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IN THIS CORNER

St. Joseph's Yard Sales

Perhaps we'd better have a show of hands on this one. How many of you are superstitious? I thought so.

This topic can only be categorized as superstitious. There is no other word to describe it. There is a sizable number of people in the midwest, and apparently elsewhere, who believe that if a person is selling a house, that home will sell faster if one buries a statue of St. Joseph in the back yard. Upside down. Really. I heard about this custom a year ago, and I've been determined to find its origins. Unfortunately, no one seems to know.

I started with religious gift shops. They sell little plastic statues of St. Joseph, but there are varying opinions as to what one does with it.

"It's supposed to be buried in the back yard, upside down, facing the house," one clerk in a gift shop told me. "No, I think it's supposed to be in the front yard," a co-worker interrupted. They agreed that Joseph should be upside down but they didn't know why. And they agreed that their shop sold lots of the statues.

"They're not just for Catholics," the first clerk said. "We sell them to Jews and Christians, too." I kept a straight face and asked if Episcopalians bought them. He wasn't sure, but his co-worker insisted that Episcopalians did. "They're almost Catholics," she said brightly.

I tried another shop . . . one which does considerable business with Episcopalians. The owner's son said the shop sells many St. Joseph statues. "We've had realtors come in here and buy them by the hundreds," he said. All of them heard about it from someone who sold their house after burying the statue. He told me the statue should go in the front yard, upside down, facing the house. And, after the house is sold, St. Joseph should be dug up and taken to the new home and be put in a place of honor.

There are some wonderful stories about the legend.

"One person was digging up the statue and the shovel cut its head off," one clerk recalled. "The man came in and bought another statue to take to the new house."

Another home owner's dog dug up a statue which had been buried in its yard. A few days later, the statue remained and the dog was gone.

Many claim the procedure works. Some testify that their homes were on the market for lengthy periods before they put St. Joseph in the ground, and sales soon followed . . . even within a few days.

Why St. Joseph? One might guess his role as patron saint of carpenters has something to do with it, but several persons told me it was because of his role as head of the family. Equally as vague is the source of the legend. I was told Italy, Poland, Ireland and "somewhere in Europe."

"It's all superstition," said a nun at a St. Joseph's Church in the Milwaukee area. "That's all it is."

"It's just folk superstition," said Henry Lexau, editor of the *Catholic Digest*.

Apparently, prayers to St. Joseph are supposed to be offered while the house is for sale, but, obviously, there's more to it than that.

"If you don't have faith, it won't do you any good at all," one clerk said in perhaps the most profound statement of all.

DAVID KALVELAGE, editor

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ON THE COVER

One of the sisters of the Community of the Transfiguration spends time with some of the children the order ministers to in the Dominican Republic. In San Pedro de Macoris, the *Centro Buen Pastor* is centered in an impoverished area that has 2,000 children under the age of five [p. 9].

LETTERS

Solid Balance Needed

Reading the article about the United Methodists' committee on homosexuality [TLC, Sept. 29] brought the following thoughts: I have little hope that a similar (new) committee of our church will present a solid report. In a *Convention Daily*, I recall that the establishing resolution stated that our committee shall have [active] homosexuals in its membership. So it should. The 1987 diocesan (Massachusetts) resolution stated the same for the committee upon which I sat.

Unfortunately, what is not enumerated may not happen. To my knowledge, there are two perspectives that have not been personally represented in such committees: same-sex oriented Christians who believe God desires celibacy of them and those who have "left" homosexuality. Yes, the national, and some diocesan committees, have "heard from" such persons. Personal representation is no guarantee of a solid balance. However, the lack of may be a guarantee for the opposite.

More basic to the debate is the subject of authority. What are the sources? What weight should we give to each? How reliable is each? Most of us tend to exalt the one(s) which we believe to be supreme (or best support our position). We have concentrated on hermeneutics, and skipped over epistemology. I value the dialogue which I have had. However, until the church comes to an agreement on these basics, I have little hope of our discerning God's will for today, even through Anglican-colored glasses.

(The Rev.) THOMAS R. WHITE
All Saints' Church

Whitman, Mass.

Foundation Weakened

I have a question for David L. James, author of "Evangelism: We Need a Theology" [TLC, Aug. 4]. How do you evangelize an apostate church — one that has strayed so far from the truth of the Holy Bible?

May I gently suggest that Fr. James has completely missed the cause of declining membership as "unmet budgets and dismal predictions about our 'graying' church prevail." The cause? The many changes wrought by liberals have destroyed the mystique and weakened the foundation. The departure from truth and an insipid prayer book has put us on the level of any

ordinary Protestant church.

Our church rests on the three legs of scripture, tradition and reason. Scripture and tradition have been breached when the hierarchy caved in to the feminist and homosexual movements. Reason, being humanly flawed, failed. Hence, today's results. The only churches that are growing are those with strict adherence to the Bible. The "graying" members packed their purses and departed.

The truth of the Bible and preaching Christ crucified is all the

evangelism we need — not Madison Avenue gimmicks.

JANICE JUDD

Honolulu, Hawaii

Dysfunctional? No!

In its analysis of General Convention, Episcopalians United has described the Episcopal Church as dysfunctional. I beg to differ. I believe we carried out our responsibilities well and faithfully. The convention's resolution on sexuality states strongly and
(Continued on next page)

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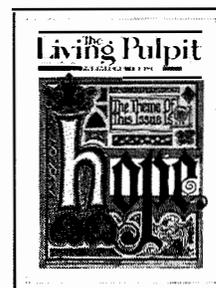
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LETTERS

(Continued from previous page)

positively the traditional teachings of the church. Bishops and deputies were serious about the demands of scripture. On this and on other important matters, our actions reflected Jesus' teaching on compassion, and the biblical understanding of the unconditional love of God.

The bishops were frank to admit the divisions that cause pain to all of us. A process has been set in motion so that we can deal with our divisions honestly.

My impression is that the group which proved dysfunctional was Episcopalians United. Its members raised considerable money by focusing the church's attention on three issues. Their presence in Phoenix was well-financed. The convention's resolution on sexuality clearly did not please Episcopalians United. The inclusive language texts, which Episcopalians United strongly opposed, were approved with minimal change. The third issue, the blessing of same-sex relationships, never reached the convention floor.

I would hope that Episcopalians United would join with the majority of us who are working to offer sound, caring and faithful leadership in these challenging times.

(The Rt. Rev.) ROBERT L. LADEHOFF
Bishop of Oregon
Portland, Ore.

More Servant Ministry

As a deacon in the Diocese of Kansas since 1985, I fail to identify with the statement in the editorial, "Our Debt to Deacons" [TLC, Sept. 29], "There is no doubt that the ordination of . . . deacons touches a deep nerve in the Episcopal Church — whether it brings pleasure or pain."

I have not noticed the touching of any "deep nerves" by the renewal of the diaconate in this diocese, where there are 27 deacons serving. What I have noticed is a sharp increase in the level of servant ministry, both pastoral and social, by the people of our parishes, and a greater awareness of the place of ministry in our everyday lives.

I suspect THE LIVING CHURCH, having run the course of controversy over ordination of women, validity of the calls of gays and lesbians to ordained ministry, sexual behavior and use of inclusive language, is trying to generate yet more controversy where little

exists. I suggest a stronger focus on building up the body of Christ, and less emphasis on fueling (or creating) dissensions that only serve to polarize the community and promote distrust. (The Rev.) HELEN TURNER MOUNTFORD St. Michael & All Angels Mission, Kan.

Pass the Salt

How does paper and ink taste? It would seem that many of your letter writers and authors may discover the answer to that question as they eat their homophobic words.

For it would appear that the recent scientific studies of the anatomy of the hypothalamus may well show definite biological differences between gay and straight men. This would seem to cast into doubt many of the moral views treasured by some homophobes and bigots, in and out of the church.

SCOTT M. NELSON
Wilkes-Barre, Pa.

Church Vocabulary

Thank you for David Kalvelage's column, "Wearisome Words" [TLC, Sept. 29], describing the ambiguity, duplicity and plain poor grammar of church vocabulary, seemingly no better than a mimic of the "street-smart jargon," also recognizing the tradition of excellence in education, theology and deportment of the Episcopal Church slipping into colloquialism.

How do we communicate our faith, if language and works be so wearisome? As the late Canon West of the Cathedral of St. John the Divine used to say with his LL.D. tongue-in-cheek, "let us 'contact' our scripture, tradition and reason and 'impact' again with them!"

DON W. LUNDQUIST
New York, N. Y.

• • •

I, too, have some "Wearisome Words" for your collection. I would choose:

Paradigm. My dictionary says that a paradigm is an example. So why not say, "example" . . . ?

Praxis. This word also means "example." And "practice" too.

Parameter. The way people use this word, I thought it meant "boundary." Like "perimeter." But when I look it up, it means something complicated in mathematics — "a quantity that is

constant in a particular calculation or case but varies in other cases."

When I see these words in articles, I quickly turn the page. I'm sure if a writer uses these words, he or she is a Greek scholar who is writing at a level to which I cannot hope to attain.

Or perhaps that person is merely pompous — a simple, Latin word, whose synonyms include "pretentious, inflated and grandiose."

JOANNE MAYNARD
Helena, Mont.

Start with Jesus

Roger Mueller seems to be a genuinely nice person and certainly means well. Unfortunately, his defense of *soi-disant* leftist Anglicanism [TLC, Sept. 29] is hopelessly sophomoric.

He starts his piece by stating his apparent intention to refute the charge that "liberals" (will we ever get tired of inventing new uses for this term?) are "Christian in name only." He then fails even to mention Jesus, much less make him in any way central to his argument. He claims agape as a plausible absolute by which to judge actions,

but gives no compelling reason for doing so. Like most functionally atheistic arguments, his defense of agape must rest in its self-evidence as an absolute rather than on the authority of the one who defines it and requires it. He defines agape in such a way that almost any action, however awful, can be allowed since those actions that appear to individuals (the ultimate authority in Mr. Mueller's scheme) to be efficacious in procuring the greatest good for the community can take some rather bizarre forms (i.e., gassing Jews, burning witches, offering human sacrifices, stealing cars to save heart attack victims, etc.) and nothing in Mr. Mueller's definition of agape would prevent them. His purports not to be any "anything goes" scheme, but it is difficult to see how it can avoid this pitfall.

Perhaps Mr. Mueller's biggest problem is that of any attempted Christian situational ethic. Namely, the failure to acknowledge that Christianity is not interested in the goodness of actions,

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Atlanta Parish Breaks Away Over 'Inerrancy' Other Issues Involved in Decision to Leave Episcopal Church

A four-year-old Atlanta parish voted October 13 to leave the Episcopal Church in what leaders called a dispute over the "inerrancy" of the Bible, homosexual clergy and other issues in the aftermath of the General Convention in Phoenix.

The vote by the 760-member Church of the Apostles to "terminate all relation" with the Diocese of Atlanta marked the second congregation to break from the Episcopal Church since the July convention.

Reporters were not permitted in the congregational meeting in the chapel of a private school in the wealthy north Atlanta section of Buckhead.

But the Rev. Michael Youssef, Egyptian-born parish rector, declared in a sermon during the morning worship that he decided to lead the congregation in a break with the Episcopal Church based on "the conviction that we are no longer capable of making an impact on the church."

The chasm intensified when parish leaders declared after the Phoenix convention that they would withhold their \$60,000 annual donation unless the diocese adopted the parish's stand against active homosexuals in the clergy. The parish annual budget exceeds \$1 million.

"We all agree . . . the leadership of the church doesn't believe scripture is the inerrant word of God," said Anthony McLellan, the Australian-born parish senior warden.

The break was "inevitable," he said, citing "irreconcilable" divisions with the diocese over financial support and the parish's aim to have a separate "foundation owning any future property" in addition to doctrinal differences.

600 Voting

Around 600 members took part in the vote, Mr. McLellan said, with a "very small number" voting against the resolution, in which the congregation said it "calls on the leadership of the Diocese of Atlanta and of the Episcopal Church to return to the faith of the scriptures and of the apostles and clearly identifies that departure from the faith by the leadership of the dio-



Bishop Allan

**'We sort of
knew it was coming
and were ready
for it.'**

Bishop Allan

cese and Episcopal Church as . . . reason for this termination."

The Rt. Rev. Frank Allan, Bishop of Atlanta, said in a statement he was "sorry" for the schism and described the parish as a "conservative, evangelical congregation" in which many members "came from various denominations because of dissatisfaction with their own parishes and denominations.

"From the beginning, there was dissatisfaction around such issues as how scripture is interpreted, the leadership role of women in the church, inclusive language in the liturgy, homosexuality and . . . the fact that a congregation's property is held in trust for the diocese and the Episcopal Church," he said.

Bishop Allan added that "acceptance of such a wide diversity of people in our church made it impossible for the Church of the Apostles to continue its walk with us . . . I wish them the best in their mission and ministry."

In an interview, the bishop said, "We sort of knew it was coming and were ready for it . . . In terms of reactions around the diocese, I'd say the diocese has really come together — clergy and laypeople — around the

threat to withhold the money — not that some people didn't agree with some of their positions."

Regarding the financial dispute, Bishop Allan said, "A lot of people are saying they're going to increase their giving in support of the diocese — so it works both ways, I guess."

On the break, he said, "I suspect it would have been difficult to say anything to them to stop them from leaving . . . All along, there's been a dissatisfaction with the Episcopal Church. Most of their members have come from other churches, so there's not much tradition or other things that hold them to this church."

Interviews with both parties in the ecclesiastical divorce indicated it would be relatively amicable. The Church of the Apostles owns no real estate, Bishop Allan noted, so "it became a moot point in terms of their leaving or staying."

Mr. McLellan said the bishop had been "extremely gracious and constructive" in dealing with the congregation, declaring: "I expect the bishop would have preferred us not to leave — to have us stay as the loyal opposition, an extreme viewpoint at one end of the spectrum . . . I expect there will be some people in the community who will be applauding the action and others relieved we're no longer a thorn in their side . . . we think this is right for us."

Continued Ties

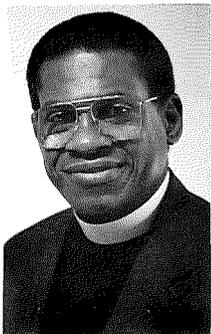
The parish is out of the Episcopal Church, the senior warden said, but wants to "maintain our affiliation with the Anglican Communion," and may seek links with overseas Anglican churches or breakaway U.S. Anglican groups. "We're not going to rush into this . . . We need to find out whether the Episcopal Church has an exclusive franchise on Anglicanism in this country."

Ironically, the Church of the Apostles had been featured earlier this year in the *Blue Book* of official reports to General Convention among a list of fast-growing showcase parishes in the national church.

RICHARD L. WALKER

New Dean Nominated

The Rev. Nathan D. Baxter, administrative dean and associate professor of pastoral theology at Episcopal Divinity School, Cambridge, Mass., was nominated October 17 as dean of Washington National Cathedral by the Rt.



Dr. Baxter

©Bradford F. Herzog

Rev. Ronald H. Haines, Bishop of Washington. The bishop's nomination of Dr. Baxter must be ratified by the cathedral chapter, which plans to meet in mid-November.

Other nominees for the position were the Rev. Lloyd Casson, canon missionary for the cathedral; the Rev. Dennis Maynard, rector of Christ Church in Greenville, S.C. and the Rev. Robert Tobin, rector of Christ Church in Cambridge, Mass. Fr. Casson withdrew his name from the slate of nominees shortly before Dr. Baxter was chosen.

Teaching Positions

Dr. Baxter, 42, was previously dean and associate professor of church and ministry at Lancaster Theological Seminary, where he received advanced degrees, and also served as chaplain and professor of philosophy and religion at St. Paul's College in Lawrenceville, Va. Prior to his time at St. Paul's, Dr. Baxter was rector of St. Cyprian's Church in Hampton, Va., and, prior to that, curate of St. John's Church in Carlisle, Pa.

He has been educational coordinator for the dioceses of Province II and was a member of the Presiding Bishop's task force on religious education, among his many other involvements in the church.

Dr. Baxter is married to Mary Ellen Walker-Baxter, and they have two children.

The new dean will succeed the Very Rev. Charles Perry, who was provost of the cathedral from 1978 to 1990.

Canterbury Dean Makes Visits to 'Strengthens Ties' in U.S.

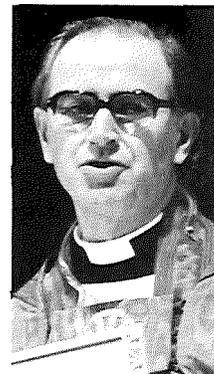
The Very Rev. John A. Simpson, dean of Canterbury Cathedral, speaking in Washington to the Friends of Canterbury on his recent American tour, said his visit was "to strengthen and advance the ties between America and Canterbury Cathedral, the Mother Church of Anglicanism and one of the great spiritual centers of the world." Washington, the headquarters of the Canterbury Cathedral Trust in America which sponsored the trip, was the focal point of an extensive tour that included some 50 engagements, numerous sermons and addresses, and meetings with officials and students at Duke and Auburn universities and the University of the South.

At Duke, plans were made for the development of a joint program between the university's Divinity School and Canterbury Cathedral, for the study of change within world Anglicanism, and the interplay of traditional and new forces shaping the changes and the future development of the communion, within the context of its multi-cultural life.

An annual summer residential course at Canterbury is projected, beginning in 1993, that will be connected to the Episcopal Church, Washington National Cathedral, the Anglican Consultative Council and the offices of the Archbishop of Canterbury. It is hoped the program will lead to the involvement of other institutions and participants from the Third World.

Addressing the Washington group, Dean Simpson noted that Canterbury Cathedral is "a magnificent structure that fairly shouts Christianity . . . that speaks the gospel through the visual arts and in many other ways — a pilgrimage church, with some two million visitors a year, a majority of whom may have no religious contact whatever. Our enormous task is to interpret Christianity to them, and our endeavor is to see that their brief time there is used to best advantage; that the way they are received and what they see and hear shall reflect what Christianity is about, so that hopefully they will stay for worship, and that the worship is of such a quality that something gets through to them."

His 19-day tour included visits to the Episcopal Church Center and several parishes in New York; meetings with diocesan leaders in New Orleans and at Shreveport, La., where he presented a stone from Canterbury to St. Mark's Cathedral; and to Alabama to meet



Dean Simpson

©1991 Morton Broffman

with church people in Birmingham, with a final stop at St. Philip's Cathedral in Atlanta before flying home.

In Washington, he conferred with members of the Canterbury Trust, the staff of Washington Cathedral and its College of Preachers and the National Cathedral Association, and preached at the cathedral on Sunday.

During his Washington stay, he answered questions about issues common to both churches and said the issue of ordination of practicing homosexuals is not paramount in England. "The Church of England is much more traditional in its moral stance," he said. "A vicar who blessed a same-sex union was severely reprimanded by his bishop, and although there is ongoing debate about the issue and a commitment against discrimination of any kind, there is the affirmation that practicing homosexuals should not be ordained."

As to the Archbishop of Canterbury's influence on the issue of ordaining women, he said, "The office carries great influence but little power, and Archbishop Carey, in coming out for it, is reacting to this issue much as did Michael Ramsey in regard to the Methodist unity scheme, which despite his strong backing, was defeated." Dean Simpson doubts the archbishop's charismatic leanings will have any discernible effect on worship in the Church of England, "which is set by canon and parliamentary law — certainly no more than that of an Anglo-Catholic or evangelical archbishop in the past."

DOROTHY MILLS PARKER

CONVENTIONS

The convention of the **Diocese of Montana** met at St. Luke's Church and a hotel in Billings, October 4-6.

Speaker for the convention was the Rev. Ward B. Ewing, author of the book, *The Power of the Lamb: Revelation's Theology of Liberation for You*.

In his convention address, the Rt. Rev. C.I. Jones, Bishop of Montana, said, "I have a very strong sense of the Diocese of Montana being at one of these crossroads in our life. Some of us have seen it coming for a number of years. For others, it may not yet be apparent. As a bishop in the Church of God . . . it is my calling to lead us in the direction God wills for us. However, it is not solely my discernment of this direction that is critical. It is all of us together seeking what God's will is for Christ's ministry here in Montana that should be determinant in the choices we make."

At the direction of the convention, a task force was appointed to develop a study guide based on the findings of the committee on the bishop's address, to assist the people of the diocese in developing future ministry. The diocesan budget for 1992 will include \$228,538 for administration and \$365,625 for program.

A number of resolutions were passed, one calling for the encouragement of Christian attitudes and lifestyles throughout the church, the family and the school system. Another resolution affirmed the position taken by the 70th General Convention, affirming that sexual expression should be limited to marriage, acknowledging the discontinuity between this teaching and the experience of some of the church's members, and confessing the church's inability to resolve the matter by legislation. The resolution further directs the department of outreach ministries, with the bishop and commission on ministry, to devise a way for the people of the diocese to explore issues regarding human sexuality, reporting to the diocesan council, provincial council and the 1993 diocesan convention.

A diocesan memorial foundation was established to receive and manage gifts for the benefit of local churches, the diocese and specific outreach ministries. Another resolution affirmed

goals adopted by General Convention on stewardship: that individuals should give at least ten percent of their income for the work of the Lord, that congregations should be giving at least 25 percent of their net disposable budget income through the diocese to mission and ministry, and that the diocese should be giving as much to others as to itself.

JOANNE MAYNARD

• • •

Hundreds of people participated in the October 3-5 convention of the **Diocese of South Dakota**, held at St. Andrew's Church, and the Rushmore Plaza Civic Center in Rapid City.

Guest speaker for the convention was well-known author Verna Dozier. "We are ambassadors from the Kingdom of God," she said. "And as you know, ambassadors are in a 'foreign' land. We need always to be wary when we are so comfortable in the kingdoms of the world."

The Rt. Rev. Craig Anderson, Bishop of South Dakota, was preacher and celebrant at the convention Eucharist.

In business sessions, a number of resolutions were discussed and adopted. They included those to:

- appoint a committee to facilitate the election of a suffragan bishop for the diocese;
- affirm that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the monogamous union of husband and wife and that the diocesan social concerns committee develop discussion sessions for congregations about human sexuality;
- acknowledge and eradicate racism in the church and the world;
- appoint representatives to a joint Lutheran-Episcopal task force to study the Concordat of Agreement;
- recommend that all members of the diocese donate organs after death and such decision be clearly stated by donor's family, friends and clergy;
- urge the state of South Dakota and tribal governments to designate 25 percent of the net profits received from gambling to be used for treating those addicted to gambling.

A 1992 budget of \$1,426,308 was passed.

JOHN DAVIS

Diocesan youth ministries came into focus at the convention of the **Diocese of Southwest Florida**, held October 11-12 at the Charlotte County Memorial Auditorium in Punta Gorda.

Youth delegates from each of the six deaneries were granted seat and voice on the convention floor, and young people participated in three seminars which addressed youth-related themes and the Youth Eucharist. A number of special guests, known for their emphasis on youth ministry, preached and gave seminars for participants.

The Rt. Rev. Telesforo Isaac, retired Bishop of the Dominican Republic, was introduced as the first Assistant Bishop of Southwest Florida, and joined the Rt. Rev. Rogers Harris, diocesan bishop, in celebrating the Eucharist and presiding at convention.

Concurring with requests from Bishop Harris, the convention adopted resolutions including:

- a request for approval of a feasibility study to explore the possibility of a diocesan-wide capital fund drive in 1993;
- a recommendation that congregations teach the biblical standard of tithing, and work toward spending one dollar in mission for every dollar spent on the congregation;
- a call for all congregations to enter into honest dialogue to deepen understanding of the complex issues of sexuality and ordination in keeping with the resolution passed at General Convention;
- a call for proposals for addressing the crisis of Bishop Gray Inns, which have filed for Chapter 11 bankruptcy — recognizing the responsibility as being one of three dioceses sharing ownership of the inns and having concern for 78 retired persons from congregations in Southwest Florida. (The proposed and approved feasibility study will include this concern.)

St. Monica's, in Naples, was introduced as an organized mission, and the Hispanic congregation meeting at St. John's, Naples, was introduced as an unorganized mission.

A 1992 budget of \$2,482,478 was adopted.

JEANETTE CRANE

Next Week . . .

Christmas Book and Gift Number



Centro Buen Pastor in San Pedro de Macoris, Dominican Republic

Hub of Loving Care

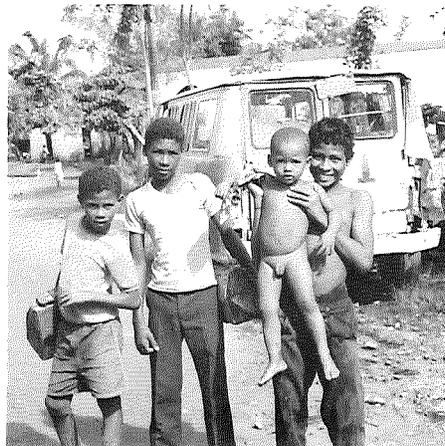
A ministry in one of the Dominican Republic's neediest areas

By DONALD R. LEWIS

My wife and I recently returned from our third medical mission trip to the Dominican Republic. We have been privileged the past two years to make some contribution to the project called *Centro Buen Pastor* (Good Shepherd Center), a ministry of the Community of the Transfiguration in the seaport town of San Pedro de Macoris, Dominican Republic.

San Pedro is a medium-sized town, 40 miles east of the capital, Santo Domingo. Approximately five years ago, San Pedro's industrial-free zone started attracting large numbers of poor people, living in the country, to work for 50 cents an hour. The only available land for squatters to live on was next to the sewage processing plant.

According to the Dominican health department, this new neighborhood, called *Barrio de las Flores* (neighborhood of the flowers), has 2,000 children under the age of five and is one of the neediest areas in the country. The



Children in San Pedro de Macoris

children suffer from parasites, scabies, malnutrition and many other skin diseases. We have seen many children with "rusty" hair, bloated stomachs and some, in extreme cases, who are very under-developed.

The sisters of the Community of the Transfiguration, based in Glendale, Ohio, started working with the "poorest of the poor" in the barrio. They began in the back of a van, teaching hygiene, bringing in public health doctors and providing Bible lessons. Through their vision, the *Centro Buen Pastor* has been built in the heart of the barrio. The center is clearly

the architectural highlight of the area, even though its stark simplicity of mortar and concrete is austere by American standards.

At the center, there are three ongoing projects. The first is a nutrition center in which a select group of the most malnourished children are fed, bathed, clothed and loved. The children receive regular physical examinations by doctors. Their mothers are encouraged to participate in the program to learn about nutrition and hygiene.

Many of the mothers do not want to breast-feed their babies for fear of ruining their figures. They feed their babies soda instead of milk. Some mix their formulas with sewer-contaminated water to make it go further. Dehydration and diarrhea are common problems. Classes are offered to the mothers in pre- and post-natal care, as well as hygiene.

The second project involves the older children in the barrio who help the sisters in administering the program. In payment for their help, these young girls receive food, a chance for education and religious instruction, and the opportunity to participate in something which is clearly the hub of activity in this bleak existence.

The other project of great impor-
(Continued on page 13)

Donald R. Lewis, M.D., is a resident of Lakeland, Fla.

EDITORIALS

Minimizing Layoffs

The layoff is becoming an all-too-conspicuous event in American life. In businesses, in branches of government, and in churches, employees are finding their jobs terminated. Those with long experience and excellent records may be among the most vulnerable. Loyalty and hard work are thus rewarded with pink slips. This is demoralizing not only to individuals and families, but to communities, to employers and to society at large.

The current round of layoffs in the national offices of the Episcopal Church, numbering in the dozens, forces our attention on the position of church employees. The situation is especially poignant in the case of individuals who, in commitment to the church, have worked for years at low salaries in jobs which were the center of their life. If there is no money to pay them, their jobs cannot be continued, but we hope that in all cases the termination is handled in the most humane and considerate way possible, with very clear expression of gratitude from bishops

and other executives for the past service of laid-off employees.

We cannot undo the past, but we can take steps to minimize layoffs in the future. First of all, the church should not over-staff in periods of affluence, particularly when harder times can be foreseen, as is now the case. The employment of parish clergy is governed by canon law, but for other staff positions there should be clear and realistic understandings regarding tenure, acceptable to both employee and employer.

Many things in the church should be done by individual volunteers or members of voluntary church organizations. In some cases this is the case (one thinks, for instance, of the effective work of the Church Periodical Club). In other areas, this has not been considered or explored. Then the question needs to be reviewed regarding certain official church agencies which could raise part of their own budgets through their own mailing lists and networks of supporters. People will give generously to programs which they themselves choose to support.

LETTERS

(Continued from page 5)

but rather, in the goodness of people. What we do is only interesting insofar as it is a reflection of who we are. Codes of behavior are only interesting insofar as they tell us who we are supposed to be. The Ten Commandments are not substitutes for agape. They tell us what agape is supposed to look like. Mr. Mueller interprets this as a set of absolutes. It is not. The Christian's only absolute is the Holy Triune God, who reveals himself in and through holy scripture, in the history of the church, and in the lives of present-day Christians. God created us to be a particular kind of people who have a particular kind of relationships with him and with one another. We wouldn't know this if he didn't come and tell us.

I have no doubt that Episcopalians who understand themselves as being left-of-center could develop a coherent Christian defense of their view. Such an argument would need to be somewhat more nuanced than, "I'd steal a car to save a guy who was having a heart attack." Maybe it should start with Jesus and work from there.

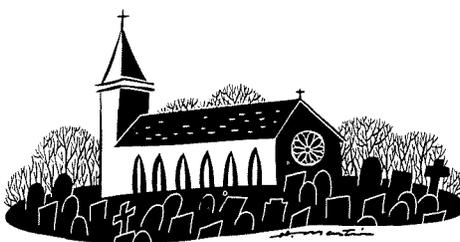
(The Rev.) DANIEL W. MUTH
St. Leonard, Md.

We must be grateful to Roger Mueller for making clear the difference between "situation ethics" and the more traditional point of view. That difference, however, is not what he imagines it to be, the difference between

those who "do the most loving thing possible" and those who, one might say, merely act on principle regardless of "the impact on the situation."

Not so. The real difference is between his assumption that we know or can know of ourselves what "the most loving thing is," and the assumption of the biblical writers which is that we by no means know or can know of ourselves what this "loving thing" is.

Mr. Mueller, I believe, seriously misreads the text "God is love" as a defini-



tion of God. That is, God is to be defined in our word "love," in our understanding of this word, already at hand. Again, not so. For surely the text is a definition of love defined by God, who already has made himself

To Our Readers:

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known in the history of his people.

The real question is not shall we do "the most loving thing," but what, in the light of what we know of God, is that most loving thing? Whatever the answer, we can be sure that the world will misunderstand it. Let us pray that we may not side with the world.

(The Rev.) RODDEY REID
New Haven, Conn.

Tip of the Iceberg

In the letter from H.E. Baber [TLC, Sept. 27], it is asserted that "traditional" Episcopalians should accept the ordination of women but not the rest of the revisionist agenda.

I was one of those who said in the 1960s that the ordination of women was just the "tip of the iceberg" and I believe that Mr. Baber's letter has proved it, not denied it. We now find female priests who profess to be witches and astrologers and remain without discipline, we find a General Convention which can barely support scriptural sexual morality and which cannot even set a minimum standard of sexual behavior for the clergy, and we find men and women in high leadership positions in the church denying the validity and divine inspiration of the scriptures themselves. No longer do we confront the tip, but we are being struck by the iceberg itself. Is the band playing, "Nearer my God to Thee"?

(The Rev.) LEWIS A. PAYNE
St. Andrew's Church
Carbondale, Ill.

Moving Beyond the Past in Ordained Ministry

By WALTER C. RIGHTER

Do we have a shortage of clergy in the Episcopal Church? Do we have more clergy than we need?

Ever since the Clergy (now Church) Deployment Office came into being, and even somewhat before that, I have heard questions like those I have just posed debated endlessly. Discussion usually leads to some quiet and general conclusion. For instance, numerically, we have more clergy than we need, but qualitatively we do not have enough clergy who understand their vocational role adequately. "Understand their vocational role" means different things to different people, ranging from the need to understand historic Christianity and Anglicanism's particularity within it on the one hand, to social activism on the other hand. People often talk as if those two extremes are mutually exclusive of each other as well.

The language of the general conclusion is quiet language, but also quite revolutionary. It usually leads to deepening discussions. Other questions arise. Are our seminaries doing the job that needs to be done? Is there post-graduate training available for clergy that will help them with their tasks? Are there support mechanisms in place for clergy morale?

Operation Cornerstone, a project of the Office of Pastoral Development and the Episcopal Church Foundation, is trying to address itself to the morale of clergy, the training of clergy, and the development of models for ministry in both personal and corporate terms. We are trying as a church to be responsible about these questions. And we have seminary faculties who are trying to renew and redesign curricula to train clergy for the future. I would like to suggest that we go be-

yond these questions and discussions.

Something happened in the United States in the 1960s that caused all mainline denominations (and others as well) to begin a noticeable and traumatic change in their corporate life. Some describe it as a decline in numbers or available funds. The Lilly Foundation in Indianapolis has spent countless hours and dollars trying to understand what has been happening. Its findings seem to be able to tell us that any decline was not because of what some people often claim — social action programs, liturgical change or ordination of women.

Why They Leave

Something profound has been happening. Because it is so profound, it is not given to easy analysis or understanding. I know some people in their 30s who have told me quite clearly that they grew up in the church but have left it. Their reasons for leaving surprised me, but also gave me heart. They learned the church as a loving, caring community, concerned about others and about human dignity. They see it now as an institution more concerned about survival, legalisms and rigid punitive standards than it is about the marvelous diversity in our society and the opportunity for ministry in the midst of that diversity. So they have left the church, perhaps temporarily, out of loyalty to what the church taught them as they were maturing.

Thanks to lots of thoughtful people, we are in a period when deeper understandings of our recent past (like the 1960s) will emerge. We are also beneficiaries of the development of new pastoral insights and tools. And we are clearly in a period of time when not only is lay ministry emerging in most denominations, it also has become a powerful force that will not be denied — or assigned to a chancel task as if

that's all there is to lay ministry. We are in a time of emerging insight.

I would like to make two suggestions for further discussion, and hope they will lead us beyond the stereotypical questions and answers about quantity and quality of clergy. First, let each unit in the Episcopal Church focus on the catechetical teaching that there are four orders to the ministry — layperson, bishop, deacon and priest. Let each unit initiate some kind of conversation about the implication of four orders of ministry. Lay ministry abounds everywhere, from corporate board rooms to union meetings. But it isn't widely "owned" — by either clergy or laypersons. For the health and wholeness of the church, as well as its mission and purpose, the "ownership" of the ministry of the laity, in relation to the other three orders of ministry, will help us get beyond our theological narcissism of recent years.

I am well aware that what I am proposing is difficult. I have initiated the kind of conversations I propose. To discuss all four orders of the ministry at once and focus on lay ministry at the same time creates at first a profound sense of puzzlement, but I also can attest that the results are worthwhile.

Second, let's take seriously some recommendations that came out of a study done by a number of people in 1982, guided by the Very Rev. Durstan McDonald, then head of Trinity Institute, now dean of the Episcopal Seminary of the Southwest, with the assistance of the Episcopal Church Foundation. That study was called "Toward a Theology of Priesthood." It describes the crisis we have today regarding the ministry as something that began several hundred years ago when the role of clergy in society changed radically. That change created the beginning of an identity question which

(Continued on next page)

The Rt. Rev. Walter C. Righter is the retired Bishop of Iowa.

VIEWPOINT

(Continued from previous page)

is still present for us.

The study points out, correctly, I think, that when the role of clergy in society changed, and the identity question arose, people began stressing the importance of priesthood (by that time the largest number of ordained people were priests) until in our time, several hundred years later, all ministry is in danger of collapsing upon the priesthood. The priesthood cannot sustain that kind of pressure. I would suggest that such pressure is as much a cause of the "stress" we hear about in the ministry as the so-called "demands" of parishioners.

Reversal Needed

In order for people to function in the priesthood today, we need to help "un-collapse," or reverse, what has been happening for several hundred years. To do that, we need to make sure we choose for ordination, from among the laity, only those persons who are sturdy enough in body, mind and spirit, to be wise enough to accomplish that reversal even while they serve the needs of a congregation or some other kind of accepted ministry. The first step in choosing that kind of person, it seems to me, is found in the 1982 study. Here is the language of the study:

"Pastoral leadership will inevitably include interpersonal and corporate dimensions. Since the ordained person will be interacting with persons as a spiritual guide, it was suggested that requirements for ordination include: a. a minimum level of capacity for intimacy; b. a minimum level for interpersonal action; c. an ability to mobilize one's aggression creatively rather than destructively; d. a minimal ability to cope with systems."

The study goes on to say: "The ordained ministry, therefore, must be concerned with: a. the use of institutional strength to transform and revitalize society; and b. the spiritual and religious growth of individuals within the Christian community."

It seems to me that Episcopalians have become so enamored with, and concerned about, history that we have drifted into trying to survive in order to, in many of our communities, keep our past alive. How much more exciting to move beyond mere survival and the history of the past to hope and belief in the future.

BOOKS

More Colors in the World

THE ESSENTIAL SERMONS. By Austin Farrer. Edited and introduced by Leslie Houlden. Cowley. Pp. 211. \$12.95 paper.

To a country parish Austin Farrer could preach a straightforward homily grounded — and straightforward because it was grounded — in solid catholic theology. To a learned university congregation he could preach what, in substance, was a small lecture on biblical criticism or philosophical theism, and was also, in effect, an evangelical call to godliness. He could be witty, even whimsical, in a low-key British way; brilliant, without becoming facile or showing off; moving, but never sentimental.

The 52 sermons in this volume, garnered from four previously-published collections, display all these qualities. But above all they convey something that can only be called (shy though we are of using the word nowadays) holiness. Farrer disapproved, as he says in one sermon, of "preachers making confessions from the pulpit or using themselves for examples." Yet the imaginativeness, the scholarship, the versatility of his own preaching, belonged to a preacher who, a friend and colleague once said, was transparent — a preacher through whose words shone the light in which we are to see light.

"The evidence of light," he preached in a sermon on natural and revealed religion, "is that it illuminates; and if by the light of faith we do not see more colours in the world . . . than eyes can perceive which lack supernatural illumination, then surely we stand self-condemned."

To see as Farrer saw is a gift that few are given. A share in his vision is a gift he gave to many, and through this book he gives it still.

(The Rev.) CHARLES C. HEFLING, JR.
Boston College
Chestnut Hill, Mass.

Shattering Illusions

FRIEDMAN'S FABLES. By Edwin H. Friedman. Guilford. Pp. 213 and 32-page discussion booklet. \$19.95.

Edwin Friedman's *Generation to Generation: Family Process in Church and Synagogue* (Guilford, 1985) has become a classic in seminary educa-

tion, for there surely exists no better book for teaching the use and methodology of systems theory in a parochial context. His second book has thus been eagerly anticipated by many who hoped he would build on the brilliant insights of his classic, giving us yet more sophisticated applications of his own adaptation of Murray Bowen systems theory.

Instead what Friedman offers us is a collection of 24 "fables" which he has composed himself, for the admitted purpose of shattering four common illusions: 1. that communication is a cerebral phenomenon rather than an emotional process; 2. that insight will



work with people who are unmotivated to change; 3. that resistance to your message can be overcome by trying harder; and 4. that seriousness is deeper than playfulness. Some of the characters in the fables are human; others are animals and insects, such as a persistent fly, an industrious spider, a rationalist lamb.

Having read the book twice in order to prepare this review, I am still somewhat confused by parts of it. Half of the fables are classic, and already have proven immediately useful in both counseling and homiletic situations. The other half of the fables seem to me to be written in a manner which confuses, rather than clarifies. To some degree, the point behind the more confusing parables is explained by reference to the 32-page discussion booklet which accompanies the book; they might also be further explained by the two audio-cassettes which are offered for purchase as additional resources in the use of the material.

Used in conjunction with the discussion guide, I can imagine that Friedman's fables could form the basis of an extended and highly productive adult education series, for the lessons to be learned from alternative resolutions to the various dilemmas are applicable to virtually every quarter of one's daily life and relationships.

(The Rev.) PHILIP CULBERTSON
Sewanee, Tenn.

SHORT and SHARP

By TRAVIS DU PRIEST

DAYS OF THE LORD: The Liturgical Year. Vol. 1: Advent, Christmas, Epiphany. Preface by Godfried Dan-nells. Liturgical. Pp. 346. \$17.95 paper.

A translation from the original French work done in 1988 under the direction of two Benedictines of Saint-Andre de Clerlande. Commentaries on Years A, B and C of the Roman Catholic lectionary. Obviously Roman in vocabulary and theology, this work will nevertheless be a helpful guide to those preparing liturgies, homilies and classes in the months to come.

A CONCISE DICTIONARY OF THEOLOGY. By Gerald O'Collins and Edward G. Farrugia. Paulist. Pp. 268. \$11.95 paper.

Two Jesuit professors define, explain

and describe over 1,000 words and phrases from early Christian times to the present. They set out to be sensitive and ecumenical, and for the most part they are successful. Their passage on the Anglican Communion, extremely short, is adequate, though neglects the world-wide, contemporary quality of the communion.

WHICH BIBLE? By Richard A. Henshaw. Forward Movement. Pp. 44. \$.90 plus shipping and handling.

Of the many attractive and informative pamphlets published recently by Forward Movement, *Which Bible?* by the professor of Old Testament at Bexley Hall in Rochester, N.Y., is likely to be one many of our readers will find of particular interest. Professor Henshaw gives thumbnail sketches on the RSV, the New RSV, the New English, the Revised English Bible, J.B. Phillis, the King James and New King James, and others.

SAN PEDRO

(Continued from page 9)

tance is the function as a medical dispensary. The center is used by adults as a part-time clinic for general medical care. A Dominican public health service doctor is present once a week and volunteer American doctors and dentists work in the dispensary. Many of the adults suffer from headaches and sore neck muscles from carrying heavy loads on their heads. They also often have parasitic worms because of unclean food and contaminated water.

Each day the children are told Bible stories and sing religious songs. On Saturday afternoons, the local priest celebrates the Eucharist.

Centro Buen Pastor has been built with donations from a variety of people around the world, but mostly from the United States. It has been a long process to assemble all the building materials and to deal with the slower Dominican pace to get things done. There is a continual need for funds to operate the center — food, supplies and salaries.

Through the help of several churches in Florida, funding for school uniforms and books is enabling more of the barrio children to go to school.

It is hard to separate the medical mission from the social mission. Sani-

tation through building latrines would be one of the most important contributions.

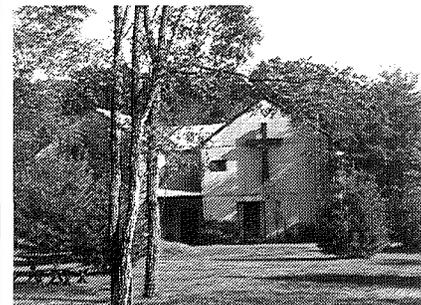
Volunteers do not live in luxury. There is only one hotel available and accommodations are spartan. Food is plentiful, as long as one likes beans and rice.

In a nation struggling with a chronic lack of gasoline, diesel fuel, propane, bread, sugar, flour and many other basic necessities, how can it be that there are so many smiles on so many faces? As each month passes, there is more participation from the Dominican people.

One of the reasons the sisters were invited to the Dominican Republic was to encourage religious vocation among Dominican women, a task which continues. Their life of prayer is central, and whatever ministry they do must be secondary to prayer. Volunteers who go to the Dominican Republic participate in the community's active prayer life.

A trip to San Pedro de Macoris is not what most people would call a vacation. There are no resorts, no servants. The object is to make a contribution, not an impression. Those wishing further information may contact Sister Priscilla Jean Wright, CT, Centro Buen Pasto, Convento de la Transfiguracion, Apartado 128, San Pedro de Macoris, Dominican Republic.

DIRECTOR NEEDED



The Oratory of the Little Way, Gaylordsville CT, is seeking a new Director. The Director should be an ordained Episcopal priest who has an understanding of and appreciation for the contemplative life, and who can foster an atmosphere of silence, prayer and hospitality. The candidate must be able to accept people in a non-judgmental manner and possess training and experience in dealing with staff relationships and individuals in counseling situations.

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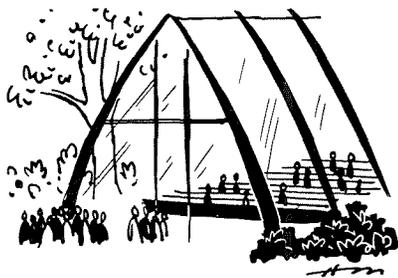
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PEOPLE and PLACES

Appointments

The Rev. **Harry E. Allen** is co-rector of Trinity Church, Natchez, MS, and chaplain to Trinity Day School; add: Box 1323, Natchez 39121.

The Rev. **William F. Bellais** is vicar of Christ Church, Boonville and St. Mary's, Fayette, MO; he is also diocesan regional ministry coordinator; add: 515 E. High St., Boonville 65233.

The Rev. **Richard Sterling Bradford** is rector of All Saints', 209 Ashmont St., Dorchester, MA 02124.

The Rev. Canon **Jay W. Breisch** is coordinator between St. Francis Academy, Salina, KS, and St. Michael's Farm for Boys, Picayune, MS, in the affiliation of St. Michael's and St. Francis; add: Picayune, MS.

The Rev. **Joe G. Burnett** is rector of Trinity Church, Hattiesburg, MS; add: Box 1483, Hattiesburg 39401.

The Rev. **James F. D'Wolf, Jr.** is assistant of Church of St. Michael and St. George, Clayton, MO; add: Box 11887, Clayton 63105.

The Rev. **E. Robinson Dewey, Jr.** is full-time police chaplain of the Charleston County sheriff's office; add: Box 1091, Johns Island, SC 29457.

The Rev. **Mark Diebel** is rector of St. John the Evangelist, Stockport, NY.

The Rev. **Michael Dudley** is rector of Church of Our Saviour, 471 Crosby St., Akron, OH 44302.

The Rev. **C. Richard Pedersen, Jr.** is rector of St. Alban's, 420 Woodard St., Houston, TX 77009.

The Rev. **Patricia Portley** is assistant of St. John's-by-the-Sea, West Haven, CT; add: 546 Ocean Ave., West Haven 06516.

The Rev. **Merry Rideout** is assistant of St. Paul's, 515 Columbus Ave., Waco, TX 76701.

The Rev. **John E. Soller** is interim rector of St. John's, Canandaigua, NY; add: 183 N. Main St., Canandaigua 14424.

The Rev. **Edward S. Sykes** is rector of the Church of the Transfiguration, Blue Ridge Summit and Calvary Chapel, Beartown, PA; add: Box B, Blue Ridge Summit 17214.

The Rev. **Phil A. Webb, Jr.** is rector of St. Andrew's, 2535 E. Broadway, Pearland, TX 77581.

The Rev. **Robert Wells** is assistant of St. Paul's, 515 Columbus Ave., Waco, TX 76701.

Resignations

The Rev. **Fred R. Davis**, as rector of Church of the Advent, Crestwood, MO.

The Rev. **Larry E. Harrelson**, as rector of the Church of the Nativity, Lewiston, ID, to take the position of residential services coordinator with Region II of the Idaho Department of Mental Health and Adult Services; he continues as brigade chaplain, 116th Cavalry Brigade, Idaho Army National Guard; add: 3829 17th St. C, Lewiston 83501.

The Rev. **Starr Kline**, as vicar of St. Andrew's, Rose City, MI; add: 102 E. Houghton Ave., West Branch, MI 48661.

The Rev. **Nancy A. Roosevelt**, as deputy of program for the Diocese of Southwestern Virginia.

The Rev. **Michael K. Thompson**, as rector of

Grace Church, Radford, VA.

The Rev. **Roger E. Wharton**, as rector of Holy Trinity, Juneau, AK, to study for the D. Min. at Pacific School of Religion; he continues as coordinator of Wilderness Manna; add: 1798 Scenic Ave., Box 540, Berkeley, CA 94709.

Correction

Rachael J. Woodall is assistant of Middlesex Area Cluster Ministry, Durham, CT; add: Box 337, Durham 06422.

Deaths

The Rev. **W. Carroll Brooke**, retired priest of the Diocese of Southwestern Virginia, died August 15 at his home in Roanoke, VA, at the age of 86.

Educated at Virginia Theological Seminary and Union Theological Seminary, Fr. Brooke was ordained priest in 1932. He served parishes in West Virginia and Southwestern Virginia. He retired in 1970. He is survived by his wife, Florence, two sons, one daughter, three grandsons, four granddaughters, and one great-granddaughter.

The Rev. **Glen Lester DeLong**, executive director of Camp McDowell, died of cancer August 18 at his home in Jasper, AL at the age of 62.

In 1973, Fr. DeLong was ordained priest and served as rector of Christ Church, Fairfield, AL, then associate of St. Mary's-on-the-Highlands, Birmingham. He became the executive director of the diocesan camp and conference center, in 1978 and continued in that capacity until poor health forced his retirement. He is survived by his wife, Talma, two daughters, and four grandchildren.

The Rev. **Ivan Huntsinger**, perpetual deacon and assistant of St. Mark's, Aberdeen, SD, died July 11 at the age of 96.

Born in Esbon, KS, Deacon Huntsinger attended the Universities of Kansas and South Dakota. He was ordained in 1945. He is survived by his wife, Marion, and one child.

The Rev. Canon **David Kemble Montgomery**, retired priest of the Diocese of Maine, died June 4 in Portland, ME, at the age of 86.

Born in Portsmouth, NH, Fr. Montgomery received his M. Div. degree from Episcopal Theological School. He was ordained priest in 1931 and served parishes in the Dioceses of Maine, Texas, Springfield and Massachusetts; he was a long-time member of the board of examining chaplains in the Dioceses of Newark and Springfield. After his retirement in 1972, Canon Montgomery became honorary canon of St. Luke's Cathedral, Portland. He is survived by his wife, Virginia, and three children.

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THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: **P.O. Box 317, Monmouth, IL 61462-0317.**

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RECTOR: St. Mary's Cathedral, Caracas, Venezuela. International congregation, bi-lingual. Send CDO profile to: **Mr. Robert Jones, M-109, Jet Cargo Int'l**, P.O. Box 020010, Miami, FL 33102-0010 or FAX to **Mr. Roberto Rivera**, FAX (582) 92-0104.

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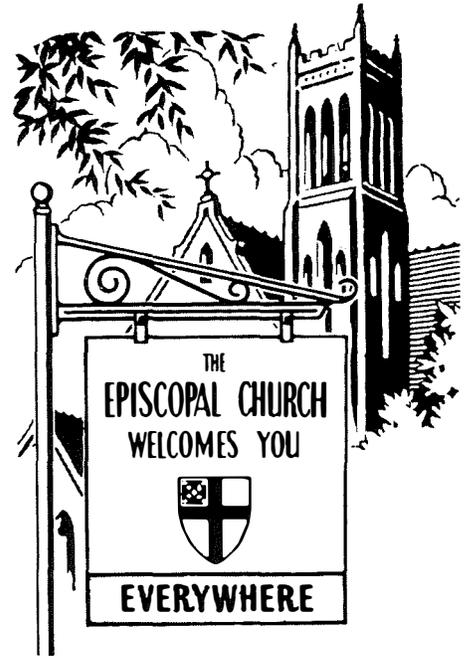
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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
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Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

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, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

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Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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