110 Years of Church Journalism

by the Editor

THE LIVING CHURCH celebrates an anniversary.

DEPARTMENTS

2 The First Article

3 Letters

6 News

11 Editorials

12 Feasts, Fasts and Ferias

13 Books

14 People and Places

15 Benediction

ON THE COVER

Drawings by Byrd Eastham of Charlottesville, Va.

LETTERS

Ills of Clericalism

With all due respect to the Bishop of California [TLC, Oct. 9], he reveals a theological flaw in his doctrine of Christian ministry. Addressing the issue of more men entering the ordained ministry of the church, Bishop Swing states that "... males will not be chased off from the sacred in life because women have entered into that sacred space."

No wonder that so many women are seeking ordination to the priesthood if that is where one is to find the "sacred in life" and where one enters the "sacred space." Have I been wrong in leading my people to an ever-increasing understanding of lay ministry as being a participation in the sacred; and wherever such ministry is offered in serving Christ, there is the sacred space?

Bishop Swing would meet strong and justified opposition to his thinking from the dedicated women and girls who edify the body of Christ in this parish church through the vestry and altar guild, and as acolytes, to name a few ministries. They openly witness to

their awareness of the sacred in the "space" of their serving and speak of an awe of God enkindled in their serving.

We've heard of the Episcopal Church being plagued with the ills of clericalism for the past several years. I do hope a new form of it is not emerging.

(The Very Rev.) DAVID L. MOYER
Ogdensburg, N.Y.

Orders and Orders

Your editorial on the terminology of deacons [TLC, Oct. 2] is puzzling. You say: "It has long been affirmed that the three orders of ordained ministers are deacons, deacons who are also priests, and deacons who are also priest and bishops."

Affirmed by whom? Even though the Episcopal Church currently enforces ordination to the diaconate as a canonical discipline on future priests and bishops, there is no statement or implication in the Book of Common Prayer that orders are cumulative, like layers of winter clothing.

Is such a doctrine even Christian? It

does not appear in scripture or in the teachings of the early church. Rather, it seems to be affirmed mainly in modern academia, in which one accumulates bachelor and master on the way to doctor.

(Deacon) ORMONDE PLATER
New Orleans, La.

Evangelism and Truth

I was delighted to read your editorial applauding the adoption of the Report on Evangelism and Renewal [TLC, Aug. 28] and your encouragement that it not be left on the shelf to gather dust.

There are still, however, significant barriers to full implementation of the report. The first is what the report identifies as the philosophical skepticism espoused in much contemporary theology. This is to be found most influentially in the tradition of Paul Tillich, J.A.T. Robinson, and John Macquarrie, which is now the stock theology taught in most of our seminaries.

We are talking here about a worldview and concept of God that is radi-

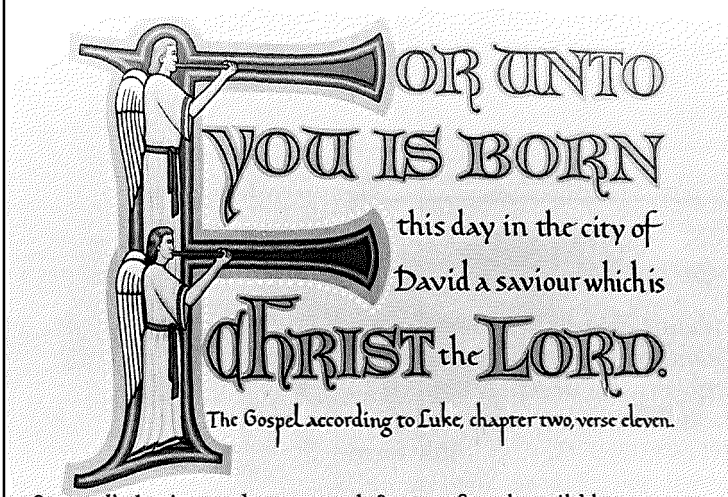
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LETTERS

cally different from, and I would argue incompatible with, traditional, orthodox, biblical Christian faith. We are a church of two religions. One supports wholeheartedly the call of God to evangelize, the other sees evangelism (as presented and defined in the report) as the unconscionable imposition [upon others] of a privately held and empirically unverifiable set of beliefs and morals.

Evangelism, if it is to be "good news" at all, must be prepared to say that the biblical notion of a creator God who redeems his people through the atoning death of his Son is true. This means that there are other views that are false. Atheism is false. New Age is false. Universalism is false. Yes, pantheism is false.

(The Rev.) **ERIC TURNER**
Richmond, Va.

At Midnight

Last spring we heard from some leaders of the traditional Anglicans, "It's five minutes to midnight." Today it sounds as though the best this "leadership segment" can offer is, "It's now four and a half minutes to midnight."

Jim McCrea, a Roman Catholic, in his letter [TLC, Sept. 11] seems to see things much more clearly. McCrea apparently views the General Convention and Lambeth as continuing — if not exacerbating — "confusion." He goes on to say, "To me the only honest response to Anglicanism's current posture is: can internal schism and fractured communion be far away?"

McCrea concludes his timely letter to us saying, "Roman Catholics know only too well the dangers of too much authority. I hope that Anglicans quickly learn the danger of too little."

Four and a half minutes to midnight? Sorry, for some it is well past the hour and time to make a stand for biblical and traditional Anglican catholic Christian teaching before we become exiled aliens in the Babylon of America's "Nouvelle Vague" (New Wave) Episcopalianism.

(The Rev.) **HAL HANCOCK**
Longmont, Calif.

Full Names

I am regularly perturbed by the custom in most (not all) of our churches of using only first names when intercessions are invited. From all around

me — during Prayers of the People — I hear “Mary,” “Jack,” “Ethel,” “Hank,” “Phillip,” “Mabel” etc. I guess that I’m expected to join hands with others present and lift these persons to the heavenly throne for special attention. But I slip into preoccupation: is it Mabel Schwartz or Mabel Paganini? Is it Hank Jones or Hank Flutey? I suppose in a small rural parish the custom may be meaningful but in the average parish it results in more puzzled pondering than prayerful participation.

Let’s hear it loud and clear: “Charles Mehaffey,” “Tom Henderson,” “Florence Orhowski,” etc. Try it, you’ll like it. You have everything to gain and nothing to lose.

(The Rev.) ELDRED JOHNSTON (ret.)
Columbus, Ohio

Can Men Be Bishops?

In all of the debate over whether women can be bishops, nobody has raised the issue of whether men can be bishops. While that seems like a silly question, it points to the crisis of leadership we have in the office. It is not confined to a diocese here or there, but seems endemic throughout the Episcopal Church.

Several months ago, I visited a diocese in the west. While at a party with some priests and laity of the diocese, a male priest poured out his heart about the anger and frustration he held toward his bishop. Among other issues, the man’s family had encountered a lot of sickness and pain in recent months, and his bishop never bothered to telephone, visit, or write.

I have talked to a lot of people — priests, deacons, and laity — in dozens of dioceses and could count on one hand the number of bishops who seem well-liked in their own dioceses. In fact, I can only think of three at the moment. I have heard dozens of horror stories about bishops who can’t lead, can’t manage, can’t preach, can’t pastor, or can’t inspire trust among their clergy and laity.

If God has chosen all the men we have in the office now, then God’s purposes are beyond the comprehension of most of us. I don’t know the cause of the problem or its solution. People who raise the issue face possible embarrassment or censure. But it won’t get better by refusing to talk about it.

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Bishop Persell Dies

The Rt. Rev. Charles B. Persell, Jr., retired Suffragan Bishop of the Diocese of Albany, died September 23 following a short illness. He was 79.

Bishop Persell was Suffragan Bishop of Albany from 1963 to 1977, when he retired. A native of Lakewood, N.Y., he grew up in Mayville, N.Y. He graduated from Hobart College in 1931 and from General Theological Seminary in 1934. In 1935 he was ordained to the priesthood and took charge of various congregations in New York.

He was named archdeacon and executive secretary of the Diocese of Rochester in 1944 and served in that capacity until 1950 when he became rector of St. John's Church, Massena, N.Y. He remained there until 1961 when he was named archdeacon of the Diocese of Albany. Two years later he was elected suffragan bishop.

Bishop Persell was a deputy to General Convention from both Rochester and Albany, founder and editor of the diocesan newspaper in Rochester, a trustee of the Diocese of Rochester, and a rural dean and a member of diocesan council in Albany.

He is survived by his wife Dorothy and four children, including the Rev. William D. Persell. Funeral services were held September 26 at the Cathedral of All Saints in Albany.

DAVID KALVELAGE

WCC and Shell Boycott

In response to a recent call for a boycott of Shell Oil Corp. by the Central Committee of the World Council of Churches, the heads of both organizations have exchanged criticism.

WCC General Secretary Emilio Castro received a letter from L.C. van Wachem, president of the Royal Dutch Petroleum Company, which expressed "utter dismay" at the WCC stance. "The imposition of economic measures against South Africa," he writes, is a matter for governments ("whose decision we, of course, always abide by").

Mr. van Wachem objected to the WCC "assuming the role of governments by attempting to impose its view on, and to penalize others because they hold a different view of how best to end apartheid." He also called "the singling out of Shell . . . totally unwarranted and unjust," on the grounds that there are seven other

oil companies in South Africa besides Shell, plus hundreds of other foreign-owned companies in other fields. He added, "so far as we can tell," the boycott "has had no effect on our total sales"; but there has been "willful damage inflicted on over 120 Shell service stations in Europe" — some "burned to the ground."

In reply, Mr. Castro was "saddened by the pain we might be inflicting on loyal employees of Shell, many of whom are Christians and as eager as we are to see the end of the apartheid system." He said the WCC resolution reflects "no sense of moral superiority" on its part.

Expressing appreciation of Shell's often expressed "abhorrence of the apartheid system," Mr. Castro said Shell still gives de facto support to the system by its South African presence. He cited a 1987 statement by Beyers Naude, the retired general secretary of the South Africa Council of Churches (SACC), in which he described efforts to force Shell to withdraw from South Africa and sever all economic links as "a logical consequence" of a 1985 SACC resolution on the situation.

Mr. Castro rejected the notion that "all action to promote peace and justice in the world is the sole responsibility of governments." He also said the WCC "utterly deplores and condemns" attacks on the Shell stations in Europe, as contradicting the "very intention of this boycott."

As to the issue of singling out Shell, Mr. Castro said that "while we do not want to suggest that Shell behaves . . . worse than . . . other companies" supplying oil to South Africa, "Shell cannot claim exemption from the radical criticism that is being addressed to oil companies for their involvement" there.

"Other companies have not been absolved," he added. "We merely begin by appealing to Shell, as one of the most visible oil companies, to reconsider its involvement in South Africa."

Church Periodical Club

In St. Paul, Minn., for their fall meeting recently, Church Periodical Club board members became better acquainted with some of the projects which have received their aid, including a school in St. Paul for educationally handicapped youth, many of whom are American Indians.

Book grants from the Church Periodical Club in 1988 totaled \$37,542, a record sum for the centennial year of the club, which depends on donations for its funds.

The offering at the opening service of the General Convention in Detroit had been divided between the United Thank Offering and the Church Periodical Club. This added over \$5,000 to the money available for the fall granting session of CPC's national books fund. New grants of \$10,564 were awarded in response to requests from such widespread places as Costa Rica, Uganda and the Philippines and included an annual gift to seminarians for textbooks.

Dr. Howard Anderson, an Executive Council member from North Dakota, in a speech to the board gave a description of two very different areas where CPC has been active. The Tiny Church Conference in his state is a consortium of very small parishes whose individual membership might be 25 persons or less. A CPC grant helped them to buy materials and gain a sense of hope. "The printed word has real power!" he told members.

Janice Cook, newly elected CPC president from the Diocese of Easton, led the board through five days of intensive study of the structure of their organization. Seed money was provided for a pilot project in which parishes in a particular dioceses will receive CPC training over a two-year period.

In addition, a concerted effort to streamline procedures will make the national CPC office more efficient. Responsibility for various tasks was given to board members who are CPC chairpersons in each province across the country.

HELEN FERGUSON

Evangelism as Power

Evangelism was one of the most important initiatives of the Lambeth Conference and it will be a driving force in the next decade, the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, said during a recent visit to the chapel of St. Mary's by-the-Sea in Northeast Harbor, Maine.

Bishop Hathaway spoke about evangelism and its impact on General Convention in July, and on the Lambeth Conference of bishops in England, from which he had just returned.

The bishop was a member of the Joint Commission on Evangelism and Renewal which issued to General Convention a strong report that analyzed evangelism and made recommendations "so as to bring the divine imperative for renewal and evangelism directly and actively into the central life of the church."

In an interview after the service, Bishop Hathaway said he senses a groundswell for evangelism throughout the whole church. At Lambeth, he said, one resolution redefined the model of ministry from the pastoral — in which the church becomes "a kind of service to help you live your life" — to the evangelistic.

"It isn't . . . that God is there to serve our needs. We are there to reflect his glory," he said.

"People are beginning, in their own lives . . . to have a wistfulness for some meaning and purpose beyond themselves. And it is the gospel which has always come to challenge that wistfulness and to lead people to a faith that will change (them)."

At General Convention some people had expressed reservations about the commission report. Marsue Harris of Rhode Island was one of those who didn't want to see evangelism equated with the charismatic movement. "I see that being held up as the norm," she said. "I want to be sure that won't happen."

Three members of Integrity, spoke

at an open hearing at convention and expressed concern about the report. "I see very disturbing subtle undercurrents," Robert Williams of New York said. The report seemed to have confused evangelism with fundamentalism, he said. He pointed out that Integrity was most effective in "bringing gay men and lesbians to the church."

Bishop Hathaway is unconcerned about such negative associations. "If you present the gospel and the power of the Spirit," he said during the interview, "God will do the rest."

"A lot of people are going to tell you you're a fundamentalist," he said. "That's become a buzz word for people who are against a radical decision for Christ and we're going to have a lot of those in our church."

But the bishop and others, such as the Rt. Rev. Donald M. Hultstrand, Bishop of Springfield, saw a greater problem. These bishops predicted at convention that the question of the divinity of Christ would have been strongly debated if submitted to the floor of the House of Deputies.

It was this fear, and the concern that the report of the commission might be edited or rewritten, that prompted the referral of the report at convention from the commission to the newly formed Standing Commission on Evangelism by the House of Bishops.

The report, Bishop Hultstrand had said, was meant to send a "strong and

positive message to the church. I would rather have it go forward than have it completely re-edited on the floor and have it not resembling the document that was there before."

Bishop Hathaway sees the question of the divinity of Christ as essential to the evangelism movement. "There is no evangelizing without (it)," he said. "You can't really have a zeal for proclaiming the faith in Jesus Christ if you don't believe that he is the one true, perfect revelation of God. That he is who he said he was — the Son of God. And that you have confidence in that and confidence in the Holy Spirit released in you through confessing that faith."

There are those in the church, Bishop Hathaway said, who avoid what they call "Jesus mysticism," who want to worship God, saying "God is bigger than Jesus."

That puts them outside the creeds; outside orthodox Christianity, said the bishop. "You can say that," he said, "but what you've become is a Unitarian."

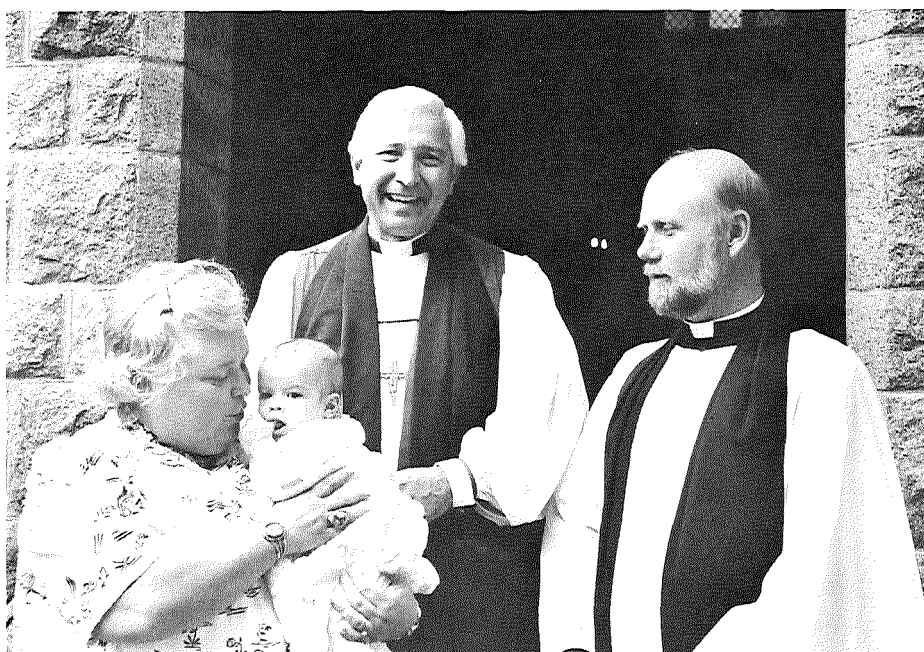
NICOLS FOX

ECM Meets

Under the theme "Unity, Witness and Mission," members of the Atlanta chapter of the Evangelical and Catholic Mission held their post-Lambeth meeting recently at St. John's Church. More than 200 people heard presentations by the Rev. Herbert Ward, executive director of St. Jude's Ranch in Nevada; the Rev. William Oddie, religious news correspondent for the *Daily Telegraph* in London; the Rt. Rev. Clarence Pope, Bishop of Fort Worth; and Ms. Karen Sadock of Dumont, N.J., medical writer and Anglo-Catholic layperson.

The conference opened with Evensong, and a sermon by Fr. Ward on the theme of the conference. In his sermon, Fr. Ward said that the church is beset by events, but like Elisha in II Kings 6, we must remember that those who are with us are more than those who are against us.

After speaking of the declining state of the church, he said that if the same thing were happening to a corporation, the stockholders would throw out the management. The church was likened to a tree that needs pruning, he said; we must begin the pruning with



Mrs. Hathaway, with grandson, Bishop Hathaway and the Rev. Paul Gilbert, rector of St. Mary's-by-the-Sea, Northwest Harbor, Maine.

ourselves, becoming holy people by confession, prayer, fasting and preaching.

Fr. Oddie opened next day's session with a discussion of the events at Lambeth. The institutional structures are compromised, he said, and we live in occupied territory. Anglicans no longer know what they believe, except those in a few "refugee center" parishes.

Fr. Oddie said he had no faith in the "episcopal visitor" resolution of the General Convention, which he said leaves actions to the whim of a diocesan bishop who may constitute the problem. To face the reality of a woman acting as bishop, he said, is not to lose hope. There is no obligation to present the appearance of unity with those who institute schism.

Fr. Oddie was followed by Karen Sadock, who spoke on the witness of the church, particularly the witness of the laity. "Layman" appears as a negative term, as opposed to "professional," but being a member of the lay order is better now than being a member of the clergy, since we are not faced with deposition or unemployment, she said. We shouldn't move out, she added, since we can't influence the church unless we're in it. We are the church.

Bishop Pope, speaking on the unity of the church, brought the conference to a close. He spoke more directly to the problems facing the church today,

admonishing his listeners to take heart and not panic. The title deeds of the church have not been changed; all the evil forces abroad today will crumble on the rock of Christ, leaving the live kernel at the heart of the church. The General Convention is not the church, but rather the church is the extension of the Incarnation. It is a graceful vehicle provided by God, and we are responsible for seeing it handed on.

The basic question posed by the organizers of the conference, "Where do we go from here?" is unanswerable as yet. Fr. Oddie, in defining the options, pointed out that the expected results of the Massachusetts election would mean the end of working within the system, with all its consequences. Faithful churchpeople must all work together now, he added; there will not be another chance. Bishop Pope also urged cooperation. Small groups departing cut themselves off from the body, and thereby lose any voice or change of influencing the outcome of the problem, he said.

DOROTHY SPAULDING

CONVENTIONS

The convention of the Diocese of North Dakota met September 30 to October 2 at Grace Church in Jamestown. It was the last convention for

the Rt. Rev. Harold Hopkins as diocesan. He is retiring October 31. Bishop Hopkins was honored at a reception and farewell gifts were presented by the president of the standing committee and the North Dakota Committee on Indian Work (NDCIW).

Discussion centered on a profile of the diocese which was presented by the standing committee as part of the process for choosing a new bishop. The profile was based on a report prepared by Performance, Inc., a firm of consultants. With much discussion on the convention floor, clauses referring to Native Americans and other ethnic groups as presenting "special problems" were revised to read that they presented special opportunities. Other phrases describing the state in what were seen as pejorative terms, such as the sparseness of population and the climate, were modified into positive descriptions.

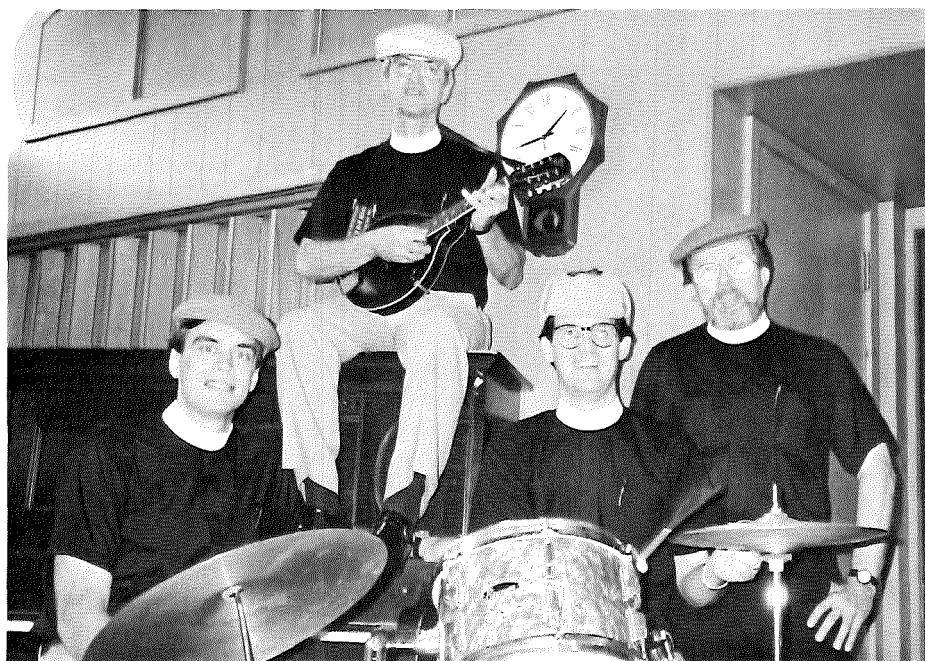
There was some concern voiced by the standing committee chair that the number of persons ordained by special arrangements will soon outnumber seminary trained clergy.

In other actions, a budget of \$462,990 was approved, including funding which, with ecumenical cooperation, will for the first time in a decade or more, place full-time priests in Fort Totten on the Devils Lake Sioux Indian Reservation, and at Dunseith on the Turtle Mountain Indian Reservation.

The convention voted unanimously to allow the NDCIW to select one of the voting delegates to Coalition-14, a group of dioceses which receive supplementary funding from the national church.

A resolution congratulating the Rev. Barbara Harris on her election as Suffragan Bishop of Massachusetts was unanimously approved.

(The Rev.) BRUCE MACDUFFIE



Clergy at All Saints' Cathedral in Fort Worth, Texas, recently formed a band they call the "Clerical Errors." From left are the Rev. Robert Bosworth, chaplain at All Saints' School; the Rev. Louis Hayden, school headmaster; the Very Rev. William D. Nix, Jr., cathedral dean; and the Rev. Canon Richard McHenry, cathedral canon. The "Errors" perform at various parish functions.

Coming next week:
Music Issue

All Saints' Day

What is common to the people of God,
a vast community that spreads
beyond time and space?

By JOSEPH H. SCHLEY, JR.

On All Saints' Day or All Hallows' or All Holies' Day, we recall all Christian saints, known and unknown. We are reminded of the people of God, a vast community that spreads beyond the boundaries of race, language and condition, beyond even time and space.

The New Testament uses the word "saint" for any committed Christian; and, rightly so, because in each faithful person the good news of Jesus Christ is solid and visible. When we praise the saints, we praise God himself who has won the victory through them and whose gifts we see in their lives.

All Christians, as saints, are a part of God's holy nation. The new spirit of the kingdom of God is perhaps best summarized by the gospel reading for the day, the Beatitudes or "blessings" from Jesus' Sermon on the Mount.

The Beatitudes proclaim God's favor to those who seek to live under his rule. They begin, in the traditional language, "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; or, in the Good News Bible, "Happy are those who know they are spiritually poor; the kingdom of heaven belongs to them!"

I remember 20 years ago at the summer Olympics in Mexico, some of the winning athletes loudly proclaimed, "I did it all by myself!" and "No one helped me!" How sad and foolish to forget their God-given abilities!

The blessed do not live out of their own resources, nor do they rely solely on their own achievements to overcome difficulties. They do their best

and trust God for the victory. It is even possible to be unhappy by the world's standards and yet be blessed by Christ's standards.

"Happy are those who mourn; God will comfort them!" All who taste life's difficult experiences, crushing disappointments, and bitter losses, and yet in faith turn to God for help, will receive from him comfort, strength and renewal. Those who carry their sorrows patiently, grow in patience. Those who sorrow for others, grow in sympathy. Those who sorrow for their own selfishness, deepen their self-understanding. Those who pray and act against the sins of the world, grow in their likeness to Jesus Christ. Comfort comes now and also in the world to come when God shall wipe away all tears from their eyes.

"Happy are those who are humble, they will receive what God has promised!" In the traditional language, this beatitude refers to meekness, a concept often misunderstood. Moses, who dared to confront the mightiest earthly king, the Pharaoh of Egypt, and who faced his own people at their unruly worst, was called the meekest or humblest of men. In God's eyes, meekness is a virtue which involves great self-control; it does not demonstrate emotional weakness.

"Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!" Jesus makes it clear that we must begin the struggle for justice with ourselves. To be righteous requires seeking a life fully conformed to the will of God in thought, word, worship and act. When one is hungry, tired, sick or depressed, it is hard to do right; and yet this is the goal before us.

"Happy are those who are merciful to others; God will be merciful to

them!" Echoes of the Lord's Prayer? Yes, indeed. Mercy covers our whole lives: how we think, act, earn, spend, and give. One side of the coin is that every cruel word, cruel amusement, horrid punishment, and wanton act to every creature that can feel is forbidden. The other side is that those who are understanding, gentle, forgiving and quick to meet the needs of others will receive mercy.

"Happy are the pure in heart; they will see God!" Our goal as Christians, perhaps a goal only attainable in the future tense — in heaven — is purity. A thing is pure when it contains no other elements: benevolence when it contains no element of self-seeking, justice when no favoritism, love when no lust. Our hearts are pure when they love only the good, when all our motives are right and when all our goals are noble and true. Those who cleanse their hearts understand God in proportion to their purity. When we are cleansed from all selfishness, we will see God face to face.

"Happy are those who work for peace; God will call them his children!" Our heavenly father has sent peace and goodwill down to earth in the person of his Son, Jesus Christ. He brings a message of reconciliation to all mankind, all individuals, all classes, all nations. When we work to heal damaged human relations, we follow God's will.

"Happy are those who are persecuted because they do what God requires: the kingdom of heaven belongs to them!" The forces of evil do strike back at those who actively serve God's cause. Today committed Christians know ridicule, lies, ill-treatment, rudeness, even death. Jesus suffered every kind of evil. Why should we expect less? God's prophets have always been treated this way. Harassment may be a sign of God's favor, not his displeasure. Furthermore, if we rely on the power of the Holy Spirit given to us by Jesus Christ, God will not permit us to receive more than we can carry.

What a strange list of blessings! Our diverse and multi-textured fellowship of "saints" is a lesson in the way God works to accomplish his purposes through some of the least likely people, and a warning not to place limits on how God must work. Jesus' teachings reveal the gifts of God to his humble, faithful people both here and hereafter. With all the saints we can turn toward God and let him wipe away all our tears.

The Rev. Joseph H. Schley, Jr., is rector of the Church of the Holy Comforter, Cleburne, Texas.

110 Years of Church Journalism

THE LIVING CHURCH put out its first issue on November 2, 1878. It was founded by two eminent parish clergy, the Rev. Samuel S. Harris of St. James Church, Chicago (later Bishop of Michigan) and the Rev. John Fulton of St. Paul's Church, Milwaukee, and was intended to provide an honest and accurate treatment of church news and discussion of issues in a time of great controversy.

Publication was in Chicago. After six months, these two busy rectors gave the editorship to the Rev. Charles W. Leffingwell, headmaster of two church-related schools in Knoxville, Ill. A man of great ability, Dr. Leffingwell built up a nationwide circulation and made the magazine respected as a responsible voice for Anglican tradition and its catholic heritage.

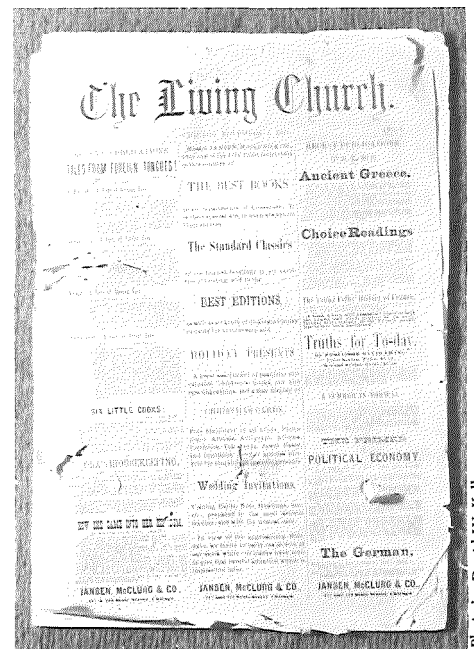
At the end of the century the magazine was acquired by the publishing company of the Morehouse family and offices were moved to Milwaukee, where they remain. Frederic Cook Morehouse was editor from 1900 until 1932. A man of saintly character, he served in the House of Deputies of the General Convention of 21 years, and was a leader in the adoption of the

revised Prayer Book of 1928.

Clifford P. Morehouse, son of the previous editor, was at the helm for the next 20 years. His election as president of the House of Deputies in 1961 reflected the esteem in which he was held. Meanwhile, the book company, by then known as Morehouse-Gorham Co., (now Morehouse-Barlow), moved its headquarters to New York City. In 1952, the magazine was given to the modest, non-profit corporation then called the Church Literature Foundation, but now known as The Living Church Foundation.

Peter Day, who had long been acting and then executive editor, succeeded as editor, and built up the magazine as an independent operation. In the past there had been other Episcopal magazines and newspapers appearing weekly or biweekly. Now THE LIVING CHURCH became the only publication of its kind serving this church. In 1964 Mr. Day resigned to become the first ecumenical officer of the Episcopal Church, with his office in New York City. The Rev. Carroll E. Simcox, a popular writer of religious books, became editor in 1964 and shepherded THE LIVING CHURCH through a period that was very difficult for the magazine industry in America. He retired in 1977.

The Rev. H. Boone Porter, who had previously worked in the field of theological education, was chosen as editor in 1977. In 1984 the late John C. Grant, M.D., bequeathed to The Living Church Foundation *The Episcopal Choirmaster's Handbook*, which he had edited and published for over a quarter of a century. This well-known



The first issue, 1878

Photo by David W. Kelley

yearly manual, now in its 32nd edition, is compiled by Joseph A. Kucharski, music editor of THE LIVING CHURCH.

During the past several years, the publication of the magazine has been marked by the addition of computers, telecommunication with correspondents, and more rapid procedures for processing material. Editorial goals, however, remain much the same as those established by the Rev. Doctors Harris, Fulton, and Leffingwell [see box]. In the controversial atmosphere of the church today, these qualities appear to be as much needed in church journalism as they were over a century ago.

H.B.P.

Function and Purpose

The function and purpose of THE LIVING CHURCH has recently been described by its board of directors in the following way: "THE LIVING CHURCH is the only national weekly magazine serving the Episcopal Church. For over 100 years it has been known for its independence and for its objective reporting of church news; it is recognized as a unique record of the life and work of the Episcopal Church. This magazine is dedicated to promoting and upholding the historic teachings and practices of the church in the fullness of Anglican catholicity, and interpreting and examining the application of our tradition to the needs and opportunities of the present time."

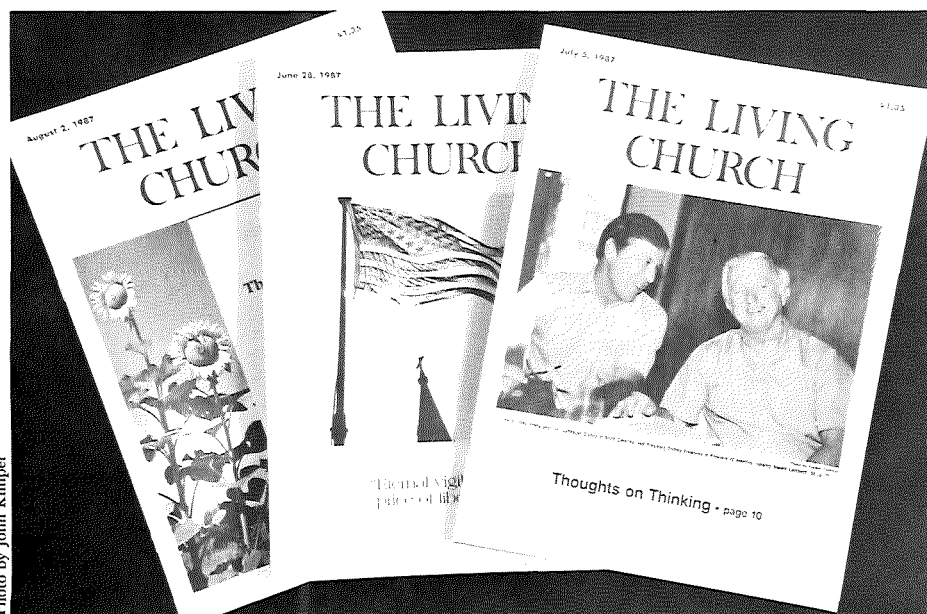


Photo by John Kimpel

EDITORIALS

110th Anniversary

We celebrate the 110th anniversary of THE LIVING CHURCH with gratitude to God for the continued publication of this unique magazine. We pray that its influence may be a holy, good and constructive one, as the only frequent channel of nationwide communication within the Episcopal Church.

In this issue we are pleased to include a letter from the Presiding Bishop, the Most Rev. Edmond L. Browning below, and a brief sketch of our history [p. 10].

The enduring monument of this magazine is, of course, the thousands of issues it has published, which provide the one comprehensive chronicle of the Episcopal Church extending over these many years. We are grateful to the readers, writers, staff members and financial supporters who have, humanly speaking, made this possible.

Community of Living and Dead

All Saints' Day is one of the great joyful occasions in our church year. Many parishes will have their principal observance of it on Tuesday, November 1. Others

will do so the following Sunday, November 6. In many parishes, holy baptism will be administered. All Souls' Day, Wednesday, November 2, is important for many, when departed relatives, friends and fellow parishioners are held up to God in our prayers. Many parishes include these prayers on All Saints' Day or the following Sunday. And first there is Halloween (properly the "Eve of All Hallows' Day"), now an American folk festival cut loose, in most cases, from any churchly connection.

Here is a cluster of days dealing with matters of great concern to us as individuals and as a church. How is the church of today tied to its sainted heroes of the past? What is our relationship to the dead and their relationship to us? There is the question of the meaning of prayer, by the saints for us, and by us for the departed we continue to love and think about. For all of us there remains the reality of death and how we face it, a problem for both young and old.

Then there is the puzzle of Halloween. It has lost its spiritual roots, yet it must mean something as a major folk festival, with its signs and symbols displayed lavishly in our commercial world. Can the church recapture it? If so, how? As we have said before, the jack-o-lantern is a wonderful symbol in search of a meaning.

October 5, 1988

Beloved in Christ

I join with you and your readers in celebrating the 110th anniversary of THE LIVING CHURCH. The Episcopal Church has given you much to write about over the past century and through your reporting and comment you have served the church well.

The ministry of communication, of which you are a part, allows every member of the church to be connected not only with what has already happened, but what can happen. It helps provide a common framework, or experience, so that there will be a sense of community and identity. It helps reflect the vision of what God calls the community to be. Through good communication, the major issues facing the church can be identified, so mission priorities can be set.

A journal like THE LIVING CHURCH can have a goal helping Episcopalians to identify with the Episcopal Church in the United States, to assist them in dealing with the issues that face citizens of this country. Issues like the Prayer Book, ordination, and the social policy of our church are timely issues. To know about and understand these issues is important in helping to form one's identity as an Episcopalian. But as Christians, we are citizens of the Kingdom of God. The ministry of communication helps us to identify the marks of that kingdom wherever we live and to accept our true citizenship, with all the risks that may involve.

How can a Christian journal achieve this task of describing and defining the context for mission? Of course, by reporting on the events and people. Then, it can move the reader beyond the facts to the faith and passion for mission that stands behind events. Our identity comes from our common faith as it is reflected in the lives of our sisters and brothers. The ministry of communication helps us to see the faith which gives form and substance to works. Through creative reporting, through editorials and articles that are formed and guided by a conscious policy of Christian witness, communication within the church enables every person to discern the wholeness of mission and celebrate their particular part in it.

For your part in this vital ministry, the church owes you its thanks. May your work continue and your strength increase over the next century.

(The Most Rev.) EDMOND BROWNING
Presiding Bishop

When It's Time to Move

By WILLIAM G. HURST

In the course of my pastoral work, both in the parish setting and in institutions, I have been struck time and again by the pain and hurt generated by one kind of an event more than any other. The event to which I refer is, "breaking up my home."

As painful as is the death of a child, mercifully, in this day, it does not personally touch many of us. But "breaking up my home" is something which many if not all will have to face in this day of extended life spans, and the feelings at such a time are often very painful.

It has several stages for many people. The first, the individual realizes that no longer can the old home be maintained, for whatever reason; second, one home must be left behind for a smaller house, condo or apartment, or a retirement or rest home; third, the recognition that one's present possessions can in no way fit into the new setting and much of what is treasured must be disposed of; and finally there will be the move into a new locale and all of the adjustments attendant to that. Through all these stages, care by the parish as a whole and by sensitive lay ministers is of great assistance. However, there is another act, unique to the parish priest, that can be very helpful.

Whether or not the home which is now being left behind has ever been formally blessed or not, it has been consecrated as a home through the lives of those who have been there. It must be returned now to its prior state as a house, apartment condo or whatever. In this respect I believe the home is no different fundamentally from the building we formally consecrate as a church, and when it is no longer so used, must be deconsecrated. If life is to continue for the living, then that which no longer lives needs to be recognized as deceased — dead — so that the threads of life can be rewoven in a new setting. Enter the parish priest.

Only after each step mentioned above has been accom-

The Rev. William G. Hurst is a retired priest of the Diocese of New Hampshire. He resides in Kittery Point, Maine.



plished is it appropriate to proceed. Preferably, as a minimum, the packing will have been done and the moving van or those to help with the moving are ready to load up. Then the parishioners in the company of family and a few friends can stand quietly in the now empty rooms. The priest asks if anyone would like to offer remembrances of things that have happened in this place, this home. Then some or all of this scheme of prayer is offered:

A Prayer of Thanksgiving

For God's gracious mercy and care;
For all who have lived here and
contributed to making this house a home.

A Prayer of Comfort and Guidance

recognizing the sadness of this moment;
recalling God's steadfast love and promises;
acknowledging the uncertainties which are
facing us now;
petitioning God's guidance as we move
to build our home in a new setting.

The Lord's Prayer

Blessing and dismissal.

I find it interesting that the pastoral offices in the Prayer Book, excepting the burial of the dead, all address the matter of beginnings but not endings. The need to be more direct in dealing with our endings is vital, literally, for without an ending there can be no beginning, no new life, new vocation.

Today, when increasingly large numbers of persons are living well into retirement years, they face not only the opportunity for doing things not previously available to them but also a life of diminishing resources. Whether this is in monetary terms or physical or mental capacities, they are faced with leaving behind many parts of life which have been important to them. Being able to achieve this while maintaining their sense of self-worth and personal identity is essential in life, as their mortality becomes increasingly clear. Thus, it seem to me, we need to make provisions for "endings" in our pastoral offices — endings of bits and pieces, the fragments of which when put together constitute what we call "life."

BOOKS

To Be Widely Read

PURITY MAKES THE HEART GROW STRONGER: Sexuality and the Single Christian. By Julia Duin. Servant. Pp. 133. \$6.95 paper.

This book is both refreshing and disturbing. Refreshing because of its balanced, wise, mature, healthy, and Christian affirmation of chastity by an attractive young woman who writes in a readable style from a most worldly context; and disturbing because it highlights the dreadfully dreary and almost unrelieved preoccupation with sex that saturates our society.

If nothing else, the book should be widely read to raise the consciousness of all non-single persons who are insensitive to the loneliness, awkwardness and embarrassment so many single (both men and women) people are subjected to in our society. The typical secular mind-set labels those who resist casual sex and advocate chastity as "rigid, cold, maneuvering, immature and asexual."

Very little modern research (Peter Tobias and Jack Burkett are exceptions) has been done on abstinence, bachelorhood, celibacy, chastity, continence, spinsterhood and virginity. If the church of the Middle Ages valued virginity sometimes to a heretical debasement of the goodness of sex, the same is not true of Julia Duin. She sees the claim of virginity as a special and honorable vocation. She shares with many men and women struggling to be chaste a keen disappointment with contemporary religious leaders in their failure to help sustain Christian norms and vocations. Too many have exceeded the sociologist in helping to reduce the ideals and norms to the "reality" of general human behavior. Chastity has become, in an upside-down world, a form of neurosis as permissive intercourse is held up as the mark of liberated maturity.

Ms. Duin's example is credible, winsome, and inspiring; all the more so in that she is not surrounded by monastic walls and supported by a cloistered order, but is an active, successful reporter for a major city newspaper, the *Houston Chronicle*.

Also, for support and encouragement, she depends upon an especially warm and caring church community and carefully nurtured intimate friends. One is not to be a Christian alone. The book will perhaps be

faulted for not adequately covering all issues and all conditions. But it is a profound, believable and encouraging testimony that is neither heretical in any debasement of sex, nor a sellout to this present age.

(The Rt. Rev.) C. FITZSIMONS ALLISON
Bishop of South Carolina
Charleston, S.C.

Many Years of Witness

MEMBER IN PARTICULAR. By Girault M. Jones. University of the South, Sewanee, Tenn. Pp. xvi and 140. \$10 paper.

In 1984, the Rt. Rev. Girault Jones, retired Bishop of Louisiana, published a modest volume of his memoirs, entitled *That Reminds Me*. In reviewing this account, the bishop recognized that he, perhaps, had not considered adequately a key dimension of his life and ministry, namely the measurement of his own spiritual understanding.

To do that, and in looking for some means of measuring or comparing the earlier years with the present, he remembered a small booklet he had written in 1932, entitled *The Church: A Living Body*. Serving at that time in a mission field in southern Mississippi, his first assignment after ordination, he wrote the booklet to acquaint non-church members and those of other churches with the Episcopal Church's faith and tradition. Using the 1932 booklet for what the bishop calls his "benchmark," he has taken the headings from his earlier work and written again in the light of 59 years of ministerial experience. The results are reassuring.

This is no argument for preservation of creedal statements; rather, it is a record of many years witnessing to the living Christian faith by a member of the church, the "Visible Body of Christ"; and it is written concisely.

Donald Armentrout, professor of church history in the School of Theology at Sewanee, notes in the foreword that on the basis of scripture, tradition, and his own experience, Bishop Jones spells out clearly what it means to say that the church is one, holy, catholic and apostolic. He notes that the unity of the church is God's gift and our task, and that this unity must be manifested in a visible way. The holiness of the church is also God's gift

to be realized in relationships among human beings. Catholicity means that the church is comprised of baptized believers from all ranks, nations, races and social groups. The church is apostolic when it is in continuity with the fundamental apostolic witness and commission to serve the people in this world. Bishop Jones develops each of these marks of the church, as Dr. Armentrout says, "gracefully and inclusively."

(The Rt. Rev.) JOHN M. ALLIN
XXIII Presiding Bishop
Sewanee, Tenn.

Believable Account

THE DIVORCE DECISION. By Gary Richmond. Word. Pp. 215. \$8.99 paper.

Reading this book has caused me to relive some emotions which were buried in the distant past — some strong emotions. People who haven't been through divorce or gone every step of the way with a friend or loved one probably wouldn't believe what happens to your children, your money, your self-esteem, or your idealistic belief that the divorce court makes fair decisions. Those who have been through it will believe this book's message — right down to an actual copy of the lawyer's "itemized statement of account."

The book would all be doom and gloom except for some encouraging stories about people who stopped the divorce process in time and some good suggestions for people willing to consider reconciliation. The sad thing is that people will read this warning too late — because they weren't interested in prevention. Many of us spend time and money and are even willing to change our lifestyles in order to prevent certain diseases but only because we have learned about how horrible the disease really is. If we would only be willing to learn how horrible the disease of divorce is, maybe then we would make the changes before it's too late. *The Divorce Decision* could be an effective tool in that education process.

The author speaks from an evangelical perspective, and has some controversial opinions, such as his belief in divorce as a cause of homosexuality. But on the whole the book is written with a non-judgmental attitude and

PEOPLE and PLACES

encourages different theological interpretations of God's view of divorce. It could be used by clergy in the counseling process, as resource material for a singles group, a class of young marrieds, a premarital study class or as a welcome addition to any church library.

MARY ZIMMERMAN
Milwaukee, Wis.

Stimulating Revision

A HISTORY OF CHRISTIAN THOUGHT: Volume I. From the Beginnings to the Council of Chalcedon. By Justo L. Gonzalez. Revised edition. Abingdon. Pp. 400. \$22.95 paper.

A standard work in seminaries and universities for close to 20 years, Gonzalez's three-volume work is quickly attaining the status of a classic. First written in Spanish as a survey for Latin American seminarians, and then published in English in 1970, this book has been lauded for its balance, scholarship, and — in some ways most important of all — clarity. Gonzalez, a Methodist historian occupying a visiting post at the Interdenominational Center in Atlanta, possesses a rare skill — the ability to illuminate the most complicated theological issue for the beginner while revealing subtleties of church thought that can enlighten many specialists.

In its second edition, Gonzalez shows why the patristic era is so important for our own. Too often neglected by clergy and laity, this period reveals how the very first theologians wrestled with many of the issues that still engage us. By reading Gonzalez, one gets superb coverage of the ancient world. In a major bit of iconoclasm, he downplays the much-touted mystery cults. And in another bit of revisionism, Gonzalez sees the popularity of Gnosticism lying not in any cosmogonic speculation, but its promise of salvation.

Gonzalez defends the efforts of the early theologians to Hellenize Christianity, claiming that the alternative was a rigid non-incarnational faith that could never have reached the surrounding world. Yet Gonzalez concedes that Hellenization could corrupt the integrity of Christianity, endangering its faithfulness to its original message. He sees the doctrine of apostolic succession as evolving over several centuries. At first, he says, such suc-

cession was not required to confer validity to the episcopal office. Furthermore, the early church possessed a variety of organization and government.

In short, we have a survey as useful in creating theological debate as in conveying basic narrative. Whether one agrees with all Gonzalez's interpretations or not, one can only turn to such a major work with profit.

JUSTUS D. DÖENECKE
Professor of History
New College of the
University of South Florida
Sarasota, Fla.

Books Received

CELEBRATING GOD'S PRESENCE: A Guide to Christian Meditation. By William E. Hulme. Augsburg. Pp. 124. No price given, paper.

A CALL TO HOLY LIVING: Walking with God in Joy, Praise, and Gratitude. By Bruce Larson. Augsburg. Pp. 126. No price given, paper.

A PRIMER FOR CATECHISTS. By John B. Hesch. Paulist. Pp. iii and 121. \$6.95 paper.

GREAT GOD OF LOVE: How God Comes to Us in Our Searching and Longing. By Margaret and Erling Wold. Augsburg. Pp. 126. No price given, paper.

THEOLOGY AND SOCIOLOGY: A Reader. Edited by Robin Gill. Paulist. Pp. vi and 424. \$14.95 paper.

CHRIST ENCOUNTERS: A Journal Retreat. By Gloria Hutchinson. Ave Maria. Pp. 125. \$6.95 paper.

IMAGES OF HOLINESS: Explorations in Contemporary Spirituality. By Philip Sheldrake, S.J. Ave Maria. Pp. 118. \$4.95 paper.

THE SKILLED PARTICIPANT: A Way to Effective Collaboration. By Keith Clark, Capuchin. Ave Maria. Pp. 111. \$4.95 paper.

KEEPING MY BALANCE: Spiritual Help When Someone I Love Abuses Drugs. By Cecil Murphey. Westminster. Pp. 144. \$8.95.

THE HEALING POWER OF LOVE: Creating Peace in Marriage and Family Life. By John and Kathleen Colligan. Paulist. Pp. 113. \$4.95 paper.

THE SHADOW SIDE OF COMMUNITY AND THE GROWTH OF THE SELF. By Mary Wolff-Salin. Crossroad. Pp. xvi and 188. \$15.95.

THE SILVER LINING: 11 Personalized Scriptural Wake Services. Twenty-Third. Pp. 97. \$19.95.

TIME FOR SNAILS AND PAINTING WHALES. By Vivien Cooley. Moody. Pp. 158. \$9.95 paper.

7 WAYS TO GET MORE FROM YOUR BIBLE. By Terry Hall. Moody. Pp. 61. No price given, paper.

SAINTS & THEIR STORIES. By Mary Montgomery. Harper & Row. Pp. 92. \$13.95 paper.

Appointments

The Rev. Clifford W. Atkinson is locum tenens of St. Peter's, Ladue, Mo. Add: 110 N. Warson Rd., St. Louis, Mo. 63124.

The Rev. Carl C. Bright is rector of Grace Church, Box 1791, Anniston, Ala. 35202.

The Rev. Brian Couvillion is assistant of St. Paul's, Box 5218, Shreveport, La. 71135.

The Rev. Irvin Gagnon is rector of the Church of the Redeemer, 648 Madison, Eagle Pass, Texas 78852.

The Rev. L. Richard Gilchrist is locum tenens of St. Stephen's, 33 N. Clay Ave., Ferguson, Mo. 63135.

The Rev. Leon A. Jaster is priest-in-charge of the Church of Our Saviour preaching station, Box 3744, Lake Charles, La. 70602.

The Rev. Samuel L. Koons, Jr. is now rector of St. David's, 1519 Elmwood Rd., Lansing, Mich. 48917.

The Rev. Michael Mackreth Moulden is rector of St. Peter's, 1393 Miles Dr., Charleston, S.C. 29407.

The Rev. William J. Skelton is rector of St. Thomas', 1150 Montague, North Charleston, S.C. 29406.

The Rev. Frank Wilson is assistant of St. Mark's, Box 4443, Shreveport, La. 71134.

The Rev. Charles Womelsdorf is rector of St. Michael and All Angels, 123 W. Sale Rd., Lake Charles, La. 70605.

The Rev. Paul Francis Matthew Zahl is rector of St. James', 1872 Camp Rd., Charleston, S.C. 29412.

Retirements

The Rev. Benjamin Axleroad, as vicar of the Church of the Crucifixion, Philadelphia, Pa., as of Oct. 1. Add: 8121 Heatherton Lane, T-1, Vienna, Va. 22180.

The Rev. James A. Gusweller, as executive director for 15 years, Episcopal Mission Society, Diocese of New York; add: 107 Pinehurst Dr., Little Egg Harbour, Tuckerton, N.J. 08087.

The Rev. H. August Kuehl, as rector for 15 years of St. John's, Barrington, R. I., as of Dec. 31. Add: 40 Bagy Wrinkle Cove, Warren, R.I. 02885.

Resignations

The Rev. Lee B. Kneipp, as assistant of Grace Church, Monroe, La.

The Rev. Frederick Northup, as rector of the Church of the Good Shepherd, Lake Charles, La.

The Rev. Eugene T. Sargent, as rector of St. George's, Bossier City, La. earlier this year.

Religious Orders

At the annual convocation of the Brotherhood of St. Gregory held in August at the Briarwood Retreat and Conference Center on Cape Cod, Br. Roy Tobin of the Diocese of Massachusetts made his life profession of vows, and the Superior General appointed two provincials: Br. Donovan Aidan Bowley of the Diocese of Massachusetts for Province I and Br. William Francis Jones of the Diocese of New Jersey for Province II.



BENEDICTION

The author is the Rev. Mark W. Brown, a Navy chaplain serving in Adak, Alaska.

I came back from the weight room on a Monday morning with a bounce in my step, feeling less guilty about all the "Vitamin F" (as in "fat") I had eaten over the weekend.

"There's a phone message for you chaplain," my clerk said as I passed his desk. I grabbed the yellow message form and thought of some of the things it might portend: I won the sweepstakes . . . my very mature and attractive 13-year-old daughter decided to enter a convent!

Instead, it read: "ALLISON WINSLOW, AGE 9, DIED AT 0815, 26 AUG 88, IN THE CAMP LEJEUNE NAVAL HOSPITAL. FUNERAL TO BE HELD ON 30 AUG 88 IN JACKSONVILLE, NC."

Allison's bright smile skipped across my mind, the same vision, I suspect, that sparkled in the minds of many who had known this sprightly girl during her nine-year struggle with a rare blood disease. In the midst of my grief, the memory of Allison challenged me to look to my faith, and I recalled a prayer from the Burial Office:

"Into thy hands, O Merciful Savior, we commend thy servant, Allison. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive her into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of thy saints in light."

It hurts greatly to let go of Allison. Faith in the resurrection doesn't minimize the pain, either. But we know that in our resurrected Lord's arms of mercy, Allison will find complete joy and peace. Thus, we can say, go peacefully into the light of his love, sweet lamb, and as you rest secure in his arms of love, join us in our Easter song: Alleluia, alleluia, alleluia.

October 30, 1988

CLASSIFIED

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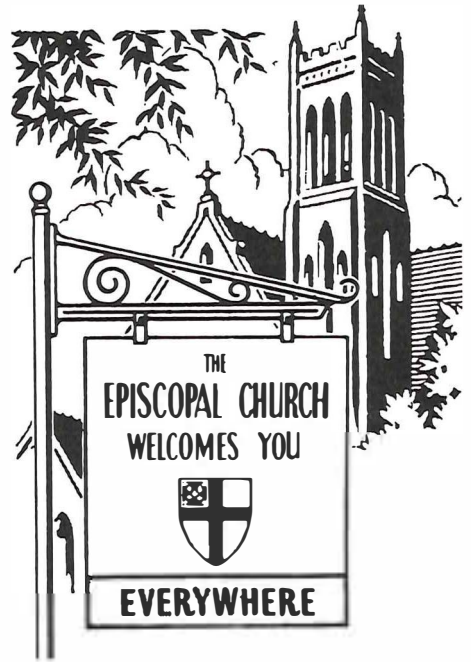
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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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Sun Sol Eu 10:30. Daily as announced

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; 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, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.