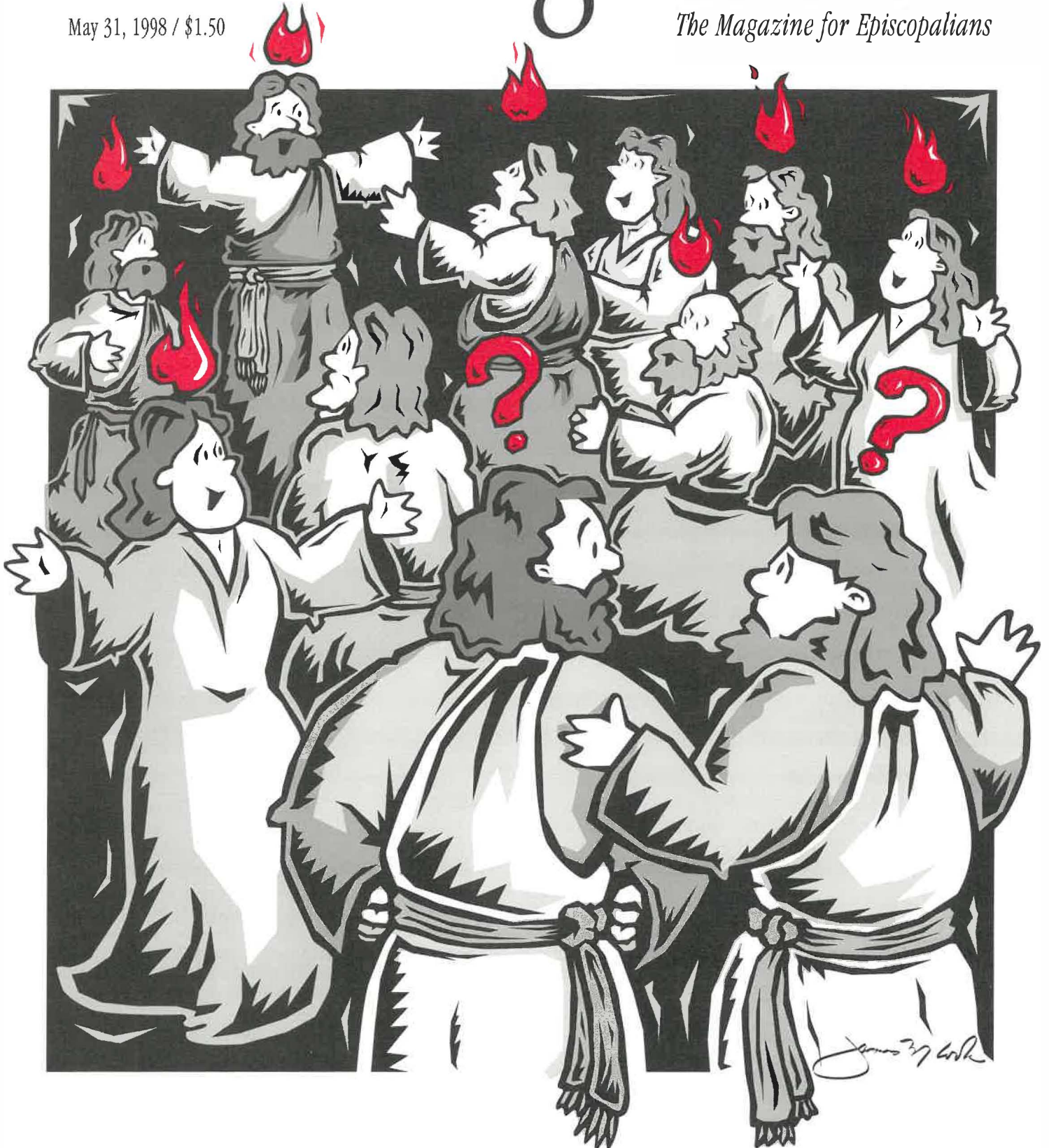


The Living Church

May 31, 1998 / \$1.50

The Magazine for Episcopalians



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May 31, 1998

Pentecost

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Quote of the Week

The Rev. Martin Smith, S.S.J.E., on spirituality: "This is one of the most exciting times to be on a spiritual quest. This next generation may be sent by God to rebuild religion."

In This Corner

Making Soft Waves

Bishop Herbert Thompson of Southern Ohio provided a rare glimpse inside one of the House of Bishops' meetings in his recent column in *Interchange*, the newspaper about his diocese. Bishop Thompson was among the participants in the bishops' meeting in March at Kanuga, the conference center near Black Mountain, N.C. Ever since 1991, when the House of Bishops' meeting in Phoenix turned into a donnybrook, the bishops have held a spring meeting at Kanuga — a retreat of sorts which is closed to the media.

In his column in the April/May issue of *Interchange*, Bishop Thompson described a dance the bishops held on a Saturday night. He wrote that he participated "in the outer of two large circles of bishops, holding hands with the Bishop of New Jersey and the Bishop of Long Island.

"Four candles sat flickering in the center of the floor. To the sounds of Middle Eastern music, drums, cymbals, and strange-sounding stringed instruments, we moved together inward and outward like soft waves, advancing and receding. Our house of casually clad bishops circled right, dipped as instructed and then circled left, again and again. I looked around at the beaming faces and thought, 'This is a wondrous sight, the House of Bishops moving together in the same direction'."

I know, don't knock it if you haven't tried it, so I won't. But isn't the thought of some bishops whirling, dipping and beaming to the sound of Middle Eastern music mind boggling?

Sunday's Readings

As the Spirit Chooses

Pentecost: Acts 2:1-11 or Joel 2:28-32; Ps. 104:25-37 or Ps. 104:25-32 or Ps. 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-32 or John 14:8-17

Today completes the church's ancient celebration of Easter. Christ is risen and has ascended to glory. At the same time the Spirit has come upon us to guide us toward our destiny in the kingdom.

No part of the Easter event is more easily misunderstood than the gift of the Spirit. Through much of history, in fact, the Counselor has been seen as a political tool to mold the body in various ways. In one age the Spirit has been invoked as guardian of a particular sort of order, only to become in the next the rationale for its radical transformation. And even today the Paraclete's patron-

age is claimed for a variety of theological agendas, each seeking to subdue the others. Headline observed in *Highland Episcopalian*, the newspaper of the Diocese of Western North Carolina: "St. Francis damaged by fire."

From a death notice in the *Wilmington (N.C.) Star*: "Private inurnment will be in Sea Lawn Memorial Park ...

Thanks to Robert Royce for that item. "Since ECUSA seems to be somewhat in the burial biz, this might be a fertile area for consideration by the Standing Commission on Liturgy and Music lest this new rite/ceremony passes by us unprepared," he writes.

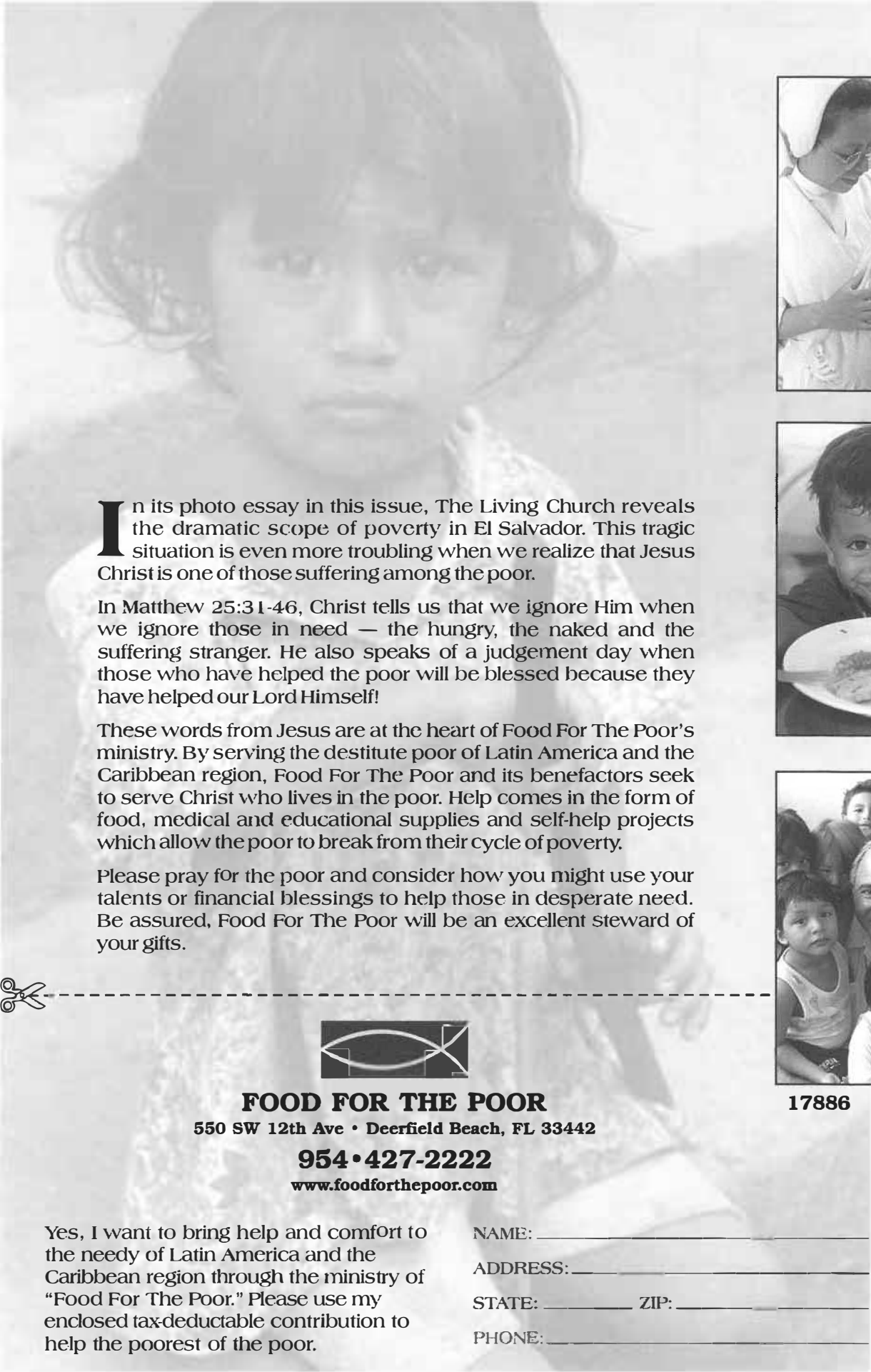
Some recent license-plate spottings: GODLUVU, PS25 4 and PS122 6. The Rev. Canon Arnold R. Hoffman of Herrin, Ill., submitted 2 1/2 years of sightings — 29 in all. Some of my favorites: KRYGMA 1, PRA HARD 2 (and 0), MYTGOD5 and DIEU 33. Catherine H. Schane of Stockbridge, Mass., saw JAWEH, staffer Pat Nakamura spotted HOLY I, Ray Hester of Mobile, Ala., observed JESUS NU, Cynthia Schwab of Joplin, MO, submitted 2CR GOD, and the Rev. David Baumann of Placentia, Calif., sent GD4GVME and USNGSUS.

Note to "Brother Bob" in Denver: The Lambeth Conference has no "clout" of its own. That is, it cannot make canonical or constitutional changes.

David Kalvelage, editor

age is claimed for a variety of theological agendas, each seeking to subdue the others.

The truth, however, is that God's Spirit never functions as an instrument of conformity. Instead, it is the inspiration for the marvelous diversity which together constitutes Christ's body. It is in a wide variety of gifts and services and activities that the Lord is made known, for "it is the same God who activates all of them in everyone." And while it's true that manifestations of the Spirit are given "for the common good," it's a mistake to assume our own vision of order is the unity to which we're ultimately called. What might appear as contradictory gifts or as ministries and activities in opposition may each turn out to be playing vital roles in bringing the church to its promised glory. "All of these are activated by one and the same Spirit," after all, "who allots to each one individually just as the Spirit chooses."



In its photo essay in this issue, The Living Church reveals the dramatic scope of poverty in El Salvador. This tragic situation is even more troubling when we realize that Jesus Christ is one of those suffering among the poor.

In Matthew 25:31-46, Christ tells us that we ignore Him when we ignore those in need — the hungry, the naked and the suffering stranger. He also speaks of a judgement day when those who have helped the poor will be blessed because they have helped our Lord Himself!

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Feeding the Hunger

Much has been written lately about the state of the Episcopal Church in Arkansas [TLC, April 19] and why the Episcopal Church Project apparently found it necessary to start a new congregation outside the canonical jurisdiction of the diocese. The recently appointed rector of that independent congregation in Little Rock reportedly said, "People are hungry for the gospel" in Arkansas.

Contrary to the impression resulting from his statement, the Episcopal Church in Arkansas has actively been trying to feed the hunger for the good news which all people have, and it has met with much success. While many rural areas of Arkansas suffer from population declines, substantial growth in population is occurring around Little Rock and in the state's northwest section. In both of these locations there have been active efforts to build new church facilities and to improve existing ones.

To site some examples, a three-year-old mission congregation in Little Rock has

an average weekly attendance of 200, and the diocese made the decision to build new facilities for another Little Rock mission in order to take advantage of population shifts toward the western part of the city. Attendance at that church has doubled in the last decade. Twenty miles southwest of Little Rock, in one of the fastest-growing counties in the state, the diocese purchased additional land for our mission congregation there so it can build much-needed worship space.

These success stories are the result of much planning, hard work and dedication on the part of the leadership of the Diocese of Arkansas. Across the state, particularly in its urban areas, there are Episcopal churches with a variety of worship styles ranging from traditional to renewal oriented. On a typical Sunday one will discover an inclusive spectrum of people in those churches, from farmers to business managers to computer programmers.

It is true that the people in Arkansas are

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Letters

hungry for the good news, as are people everywhere. It is just as true that the Diocese of Arkansas is making a concerted effort to feed them, and it will continue to do so through the types of activities church building and concerned congregational development — that have worked well so far.

*(The Rt. Rev.) Larry E. Maze
Bishop of Arkansas
Little Rock, Ark.*

Capture the Flag

I admire the zeal and commitment of First Promise. I also admire those same qualities in first-century Pharisees. What I don't admire are both groups' purist, separatist views that reflect an attitude of "We are right, and you are wrong." Very few matters are that black and white. To reduce biblical exegesis, hermeneutics and complex social issues to strict definitions and explanations of orthodoxy is dangerous and divisive, to say the least. We need to remember that faith explores. Ideologies and heresies, on the other hand, presume to explain.

It saddens me that battles over the doctrine and discipline of the church so quickly devolve into a game of "ecclesiastical capture the flag." The presumption and rule of the game is that one group can get to the top of Mount Truth, whereupon "they are right, and we are wrong." Having captured the flag of truth, boulders and boiling oil descend on the purveyors of "untruth," e.g., the rest of the church.

Such tactics and presumption are divisive. They represent, as well, the oldest sin of all: the prideful illusion of eating an apple that gives us the mind of God.

I agree with the Rev. Chuck Murphy that "There comes a time when you need to put the skunk on the table" and that we need "...to smell it like it is." We disagree, however, on where the smell is coming from.

*(The Rev.) Rick Oberheide
Montgomery, Ala.*

Empower the Laity

In his response to my letter [TLC, April 19], Deacon David Apker asks [TLC, May 3] whether I would suggest merging with the Unitarian-Universalist Association in order to give our church greater relevance in contemporary society. He may be surprised to hear that I am, like most "liberal Episcopalians," as much of a trinitarian as he is and would certainly not

advocate such a course of action. My answer to the substance of his question is simple: Empowerment of the laity and reduction of clericalism would go a long way toward making us ready for the 21st century. Would this be anything other than following more closely the teaching of our Lord?

*Nicholas T. Molnar
Santa Fe, N.M.*

Not Serious

I read of the plans at Nashotah House for the program planned in honor of C. S. Lewis's centennial year [TLC, May 3].

Since 1983, the University of Tennessee at Chattanooga has had an annual C. S. Lewis lecture. Our first lecturer was Paul Holmer of Yale, who made a splendid address. As a member of the English faculty, I served for about 10 years on the planning committees. Unfortunately, this year the committee did not do the kind of careful homework required to sustain

quality, and the 16th in the series was Douglas Gresham, Lewis's step-son and a stand-up comic not to be taken seriously.


He proved that he has almost no understanding of Lewis's work. He mentioned a few of Lewis's books but never showed any real knowledge of the contents.

One of his "witticisms" was, "I used to be an Anglican but now I am a Christian." And then he chortled, "I have great fun with that when I preach in Anglican churches." If our fellow Anglicans living in the shadow of Canterbury are foolish enough to invite him into their pulpits, they deserve what they get.

*George Connor
Chattanooga, Tenn.*

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.



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Freedom From Stress Is the Goal at Weekend in Western Louisiana

How do you interest the “baby boomers” and “Generation X” in the church? Most persons agree these groups have wonderful gifts to offer, and the church needs to be a recipient of these gifts.

Six years ago, the Rt. Rev. Robert Hargrove, Bishop of Western Louisiana, addressed this by asking the executive board of the diocesan Episcopal Church Women (ECW) to pray about this issue. As a result, the “Time for Joy” weekend was born.

The concept of the “Time for Joy” (Jesus, Others, Yourself) weekend is to provide young women under age 40 from each church in the diocese time to get away from their stressful, over-busy life.

Young women from all over Western Louisiana gathered for the sixth year of the program April 24-25. From the moment the young women arrive at the diocesan conference center, their needs are taken care of, and their time is theirs. Gift baskets composed of items donated by women from all over the diocese, and fresh flowers, are found in each room. Participants may spend their time in any manner they choose. There are low-key activities provided such as working with herbs, wildflowers, and crafts, reading, relaxing in a bubble bath or walking in the woods.

When the ECW board began this weekend six years ago the board members served as staff. This year the co-chairmen for the weekend were two former participants of a Time for Joy weekend and they selected their staff. Bishop and Mrs. Hargrove were in residence for the weekend. There is no charge for the women to attend. The churches they represent pay \$15 for each participant from their parish and the diocesan ECW has now written “Time for Joy” into their annual budget to pay for the weekend.

The close of the weekend is a Eucharist at the outdoor chapel by the lake. At that service Bishop Hargrove gave the young women an opportunity to talk and express their feelings. One woman told how “Time for Joy” helped her with her grieving over the loss of her fiancé in a car accident just three weeks before the wedding. Another told of the divine presence she felt as she waited for a heart transplant for her 3-year-old son. Many of the participants have gone back to their parishes to become very active. Three of those who attended have been presidents of their parish ECWs and four of them have served on the diocesan ECW board.

Ann Kidda

New Discussions in Scientific Community

The Working Group on Science, Technology and Faith for the Episcopal Church met April 23-26, its first meeting since being sanctioned by the 1997 General Convention.

The working group was formed to engage members of the scientific community in dialogue at all levels within the Episcopal Church. Its purpose is to promote mutual education on matters of science and faith, to promote increased familiarity with and respect for diverse sources of knowledge, and to explore the ethical implications of scientific research, development and policy.

In serving as an educational resource for the Episcopal Church, the working group will provide news releases, offer assistance for Christian education in parishes, and consult with seminaries in the area of science-and-religion curricu-

lum development. The group also researches and reports on specific issues, as requested by Executive Council or the House of Bishops.

The working group represents the Episcopal Church at annual meetings of the Ecumenical Roundtable on Science, Technology and the Church in the United States and Canada. During the 1998 Roundtable, also held April 23-26, the working group met in Weston, Mass., with its counterparts from other churches. Besides receiving reports from each denominational working group, the Roundtable offered a public open forum on human genetic enhancement. An ecumenical panel of scientists, theologians and pastors opened the discussion with some of the scientific and Christian concerns surrounding this direction for biotechnology.



A nature walk during the “Time for Joy” weekend for women at Western Louisiana’s diocesan conference center.

Briefly

Jaroslav Pelikan, a Lutheran scholar who has written more than 30 books on religion and culture, has converted to Orthodox Christianity. Formerly a minister in the Lutheran Church-Missouri Synod, Mr. Pelikan, 74, has been a member of the Evangelical Lutheran Church in America.

The Most Rev. **David Hope**, Archbishop of York, called for a Decade of Renewal following the Decade of Evangelism when he addressed the Anglican Catholic retreat recently in Caister, England. The archbishop said the retreat was a “sign of awakening” in the Anglo-Catholic movement after years of negativity on the ordination of women.

A special session of the **United Methodist Church’s** highest judicial body will be held Aug. 7-8 in Dallas to consider the meaning and force of language related to the church’s ban on blessing same-sex unions.

A loss of about £8 million in investments may lead to a lawsuit by the **Church in Wales** against its financial advisors. *Church Times* reports that a mixed portfolio was sold, on the advice of Knight Frank Co., for £27 million to one company, and sold again almost immediately to another property company for £35 million.

• More news, page 16 •

Mot Duc Chua Troi, la Cha cua muon loai —

One God and Father of All

By PATRICIA NAKAMURA

A few years ago, St. Patrick's Church in Falls Church, Va., within view of the Washington Monument, was in a situation familiar to many churches. "We were an aging parish with declining resources," said parishioner Kathleen Oliver. The Rev. James Papile, vicar, said, "There were maybe 60 on Sundays."

The area around Washington, D.C., had a large Vietnamese population, many of them families sponsored by Congress in the 1970s. Their background was not Episcopal. "Anglicans had no foothold in Vietnam," Fr. Papile said. "It was a French colony. Vietnamese priests became Anglican here."

The Rev. Tinh Trang Huynh's father was converted to Christianity from Buddhism, and so Tinh was born into a Christian family in northern Vietnam. "We moved south a week before the division," Fr. Huynh said. He was 27 years old when he and his wife, his sister and brother-in-law, were evacuated in 1975. It was 1990 before he entered Virginia Theological Seminary. "I heard the call while fighting in the jungle," he said. "For 10 years, I wanted to forget." It was, among other things, "falling in love with the liturgy" that led him to the Episcopal Church and to his consuming, continuing project, the translation of the Book of Common Prayer into Vietnamese.

Associate vicar Fr. Huynh and Fr. Papile "came as a team" to St. Patrick's in 1994, the vicar said. "We were inviting everyone. Many Vietnamese at that time were new to the United States. They needed help with the language, jobs, basic information." And they needed to be able to understand the services. Aided by a grant from Trinity Church, Wall Street, Fr. Huynh and two volunteers began the difficult process. He decided early on that it would be easier for speakers of both English and Vietnamese, and facilitate some cross-linguistic learning, if the languages appeared side by side, each Mass element, canticle verse, prayer and response on the left in English matched on the right in Vietnamese. "Vietnamese is in some ways



Hugh Talman photo, Virginia Episcopalian

Fr. Huynh greets a parishioner following a service at St. Patrick's.

Vietnamese immigrants have revived St. Patrick's, Falls Church, Va.

simpler, the syntax," Fr. Huynh said, but it is a tonal language, written in Arabic letters but with strange-looking marks, and containing nasal sound combinations not used in English, as an initial *ng*-.

The service is celebrated in both languages, alternating elements in the two languages. The sermon is preached in English by either priest and simultaneously translated into Vietnamese, "just like the UN." Parishioner Margaret Moreau said, "We're the only one in the country that works this way." Parishioners can use headsets, which also include a channel for those with hearing difficulty. Ms. Oliver told of taking the traditional Vietnamese stars of bamboo and tissue paper, which had been made for the green-

ing of the church, to a diocesan council to talk about the parish. "Other parishes were enthusiastic to help," she said. "They bought a headset or contributed to the sound system."

The two traditions blend in other parish activities. Potluck suppers, everyone said, are impressive. "We have lots," Ms. Moreau said. "Whenever there's anything to be discussed. You can take your choice — shrimp or seaweed." The Vietnamese dishes often disappear first. Twice as many holidays are excuses for parties. "On Vietnamese New Year, we have dragons all over."

St. Patrick's sponsors ESL classes — and VSL classes. While some "Anglos"

(Continued on page 17)

Mystery of the Spirit

Why is the Third Person of the Trinity so hard to think about?

By BOYD WRIGHT



James Cook art

Pentecost is the time in the church year to think about the Holy Spirit. It is a time to commemorate that moment when the future of the infant church hung in the balance, when Jesus had just ascended to heaven and the apostles desperately needed guidance. It was precisely then that the Spirit appeared and the church was launched.

Yet I wonder if other believers have the same problem I do. For me, sadly, the Spirit is all too apt to be the neglected Person in the Trinity. I turn my mind and my prayers to God the Father, to Jesus, sometimes to Mary, but to that divine Third Person, seldom. This must be because the Spirit is so hard to define and harder still to visualize.

Oh sure, theologians have given us plenty of information about the Spirit. They tell us he (or she or it) is God's love binding the Father and Son, thus is the "responsive" Person in the Trinity, the sanctifier of our lives and souls, the energizer of the sacraments, the galvanizer of the apostles and founding force of the church, the guiding light that illuminates the scriptures and keeps our faith on course.

The Spirit has been called the Holy Ghost, the Paraclete, the Comforter, the Strengthener, the Counselor, the Advocate, the Inner Witness, the Giver of Life, the Breath of God, the Updater of Jesus. He is at work always and everywhere and acts in manifold and mysterious ways. He puts charity into our hearts, impels us to sacrifice for others, makes us more like Christ.

Not only do we have plenty of information about the Third Person, we have plenty of time on the church calendar to worship the Spirit. The Episcopal Church used to number the Sundays of summer and fall as the Sundays after Trinity. Now they are commonly counted as the Sundays after Pentecost. This could be a promotion for the Spirit because it focuses our praise for half a year not only on the Trinity as a whole but especially on the Third Person. (The Roman Catholic Church long ago gave up on the season, dismissing it as "Ordinary Time.")

So why, even though we devote the longest season in the Christian year to the Spirit, do I find it easier to shape my thoughts to the Father and to the Son than to the Third Person? Why is the Spirit so hard to think about? Maybe I lack the proper imagination. The Acts of the Apostles, recounting the coming of the Spirit at the first Pentecost, gives us the unforgettable visions of "the rush of a mighty wind" and "tongues as of fire" (2:2-3). St. John has Jesus liken the Spirit to "rivers of living water" (7:38).

But these images are hard for me to sustain. Surely the Spirit is something gentler. I feel more at home with the vision we get from Jesus' baptism when the Spirit descended "like a dove" from heaven.

St. Paul talks much about the Spirit and even offers specifics. The Spirit, he says, produces "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." Paul goes

'If I search
my own mind,
I come up
with two
pictures
(of the
Holy Spirit),
neither
of them
at all like
mighty winds
or tongues
of fire.'

on to tell us how to use these qualities. "If we live by the Spirit," he exhorts us, "let us also walk by the Spirit" (Gal. 5:22-25).

The early Church Fathers at first floundered while explaining the Spirit, but finally crystallized a doctrine in 381 at the Council of Constantinople. Today despite a continuing credal difference over the filioque clause (the Eastern churches declare the Spirit "proceeds" only from the Father, the Western from both Father and Son), most of Christendom gives full honor to the Spirit.

It's tough to visualize this blessed but elusive Third Person, but Pentecost is the time to try. If I search my own mind, I come up with two pictures, neither of them at all like mighty winds or tongues of fire. First, I think of the Spirit as being throughout the universe in all things visible and invisible. This is an image of a kind of all-pervasive current of protective, soothing air. I get the feeling of something that fills everything everywhere, that doesn't stay static but flows gently around and into everything and keeps flowing.

The second way I have of thinking about the Spirit is more important for my faith. I think of the Spirit as being right down inside of me. The feeling isn't exactly a warmth in my belly, and I can't pinpoint it in my heart or even my conscience. It's only a firm conviction that the Spirit is nestled deep in me, guarding and guiding me.

Now this feeling isn't altogether one of comfort. That comes into it a bit, but not as much as I might expect. It isn't at all a feeling that now everything is taken care of and I don't have to do anything. The feeling is much more that I have hold of something infinitely precious for which I should be forever thankful and that there is a great deal I can and should do in response. I feel that I want to hug this gift to me, care for it tenderly, nurture it, keep it growing.

If I truly search for the Spirit, I can feel a love welling up in me, a love for Jesus and for God, a love that somehow seems to grow into a love for my nearest and dearest, and from there out into a love for all mankind and for all that God has created. Yet this is a feeling not only of gratitude and joy but of obligation. The Spirit seems to be prodding me to know what God wants me to do and wants me to be. The miracle is that the Spirit makes me feel God.

I think I must have wasted years by not heeding the Spirit enough. The stupendous fact is that this really is God right here, right inside me. If I want to love God, I can let his Spirit lead the way. I can start this Whitsunday. Glory be to Father, Son and Holy Ghost.

But I must remember, too, that all this is mystery. The concept of the Trinity is finally and blessedly mysterious. If I hope even to catch a glimpse of God's Holy Spirit, I must practice true humility.

I know there's a good reason I don't see the Third Person as clearly as I should. I listen to Jean-Pierre de Caussade, a devout, wise Jesuit who lived in the 18th century. The Holy Spirit, de Caussade tells us, "only communicates himself to the humble, the simple, and those who are little in their own eyes." □

Boyd Wright is a frequent contributor to TLC who lives in Mendham, N.J.



I have been tempted, from time to time, viewing the all-too-human vicissitudes of the church, to define the Holy Spirit as that aspect of God to which one appeals when what happens is in accord with one's predilections and/or desires. Although this may describe the behavior of some, it is a counsel of despair. The disciples were most certainly empowered to proclaim the gospel and the church has, ever since, identified this power with the third person of the Holy Trinity.

Who has not experienced, at some time or other, that power to accomplish something, by which otherwise one might feel quite daunted? I remember as a very young man having a kind of vague yearning for the priesthood, but knowing that was quite impossible, because I could never, in my wildest imaginings, see myself in front of a group of the faithful delivering a sermon. I also had some uncertain notions that I might want to be a teacher, but was always cut short in my mental meanderings because I was quite convinced that I could not possibly work hard enough, long enough, or well enough to earn a doctor's degree.

I was ordained to the priesthood on a snowy January day in 1951 and was awarded the doctorate on a very warm day in June of 1960. I have not reflected a whole lot on those two events since then, but I have been constantly astounded that people thought what I had to

Pentecost

... a rushing mighty wind

... tongues of flame ...

By JOHN RUEF

say was worth listening to. To what or to whom does one attribute this? You and I, as faithful people, know the answer: That force which comes to us from outside ourselves, which leads us on into what are for us uncharted waters, that Spirit whom we call Holy, the third person of the divine Trinity.

I know there are those who are quite taken by the graphic analogies of wind and fire used to describe what happened on that first Christian Pentecost. I know that there are many, and they seem to be increasing rather rapidly in number, who would insist on the indispensable character of that aspect of the scriptural account of the Spirit's operation. But the road to Canterbury is not always like that to Damascus. The neon character of so much current day spirituality, as well as the rather glistening, yet brittle espousal, in the name of all that is holy, of current social causes, may well represent something necessary in the lives of some, but I find it within the realm of spiritual possibility to think that they are neither indispensable nor, sometimes, even desirable.

The radical character of the operation of the Spirit is also revealed in the description of the faithful person attributed to Emmanuel, Cardinal Suhard of Paris: To be a witness does not consist in engaging in propaganda or even in stirring people up, but in being a living mystery: it means to live in such a way that one's life would not make sense if God did not exist. □

The Rev. John Ruef is a retired priest who lives in Chatham, Va.

Heard by Heaven

By WILLIAM F. BELLAIS

The Apostle Paul, in his First Letter to the Corinthians (specifically 14:12b-20), writes about speaking in tongues in a way that seems to contradict some who advocate the uninhibited use of this practice in public worship. Paul writes, "... nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue" (v. 19 NRSV).

In their book, *Glossolalia: Behavioral Science Perspectives on Speaking in Tongues* (Oxford University Press, 1985), H. Newton Malony and A. Adams Lovekin have organized the phenomena of tongues, or glossolalia, into a scientific study categorizing and defining the experience into five types. The first is the language of the spirits. This is the type of glossolalia in which the person claims to be speaking the language of the gods. The second is sacerdotal language. It is language used by priests and other religious leaders in ritual. The third is language of animals. It is unfamiliar to Christians, but is common in religious folk medicine in many places. Rough sounds is the fourth type and they are ecstatic utterances that are clear evidence that one is touched with the power of the divine. It is found in Christian and non-Christian religions. The fifth, xenoglossia, is the miraculous ability to speak in a foreign language. We may deduce from this list that strange religious speech is not uniquely Christian.

Those who advocate the praying and singing in tongues in public worship understand the phenomenon as a shared experience; but a shared experience only for the initiated. What is the edification, Paul asks, when a member of a group or congregation begins to speak or pray in tongues? The experience seems to be only sensually ecstatic.

The liturgy of the church as expressed in the Book of Common Prayer is our unique and shared experience, not indecipherable speech. Because it provided its own ecstatic experiences, the liturgy, as it developed in the early church, replaced the need for ecstatic, undecipherable language. For that reason, very likely, the practice of praying and singing in tongues became a lost phenomenon for centuries.

The protestant prejudice against "ritual" in liturgy, especially in recent times, possibly has led to a need for an ecstatic prayer language. This ecstatic language has been used to supplant the special language of prayer found in the ritualistic liturgy. In the late 20th century, as a result and as protestant egalitarianism grew, our prayer language and the language of everyday speech have become identical; thus, an even greater need exists for a prayer language to set the experience apart. Because of egalitarianism and because the traditional language of liturgy is believed to be "no longer relevant," in some church experiences, we have lost that traditional special language, and replaced it with indecipherable ecstatic speech.

The egalitarian and experientialist message is, to be truly

*Whether spoken in Elizabethan
or contemporary English,
or the remote languages
of faraway places,
all prayer in the name of Jesus
can be a holy language.*



I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue."

— St. Paul (1 Cor. 14:19, NRSV).

The 5 types of tongues

The 1st is the language of the spirits. This is when the person claims to be speaking the language of the gods.

The 2nd is sacerdotal language. It is language used by priests and other religious leaders in ritual.

The 3rd is language of animals. It is unfamiliar to Christians, but is common in religious folk medicine in many places.

The 4th type is rough sounds or ecstatic utterances that are clear evidence that one is touched with the power of the divine. It is found in Christian and non-Christian religions.

The 5th, xenoglossia, is the miraculous ability to speak in a foreign language.

Taken from *Glossolalia: Behavioral Science Perspectives on Speaking in Tongues* By H. Newton Malony and A. Adams Lovekin. (Oxford University Press, 1985).

converted one must have an experience of the Holy Spirit; that is, manifest the gifts of the Holy Spirit as a sign of one's conversion; that is, speak in tongues. In these conversions there is no time for reflection and no time for repentance before one is encouraged to have an experience of the immanence of God. There is no time to encounter the awe of the mystery of God. The convert is encouraged to receive the Holy Spirit and begin a prayer life in tongues. As in the ancient world, people of our time are being called from lives of paganism into a life with Jesus Christ. Some immediate ecstatic experience often results from a need to express the joy of the new-found faith. We should not inhibit that joy. The concern is, the exclusion of the many who have come to Jesus and continue that relationship through an intellectual experience; and what happens when the experiences stop and the ecstasy cannot be sustained? To simply seek to have ecstatic experiences ultimately may be the downfall of any evangelizing effort. St. Paul reminds us that there must be an intellectual foundation to our faith as well as a spiritually experiential base.

We need to remind ourselves that worship is the main

work of the church. Every word and action of worship should be a shared experience. In the shared experience of our worship, especially as it comes to us in the Book of Common Prayer, there is no need for a special interpreter to help us know the language of the book. The experience is available for sharing without special intervention. The worship from the Book of Common Prayer is a unique communal activity into which we want to call others. In the exercise of that worship, then, no one should be excluded. Paul writes, we want the stranger to join in the "Amen."

Paul further advises, "I would rather speak five words with my mind..." In this statement the word "mind" is a reference to intellect. Our intellects, our minds, our brains, are a gift from God and a part of our created being. Since we are made in the image and likeness of God, we are not instinctual animals requiring only sensual experiences. We are human beings endowed with the power of thought and intellectual discourse. The worship we offer from our intellect is equally if not more valuable than sensual, ecstatic worship. Paul says he would rather speak five rational words than 10,000 ecstatic words. Why? It is because our rational beings are in need of spiritual support. Without this support, even our understood words become empty and meaningless.

Isn't the ecstatic experience just as important? It certainly has value. We feel emotionally moved when great hymns are sung, great sermons preached, or profoundly emotional prayers prayed. But we also sense God in our lives when we are philosophically contemplating demanding issues of life and death. We feel elevated when we have had mountain-top experiences; but every thing in life is not experiential or sensual or on the mountain top. Mostly life is cerebral and mundane, requiring us to use our intellects to respond to life's issues, joys and problems. When faced with the every-day, we can turn to God in prayer and meditative silence. We find strength in understandable words from scripture. In those words we are not transported out of life, but given new vision and understanding on how to live.

It is clear that the gift of the Holy Spirit is a holy language, but is it only in the form of an indecipherable language? Can it be the language of the Book of Common Prayer or the simple language of extemporaneous prayer? It is clear from the scripture it can be both.

Whether spoken in Elizabethan or contemporary English, or the remote languages of faraway places, all prayer in the name of Jesus can be holy language. Regardless of language (ecstatic or not), the words we address to heaven are heard and cherished by God. We come to prayer and the knowledge of Jesus Christ as our Savior through the intervention of the Holy Spirit; all who claim Jesus the Christ as Lord and Savior have been given the most important and vital gift of the Holy Spirit — faith. □

The Rev. William F. Bellais is the rector of Grace Church, Chillicothe, Mo.

Editorials

The Breath of God

The first Pentecost turned out to be one of the great miracles found in scripture. The portion of Acts of the Apostles appointed for this feast emphasizes that there were many foreigners living in Jerusalem — “devout Jews from every nation under heaven.” Those devout Jews were observing the Jewish Festival of Weeks, a thanksgiving feast for crops, which was held 50 days after the Passover. The reading from Acts describes some of these foreigners as Parthians, Medes, Elamites and residents of Mesopotamia, among others. These people and the disciples of Jesus were all present when they heard, “suddenly from heaven,” a sound like a mighty rushing wind. This wind, the breath of God, was the Holy Spirit. Suddenly the disciples spoke in strange tongues, and, miraculously, those foreign pilgrims were able to understand them. Residents of Judea, Cappadocia, Egypt, Libya and Rome were able to understand the words of Jesus’ followers. Suddenly members of various nations and cultures could understand one another. All could hear and understand the mighty works of God. Different peoples were made one by the Holy Spirit.

Today the Holy Spirit enables us to make the gospel understood to people of all nations and tongues. Let us pray that the Holy Spirit will enable us to break down the barriers of language and make us alert for new and more effective ways to proclaim the mighty acts of God.

Quest for Peace in Jerusalem

Presiding Bishop Frank T. Griswold recently made his first “official” visit to Israel. It was a propitious time for the primate to be in the Holy Land, as Israel was observing its 50th anniversary, and hopes for peace were tenuous at best. Former Presiding Bishop Edmond L. Browning and his wife, Patti, had an ongoing interest in that part of the world, and it is encouraging to see Bishop Griswold give it high priority. The Episcopal Church’s persistent quest for peace in Jerusalem has not gone unnoticed. Its support for Palestinian Christians in a divided city has given hope to many. As attempts continue to bring peace to a region of conflict, we are hopeful that the efforts of the Episcopal Church will not be in vain.

Turn About

**Isn't it strange that after the Fall,
Without even thinking it odd,
People should have no trouble at all
Believing that we can be God?**

**How we do this is hard to conceive,
We seems to pretend that we can,
While we can't bring ourselves to believe
The Godhead could ever be Man!**

**But God in Man invaded our time,
And pinioned his life to a tree,
That in our hearts his Spirit sublime
Could lift us from sin to be free!**

**Lifetime is brief, our passions are strong,
Necessity's pressures constrain;
Lord, guide our steps that all our life long
Thy Kingdom shall be our domain.**

**Let us love God, who made all that is,
His goodness let everything claim;
And give our life, as He gave of his,
That all things may honor his Name!**

Ware Garbett King



SHIFTING CHRISTIAN IDENTITY

The Decline of Labels Within Denominations:

Do they bring deeper vision to the church?

Or do they cut off a wider involvement in the church as a whole?

By J. DOUGLAS OUSLEY



Do the traditional Anglican categories of “high church,” “low church” and “broad church” still mean anything?

While to newcomers to the Episcopal Church, the high/low/broad categories suggest a valuable range of theological possibilities, elements of Christian identity are shifting.

Basic questions of belief versus unbelief have replaced intra-church disputes. “Is there a God?” is a much more common question asked by those who are looking for spiritual strength than, “Is this a low church?” In this era of independent megachurches and weak denominational identification, it’s not surprising that labels of groups within a denomination seem less and less important.

One sign of the decline of the labels is their apparent irrelevance to episcopal elections. Party distinctions were hardly mentioned in the 1997 Diocese of New York selection of a bishop coadjutor [TLC, May 17]; nor did they seem to play a prominent role in last year’s election of a new Presiding Bishop.

And these categories appear to have little attraction to the person in the pew. Do people join a parish because of its churchmanship? Some will seek out Anglo-Catholic liturgy; others will favor evangelical preaching; and still others look for a church in the middle. But most lay people seem to choose a parish with a strong commitment to social action, or one near home, one with social prestige, rather than a parish with a particular churchmanship.

We Anglicans also could ask if we would really be happier in a church in which parties were more influential. Would a stronger sense of

party spirit, for example, or a more confident idea of where “the church” in all its complexity should be moving, make for a more energetic and faithful witness? Or would the party spirit fracture the church more than it already is? (Labels after all have a tendency to become unsavory epithets; “labelling” in itself is hardly a desirable practice.)

Do those who identify with one of the traditional groupings bring a deeper vision to the church? Do they present the fruits of diversity? Or do they put themselves in a clear, well-ordered corner and thereby cut themselves off from a wider involvement in the catholic church?

Of course, the problem of classification isn’t new. Anglicans have always, by virtue of our vaunted “comprehensiveness” spanning many groups and factions, had identity problems. Nineteenth-century Bishop of Massachusetts Phillips Brooks was regarded as a leader of the broad church movement, yet a friend reported him saying, “I have never been really a broad churchman at all.”

Yet even in our modern, eclectic age, there are still cases where the labels mark valuable distinctions. An Anglo-Catholic priest from the Diocese of Fond du Lac will have different ecclesiastical interests and liturgical style from a Virginia low churchman or woman. Liberal Episcopal Divinity School graduates hold many views which are distinct from those of conservative evangelical clergy trained at Trinity Episcopal School for Ministry. Behind the strong party identity lie different understandings of the Anglican tradition.

And while the high/low/broad (and Anglo-Catholic/evangelical/liberal) classifications need to be supplemented by other categories, the old terms encourage philosophical openness in the church. Ethnic or gender identity is exclusive; anyone can share the beliefs and practices of ecclesiastical subgroups. I may find it difficult to identify personally with groups that further women's rights — even if I agree with them philosophically — because I am not a woman. But if I want to consider myself an evangelical, there is nothing to stop me.

And since the old classifications indicate general tendencies in Anglicanism and Christianity, perhaps they will survive when the goals of special purpose groups are reached and the groups disappear. Women's caucuses may be deemed superfluous when women are granted an equal share in the governance of the church. High church partisans who like formal, transcendent worship, by contrast, may always have to defend their tradition. To heirs of the Oxford Movement, questions of authority and governance, of church and state, of teaching and morality, remain as critical today as they were in Victorian England.

By the same token, those who share the evangelical devotion to biblically grounded doctrine and Spirit-filled worship will want to preserve

with what he writes to acknowledge someone who follows, for better or worse, in the tradition of Phillips Brooks.

The progressive-intellectual strand in Anglicanism might also be reflected in theologians who comment on the relationship of post-modern culture and the philosophy of science. British theologian John Polkinghorne would be an example of someone whose reflections on faith and the sciences could be seen as continuing the broad church tradition.

So, too, the evangelical movement may be gaining new life in the renewal movement, following the lead of the English church, where many of the old evangelicals were dramatically "renewed" by charismatic prayer and informal music.

As for the Anglo-Catholics, one might speculate that Anglo-Catholicism has largely gone from being a sect within the larger Episcopal Church to "standard Episcopalian." The Eucharist as the central act of Episcopal wor-



THE OLD BROAD CHURCH CLASSIFICATION WILL EVOLVE INTO THE PROGRESSIVE CHURCH OF THE FUTURE.

these values in the church of the future. And Anglicans who champion progressive causes and theological innovation in the broad church tradition will want to resist any reactionary tendencies that arise in their church.

We might even predict that the new ethnic and gender categories will serve to refine the old classifications and give them additional new life. After all, feminist evangelicals already differ from feminist Anglo-Catholics in ecclesiastical style and doctrinal interest.

Of course, the party labels will likely sink or swim on their own, whatever we think of their intrinsic value. Another possibility, though, is that the categories will evolve, denoting roughly similar ecclesiastical territory, but with differences which reflect new times.

One might predict, then, that the old broad church classification will evolve into the progressive church of the future. Bishop John Spong [TLC, May 17] is an example of a church figure who fits neither Anglo-Catholic nor evangelical camp; it is also unrevealing simply to call him a "liberal." Bishop Spong tries to interpret the traditional gospel in the language and thought of the best modern science, philosophy and biblical scholarship. One need not agree

ship, high ceremonial and vestments and many catholic customs, such as calling male priests "Father," have all spread to the larger church. Some Anglo-Catholics have complained that there are few ideals left for them to fight for as a party.

It probably would not be a surprise, however, if these three movements weren't found in some recognizable form in the Anglican church of the future. They represent enduring spiritual strengths in our heritage. More than styles of worship, the party labels refer to religious truths we will want to retain.

Upholding the value of worship; seeking the guidance of scripture; developing new theology in response to old traditions — all of these are essential elements of almost any Christian group. We may reasonably expect these aspects of faith to continue, whatever happens, in the unfolding future life of the church of God. □

The Rev. J. Douglas Ousley is the rector of the Church of the Incarnation, New York City.

Central American Province Moving Forward

On the eve of his departure for the inaugural synod of the Church of the Province of Central America [TLC, May 10], the Rt. Rev. Martin Barahona, Bishop of El Salvador, talked about the Anglican Church in his diocese.

Bishop Barahona noted that there are now 10 priests serving 20 congregations in El Salvador. He said there are about 2,000 baptized persons in his diocese and another 2,000 Salvadorans who are Episcopalians in the United States, mostly in the Los Angeles area.

The bishop and others from his diocese were off to Costa Rica the next day where they would elect the Rt. Rev. Cornelius Wilson as the Presiding Bishop of the new province, which separated from the Episcopal Church at the General Convention of 1997. At that synod, Bishop Barahona was elected vice president of the provincial council. El Salvador was joined by the dioceses of Nicaragua, Costa Rica, Guatemala and Panama in the formation of the new province.

There has been an Anglican presence in El Salvador since 1742, when the first missionary there was commissioned by the Society for the Propagation of the Gospel. It remained under Church of England jurisdiction and the pastoral oversight of the Bishop of British Honduras (now Belize) until after World War II. English clergy ministered to English-speaking people in Belize, the Bluefields section of Nicaragua and to American and British expatriates through embassy chaplains. They made no attempt to hold services in Spanish. The Rt. Rev. David Richards, an American who became Bishop of Central America in 1957, recalled there was only one priest in El Salvador that year.

Bishop Barahona told how his country



Bob Libby photo

Children outside their newly constructed home in El Salvador.

is in the process of recovering from a 20-year civil war, which ended in 1992, a severe earthquake in 1986, and the United States immigration policy which is forcing the return of many of the 1.5 million Salvadorans now in the U.S. One project addressing the housing needs is a village of 70 families near the capital, San Salvador, funded by the Presiding Bishop's Fund for World Relief.

Also assisting in outreach projects is the agency Food for the Poor, which has distributed more than \$328 million in goods and services to the poor in 14 countries in the Caribbean region. In 1997, the organization expanded its operation into Latin America. In El Salvador, it is building a village of 123 homes for about 700 residents.

Bishop Barahona, who was elected bishop in 1992, is a former Roman Catholic priest who after being received

as a deacon in 1978, ministered in Panama for 14 years.

He was excited about the inaugural synod the following day, and grateful for the pioneering work of the Episcopal Church in his country. He also mentioned the more than 30 years of financial support by the Episcopal Church and the continuing participation by the United Thank Offering and the Presiding Bishop's Fund.

With a twinkle in his eye, he indicated that the Central American delegations would be missed in the House of Bishops and by General Convention's House of Deputies. "It will change the balance of power on the sexuality issues," he said.

Bishop Barahona noted that Bishop Barbara Harris, Bishop Suffragan of Massachusetts, had wished the Central Americans well and added, "Next time we will be in a majority."

(The Rev.) Bob Libby

Priest Arrested for Downloading Child Pornography

A priest of the Diocese of Pennsylvania has been arrested on two counts of sexual abuse of children. The Rev. Robert K. Orr, rector of All Hallows' Church, Wyncote, was arrested after two members of the parish told authorities Fr. Orr had been observed downloading child pornography from the Internet onto a church-owned computer.

Fr. Orr, 54, was released from jail after posting a \$50,000 cash bail. Montgomery County authorities said they found from the computer at least a dozen images of male

children engaged in sexually explicit acts.

The priest was inhibited by the Rt. Rev. Allen Bartlett, Bishop of Pennsylvania, only a few days before the bishop was to retire.

"This is extremely regrettable, if true," Bishop Bartlett said in a statement. "We take such matters with greatest seriousness. We have met with all parties involved and we are seeking to provide counseling for Fr. Orr and broad pastoral support for the congregation in the days ahead."

Free-lance reporter David W. Virtue

said Fr. Orr had been arrested in January at a Philadelphia parking garage for chasing a man while possessing a gun. The priest was charged with assault and firearms violations, and the disposition of those charges is still pending.

Mr. Virtue reported that Fr. Orr's mother, who lives with the divorced priest, said it was a "filthy frame-up."

Fr. Orr has been rector of the parish in Wyncote, a Philadelphia suburb, since 1995. He has also served in the dioceses of Bethlehem, Indianapolis and Michigan.

Fr. Huynh: "There is a need among Vietnamese to know the joy of Christianity."

Vietnamese Revive St. Patrick's Church

(Continued from page 7)

are interested in learning more Vietnamese than that acquired during the bilingual services, many Vietnamese young people find they need to learn the language of their heritage after concentrating on English scholastically. Ms. Oliver mentioned the presence of other groups in the congregation: blacks, Indians, everyone not Vietnamese, is "Anglo." Mixed Girl and Boy Scout troops meet at the church, as does a kung fu class.

On a recent Sunday, St. Patrick's dedicated a four-octave set of handbells. Players range from a 13-year-old girl to a Vietnamese man "who's had a stroke as a result of being imprisoned and plays a single small bell with his left hand. It brings tears to your eyes," Ms. Oliver said.

The bi-lingual, bi-traditional experi-

ence is working at St. Patrick's for many reasons, parishioners and priests said. "The Vietnamese culture has strong respect for older people, which has been good in our aging congregation," Ms. Oliver said. The church had few children; now there are many. Fr. Huynh and his wife are both musicians. Alice Skalnik spoke of a Christmas Eve service with a Vietnamese orchestra and hymns. "And our best tenor is Vietnamese," she said.

Fr. Huynh said, "I love the people. There is a need among Vietnamese to know the joy of Christianity." Fr. Papile said, "The small American congregation has been very accepting."

Each service ends with the dismissal in Vietnamese. The entire congregation has learned the response:

Chúng con tạ ơn Chúa. Thanks be to God. □



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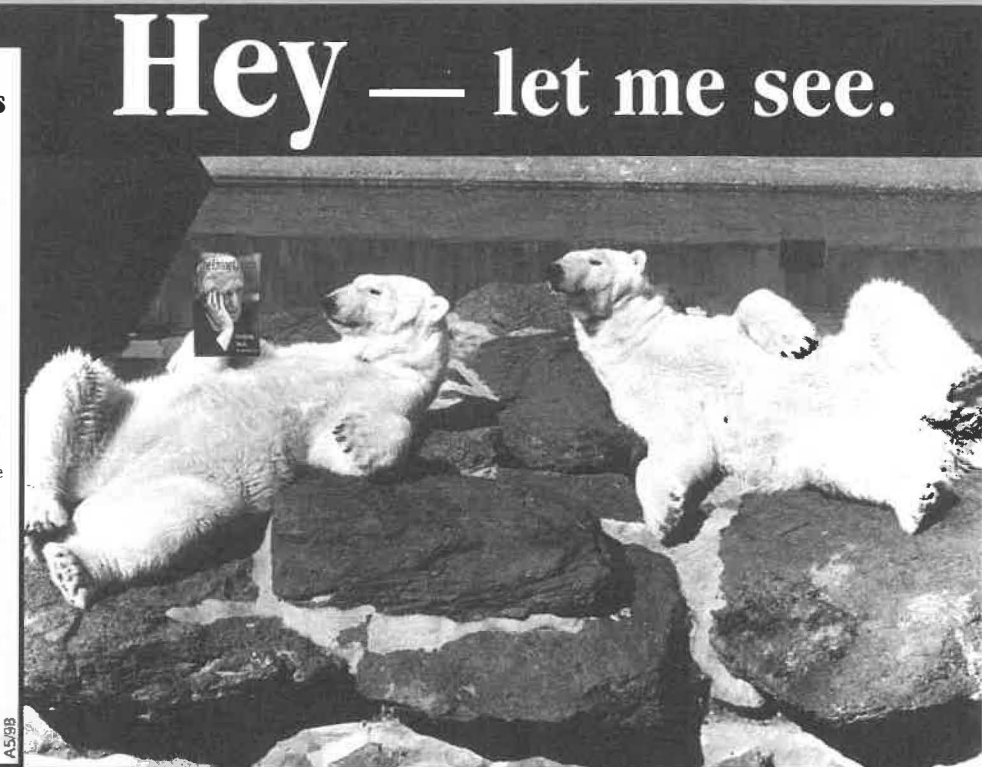
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Appointments

The Rev. **B. Cass Bailey** is rector of St. Christopher's, Box 456, Kaneohe, HI 96744.

The Rev. **Donna Brown** is associate at Christ Church, 2627 Atlantic St., NE, Warren, OH 44483.

The Rev. Canon **Paul Burrows** is a canon at the Cathedral Church of St. Paul, 815 High St., Des Moines, IA 50309-2714.

The Rev. **Maria DeCarvalho** is provost of the Cathedral of St. John, 275 N Main St., Providence, RI 02903.

Charles A. Fawcett, is director of youth ministries for the Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.

The Rev. **Marvin Foltz** is rector of Good Shepherd, 2140 Main St., Wailuku, HI 96793.

The Rev. **Joan McShane** is rector of St. Mark's, 15 Lyndon St., Warren, RI 02885.

The Rev. **Gloria E. Payne-Carter** is deacon assistant at St. Stephen's and St. Martin's, 809 Jefferson Ave., Brooklyn, NY 11221.

The Rev. Canon **S. Suzanne Peterson** is a canon of the Cathedral Church of St. Paul, 815 High St., Des Moines, IA 50309-2714.

The Rev. **Joel Reed** is a member of the ministry team on the Rosebud Reservation, Box 969, Mission, SD 57555.

The Rev. **Robert M. Stocksdales** is rector of Good Shepherd, 2707 W 33rd St., Sioux Falls, SD 57105.

The Rev. **R. Carroll Travis** is rector of St. David's by the Sea, PO Box 320026, Cocoa Beach, FL 32932-0026.

The Rev. **Hollis Wright** is vicar of St. James', Box 266, Kamuela, HI 96743.

Ordinations

Deacons

Milwaukee — Charles Francis Burch, Donald Herms Kuhlman, Walter James Vine.

New York — Kenneth Lloyd Arnold, Ian Randolph Betts, Susan Layh Bonsteel, Fitzroy Foster Edwards, Anthony Joseph Giacalone, Mary Buckbee Gregorius, John Albert Kassebaum, Paulette Evelyn Rempel, Richard Williams Spencer, Lois Anne Whitcomb Szost, Joyce Dodson Washington.

Vermont — Jean Austin.

Priests

Atlanta — Susan Heckel Johnson.

Central Pennsylvania — W. Thomas Warne, vicar of St. John's, 212 Penn St., Huntingdon, PA 16652.

New Jersey — Sara C. Batson.

Receptions

Southeast Florida — The Rev. Martin Zlatic, from the Roman Catholic Church, assistant at St. Andrew's, 100 N Palmway, Lake Worth, FL 33461.

Resignations

Ntsiki Langford, as Jubilee Ministry program officer at the Episcopal Church Center, New York, NY.

The Rev. Canon **Chester A. LaRue, Jr.**, as rector of St. John's, Fort Hamilton, Brooklyn, NY.

Retirements

The Rev. **George Bunn III**, as rector of Emmanuel, Bristol, VA.

The Rev. **Bob Creasy**, as rector of St. Matthew's, Universal City, TX.

The Rev. **Arthur Dilg**, as rector of Christ Church, Indiana, PA.

The Rev. **David Fly**, as rector of Grace, Kirkwood, MO.

The Rev. **Jane Sigloh**, as rector of Emmanuel, Staunton, VA.

The Very Rev. **Walter Taylor**, as dean of Christ Church Cathedral, Houston, TX.

Change of Address

The Rev. **Tracy H. Lamar, Jr.**, PO Box 347, Blowing Rock, NC 28605.

Deaths

The Rev. Canon **George N. Sayles**, canon at the Cathedral of St. John, Providence, RI, died April 8 in a Providence hospital. He was 61.

Canon Sayles was a native of Boston, a graduate of Kenyon College and Berkeley Divinity School. He was ordained in 1962 and spent the next 17 years in the Diocese of Albany, first with the Adirondack Missions, 1962-66, then as rector of St. John's, Richfield Springs, NY, 1966-72, and finally as rector of St. John's, Ogdensburg, 1972-79. He was rector of St. Mark's, Worcester, MA, 1979-83, rector of St. George's, Central Falls, RI, 1983-86, then joined the staff of the Providence cathedral in 1986 and became canon in 1990. He was a member of the Fellowship of the Holy Cross, the Order of St. Luke, and the board of the Interfaith Counseling Center in Providence. He is survived by his wife, Marilyn, three sons, Philip, Richland Springs, NY, Stephen, Peterboro, NY, and John, Lincoln, RI; two daughters, Catherine Shepherd, Cranston, RI, and Elizabeth, Pawtucket, RI, and a sister.

Next Week ...

**Parish
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Classifieds

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

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