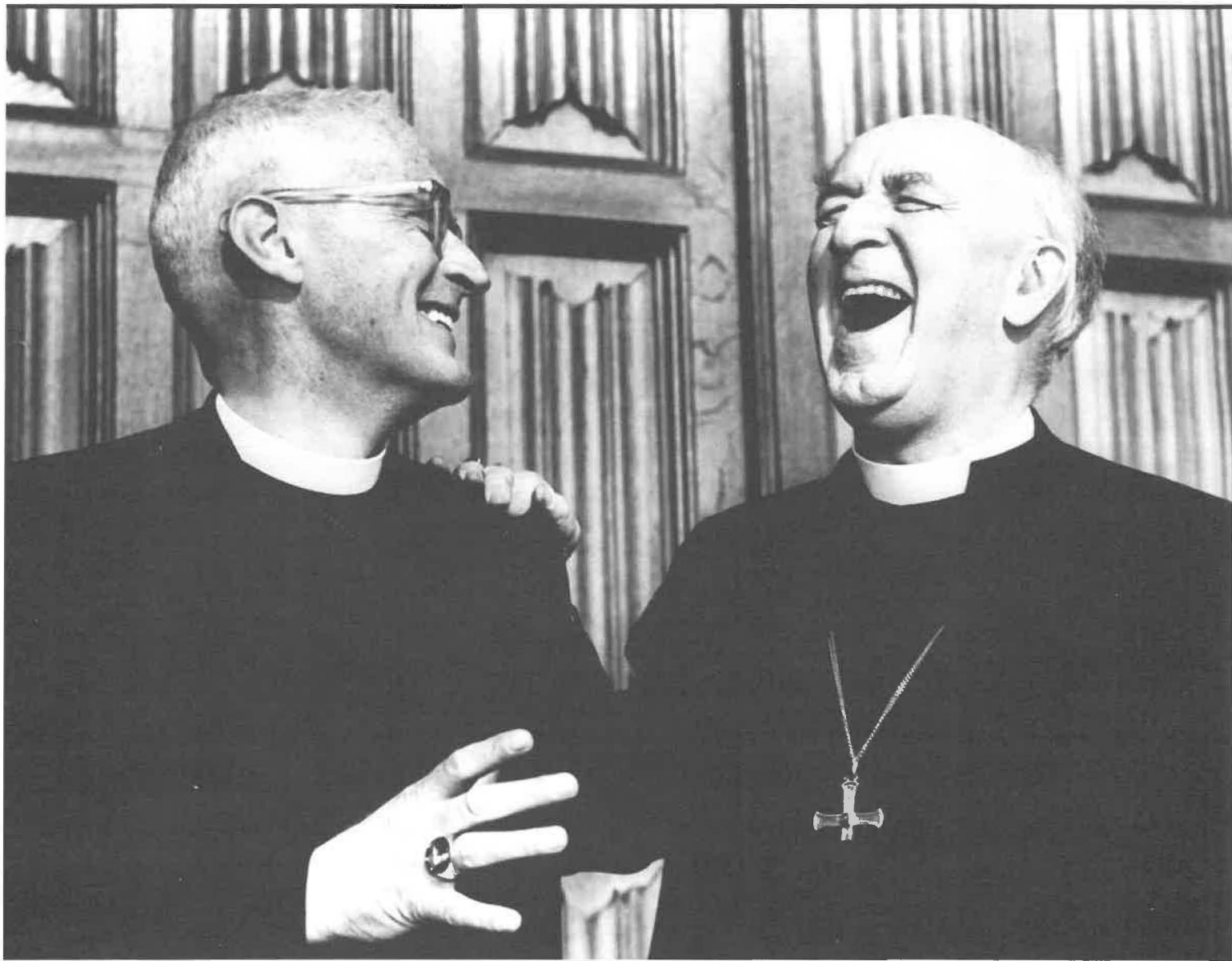


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ SEPTEMBER 5, 1999 ♦ \$2.00

SHAPERS OF THE CHURCH IN THE 20TH CENTURY

An American Apostle



STEPHEN BAYNE

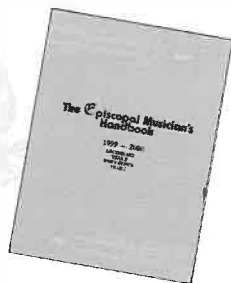
Bishop Stephen Bayne (left) with Archbishop Fisher at Lambeth, 1958.

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Volume 219 Number 10

THE MARTYRS OF MEMPHIS

SEPTEMBER 9

In the late summer of 1878, Memphis, Tennessee, was struck by the third most devastating Yellow Fever epidemic in the decade. Through the panic, there emerged heroes and saints who saw opportunities to serve God. Those people who served so selflessly are recognized as the Martyrs of Memphis, showing the kind of bravery that reflects eternity.

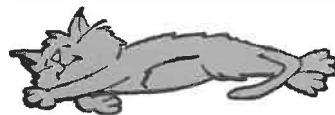


Sister Constance, CSM, Martyr of Memphis, 1878

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RNS photo

The Cover

Bishop Bayne met with the Archbishop of Canterbury shortly after becoming the first executive officer of the Anglican Communion [p.10].

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YOU'LL KNOW
WHERE TO ATTEND
SERVICES WHEN
YOU TRAVEL WITH
THE CHURCH
DIRECTORY GUIDE.
(SEE PAGE 23)

Jesus' Process

'But if he does not listen ...'

(Matt. 18:16)

Pentecost 15, Proper 18

Eze. 33(1-6) 7-11; Ps. 119:33-48 or 119:33-40; Rom. 12:9-21; Matt. 18:15-20

Matthew's fourth discourse parallels some of the teaching in the sermon on the mount (Matt. 5-7). This section's teaching is directed to the disciples. Relationships among disciples are vital for the health of the church. The apostle Paul often comes to task with the "super-apostles" (2 Cor. 11:5), and those Christians who by virtue of some unusual experience are disdainful of the "ordinary" Christian (1 Cor. 4:8). Such elitism would not happen if we took to heart Jesus' command in 18:4 "Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven."

are conflicted — when real harm is done by one person against another? Our tendency is to do nothing. Jesus, however, lays out a process, which has restoration of broken relationships as the goal. First, go to the person who has wronged you and confront him or her in love. If that fails, take several others to win that person over. Finally, take the person before the church. It is to be expected that the offender will listen to the united conviction of fellow-disciples. If all fails, the only course open remains a severing of fellowship, but even that will hopefully jolt the person into repentance and restoration.

What happens when relationships

RESTORING BROKEN RELATIONSHIPS

- 1. Confronting in love**
- 2. Using other's help to win over**
- 3. Taking one before the church**
- 4. Severing of fellowship**

Look It Up

What parallels are there between this passage and Matthew 5:1-12? What recommendations does the apostle Paul make to the Corinthians when he hears of sexual immorality in that congregation?

Think About It

Greatness in the kingdom is also dependent on living a life of forgiveness and mercy. Why is each step in the procedure of verses 15-20 so important?

Next Sunday

Pentecost 16, Proper 19

Ecclus. 27:30-28:7; Ps. 103 or 103:8-13; Rom. 14:5-12; Matt. 18: 21-35

BOOKS

The Practice of Prayer

The New Church's Teaching Series,
Vol. 4

By Margaret Guenther
Cowley. Pp. 212. \$11.95

Of the making of many books on prayer there is no end. While clever originality is uncalled for, one may wonder about the need for so many that essentially repeat what has been written before; this, in spite of their common salutary reminders that one learns to pray, not by reading, but by praying. Ever and anon, however, a new book on prayer manages a presentation of old aspects of the subject that interests, instructs and prompts the reader to a deeper understanding and more consistent practice of this indispensable support system of Christian life and faith. So it is with Margaret Guenther's *The Practice of Prayer*, an important addition to the New Church's Teaching Series.

This is a serious treatment of a vital subject with felicitous metaphors and images. Even the occasional light-hearted asides — e.g., dogs are welcome to the 8:00 service at the author's Manhattan parish — make valid points within their contexts. The reader finds in this book the distilled wisdom and experience of a faithful and fruitful ministry in parish and classroom that has been guided and shaped by both the highs and lows of a persistent prayer life. The author does not shrink from confronting the struggles with prayer and the dark nights of the soul; the awful dry periods when "words fly up but thoughts remain below"; and the paralyzing effect on prayer when the problem of evil hovers with what seems an inescapable shadow. Her frank sharing of wrestlings with questions and doubts is tasteful and eloquent witness that this is no mere academic treatise.

(The Rev.) Donald Walden
Champaign, Ill.

Among the many programs at Kanuga, in the beautiful mountains of Western North Carolina:



Painting as Prayer - An Ongoing Exploration of Spirituality for Artists, September 26-30 retreat/workshop for prayer, worship, work, reflection...led by the Rev. Dr. Michael Doty, award-winning water colorist with 20 years experience. Requires basic skill in painting or drawing. Enrollment limited.

See the Leaves Guest Period, October 10-17 Fall colors, many program choices. Chaplain: the Rt. Rev. William J. Skilton.

Jesus - A Feminist/Womanist Perspective October 24-28 For those who want to learn about Jesus from this perspective. Keynoters: Carter Heyward, Delores Williams. Coordinator: Rosemary Crow.

Transformation and Renewal: Models and Resources for Black Congregational Development in the Episcopal Church, November 14-17 co-sponsored by Kanuga, the Office of Black Ministries, UBE. Lay and clergy leaders will model their effective local ministries. Team attendance encouraged. Keynote: D.H. Kortright Davis.

Gail Godwin, Her Faith and Fiction, November 13-16 Daily programs with best-selling author Gail Godwin. Jim Fenhagen, coordinator.

Christmas at Kanuga, December 20-26 Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas program, including an opportunity to serve the needy.

Winterlight XXIV, December 27 - January 1, 2000 for grades 9-12. Kathy Rock Pfister, Penn Perry, Fran McKendree.

Vestry Conference, January 7-9, 2000 - Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard.

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Lutheran Assembly Approves Revised Concordat

By a narrow vote, "Called to Common Mission (CCM)," a revised version of the Concordat of Agreement with the Episcopal Church, gained the required two-thirds majority needed for passage at the Evangelical Lutheran Church's Churchwide Assembly Aug. 19 in Denver, Colo.

Of the 1,039 voting members at the assembly, 1,033 cast votes — 716 (69.3 percent) for and 317 (30.7 percent) against. Passage of CCM brings full communion between the ELCA and the Episcopal Church one step closer. The final step will happen at General Convention 2000, also in Denver, when Episcopalians vote on the same document.

The CCM document replaced the

Concordat of Agreement, passed by General Convention in 1997. One month later, it failed, by six votes, to be adopted by the ELCA.

Following passage of CCM, the Rev. David Perry, director of ecumenical and interfaith relations at the Episcopal Church Center, said he spoke "for 2.5 million Episcopalians who rejoice with you ... and for 70 million Anglicans around the world" in saying thank you.

Among the telephone calls Fr. Perry planned to make right away was one to the Most Rev. Frank Griswold, Presiding Bishop, whom he said was "praying under a tree somewhere in New Hampshire."

During the four days of assembly

meetings leading to the vote, Lutherans discussed in meetings and plenary sessions, open debates and Internet live chat sessions, the merits and drawbacks of the document.

Lutheran bishops, meeting before the assembly was called to order, discussed the possibility of a "middle ground" alternative that could be embraced by proponents and opponents of Called to Common Mission. The Rev. Mark S. Hanson, bishop of the ELCA St. Paul Area Synod, was quoted by the ELCA News Service as saying the "vast majority" of (Lutheran) groups were "in the middle looking for a way out without hurting a relationship with the Episcopal Church."

Bishop Stewart of Western Massachusetts Dies at Age 73

The Rt. Rev. Alexander Doig Stewart, 73, retired Bishop of Western Massachusetts, died Aug. 12 in a Springfield, Mass., hospital of pancreatic cancer.

Bishop Stewart, the son of Alexander and Catherine Stewart, who had emigrated from Aberdeen, Scotland, was born in Boston in 1926 and grew up in Cambridge, Mass.

A 1943 graduate of Cambridge Latin School, he worked for two-and-a-half years in the MIT Acoustics Lab for the Naval Ordnance Laboratory before entering Harvard College, where he received an honors degree in 1948. He studied at Union Theological Seminary in New York for two years, completing his theological work the following year at the Episcopal Theological School in Cambridge. He served as a student minister at St. John's Church, Holbrook, Mass., and was ordained deacon in February,



Bishop Stewart
(1983 photo)

1951. He was ordained priest later the same year while serving as assistant at Christ Church, Greenwich, Conn. The following year he pioneered an urban ministry at St. Margaret's Church in the Bronx, N.Y.

In 1953, he became rector of St. Mark's, Riverside, R.I., where he remained for 17 years. During a sabbatical leave he earned an MBA degree from Harvard Business School. In 1970, he was consecrated as the fifth Bishop of Western Massachusetts. Fourteen years later he responded to the request of the Presiding Bishop to become his executive for administration. In 1987, he became executive vice-president for the Church Pension Group.

Following his retirement in 1992, he served for two years as assisting bishop for New York in the Hudson Valley area, then for five years as assistant bishop in Connecticut.

Bishop Stewart served on the boards of several colleges and preparatory schools, the Episcopal Radio-TV Foundation, and various ecumenical agencies in Massachusetts. He was a member of the Living

Church Foundation since 1986. He was a founder of Health Havens, Inc., Nursing Home Corporation in Rhode Island, and had served as a member of the Program and Budget Committee of the Episcopal Church. He was well known as a speaker at diocesan conventions, preparatory schools and colleges.

An active alumnus of Harvard, he was chaplain for commencement in 1998. He was a member of the Harvard Schools and Scholarship Committee.

"Bishop Stewart was an extraordinary man who had a gift for touching the lives of people in significant ways," said the Rt. Rev. Gordon P. Scruton, eighth Bishop of Western Massachusetts. "He was much loved in the Diocese of Western Massachusetts and as a leader in the Episcopal Church across the United States. His boundless energy was always focused on living and communicating the gospel of Christ in creative and effective ways."

Bishop Stewart is survived by his wife, the former Laurel Anne Gale. His funeral was held at Christ Church Cathedral, Springfield, Mass.

Former Rector in Texas Says His Ministry Will Be 'Independent' of Bishop

Tony Tripi, one-time rector of Church of the Advent (now All Saints'), Stafford, Texas, has formally notified the Rt. Rev. Claude E. Payne, Bishop of Texas, that he "can no longer remain an Episcopal priest."

He addressed Bishop Payne in a three-page letter, dated Aug. 9, which rehearsed the events leading to charges of presentment, to an ecclesiastical trial which was "postponed indefinitely," and to activation of Canon 10, inhibiting Mr. Tripi for abandoning the church.

"Please note that I have no intention of renouncing my vows in a way that you would like, instead, I intend to simply live them out in a way that you may not approve," he wrote to the bishop.

Further, Mr. Tripi said, "Do whatever you need to in regard to my clerical orders, but I am certain that I am to have nothing further to do with you, the Diocese of Texas or the Episcopal Church in the United States at this time. My ministry will be conducted independently of yours."

In a 10-page letter to the people of Tri-City Fellowship, the church Mr. Tripi and former members of the Church of the Advent founded and of which he is senior pastor, he said, "We are not going to be an Anglican Church, and we are not going to pretend to be one ... we will not have the trappings of that church guiding, directing, leading and informing us ... We will seek to live into God's calling on our life as he seeks to give us direction and vision for who we are ..."

AROUND THE DIOCESES

Navajoland Reconvenes

An abbreviated convocation was held by the Episcopal Church in Navajoland Aug. 7, at Bluff, Utah.

The original convocation, scheduled for June 11-13, was cut short when it



Mrs. Scannell looks at her ordination certificate done by a calligrapher from Trinity Cathedral, Portland.

Oregon Priest Begins Chaplaincy for People With Alzheimer's Disease

The Diocese of Oregon's newest clergy woman, the Rev. Alice Beekman Updike Scannell, is tackling a brand new ministry — a chaplaincy for people with Alzheimer's and related diseases.

Mrs. Scannell's primary ministry will be in long term care. In October 1998 she began a project through the pastoral care department of Good Samaritan Hospital & Medical Center in Portland to develop a chaplaincy program at St. Aidan's Place, Gresham, a residence for people with Alzheimer's and related diseases.

"I began to see late life issues as something we had to look at in new ways," she said. "What do we know about relationship with God, about maintaining a living faith during the aging process?"

Her position at St. Aidan's Place includes work with residents, families and staff. "Alzheimer's disease is a family issue, a strong spiritual issue," Mrs. Scannell says. She works with residents who seem to have little intellectual or conversational capacity, to find other ways for them to express themselves. Currently, she leads reflective Bible study, prayer and small-group hymn singing and celebrates the Eucharist twice a month. She also does individual pastoral work with residents.

Mrs. Scannell has been involved in church work and ministry since the 1960s. She was ordained priest in late 1998 by the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon, at St. Michael & All Angels, Portland, her parish for 20 years.

was learned that Byron Lance Tso, 26, stepson of the Rt. Rev. Steven Plummer, had been killed in an auto accident.

At the Aug. 7 session, delegates adopted a budget of approximately \$360,000. Bishop Plummer addressed the convocation, and urged members

of the area mission to remain active in their ministries.

It was decided that those who served on diocesan council and standing committee would serve another year in those posts.

Dick Snyder

'Become Proactive'

The convention of the **Diocese of Albany** was held at Camp of the Woods, Speculator, N.Y., June 4-6. This convention was the largest ever held in the diocese and was attended by nearly 1,000 adults and almost 200 young people.

In his opening address, the Rt. Rev. Daniel Herzog, Bishop of Albany, said, "We have moved intentionally to set our focus on returning to our roots of being a missionary church." He mentioned the grim figures that portray the trends of the diocese, and said, "Our job is to move from membership to discipleship." He challenged members of the diocese to "become more proactive," showing as examples the churches that are growing which model a radical, enthusiastic joy about God, and the ones declining which model a low-profile, non-personal approach to faith. Bishop Herzog urged parishioners to increase their giving by 1 percent "to enable vestry leaders to stop worrying about the budget so they are free to work for the kingdom."

The guest speaker for the weekend, the Rev. Canon Kevin Martin, bishop's assistant for congregational development in the Diocese of Texas, talked about church growth, sharing various techniques to bring in and keep new people, and about the issues which must be faced in order to move from maintenance to mission.

The budget was approved, with a focus on outreach and evangelism, designed to contribute to growth. Delegates approved a budget which cuts the diocesan assessment by 10 percent, so that each church will have more money to use toward its own growth.

The delegates also approved Bishop Herzog's call for the election of a bishop suffragan. It is hoped the new bishop will be in place by January 2000. A salary schedule for diocesan clergy was overwhelmingly approved.

Juanita Pollock

Capital Campaign in Arkansas Gives Options to Congregations

The Diocese of Arkansas is involved in an unusual capital funds campaign called "Raise the Roof." The campaign is different from others in that it seeks support for ministry at the local and diocesan levels at the same time.

"Congregations are free to conduct their own campaigns if they wish," said the Rev. Canon Larry R. Benfield, canon for administration and executive for planned giving for the Diocese of Arkansas, "with at least 75 percent of the money they raise staying in their local congregations." Congregations that choose to raise funds only for the diocese are free to do so. Canon Benfield said the cost of fund-raising counsel, either way, is provided by the diocese.

With an overall goal of \$7.9 million, the diocese hopes to raise \$3.45 million to fund four diocesan-wide programs: training of clergy and laity, \$500,000; capital grants to congregations for creative new ministries, \$1 million; a new social service facility, St. Francis House, in Forrest City, \$500,000; and expansion and upgrading of the diocese's Camp Mitchell, \$800,000. The remaining \$650,000 will pay professional fees for campaign counsel.

The diocese, in directing the

largest amount of money toward raising the level of local ministry, will increase funding for the Leadership Academy for New Directions (LAND) program, which provides cluster ministry training; Church Development Institute (CDI) program, which provides training to clergy in rapidly changing congregations; the Diocesan Training Conferences, large training programs for evangelism, stewardship, Christian education and youth ministry; and other diocesan training such as Education for Ministry.

Twenty-two congregations have begun campaigns to meet local needs such as new program development, new church buildings, major repair of existing facilities, or funding for other parish needs. Of the \$5.5 million targeted from these campaigns, up to \$1.4 million (25 percent) would go to diocesan programs. Thirty-four congregations will raise funds solely for the larger diocesan programs.

In a letter to the diocese, the Rt. Rev. Larry E. Maze, Bishop of Arkansas, said, "I want to emphasize that your donation is not for the building of a roof. Instead it is for what will happen under that roof and the people that will be affected by your ministry."

In Appreciation of Orthodox Roots

The annual conference of the Community of Celebration at Coraopolis, Pa., explored the Orthodox tradition of Christianity. The theme was chosen after last year's conference on Celtic Christianity raised interest in the links between the Orthodox and Celtic traditions. Most people came to the conference knowing little about Orthodoxy but they left with much to think about, and ideas for further exploration.

Teaching resources were all from

Orthodox writers, and the worship blended both Eastern and Western influences within the Episcopal Daily Offices. Icons placed in the chapel at Gilmory Conference Center drew many people who had never before prayed in this way.

The main presentations, by the Rev. Rosalind Brown and the Rev. Daphne Grimes, gave an overview of the history, theology and spirituality of the Orthodox Church, including an illustrated introduction to icons.

Parish Ministry Supported by Health Care Corporation

A not-for-profit health care corporation in the Diocese of Southern Ohio has extended its commitment to the diocese. Episcopal Retirement Homes (ERH) operates three facilities typical of a not-for-profit corporation — two full-spectrum homes with arrangements from independent living to full nursing care, the third solely independent living. In 1998, ERH decided to extend its vision of holistic and preventive care into a unique venture. The corporation now funds the Parish Health Ministry.

Since the Rev. Granger Westberg, a Lutheran pastor and hospital chaplain, founded the parish nurse program in 1983, church involvement in health care has mushroomed. The impetus is biblically grounded in, for example, the 10th chapter of Matthew's gospel, where Jesus commissions the disciples "to heal every disease and every infirmity." Although a parish nurse by definition must be a registered nurse licensed in the state of practice, a parish health minister may be anyone with interest and knowledge in health matters.

Doug Spittler, chief executive officer of ERH, said the corporation realized "we'll never be able to provide continuing care retirement communities throughout the entire region of Southern Ohio. Our mission values the holistic approach, especially to older adults." As parish health ministry touches the whole person, body, mind, and spirit, it fulfills another part of that mission, enhancing the quality of life of older persons.

The program's three RNs, at last count, consult with 26 congregations. Jean Palcic works from the ERH office in Cincinnati. "The consultants serve as mentors," she said, "with education, training, resources. We help to link congregations with agencies able to provide, say, flu shots at coffee hour. The first thing is to help the congregation in setting up a health cabinet. This is an advisory group that enables the parish nurse to do more without being overwhelmed."

ERH's outline of the responsibilities of the "umbrella group" include assessing the needs of the congregation; recruiting and selecting the parish nurse; assisting with health fairs and



Mr. Spittler

seminars for the community; and working out financial and legal arrangements. ERH offers assistance in all these areas. "Other duties" extend even deeper into the life of a congregation: these 6-12 concerned volunteers are asked to "be aware of potential ... the talents of individuals and groups," "serve as a catalyst ... making [people] aware of the healing that can come from them," and "... see that the stewardship of health is expressed in worship, education, networks of support and recreation."

ERH's role, as spelled out in the letter of understanding between the corporation and the congregation, is to "assist in the development of a parish nurse/health ministry program, give ongoing guidance," and provide help with evaluation, continuing education and resources.

The spring 1999 issue of the quarterly newsletter spotlights the work of a particular parish health ministry, and gives notice of blood pressure workshops, hints for picnic food safety, and a checklist for choosing a nursing home, one of the most draining tasks families may face. The letter highlights training and networking sponsored by the program: a workshop in parish nursing in conjunction with hospital health ministry programs, monthly support and networking groups in Columbus, Dayton and Cincinnati.

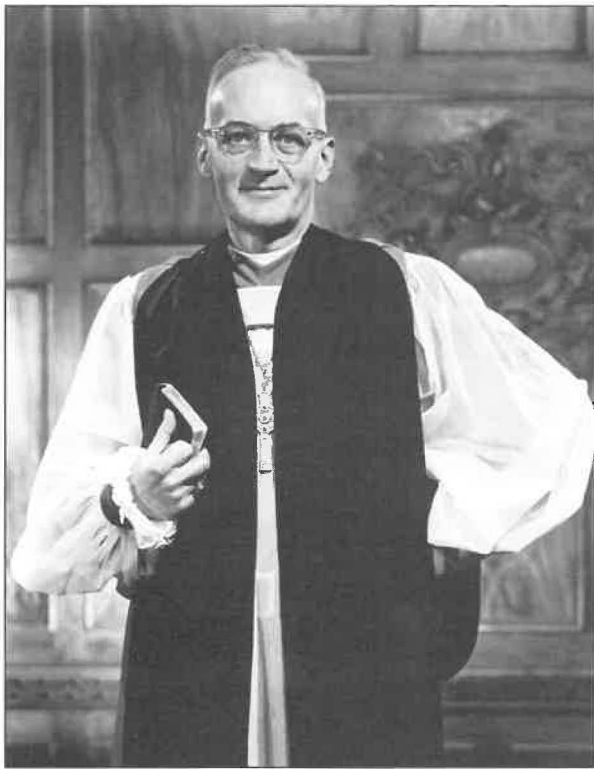
"All of our meetings begin with theological reflection to reinforce our belief that the healing of the body, mind, and spirit starts within the church with the healing power of Christ."

One of the newest projects is a "pilot study for individuals over the age of 55." St. Thomas' Parish, Terrace Park, will participate in "this opportunity to evaluate ... a new health and wellness assessment tool designed specifically to measure individuals' perceptions of their own health status."

As is the parish nurse program as a whole, ERH's assistance is ecumenical. "We'll help anyone who calls," Ms. Palcic said. Indeed, in her role as volunteer parish nurse in her own Roman Catholic congregation, she said with a laugh, "I consult with myself." For CEO Spittler, the program is a way to "extend our ministry beyond our walls to every parish."

Patricia Nakamura

Parish Health
 *Ministry*
EPISCOPAL RETIREMENT HOMES, INC.



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

An American Apostle

STEPHEN BAYNE

'[Stephen Bayne's] faith and power
are called to build communion
among diverse elements
of a great church.'

By John Booty

Stephen Fielding Bayne, Jr. (1908-1974) was called by Harvard University, at the awarding of an honorary degree, "an American Apostle whose faith and power are called to build communion among diverse elements of a great church."

A graduate of Amherst College and the General Theological Seminary, a parish priest in Missouri and Massachusetts, chaplain of Columbia University and Navy chaplain during World War II, Bishop of Olympia (1947-1959), he emerged as a global leader in 1959 when appointed the first executive officer of the Anglican Communion, a post he held until 1964. He was to go on to be a strong center of rationality and spirituality as a national leader, serving the Executive Council of the Episcopal Church during a time of turmoil and then spending his last years as a teacher and dean of General Seminary.

The high point of Bishop Bayne's service to the church came when, as executive officer of the Anglican Communion, he led the Anglican Congress at Toronto, Canada, in 1963, in what he called "a rebirth of the Anglican Communion." Where it had been an association of older, sending churches and newer, receiving and dependent churches, it was to be henceforth a true communion of equals. This found expression in a program adopted at Toronto and called *Mutual Responsibility and Interdependence in the Body of Christ*. He argued that the program grew out of discussions before and during the congress, but it is clear that it reflected Bishop Bayne's views and principally his understanding of the church.

Bishop Bayne's vision of the church was that of a body created out of love by God who seeks "an answering love for love's sake." The response of love is offering, mutual care, community, communion ... reconciliation, communion with God and with one another in God. In *The Optional God* (1953), he wrote: "The Church is the creation, offering and being

offered. The Church is the breaking crest of the Universe returning to Him from whom it comes. The Church is existence itself, fulfilled and being fulfilled in the endless and inexhaustible liturgy of time." Its mission is to be, in the words of John Knox, the New Testament scholar that Bishop Bayne so much appreciated, "the constantly growing sphere of a constantly deepening reconciliation."

He was deeply disturbed that the Episcopal Church of the 1960s and '70s seemed to be anything but a reconciling community on mission for Christ. That mission was expressed in the Mutual Responsibility document as "response to the living God who in his love creates, reveals, judges, redeems, fulfills. It is he who moves through our history to teach and to save, who calls us to receive his love, to learn, to obey and follow."

Confronted by a church mired in bitter controversy, Bishop Bayne argued the necessity of lifting the differences and conflicts to the theological level, where differences of opinion and differences of emphasis and technique can find a new unity in common obedience which over-rides differences among individuals.

For him the ultimate concern was for spirituality and the lack of or distortion of the same. In a sermon preached at St. Mary the Virgin, Oxford, he said: "In the center of our religion is the Eucharist, and the center of our life is the Eucharist, the offering in thanksgiving, the offering of our createdness as the best response that free people can make to the living God who brought them into existence. This is the triumph, this is the glory of the Kingdom. Look for it in the lives and hearts of your fellow men, for here is where you see most clearly the thumbprints of God, the saving work of Christ." □

The Rev. John Booty is the historiographer of the Episcopal Church.



Church Cat Defines Ministry

By Shirley Haines Cannon

Church cats are famous enough to warrant their own calendars and picture books, but our very uncommon cat is so famous he receives fan mail.

A postcard with a tree-top view of Bend, Ore., arrived recently, addressed to "Jack," "Holy Innocents' Church, Front Street, Lahaina, Maui, Hawaii."

"Dear Jack," it began, "Thank you for making us feel so welcome at your church during our recent trip to Maui. You are a very good greeter. Sincerely, Liz and Jon."

Jack spends much of the daylight hours relaxing on the usher's bench at the front door of the church, pleased that he can attend to this part of his ministry while sleeping.

He also gets messages on the answering machine. We received the following message about him one night: (Our hero, by the way, at the time, was sitting on the kitchen floor in his elegant gray tabby suit, looking unconcerned.)

We gathered to hear, "Hi, this is Sharon and I'm calling about Jack. He seems OK. It's just that, like, well, he's been hanging out down here at the harbor and over under the banyan tree with all the sailors and artists and stuff, and like, well, the guys around here say that, well, he doesn't seem to have an agenda."

(Our boy wears a tag with his name and telephone number on it, so his friends have a way to contact us.)

At Vespers the following night, Jack didn't show up. After the service I announced, "I'm going to town to get my kid." (I've done this before.) And I

marched out the driveway and down the sidewalk, headed for town.

King Kamehameha III School is next door to the church, and about a block wide. A hibiscus hedge/chain link fence follows the sidewalk. I stomped along, trying to look mad and trying to get aerobic, when...

A (barely discernable but very familiar) "Brrrip!" halted my progress abruptly. I turned slowly and spoke to the fence, "Jack?"

"Brip." (The barely discernable reply.)

"Git your furry tail over here." (I turned into my mother.) I stood there trying to sound angry talking to a hibiscus hedge/chain link fence.

In his own sweet time (a full 10 seconds later), Jack sauntered out from under the hibiscus hedge, glanced at me briefly, "Brrriped" again and looked away. Where does he get that attitude?

Through a suppressed smile, I hissed, "Get your furry tail home this minute! Just what do you think

Jack spends much of the daylight hours relaxing on the usher's bench at the front door of the church, pleased that he can attend to this part of his ministry while sleeping.

you are doing?" Ah, the mother lines are hard wired, aren't they?

I kicked the chain link; it made a satisfying crash, and whirled around and stomped for home. Jack disappeared into the darkness of the school grounds, and it occurred to me that a school playground at night was probably a safe place for him. He's already learned (the hard way) about dogs.

Every time I see Jack I give thanks to God for the

fact that he's still alive today, still here with us, still reflecting love without condition.

Is it unconditional? No, I think Jack is actually quite discerning. He leaves early or just doesn't show up if the vibes are bad. Unlike many of his species, our guy is a party animal and he loves people, even kids, classical music, shy brides, silent prayers, and plainsong chant ... but he too can pull a mood.

Jack arrived at Holy Innocents' five years ago with Fr. Chuck and me, after nearly a year underway, or living at anchor, on our 38-foot sailboat. The cat still acts like a sailor; one of the crew, someone to talk to on the long night watches.

One evening, while I was closing the Gothic arches at the front door of church, a young man, apparently in some need, boldly stepped forward, grabbed Jack and held him close.

"This cat and I have been through a lot together," he told me. "Every night I come here and talk to Jack." I left the two of them male bonding, I believe.

Hard to know what to call this little group of intimates who pay so much attention to Jack. They fit the diagram of a family or friendship circle, in a pastoral church, but this mid-Pacific resort ministry gathers people from all over the world. They meet each other, petting the cat. It appears that cat-lovers are the same the whole world over. (At least they're the same to Jack.)

We borrowed an organist from the Methodist church for the summer (well, they weren't using her), and one day, while practicing hard (Bach, I believe, Toccata and Fugue), suddenly, the organist felt a cold, wet nose touching her arm. She screamed and jumped in surprise, but was pleased to find Jack curled up beside her on the bench. She petted him and loved on him a bit and went back to work at her practice.

Then, (she says), "He did the strangest thing; he crawled up slowly to the keys, reached into the air with one paw and, began, well, patting the air, conducting, waving his little paw around, and the rhythm

was just a little softer and slower than before,

"... Then he stepped on to the keyboard, looked back at me as if to let me know I'd better 'Take it easy, kid, this is Maui you know, hang loose. Remember, love is the best thing'." (Local knowledge.)

The hazards and dangers of showing God's love at the front door of church (and elsewhere) are clear and present. Clergy family life among the natives is not for the faint-hearted.

Jack followed me all the way home that night, through the schoolyard. I didn't see him but I knew he was in there, trotting along.

We connected at the church driveway, and like a couple of old pals, went into the rectory for a little treat.

Yes, this cat is a big responsibility and like all love relationships, living with Jack is complex, many faceted, very personal and prayerfully related to God.

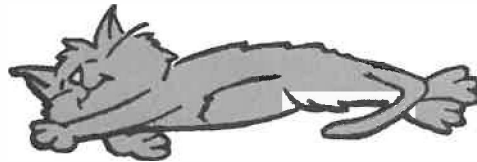
What can I do besides worry about this cat? I can care for him, feed him, love him, comb him and powder him and thank God for every day, every minute, every opportunity wherein I am allowed, to learn why Jack (or anyone else) is in my life.

I don't think he's been to town lately. He shows up for services, morning and night, and he hasn't missed any meals. He's looking good, healthy, fit, a little too fat, but God sent us a kitten to keep, and after a mere two-year adjustment period, Jack is in better shape than ever, thanks to regular workouts with his personal trainer.

Jack continues to define his ministry, sleeping through weddings, strolling through services in an approving way, tolerating children to a point, showing up when we expect him, and creating love from the passersby on Front Street.

The way people act when they see Jack is nothing short of blasphemy, Fr. Chuck says. "It's a good thing he's not a golden cat." □

Shirley Haines Cannon is a member of Holy Innocents' Church, Lahaina, Hawaii.



"This cat and I have been through a lot together," he told me. "Every night I come here and talk to Jack." I left the two of them male bonding, I believe.

Good Grief

In his 28th year of parish ministry, the Rev. Charles H. Stacy, rector of St. Mark's-in-the-Valley Church, Los Olivos, Calif., made an important discovery.

"I discovered a ministry which had been right in front of my eyes, but I did not see," he said. "This ministry was for those who are grieving."

Fr. Stacy's discovery has led to the formation of a grief group and from there to publication of a booklet on grief which is receiving considerable interest.

"Our parish experienced a large number of deaths over a two-year period," Fr. Stacy recalled. "People asked me how I could survive all of these deaths. My answer was that I firmly believe that God takes care and that the Resurrection of Jesus tells us of this."

Providing an answer was one thing, but facing reality was another. After officiating at the funerals of a number of persons who were not only parishioners, but also friends, he began to realize that the deaths were affecting him.

"I decided it was time to form a grief group," he said. "Since we had established a group for people who had experienced strokes which was very successful, I was not afraid to go ahead with this, for I had seen the value of these people being able to gather and talk about their situations."

Fr. Stacy gathered a group of persons he knew to be grieving, and used the same methods which had worked with the stroke group.

"Over the course of time, the group really came to life," he said. "As they shared their stories, they found they had much in common. They also discovered that this was a good place to share common difficulties ..."

"One day there were so many positive things expressed that I made the comment that this is truly a 'good grief group.'" Hence "Good Grief" eventually became the name of the group and of the booklet.

Notes and comments from sessions of the group were used to produce the booklet.

"Its value is that it tells the stories of many who have either grieved or are still doing so," Fr. Stacy said. "We have found that people are not necessarily ready for a book when a loss first occurs. This booklet is intended to tide them over until they are ready for more in-depth things. We sent it out to our entire mailing list and were surprised at the varied responses we got as to how people applied it to their immediate situations."

The booklet contains an eclectic assortment of helpful materials for persons who are grieving. There is a prayer from A New Zealand Prayer Book, suggestions of other literature which may be of use, practical tips on what to do about relatives, pets, meals, finances and other matters.

Some advice from the booklet: "Arm wrestle the whole experience using the words 'what if, what if, what if ...' Do this until you are tired of doing so. Try it from all angles and keep wrestling until you are exhausted with the exercise



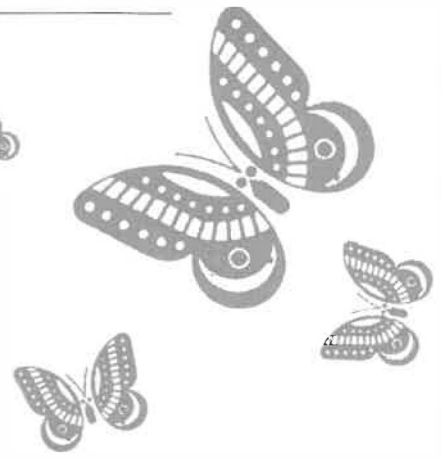
'As they shared their stories, they found they had much in common. They also discovered that this was a good place to share common difficulties ...'

Since the booklet was published last spring, considerable interest has been generated. Fr. Stacy said the group was not trying to make money from the project and wanted only "to break somewhat even."

If you want one, St. Mark's is giving away copies of the booklet and appreciates a free-will offering if persons are able to give. St. Mark's can be reached at PO Box 12, Los Olivos, CA 93441.

The Good Grief Group has given us a valuable resource. More than that, it's given many of us hope.

David Kalvelage, executive editor



Did You Know...

The 1979 prayer book has three different translations of Psalm 23.

Quote of the Week

The Rt. Rev. Charles G. von Rosenberg, Bishop of East Tennessee, on his first four months as bishop: "I have been called and consecrated to an impossible job."

Easy on the Rhetoric

The invective used by speakers and writers of various opinions, surfacing in and around the celebration of the 25th anniversary of the ordination of women [TLC, Aug. 22], is a grievous thing. One writer used terribly wounding phrases: camp-followers; men hating ... priests; like a rattlesnake ... aimed her venom. Bishop Barbara Harris' comments at times went beyond "blunt," with words such as sycophants, witch-hunting; princes of the church ... moved in for the kill. These words are purely vicious.

Surely there have been, and continue to be, struggles within the church. But must church people mirror even verbally the gruesome cycles of wrongs and revenges we see in the world?

Nobody is saying we shouldn't disagree. Of course we should! Episcopalians are famous for it. We are also famed for balancing the tensions of opposite opinions without drawing blood. Have we forsaken our own noble via media? Instead, we are screaming epithets at each other, creating an abyss that resembles, instead of a via, a moat full of piranhas through which no one will be foolish enough to swim.

Let us cool the rhetoric. Let us allow differences of opinion without impugning the humanity of those on the other side or somewhere in the middle. Let us allow for one another's intelligence, faith, honor, compassion, and, yes, good will. If we look for these qualities, we will find them.



Who's Geraldine Ratchet and when did she become a martyr for the Church?

His Energy Will Be Missed

A sizable portion of the Episcopal Church is mourning the loss of the Rt. Rev. Alexander D. Stewart, retired Bishop of Western Massachusetts, who died Aug. 12 [p. 6]. To anyone who spent any time with Bishop Stewart, it seemed as though he knew everyone in the Episcopal Church. Through his ministry as the Presiding Bishop's executive for administration and later as vice president of the Church Pension Group, he came in contact with countless numbers of Episcopalians. To have encountered him at a General Convention was to be interrupted countless times by his many friends and acquaintances who wanted to say hello.

Bishop Stewart knew the Episcopal Church as well as anyone. He was realistic about its problems, yet hopeful regarding its future. People marveled at his energy and sought his creativity. In the year preceding his death, Bishop Stewart had begun to do some promotional work for the Living Church Foundation. The Shapers of the Church series was his idea, and a majority of the personalities profiled were his suggestions. Perhaps Bishop Gordon Scruton, the current Bishop of Western Massachusetts, said it best when he was asked to describe Bishop Stewart: "He was an extraordinary man."

Labor for the Good of All

Even though it is not on the church's calendar, Labor Day is worthy of our attention. It is probably safe to say that even with brighter unemployment statistics than we have seen in recent years, every congregation in the Episcopal Church has at least one member who is currently out of work. Mergers, bankruptcies, sales of businesses and cutbacks have resulted in thousands of Americans losing their jobs. Many of our parishes, or individuals, are capable of helping someone find the right employment in which an idle and frustrated person can become productive and creative. Prayer, word of mouth or an encouraging word can be a godsend to a person out of work. While we rest this Labor Day, we can give thanks for those who labor for the good of all.

A TREE HOUSE FOR ZACCHAEUS?

Although the report on the Zacchaeus Project can be useful, it must be read with a careful eye to its possible limitations.

By David A. Tait

The Zacchaeus Project [TLC, July 11] appears to offer a valuable new perspective on the Episcopal Church. However, the report does not meet some of the more rigorous standards of social scientific research. It lacks a comparative perspective. Further, it may encourage an undesirable introspection among Episcopalians.

The Zacchaeus Project uses research methods often employed in the social sciences. The research design includes focus groups and interviews in selected dioceses. Nevertheless, this document differs from much social science research. The social scientists who contributed to the project undoubtedly recognize the differences, but many readers may not be aware of them.

An important step in most research projects is the "literature review": The researcher examines previous studies, identifies a new problem to investigate, and selects appropriate methods. But the report on the Zacchaeus Project does not discuss recent research, and thus does not provide a context for the interpretation of its results. Although the report can be useful, it must be read with a careful eye to its possible limitations.

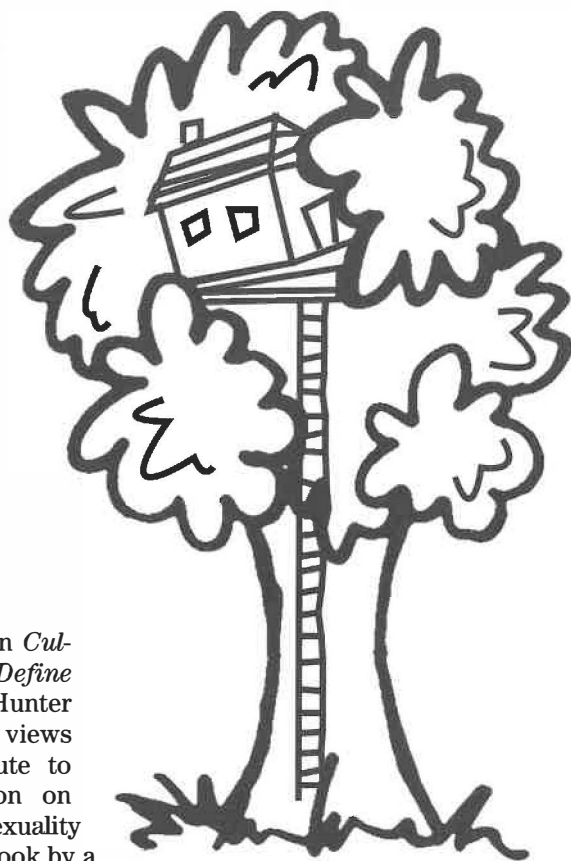
The Zacchaeus Project also lacks a comparative perspective. What is happening in other mainline denominations in the United States? What is happening elsewhere in the Anglican Communion? Are conflicts over sexuality unique to American churches, or do they occur elsewhere, too? The report neglects such questions.

More than a decade ago, in *American Mainline Religion*, Wade Clark Roof and William McKinney wrote that liberal protestant denominations like the Episcopal Church differ significantly from other religious groups in their views on women's

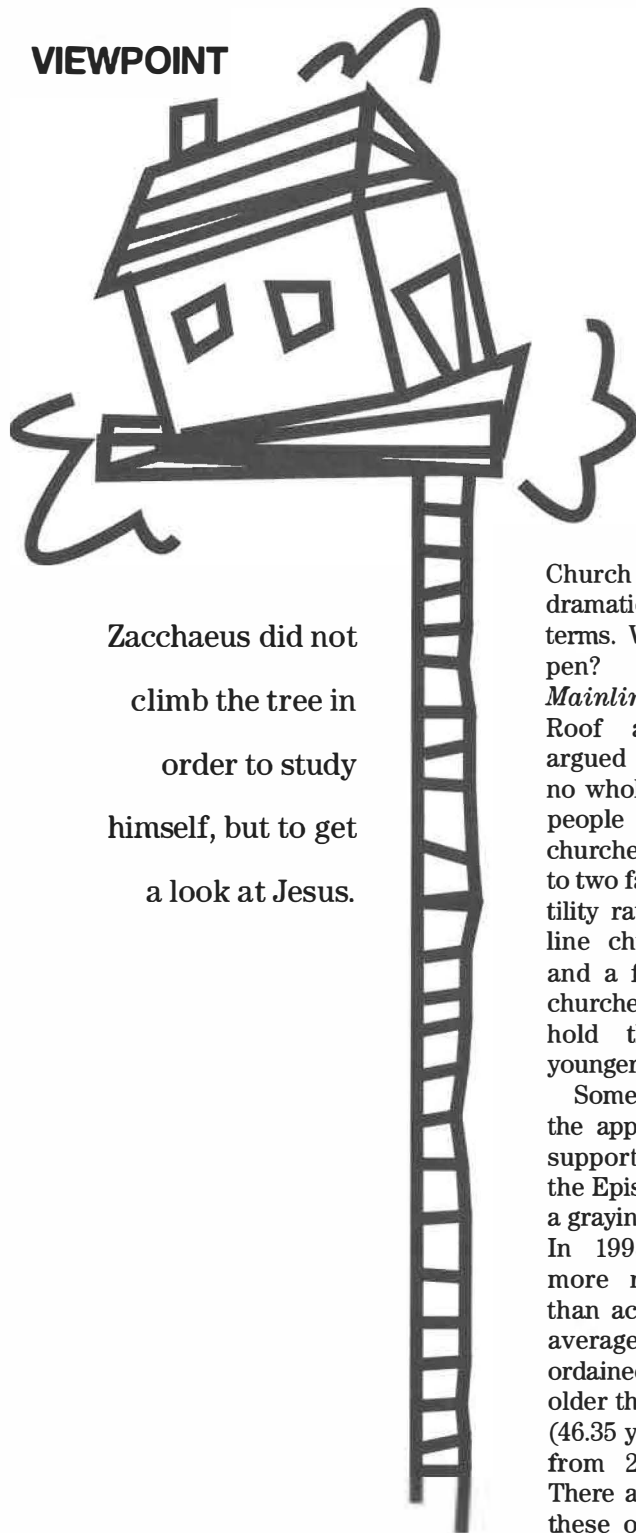
rights and sexual morality. In *Culture Wars: The Struggle to Define America*, James Davison Hunter argued that two very different views of moral authority contribute to deep differences of opinion on important issues, including sexuality and gender. A more recent book by a team of social scientists, *The Bully Pulpit: The Politics of Protestant Clergy*, provided some support for Hunter's thesis. In addition, the authors found that liberal churches are much more conflicted about the primary tasks of the church than are more conservative religious groups. A full appreciation of the findings of the Zacchaeus Project requires attention to studies like these.

The Episcopal Church is also part of the Anglican Communion. At the 1998 Lambeth Conference it was obvious that not all Anglicans share the views of many leading Episcopalians on matters like homosexuality. It would be instructive to consider what historians and sociologists say about Anglican churches in other lands, especially developed countries like Britain, Canada, Australia and New Zealand. A comparative approach can reveal what may be unique to a particular group, and what it shares with others.

Careful readers of the Zacchaeus Project report need a broader perspective on other topics, too. An appendix offers some statistical data that calls for much attention. For example, the report notes that church membership in 1997 was essentially the same as it was in 1947, and concludes that predictions of the decline and disappearance of the Episcopal Church are mistaken. However, the population of the United States is much larger than it was in 1947, which means that the Episcopal



What is happening in other mainline denominations in the United States? What is happening elsewhere in the Anglican Communion? The report neglects such questions.



Zacchaeus did not climb the tree in order to study himself, but to get a look at Jesus.

... this project won't get Zacchaeus out of the tree. It is more likely that he will build a tree house for himself and a handful of friends.

Church has declined dramatically in relative terms. Why did this happen? In *American Mainline Religion*, Roof and McKinney argued that there was no wholesale exodus of people from mainline churches. They pointed to two factors: a low fertility rate among mainline church members, and a failure of these churches to attract and hold the loyalty of younger persons.

Some of the data in the appendix may well support the view that the Episcopal Church is a graying denomination. In 1998, there were more retired bishops than active ones. The average age of newly ordained clergy is much older than it used to be (46.35 years in 1998, up from 27.53 in 1960). There are also more of these older ordinands. In 1980, when the average age of newly

ordained clergy was just under age 35, there were 304 ordinations; in 1985 there were 434, in 1990, 400, and in 1995, 354. The biggest recent change in the Episcopal Church may be the aging of its ordained leadership.

Additional signs of the graying of the church may be found in figures provided for attendance and giving. The report says that average attendance increased even as total membership declined. Perhaps church members are more committed than

they used to be, but it is also possible that the explanation lies in the regular habits of older adults. The report also observes that pledges have kept ahead of inflation since 1973. One could explain this as a triumph of stewardship, but it could also mean that many church members reached their peak earning years in this period and had plenty of disposable income.

If the suggestions made here turn out to be correct, they will have important implications for the Episcopal Church. A church with an aging leadership and a stable or declining membership is probably not becoming more "diverse" or "inclusive," no matter what its leaders may say. Moreover, a church like this will find it hard to make significant changes at any level, particularly if its members continue to give enough money to keep things pretty much as they are.

Putting the Zacchaeus Project data into a broader social science context is not the only change in perspective that is needed. The report is very inward looking, not only in its focus on identity and its lack of a comparative dimension, but also in many of the questions it proposes for discussion.

Zacchaeus did not climb the tree in order to study himself, but to get a look at Jesus. When he saw Jesus, the tax collector came down from the tree and turned his life inside out. There is a serious risk that the lack of a comparative perspective and the report's focus on group identity will encourage endless introspection rather than revitalizing insight. Unless there is a significant shift in focus, this project won't get Zacchaeus out of the tree. It is more likely that he will build a tree house for himself and a handful of friends.

The Rev. David A. Tait is a professor of history at Rogers State University in Claremore, Okla.

LETTERS TO THE EDITOR

Steady Restoration

Regarding the editorial, "Worthy of Honor" [TLC, Aug. 15], I was reminded of a statement made by a priest in a sermon regarding the slow but steady restoration of devotion to our Lady. He stated that it was as though Mary had been sent to her celestial room for 400 years. And now the door has been opened.

Regarding controversies which in the past have led to such a state of neglect also brought to mind a statement made by Mother Theresa of Calcutta. To paraphrase her — "What's the controversy? No Mary, no Jesus!"

For catholic Christians, which we profess to be, devotion to our Lady is as natural as the air we breathe.

*John L. Erickson
Staten Island, N.Y.*

I am troubled by the use of the word "adoration" in the editorial reminding us of the observance of the Feast of Our Lady. Indeed, "love and respect toward the Virgin Mary" are most fitting, and my regular practice, but even as a Roman Catholic, I was taught that adoration is reserved for the Godhead in his three persons. Blessed Mary merits our honor, devotion and reverence; we do not adore her.

*Nancy Westerfield
Kearney, Neb.*

A Better Celebration

The letter from the Rt. Rev. Gordon T. Charlton [TLC, July 25] comments on the invitation from the Bishop of Pennsylvania to "Celebrate the 25th Anniversary of the Ordination of Women to the Episcopal Priesthood" which occurred in Philadelphia on July 29, 1974.

The House of Bishops, in a special meeting on Aug. 14, 1974, by an almost unanimous vote, declared the purported ordination of 11 women to be invalid.

Bishop Charlton expresses extremely well the continuing result of that action as evidenced by the acts of all too many bishops, priests and lay people in direct violation of the canons and the resolutions of General Convention.

Would it not be better to celebrate on Sept. 16, 2001 the 25th anniversary of the action of the House of Deputies in concurring with the House of Bishops, amending the canons to authorize the ordination of women to the priest-

hood and consecration to the episcopate? Many bishops, deputies and others worked tirelessly and effectively to accomplish this result on September 16, 1976, at the Minnesota General Convention.

We should also honor those women deacons who awaited the canonical process before seeking ordination to the priesthood.

*Charles M. Crump
Memphis, Tenn.*

They're Clergy, Too

Are bishops clergy? There seems to be some confusion on this matter amongst Episcopal writers and speakers. An example, by no means an isolated one, is: "More than 300 lay people, clergy and bishops gathered..." [TLC, Aug. 1].

Since it is customary to go from the top down, and speak of "bishops, priests and deacons," I suggest rephrasing in a future similar listing to "bishops and other clergy." As in the subject above.

I appreciate the many improvements in TLC, and offer this as one more small one.

*(The Rev.) William T. Holt
Santa Rosa, Calif.*

A Balanced Way

I have just finished reading the Aug. 1 issue which I find to be outstanding. It covers important issues in the church in a clear and concise manner and does so in a very balanced way. It is indicative, in my view, of the kind of publication which TLC has become. It

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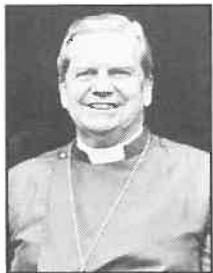
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TRAVELING?



LETTERS TO THE EDITOR

seems to be moving away from categorizing people, e.g., liberal, conservative, moderate, radical, etc., to dealing with the views of individuals as persons. I wish we experienced more of this throughout the church at every level, as well as in society as a whole.

Let us express our differences but at the same time respect the dignity of every individual. No one has all the answers. Indeed the truth of the matter is we have very few of the answers. But as Bishop Barbara Harris used to state in her column some years ago in *The Witness*, "A Luta Continua."

(The Rt. Rev.) H. Coleman McGehee
Bloomfield Township, Mich.

ously, the congregation is invited to chant the psalm in their own language (the eight principal languages of the diocese were printed out). At the conclusion of that section, all is silent, while a signer signs the psalm. A boisterous series of Amens ends the work.

John Fenstermaker
San Francisco, Calif.

Not the Issue

After reading the letter from Thomas Minifie [TLC, Aug. 1], with all due respect, I beg to disagree. The issue at stake here is not authority of scripture, but understanding and interpretation of scripture.

(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.

On to Something

What a blessing to enjoy the July 25 and Aug. 1 issues without one mention of issues relating to sexuality. TLC is really on to something and doing what needs to be done — proclaiming the good news of the Episcopal Church.

Jay Crouse
Sarasota, Fla.

Two New Works

To clarify the commissions performed at the Diocese of California's 150th anniversary service on July 17, 1999 [TLC, Aug 8]:

There were two commissions performed, both by California composer Conrad Susa. The first, the hymn-tune *Eureka*, to words by Brian Wren, was first performed last October at the diocesan convention, and again in July at the anniversary service.

The second, Psalm 150, a musical setting of the New Zealand prayer book translation, was premiered July 17 to a full cathedral with 180 singers from parish choirs. Susa's Psalm 150 is scored for brass, percussion, harp, guitar, organ, choirs and congregation. Each of the elements is quite simple. However, the combining of them was complex. At one point there is an aleatoric section during which one choir chants repeatedly (with instruments) "Praise the Lord" in a quick 5/8 rhythm, while other singers improvise on a chant-like melody. Simultane-

Give a Little

I would like to recommend to all a thoughtful reading of the two "Bridging the Gap" articles by the Rev. Brian Cox [TLC, June 13, 20]. While they cannot give pat answers to the problem, I believe the articles present the possibility of a solution to the strife over homosexual Christians with which our church has been struggling in recent years.

Despite strong differences of opinion within our parishes, I don't believe the majority of Episcopalians want to see a schism develop within our communion over this issue. In our love for each other, surely we can all give a little in moving away from the absolutist positions of the two extremes. We have always been the church of the "middle way." This is the time to show the world that this is truly what we are — that we can live together under the love of Christ, that we can accept that we do not, indeed cannot, agree fully, but allow each to pursue his/her own conscience in a matter of which God will ultimately be the judge anyway. We cannot know his ways, but we do know that we are all created by him, as we are — homosexual or heterosexual — through no will of our own,

(Continued on page 20)

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 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15
 (ex Sat); Sat MP 9:15, EP 6

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Univ. of Florida Gainesville
CHAPEL OF THE INCARNATION 1522 W. University Ave.
 The Rev. Nancy Tiedeman (352) 372-8506
 Sun Eu 11; Wed Eu 12:15
Chapnan@juno.com

Univ. of Miami Coral Gables
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 The Rev. Frank J. Corbishley, chap
 Sun H Eu 8, 10, Supper 5:30, H Eu 6. E-mail:
fcorbishley@miami.edu

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Georgia College & State Univ. Milledgeville
ST. STEPHEN'S 220 S. Wayne St. (912) 452-2710
 The Rev. C. K. Robertson, r; the Rev. Alice Fay, d
 Sun H Eu 8, 9 & 11; Wed H Eu 12; Campus Fellowship & Study

Univ. of Georgia Athens
EPISCOPAL UNIVERSITY CENTER
 The Rev. Sean D. Ferrell, chap
ST. MARY'S CHAPEL 980 S. Lumpkin
 H Eu Wed 5:30
EMMANUEL 498 Prince Ave.
 H Eu Sun 8, 9, 11:15

ILLINOIS

Northern Illinois Univ. DeKalb
ST. PAUL'S (815) 756-4888 900 Normal Rd.
 Sun H Eu 7:30 & 10:30
Canterbury Center (815) 756-7000 401 Normal Rd.
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INDIANA

Purdue Univ. West Lafayette
EPISCOPAL CAMPUS MINISTRY
 545 Hayes St. 47906-2947
 The Rev. Peter J. Bunder, c
 E-mail: sheep@goodshp.org
<http://www.goodshp.org>
 Sun HC 8:30, 10:30, 7

Univ. of Notre Dame South Bend
 St. Mary's College
Bethel College
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 (219) 232-4837 117 N. Lafayette Blvd.
 Downtown on NW corner of Washington & N. Lafayette
 The Very Rev. Frederick Mann, Dear, Deacon Joseph Illes;
 Deacon Janice Miller
 Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Wed 9:30. Fri
 12:05. Call for transportation

IOWA

Grinnell College
ST. PAUL'S CHURCH
 6th & State Sts. Grinnell, IA 50112 (515) 236-6254
 Sun H Eu 10:30 @ St. Paul's; On Campus Thurs 12:15. To be
 anno

Iowa State Univ.
EPISCOPAL STUDENT CENTER
 2338 Lincoln Way Ames 50014
 The Rev. Matthew Cobb, chap
 Sun Eu 8; Wed 12:05. stjohns-ames.org

KENTUCKY

Western Ky. Univ. Bowling Green
CHRIST CHURCH 1215 State St. (270) 843-6563
 The Rev. Mark Linder, r; the Rev. Bruce White, chap
 Sun H Eu 8, 10. Mon Healing Eu 5:15. Thurs H Eu 10

LOUISIANA

Louisiana State Univ. Baton Rouge
ST. ALBAN'S CHAPEL Highland & Dalrymple
 The Rev. Patrick L. Smith, chap (225) 343-2070
 Sun 10:30, 6; Wed dinner & Canterbury 7

MARYLAND

Univ. of Maryland
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
 2116 Memorial Chapel College Park 20742
 The Rev. Susan Astarita, v/chap (301) 405-8453
 Sun H Eu 5. Ev/H Eu 1st Sun/Dialogue Sermon; Biblical Study
 & Dinner Fri 5; Youth & Service Ministry. FAX (301) 314-9741. E-
 mail: astacom@wam.umd.edu. Campus Episcopalian
 Newsletter

MASSACHUSETTS

Smith College Northampton
ST. JOHN'S 48 Elm St.
 The Rev. David O. Nicholson, interim
 Sun HC 8 & 10. Student Fellowship—Tues noon HC & Lunch

Williams College Williamstown
ST. JOHN'S 35 Park St. (413) 458-8144
 The Rev. Peter T. Elvin, r ptelvin@berkshire.net; Sloane
 Simon-Adler, youth minister sesa@berkshire.net
 Sun H Eu 8, 10. Wed 7:15. HD 12:15. MP 8:50 wkdays. Sun Ev
 & alternative worship as anno. E-mail (church office)
stjohns@berkshire.net

MICHIGAN

Central Michigan Univ. Mt. Pleasant
ST. JOHN'S 206 W. Maple 773-7448
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 ton, deacon
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 Sun Eu 8 & 10:30. Eu & Dinner 5.
 E-mail: emmsu@pilot.msu.edu

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 The Episcopal Student Center at the University of Michigan

Wayne State Univ. Detroit
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 Jenny Gale Tsering, chap (313) 577-8306
 The Rev. Morsal Collier, ass't chap (313) 577-8305

MINNESOTA

Univ. of Minnesota—Mankato
ST. JOHN'S Broad & Warren (507) 388-1969
 Sun Eu 5; Sun Eu 8 & 10:30

Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
 317 17th Ave., SE, Minneapolis, MN 55414
 The Rev. Janet Wheelock, chap
 Sun Eu 6; Wed Eu 11:45
 World Wide Web: <http://www.umn.edu/rac/uec>

NEBRASKA

Hastings College Hastings
ST. MARK'S PRO-CATHEDRAL 422 N. Burlington
 The Very Rev. Richard J. Martindale, Dean 462-4126
 Sun Eu 8, 10. Mon Eu 7; Wed Eu 10

Univ. of Nebraska Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Dr. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30. Thurs 5:30

NEW HAMPSHIRE

Univ. of New Hampshire Durham
ST. GEORGE'S Main St. at Park Ct. (603) 868-2785
 The Rev. Michael L. Bradley, r
 Sun Eu 8 & 10. 4th Sun: 5 Univ. Eu

NEW YORK

Univ. at Buffalo Buffalo
ST. ANDREW'S Main St. at Lisbon
 The Rev. Peter Arvedson, Ph.D., r
 Sun H Eu 8, 10. H Eu Tues 5:30, Thurs 9:30

NORTH CAROLINA

East Carolina Univ. Greenville
ST. PAUL'S 401 E. 4th St.
 The Rev. Charles T. Dupree, chap (252) 752-3482
 Sun 8 & 10:15 H Eu/ Wed 5:30 Episcopal Student Fellowship H
 Eu/Supper

OHIO

Kent State Univ. Kent
CHRIST CHURCH 118 S. Mantua St.
 The Rev. Robert T. Brooks, r 673-4604
 Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

PENNSYLVANIA

Susquehanna Univ. Selinsgrove
ALL SAINTS'
 129 N. Market (717) 374-8289
 Sun Mass 9:30. Weekdays as anno

LETTERS TO THE EDITOR

(Continued from page 18)

and are placed here for his purpose. We should strive to work out his purposes in compassion and love for each other, allowing each, in his/her own way, to be the most complete Christian possible.

While we should have been about the work of the kingdom, we have too long needlessly squandered our energies on this issue. There is no room for anger, hate or intransigence in Christ's kingdom. There is room for loving, creative solutions. We should seek them and soon.

*Lucille Harris Pierce
Ocean Park, Wash.*

The article by Brian Cox on reconciliation was certainly amusing. Fr. Cox's own position is not hard to see,

although he never mentions it. The article is filled with sociological jargon, but not a word of theological jargon can be found. In fact, Fr. Cox blithely misses the whole issue. Leaving apart the fact that there are other points of division just as important as the homosexuality issue, his failure to comprehend the situation is revealed by his contrast of those — the conservatives — who value truth above unity, and those others — the liberals — who "see a more nuanced relationship." But no one in his right mind would value unity above truth if he was sure of the truth. The liberals are happy with a "nuanced relationship" because they don't believe in any absolute, or they don't believe it can be known.

Fr. Cox thinks the liberals are concerned with a care for people and for

justice to individuals. Liberals — and I call myself one — can be amazingly indifferent to human suffering if those humans fail to abide by liberal principles. The Anglican Communion has survived without schism because neither side has attempted to impose its views on the entire body. The blessing of same-sex marriages, the ordination of open homosexuals, the establishment of a female priesthood, are attempts of the liberal wing to make the church in its own image. If they succeed, schism is inevitable, and in fact proper. The conservatives would have to reject their own faith to accept it.

*(The Rev.) Robert Lancaster
Paso Robles, Calif.*

To our readers: We appreciate your letters to the editor. All are subject to editing and should be brief.

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ST. JAMES' Germantown PK @ Evansburg Rd.
The Very Rev. Sunny Hallanan McMillan (610) 489-7564
Sat 5, Sun 8 & 10. E-mail: stjames@erols.com

TEXAS

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AUTRY HOUSE 6265 S. Main, Houston
The Rev. Edward Stejn, chap (713) 524-3168
Sun Eu & Supper 5

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EPISCOPAL STUDENT CENTER 1614 University Ave.
Fr. Jim Sproat, chap (409) 295-3988
Sun 6 Mass and Meal. Wed 6 Compline & Bible study

Texas A&M Univ. College Station
EPISCOPAL STUDENT CENTER 902 George Bush Dr.
The Rev. Mark T. Crawford, chap (409) 693-4245
Wed Eu & Dinner 6:15; Thurs Healing Eu 12:15. Sun EP & Dinner 6:15. E-mail: canterbury@tamuedu

VIRGINIA

Mary Washington College Fredericksburg
TRINITY 825 College Ave. (540) 373-2996
The Rev. Kent D. Rahm, r
Sun Eu 8, 9:15, 11. College Class 10:15

Radford Univ. Radford
GRACE CHURCH 210 Fourth St. (540) 639-3494
Sun Rite I 8, Rite II 11. Wed Eu noon; Canterbury Fellowship (tba)

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The Rev. Frank G. Dunn, r; the Rev. Wm. P. Parrish, p; the Rev. Gretchen K. Weller, assoc r; the Rev. Brenton H. Carey, assoc r
Sun H Eu 8, 10:30; H Eu Thurs 10:30; MP Mon-Fri 9

Univ. of Virginia Charlottesville
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Chancellor St. & Univ. Ave.
The Revs. David Poist, r; Paula Kettlewell, Jonathan Voorhees
Sun 8, 10, 5:30 (Student Service)

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Washington & Lee Univ. Lexington
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The Rev. David Cox, r; the Rev. Mark Lattime, ass't
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr., chap

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Mary Shehane, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Program Wed 8. Sun 6:30 H Eu. (206) 633-1611. E-mail: maryshehane@msn.com

REFER TO KEY ON PAGE 23

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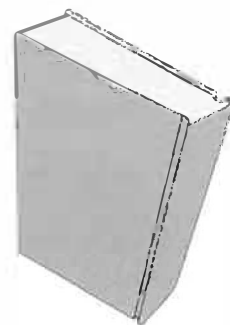
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To Parents and Friends:

The churches and chaplains listed in this directory welcome the names of students, and don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



PEOPLE & PLACES

Appointments

The Rev. **Juan José Díaz** is vicar of Resurrección, El Paraíso, and the Episcopal Mission of Las Tunas, Honduras.

The Rev. **Luis Alfonso Hernández** is the vicar of San Miguel Arcángel, Ojo de Agua, Yucarán; Santa Elena, Villa de San Francisco; the Episcopal Mission of El Pedregal, Villa de San Francisco; and the Episcopal Mission of El Zarzal, Cantarranas, Honduras.

The Rev. **Ramón Martínez-Rápalo** is vicar of San Joaquín, San Joaquín, Petoa, and Santa Ana, Santa Ana, Concepción del Norte, Honduras.

The Rev. **Francisco Midence-Valdés** is assistant at San Juan Apóstol, Siguatepeque, Honduras.

The Rev. **Israel Monge-Mancia** is assistant at San Juan Bautista, Puerto Cortés, and San Agustín, Barbas Cheles, Omoa, and chaplain of St John's Bilingual Experimental School, Puerto Cortés, Honduras.

The Rev. **Leonel Ortez-Bulnes** is youth director of the Diocese of Honduras and vicar of Santa Cruz, Las Flores, Petoa: add. Apartado Postal 586, San Pedro Sula, Honduras.

Retirements

The Rev. **John S. Allen**, as rector of St. Stephen's, Pittsfield, NH.

The Rev. **Ray Ferguson**, as executive director of Triangle Lake Camp and Conference Center, Diocese of Oregon. He is serving as priest at St. Alban's, Tillamook, OR.

Correction

The Rev. **Dale K. Brudvig** has retired as rector of Holy Trinity, Hertford, NC. He now serves as priest-in-charge of St. Christopher's, Elizabethtown, NC.

Deaths

The Rev. **Stiles Bailey Lines**, retired priest of the Diocese of Tennessee and professor emeritus at the School of Theology of the University of the South, died July 25 at his home in Sewanee, Tenn., following a stroke. He was 86.

Born in Savannah, GA, Fr. Lines was a graduate of the University of the South, General Theological Seminary and Columbia University and Union Seminary. Ordained deacon and priest in 1937, Fr. Lines was active in ministries of social justice, specifically in issues of race in the South in the 1950s and 1960s. He served as assistant at St. Mark's, Shreveport, LA, 1937-41; rector of Galilee Church and Eastern Shore Chapel, Virginia Beach, VA, 1941-45; rector of Grace Church, Camden, SC, 1947-61 and rector of St. Paul's, Delray Beach, FL, 1961-65; before teaching at Sewanee. He is survived by his wife, Margaret van Buren Lines, three daughters, seven grandchildren, a brother and a sister.

The Rev. **Hewes Wilson "Doc" Phillips**, retired priest of the Diocese of South Dakota, died July 18 in Decatur, IL. He had been in failing health for a number of years. He was 83.

Fr. Phillips was a native of St. Albans, WV. He was a graduate of Harvard and Eastern Baptist Seminary and served as a Baptist minister 1942-51. With the approval of the bishop and standing committee of the Diocese of West Virginia, he was ordained deacon and priest in 1953. He served as rector of Good Shepherd, Parkersburg, WV, 1953-61; vicar of St. Andrew's, Chelan and St. James', Brewster, WA, 1961-68 and assistant, then rector, of Emmanuel, Rapid City, SD, 1968-77. He is survived by his wife, Sally Ann Mocabee and three daughters.

The Rev. **Robert Vidal Wilshire**, retired priest of the Diocese of Long Island, died July 22 of pancreatic cancer at his home in Wilmington, N.C. He was 62.

A native of Newcastle, Australia, Fr. Wilshire graduated from the University of Queensland, St. Francis Theological College and General Theological Seminary. He was ordained deacon in 1961 and priest in 1962. After serving the church in Australia for five years, he immigrated to the U.S. He served as chaplain at House of the Redeemer, New York City, 1967-70; rector of St. Ann's, Sayville, NY, 1970-79, and dean of the Cathedral of the Incarnation, Garden City, NY, from 1979 until his retirement in 1999. He is survived by two sisters and a brother, all in Australia.

Next week...

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ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

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ASSISTANT TO RECTOR for All Saints' Episcopal Church located in Tarpon Springs in the Diocese of Southwest Florida. We need a full-time assistant to the rector for newcomer assimilation, Christian education, youth ministry and outreach. A generous salary, housing and benefit package provided. Send resume, CDO profile and cover letter to: **Search Committee, All Saints' Church, 1700 Keystone Rd., Tarpon Springs, FL 34689 or e-mail allstse@gte.net**

MUSICIAN AT THE BEACH. Part-time organist/choir-master (semi-retired welcome) to develop fledgling music ministry to include children's choir and instrumentals. Excellent clergy support. Community arts series in place. Good relational skills and ministry focus vital. Contact: **The Rev. Dorothy Hartzog, St. Martha's Episcopal Church, P.O. 1478, Bethany Beach, DE 19930. (302) 539-7444, revdorothy@juno.com**

DID YOU THINK THAT CALLING ON PARISHIONERS in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible, and call on the people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA, 24558. (804) 476-1577. FAX (804) 575-1202.**

THREE SMALL-TO-MEDIUM-SIZED, debt-free mission parishes clustered in a Christian covenant for ministry seek an energetic, loving, evangelical, understanding, orthodox priest (or transitional deacon) interested in challenging servanthood, biblical truth and spiritual growth. Churches lie on an equilateral time-distance triangle (1 hour—40 miles) in rural southeastern Illinois. Stipend, pension, health insurance, lovely vicarage, utilities, mileage allowance. Contact: **Chair, Search Committee, Box 187, Olney, IL 62450.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Christ Episcopal Church, Somers Point, NJ, is seeking a full-time rector to join our church family. We seek a rector who will help us build upon our traditional values, be a stimulating preacher, a spiritual leader and active in youth ministry to help continue our growth especially with our large Sunday school. The rector should be interested in community outreach and ecumenical involvement. Christ Church is located 10 miles south of Atlantic City in the bay community of Somers Point. Send resumes and CDO profiles to: **Christ Church, P.O. Box 97, Somers Point, NJ 08244. (609) 927-6262 or FAX (609) 653-2073.**

SABBATICAL RECTOR ON MARTHA'S VINEYARD. St. Andrew's Church in Edgartown seeks interim clergy to cover our rector's sabbatical. We enjoy a small town flavor in winter and a stimulating pace in summer. Coverage is needed from Jan. 24, 2000 through July 31, 2000. We envision using gifts for ministry for our supportive parish from two clergy during the sabbatical period. The successful candidates will each serve for some portion of the six-month term. Wide-awake vestry seeks personable clergy with strong preaching and teaching skills, youth and family experience who can be as excited as we are about where the Holy Spirit is leading us. Special interest in music, church history and leadership development a plus. Please submit your resume addressed to the **Rector and Wardens of St. Andrew's Church, P.O. Box 287, Edgartown, MA 02539.**

HEAD OF SCHOOL, Texas Military Institute, San Antonio. Founded in 1893 by the Bishop of the Episcopal Diocese of West Texas as a boys' military school, Texas Military Institute today is a coeducational, college-preparatory day and boarding school with an optional JROTC program and a wide range of athletic and other extracurricular offerings, located on a beautiful 62-acre campus in the Texas hill country. The oldest continuously operating Episcopal college-prep school in the southwest, TMI can serve up to 360 students in grades 6-12. Although it has grown and changed during its 106-year history, TMI remains firmly committed to its founding mission, dedicated to both the formation of Christian character and the pursuit of a rigorous academic program. The school seeks an experienced and energetic educational leader who is eager to preside over a community of faith as well as a first-rate academic institution. To receive additional information applicants should contact: **James W. Wickenden, Wickenden Associates, 1000 Herrontown Rd., Princeton, NJ 08540. Phone: (609) 683-1355; FAX: (609) 683-1351; E-mail: WickAssoc@aol.com.** The application deadline is September 20, 1999; the new Head will take office on July 1, 2000.

TRINITY EPISCOPAL CHURCH located in Everett, Washington, with over 650 members is seeking a rector. We are seeking a priest who is an approachable spiritual leader, who exhibits interest in activities of all church groups. The successful candidate will demonstrate strong leadership and pastoral care skills, promote church growth, develop strong youth programs and be a dynamic speaker. Our church profile is available on our web site: <http://www.everett.com/trinity>, or by request to: **Trinity Search Committee, 4720 View Dr., Everett, WA 98203.**

OUR FLOCK NEEDS A SHEPHERD. Small, vigorous congregation in historic downtown church seeks a priest to provide spiritual leadership and growth. Present position p/t 2-day week (compensation negotiable, 17-20K). Trenton is close to Princeton, within 90 minutes of NYC, Philadelphia and Jersey shore. For further information send inquiry and resume and CDO profile to: **Search Committee, St. Michael's Church, 140 N. Warren, Trenton, NJ 08608.**

RECTOR: Part-time, 20-hour week. The congregation of St. Andrew's Episcopal Church in Burt, NY, is seeking a rector to lead us. Burt is located a short distance from Buffalo, Niagara Falls, Rochester and two hours from Toronto, Canada. We are a rural-suburban area with fruit orchards, dairy farms and boating-fishing in Lake Ontario. Send resume to: **Cynthia Harring, Search Chairperson, 3104 Ewings Rd., Newfane, NY 14108** and we will provide more details of our church family.

POSITIONS OFFERED

RECTOR: Historic middle Tennessee parish seeks a rector. We are a small, stable parish that is poised for growth. We would like to strengthen our ministry to youth and young families. In addition to the usual pastoral duties, we are looking for a spiritual guide who has exceptional preaching skills. Please respond promptly with letter and profile. Contact: **Elaine H. Drake, Search Committee Chairman, 100 Vine St., Shelbyville, TN 37160.**

WANTED: PRIEST TO SERVE GOD'S YOUTH. The Saint Francis Academy, Inc., an Episcopal Church affiliated behavioral healthcare provider, seeks a chaplain for a residential campus in Kansas. We have continually served at-risk youth since 1945. We utilize psychiatric, psychodynamic, behavioral and systemic approaches, all encompassed by St. Francis' unique treatment method known as "Therapy in Christ." The chaplain will be a key member of the treatment team and will also provide a full range of liturgical worship and pastoral care for residents and staff. The position requires an Episcopal priest with a minimum of three years pastoral experience. CPE, AAPC or AAMFT credentials are a plus. Priests with previous institutional chaplaincy experience are especially invited to apply. Excellent compensation package, including Church Pension and fully funded educational opportunities. Send resume and CDO profile to: **Office of the President, The Saint Francis Academy, Inc., 509 E. Elm St., Salina, KS 67401.** Saint Francis Academy, Inc., is an equal opportunity employer.

ORGANIST CHOIR DIRECTOR: Grace Episcopal Church, a traditionalist parish, seeks full-time organist-choir director to direct a comprehensive music ministry for the church and its parochial school. Responsibilities include conducting the parish choir, playing organ for and leading one service each Sunday morning and each major holy day in a formal and traditionally Anglican style, playing organ or piano for school worship services each weekday morning during the traditional nine-month school year, coordinating the school music programs for children Pre-K through the 8th grade, planning for and presenting special musical events (including an annual summer concert series), rebuilding the choral music library destroyed in a recent fire, and possibly developing a handbell choir. The successful applicant should possess a degree in music or have experience sufficient to obviate the necessity for the degree, strong keyboard, conducting and liturgical planning skills, the ability to work with both children and adults, the willingness to work cooperatively with and under the supervision of the rector and the desire to maintain a strong musical presence in the community. A familiarity or willingness to become familiar with Anglican worship traditions is essential. Parish assets include a recently-refurbished Wicks manual, 53-rank organ. Interested applicants should provide resume and list of at least two (2) references by October 21, 1999 to: **Edward Patton, Chairman, Music Search Committee, P.O. Box 2750, Monroe, LA 71207**, or should contact the chairman at (318) 322-6116.

TRINITY CATHEDRAL, PITTSBURGH, PA, an urban cathedral at the center of the diocese and a metropolitan parish, seeks candidates for the position of dean. Please send nominations, letters of interest, resumes and/or CDO profiles to: **The Trinity Search Committee, c/o Mr. Dennis McAndrew, Chair, 1043 Peermont Ave., Pittsburgh, PA, 15216.**

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H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

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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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