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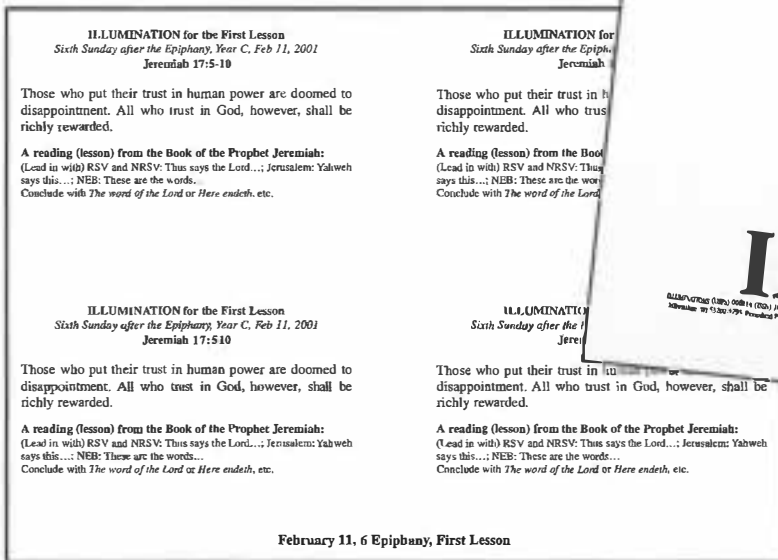
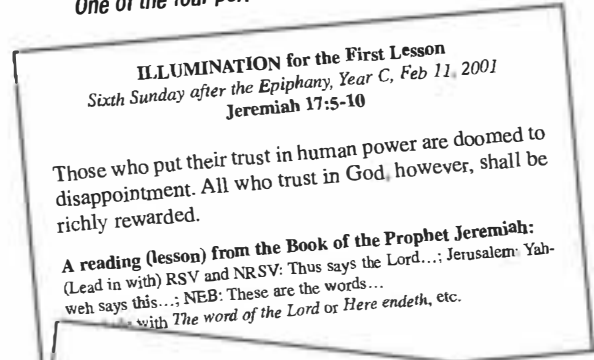
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Holy Spirit Church, Gulf Shores, Ala., is host to one congregation of Grace Lutheran Church [p. 8].

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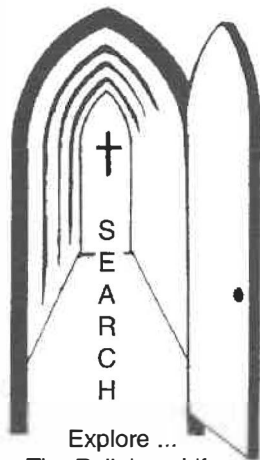
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SUNDAY'S READINGS

Compelled to Respond

'The Lord sets the poor with the princes of his people'
(Psalm 113:7).

The Third Sunday After the Epiphany, Jan. 21, 2001

Neh. 8:2-10; Psalm 113; 1 Cor. 12:12-27; Luke 4:14-21

If we are regular in church attendance, it is easy for the readings from scripture to become so familiar that they wash over us like the words of a well-known song or an oft-repeated liturgy. Nevertheless, sometimes the verses strike us as if they are new, the word of the Lord emerges in sudden power, and we are compelled to respond in some way.

This phenomenon is described in the lessons from Nehemiah and Luke. In the first, the people listen with ardent attention, standing for hours to hear what Ezra reads. When the words make sense to them, they weep for the knowledge of how much they have failed to keep the will of God. Similarly, Jesus brings to the crowd in Nazareth new and deeper meaning to the scriptures, proclaiming that they have been ful-

filled that day in the hearing of the people. Although their reaction will change quickly, at first the people are glad to receive the word of God. In all circumstances the word is a blessing. In the words of Ezra, "the joy of the Lord is your strength."

The revealing of the word of God, even if it shows how far we are from fulfilling it, is always a source of joy. We ought not to become complacent with the word, or fall into despair or shame when it shows us a needed truth about ourselves; rather we should give thanks and rejoice that the word has come to us in power. Our lives are changed. It is as if we have been shown the way we ought to go when we had been lost and wandering. The psalm carries the heart of today's lessons: "[The Lord] takes up the weak out of the dust and lifts up the poor from the ashes."

Look It Up

Nearly everyone can quote John 3:16 from memory. Look up the verse that follows, for it continues the sense of the beloved verse which precedes it. What does John 3:17 say? Apply it to today's lessons.

Think About It

What can we do to prevent familiarity with the Bible from leading to complacency with its teachings?

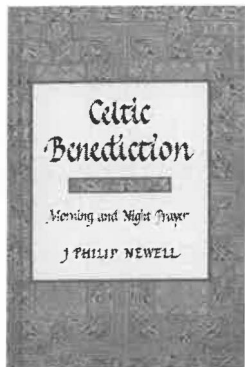
Next Sunday

The Fourth Sunday After the Epiphany

Jer. 1:4-10; Ps. 71:1-17 or 71:1-6, 15-17; 1 Cor. 14:12b-20; Luke 4:21-32

Disciplines & Devotions

By Travis Du Priest



CELTIC BENEDICTION: Morning and Night Prayer. By J. Philip Newell. Eerdmans. Pp. 86. \$16.

Exquisitely printed and illustrated with multi-colored Celtic decorations. Thematic meditations for each day of the week, by the former warden of Iona Abbey in

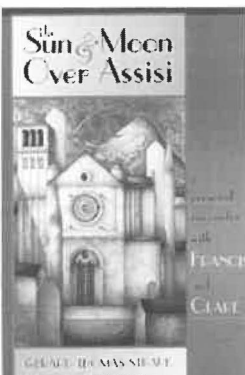
Scotland: "In the morning light, O God, may I glimpse again your image deep within me."

THE STATIONS OF THE CROSS FOR THE NEW MILLENNIUM. By John T. Catoir. Poems by Catherine de Vinck. Illustrations by Bill Lutz. Alba. Pp. 64. \$4.50 paper.

Vividly colored illustrations of the traditional Stations of the Cross, using a letter-prayer format: "Dear Jesus, in your falling I see people of all races." For personal or corporate devotions.

EVEN AMONG THESE ROCKS: A Lenten Journey. By Steven D. Purcell. Foreword by Eugene Peterson. Paraclete. Pp 104. \$22.

A journey through Lent in calligraphy, art and literature. I was delighted to see quoted "The Anaphoras of Addai and Mari," an ancient Eastern rite I once participated in: "Because of your all-embracing, wonderful plan which you have carried out in our regard, we give you thanks and glorify you ceaselessly."



THE SUN & MOON OVER ASSISI: A Personal Encounter with Francis and Clare. By Gerard Thomas Straub. St. Anthony Messenger. Pp. 614. \$29.95.

Two, actually three, parallel stories unfold in this one book: the lives of the medieval saints Francis and Clare and the unexpected, transforma-

tive journey of the author, a filmmaker, who, in writing of the saints

discovered himself as well. A pilgrimage told through diary entries, church visits, a stay in Assisi and the paintings of Giotto. Another good Easter present.

THE TEMPLE: The Poetry of George Herbert. Edited by Henry L. Carrigan, Jr. Paraclete. Pp. 211. \$14.95 paper.

Having just taught a class on the

17th-century metaphysical poets, I was interested in this edition of Anglicanism's most beloved devotional poet. The editor has "mildly modernized" the text ("thou" becomes "you" and some sentence structure has been changed), so this is not a book for the scholar or purist. The overview of Herbert's "Temple" is good, and the poems available to the newcomer to Herbert.

Volcanic
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The Molten Soul
Dangers and Opportunities in Religious Conversion
Gray Temple

The author, a self-described "charismatic liberal," explores the many ways in which a soul "molten" following a profound religious experience, can harden into an extreme position that is ultimately not conducive to continued spiritual growth. There are no judgments here, only a serious and, at the same time, good-natured look at the traps we can set for ourselves.

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BRIEFLY ...

Queen Elizabeth II used her Christmas Day broadcast to make an unusually forthright defense of her personal religious beliefs, as if to answer the critics of her role as defender of the faith and supreme governor of the Church of England, the *Manchester Guardian* reported. Setting aside the more usual litany of trips made and people met, the queen chose instead to affirm her sense of personal accountability to God.

The Bishop of Alaska, the Rt. Rev. Mark MacDonald, has joined with a number of his clergy in calling on President Bill Clinton to designate the **Arctic National Wildlife Refuge** as a national monument and thereby close it to oil exploration and development. The area is largely uninhabited except for a small strip of land that is home to the Gwich'in people, who are almost 100 percent Episcopalian and whose culture and diet are tied to the caribou which also reside within the refuge.

The late Rt. Rev. **Robert Kenneth Maguire**, former Bishop of Montreal, who died in October, left his entire \$3 million estate to the Anglican Foundation, according to the Rev. Canon John Erb, executive director of the foundation. Included in the terms of the will is a stipulation that retired clergy in the Diocese of Montreal each receive a \$100 gift at Christmas from the trust fund.

The Rev. David Lai Jung Hsin was consecrated **Bishop Coadjutor of Taiwan** Nov. 25 at St. Timothy's Church in Kaohsiung. In recognition of the Taiwan church's historic association with the Diocese of Hawaii, the Rt. Rev. Richard Chang, Bishop of Hawaii, was the chief consecrator. Representatives from five Anglican provinces participated.

Ice Storm Keeps Worshipers at Home for Christmas

During her drive home from church on Christmas Eve, Lynn Payette noticed that the rain on her car's windshield had turned to ice.

"I come from Illinois," said the organist and choir director at St. Luke's Church in Hot Springs, Ark., "so I'm used to ice and bitter cold, but the devastation down here is just unbelievable. It's miraculous that more houses weren't damaged."

By Christmas morning a tri-state area known locally as "Arklatex" was coated in ice from perhaps the most destructive ice storm on record. Although most Episcopal churches in the area appear to have been spared serious damage, many canceled services on Christmas Day.

"I was fired up to come down even if I would have been the only person there," said the Rev. Larry Williams, rector of St. Luke's. "I was urged not to travel by the state police. There are some foothills around here, and when they are coated solid with ice, even a four-wheel drive isn't going to be able to go anywhere."

The Associated Press reported that Hot Springs was "ground zero" for the massive ice storm. Falling trees and limbs knocked out electrical power and phone service to most residents of the state and caused shut downs and contamination of many municipal water systems.

Without electricity to power central heating systems, area homes gradually began to cool down. Ms. Payette, who owns nine tropical birds, eventually took her own pets and several others to the church which, because of its downtown location, still had power.

About 18 miles away in Hot Springs Village, Holy Trinity Church was not so fortunate. Don Edgington, diocesan

treasurer, retired president of Kerr McGee Corp. and a member of Holy Trinity, lives almost within sight of his church. On Dec. 28, Mr. Edgington's only contact with the outside world was the telephone.

"I'm about out of firewood," Mr. Edgington said. "It's pretty cold inside the



Larry Williams photo

Ice-covered trees next to downtown Hot Springs, Ark.

house and the ground is like New Orleans gumbo outside. There are a lot of retirees around here and this is pretty hard on some of them."

Although Hot Springs received the brunt of the storm, other churches throughout the state became overnight havens for church staff and members.

At Christ Church in Little Rock, parish administrator Carol Flowers, spent several nights at the church after she lost power at her own home.

"I tried to go to sleep, but I just couldn't," she said. "This is a big, old building and it makes a lot of noises in the wind. I guess being afraid and warm is better than being cold."

Sandra Kennedy, an administrative assistant at St. James' in Texarkana, Texas, did not spend the night at the church, but she did take advantage of the church's electrical power to prepare a hot meal for her family.

"I feel bad whining about a leaky roof at my own house when I see how badly some other people's homes were damaged," she said.

Bishop Defends Confirmations in Rosemont

Speaking from Argentina after his visit to confirm 70 candidates in Rosemont, Pa. [TLC, Dec. 17], the Most Rev. Maurice Sinclair, Presiding Bishop of the Southern Cone, defended the crossing of provincial boundaries and suggested that the primates' meeting at Kanuga (N.C.) in March will be the last chance for the Anglican Communion to sort out its differences and avoid schism.

In an interview published in *Church Times* of Great Britain, Bishop Sinclair said he had been "pleased and appreciative" of Bishop Charles Benison's invitation and hospitality during his Nov. 26 visit to Church of the Good Shepherd, which he said was made in order to demonstrate that the internal problems of the Episcopal

Church were of deep concern to the entire Anglican Communion.

"I think we're just feeling our way toward what international decision making may involve, and we can't duck this issue," *Church Times* quotes Bishop Sinclair as saying. "There has to be a maturing in the use of Anglican authority. We're not in any sense proposing an over-centralization, or even legislative action above the level of provinces, but we must know what to do if provinces refuse the ministry of bishops who ignore fundamental resolutions taken at Lambeth."

Bishop Sinclair and the Most Rev. Drexel W. Gomez, Archbishop of the West Indies, are preparing a proposal about how the primates could and should take increased responsibility

for holding the Anglican Communion together. Called *To Mend the Net: Anglican life and order for renewed mission*, the proposal was due to be released Jan. 10, and its authors hope it will spark constructive debate leading up to the primates' meeting at which it will be presented.

Not all primates appear to share the concern of the co-authors, however. A number are said to be increasingly annoyed by the time spent on the internal affairs of the Episcopal Church at the expense of what they see as pressing issues in their own provinces.

"Unless we do sort this out, it's going to limit or reduce our effectiveness in other mission issues," Bishop Sinclair said in response.

AROUND THE DIOCESES

'Simpler Lives'

Episcopalians in the **Diocese of Los Angeles** were asked to become better stewards of God's creation. Approximately 1,000 people came to worship, cruise the 85-vendor exhibit hall and participate in the diocesan convention at Raincross Square in Riverside Dec. 1-2.

As part of the stewardship efforts clergy and lay delegates called on diocesan council to monitor and publish the progress of the diocese in implementing its intention "to lead simpler lives that will put less strain on the resources of the earth."

The commitment to environmental stewardship was an outgrowth of action taken by the 1999 convention which called for 2000 to be a year of study and reflection on the stewardship implications and commitments of Lambeth. Even though it was to be a time of study, diocesan individuals, congregations and institutions took the message to heart and launched a number of initiatives.



Among those honored with solar panels were the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles, and Peter Bergstrom, executive director of Camp Stevens. A number of others received gifts of potted California coastal live oak seedlings.

In addition to the resolution dealing with stewardship, convention supported six others concerning continuing education for all clergy, jubilee economic sharing, qualification for resident college tuition fees, adoption awareness, post-abortion stress, and Christians in Sudan.

The \$3.62 million budget represents slightly more than a 1 percent increase over the previous year.

Loan Repaid

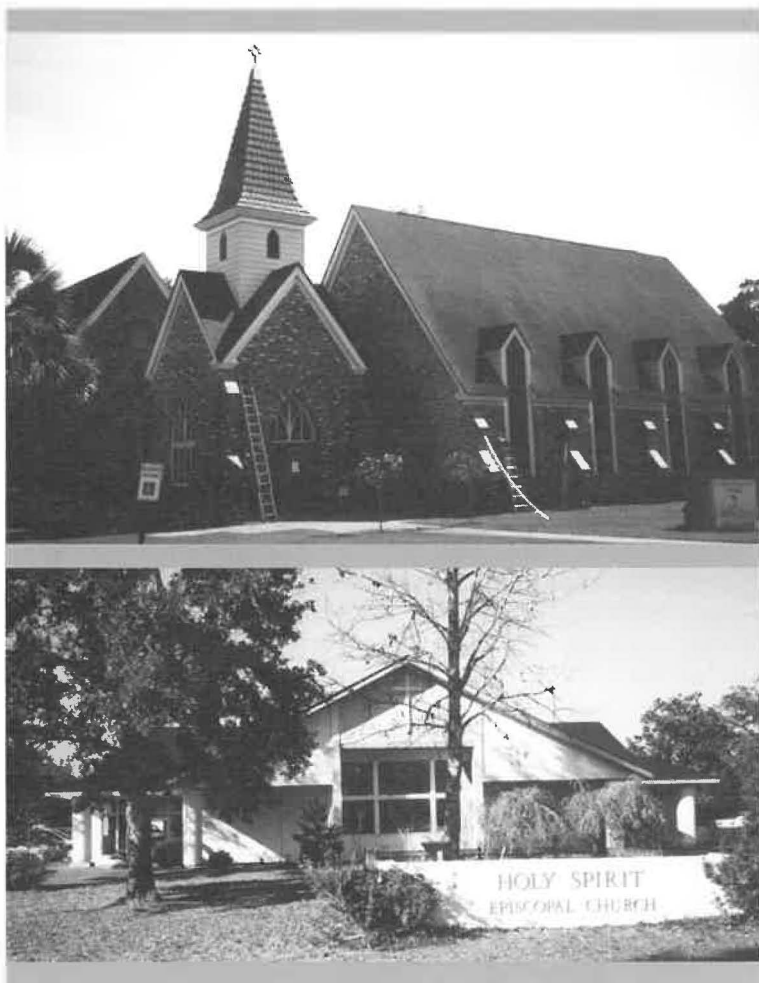
In 1994, the **Diocese of Hawaii** was forced to reduce diocesan staff, curtail new ministry initiatives and increase the amount it assessed member congregations, in response to a financial crisis brought on by the bankruptcy of a non-profit retirement housing project that the dio-

cese pledged \$4 million to guarantee.

Since then, associated expenses and loan repayment have averaged 39 percent of the annual operating budget of the diocese. In the waning months of a worldwide jubilee-year celebration, the Rt. Rev. Richard S.O. Chang, Bishop of Hawaii, announced during convention Oct. 27-28 that the loan had been repaid.

"We are not yet out of the proverbial woods with regard to Episcopal Homes of Hawaii," Bishop Chang said. "There are still pending lawsuits ... We need to repay the Ing and the Von Holt Endowment Funds, the \$2.3 million that we borrowed in 1995, 1998 and 1999 to help pay down the bank loan ... Despite these financial limitations, our diocese has been able to embark upon new ministries that have brought new vitality and hope in many lives."

Convention responded to Bishop Chang's address by looking toward future generations. Clergy and lay delegates authorized hiring a full-time diocesan youth and young adult staff person and increased the budget for youth programming.



Above: St. Paul's Episcopal Church, Foley, Ala. Below: Holy Spirit Episcopal Church, Gulf Shores, Ala.

Split Personality

By Patricia Nakamura

Grace Lutheran Church, on Alabama's gulf coast, has a split personality. For starters, the congregation has two homes, one in Foley and one in Gulf Shores. And the pastor, the Rev. Craig Bowyer, has working partnerships with two Episcopal churches, Holy Spirit, Gulf Shores, where he has an office, and St. Paul's, Foley, where he has a building.

The Evangelical Lutheran Church in America (ELCA) does not have a large presence in coastal Alabama, though its congregations swell, as do those of Episcopal churches, in winter months. In 1990, Zion Lutheran began using Holy Spirit for a satellite parish, with services at 4 p.m. Saturdays. Its descendant, Grace, has continued. And when the church wished for a Sunday space, one of its members, John Howe, spotted a small chapel next to St. Paul's in Foley, some 10 miles due north of the Gulf of Mexico. Discussions with then-rector the Rev. Robert Horn led to Grace's rent-free tenancy of the little white building.

"We moved into the new church in 1990," said

On a 'Mission' to Assist

A tornado two years ago was the proximate cause of an ecumenical relationship involving the Episcopal dioceses of Alabama and Central Gulf Coast, and the Lutheran Southeastern Synod. That project mobilized again recently to assist tornado victims in two neighborhoods of Tuscaloosa, Ala.

ELCA Bishop Ron Warren's synod encompasses eight Episcopal dioceses. "In 1996, at the historic meeting of the House of Bishops and the Conference of Bishops, I had all eight in one room," he recalled. "The relationships have grown. In 1998 we had floods, hurricanes, tornadoes. I called the bishops on a cell phone. We began the Episcopal-Lutheran Disaster Response Team in Alabama."

The trailer with generators, lights, and other construction equipment was funded by Lutheran and Episcopal congregations. "Some generators

came from the Dakota floods," Bishop Warren said.

The Rev. Bill King, deputy for ministry development in the Diocese of Alabama, said, "The trailer is going to Tuscaloosa for clean-up and rebuilding, after the tornado." The F-4 storm that hit midday, Saturday, Dec. 16, killed 12 people and injured another 40-50. It damaged or destroyed nearly 300 structures. "It was the most violent in Tuscaloosa in 70 years," Fr. King said.

The Rev. Ken Fields is Canterbury chaplain at the University of Alabama in Tuscaloosa and, he said, "coordinator for our side. The team stays after the glamour wears off. We need to find temporary homes to get folks out of shelters. Some realtors are helping, matching families with houses."

The tornado was no respecter of class. "It wiped out a trailer park and most of an upper-class neighbor-

hood." People monitoring the weather camera "watched a huge funnel coming."

When the van is not in use for disaster assistance, Fr. Fields said, it has been used in Habitat for Humanity home-building projects.

The Rt. Rev. Charles Duvall, Bishop of Central Gulf Coast, said the cooperation between Episcopalians and Lutherans is "due to Bishop Warren's good attitude and ours. 'Mission' is what we're doing together." He described three new Lutheran church start-ups: "We provided buildings," sharing with the fledgling congregations. One of these is St. Paul's, Daphne, Ala., a large congregation now host to Holy Trinity Lutheran. And in Cullman, Bishop Warren said, "We will have our first Episcopal transition pastor. In a remote church where it is difficult to place a full-time pastor, we are appointing an Episcopal priest part-time."

**The pastor of Grace's two churches
is eloquently joyful speaking
of the arrangement. His morning query is,
he says, "I wonder what the Spirit's
going to do today."**

Carla Harmon, St. Paul's parish secretary. "The chapel was not used much, so Fr. Horn was receptive. We wanted somebody in it. The Lutherans are very good, very careful." St. Paul's, she said, originated in 1924. The congregation is presently searching and hopes for a new rector "before Lent."

Each Foley congregation conducts its own services, but has a joint Sunday school at 9 a.m. and had a mutual vacation Bible school last summer. "We have had combined services," Ms. Harmon said. "We use the Book of Common Prayer one time, the Lutheran book the next." Grace also uses St. Paul's parish hall for meetings and Christmas dinners.

The rector-since-June of Holy Spirit, the Rev. Ken Cumbie, is enthusiastic about the building-sharing arrangement in Gulf Shores. "It's wonderful," he said. "We are not where we want to be, but we're moving in that direction."

Both Episcopal and Lutheran churches see large influxes of "snowbirds," residents of chilly northern states who fly south for the winter, especially to the island resort community of Gulf Shores. "We have a larger stable congregation," Fr. Cumbie said. "In summer, they have just a few. It made no sense for them to put resources into a building. They're coming back now; there will be several hundred. We just have to be flexible."

Grace and Holy Spirit, too, have some joint services. "Our Thanksgiving Eve Lessons and Carols was non-Lutheran, non-Episcopal. It was a nice blend. We sang all the songs familiar to both groups. It was all congregational, no choir, though both churches have choirs."

For his part, the pastor of Grace's two churches is eloquently joyful speaking of the arrangement. His morning query is, he says, "I wonder what the Spirit's going to do today," and muses on whether his dream of "one congregation, two expressions" is "God's dream or mine."

When he came to Grace Church in 1998, Pastor Bowyer said he found it all "confusing. I knew little of the Episcopal Church." But soon he was delighted "to find a whole church of people very like Lutherans. And very hospitable, very generous."

Holy Spirit was "generous to a fault – but not to Sunday morning." So, he chuckled, "we only had 'Protestant Saturday'." During the hot coastal Alabama summers, his 4 p.m. service has 8-12 people; in winter months, Pastor Bowyer has services at 3 and 5 p.m. for some 300 in the congregation, with "Saturday School" at 4.

St. Paul's, too, has been "gracious, hospitable, wonderful. The difference is, Foley is a working-class town. We use their chapel and share Sunday school. About half the

Igniting Evangelicalism in Roscommon

Many Episcopal and Lutheran residents in the Northeast corner of Michigan's Lower Peninsula believe that in *Called to Common Mission*, a sleeping giant is about to be awakened.

The Roscommon congregations of St. Elizabeth's Episcopal Church and Messiah Evangelical Lutheran Church began sharing facilities under the leadership of an ELCA pastor.

"Both congregations are saying the same things and seeing the same needs in the community," said the Rev. Carl Heidel, a Lutheran. "I see no reason why we can't ignite the same evangelical passion at both congregations."

On Jan. 1, Pastor Heidel became part-time pastor-in-charge at St. Elizabeth's. He will also remain part-time at Messiah, a congregation which has grown to about 200 members and is located about a mile down the road from St. Elizabeth's.

The Rev. Donald Hartsuff, interim rector of St. Elizabeth's, agrees that the shared ministry opportunity is a match made in heaven.

"Over the past two years this congregation has lived through some of its difficulties and become more stable financially," Fr. Hartsuff said. "We can pay our share of the freight in this arrangement and it won't bankrupt us. There is a good feeling in this parish now. I think they have a good chance for growth."

The two congregations first began exploring the possibility of sharing clergy after Fr. Hartsuff and Pastor Heidel struck up what started as a professional friendship. Soon the two congregations were informally working together on seasonal worship and education activities.

Under the one-year trial arrangement worked out between Bishop Gary Hansen of the North/West Lower Michigan Synod and the Rt. Rev. Edward M. Leidel, Jr., Bishop of Eastern Michigan, the two congregations will each retain their own governance, but also share an administrative council to oversee areas of common ministry.

Pastor Heidel will celebrate a 7:45 a.m. and 10:45 a.m. service at Messiah Lutheran and a 9 a.m. service at St. Elizabeth's each Sunday on a three-month trial basis. Any service will be available to any member of either congregation, and the two have worked out the logistics of keeping track of contributions.

He said the shared ministry offers the potential for far more than just a common pastor. There are several community ministry possibilities that the two congregations will explore. Combined education and worship activities actually began prior to the formal agreement and are likely to increase in the future. Eventually, the two congregations may share a single worship space. St. Elizabeth's has a relatively large, modern facility and could probably accommodate both congregations.

"There is a very strong feeling of church and Christian community here," he said.

Don Mainprize



Grace Lutheran Church, Foley, Ala.

teachers are Lutheran, and one-third to one-half the children." An adult class of 30-35 explored what it means to be Lutheran or Episcopal. "Each started with humorous parts of their own tradition." In September, a service was held to kick off the Sunday school year. "Lutherans call it 'installation' of teachers. Episcopalians call it 'blessing' the teachers," the pastor said.

The congregations are outgrowing both the chapel and St. Paul's next door. Pastor Bowyer envisions going "out to Highway 59, next to the Presbyterians. We could build a shared facility in a high-profile loca-

**Pastor Bowyer has met
with a representative
of St. Paul's long-range
planning committee.
"They're dreamers too."**

tion." He has met with a representative of St. Paul's long-range planning committee. "They're dreamers too," he said.

What about one shared facility, halfway between the two Graces and the two Episcopal churches? "Halfway wouldn't work. People on the island wouldn't go north," Pastor Bowyer said.

Fr. Cumbie said that "the Lutherans have the burden of compromise" in the arrangement of shared facilities and juggled schedules. "There is hardly ever a negative. I want us to be a model." This spring, when he goes on holiday, Grace's assisting pastor, the Rev. Beth DeVan, "will serve Holy Spirit, will preach and celebrate." Fr. Cumbie will "slip into Grace" at times when the pastors are absent.

Grace's door-to-door canvas "discovered many needs" in the communities, and Pastor Bowyer sees the two churches as complementary in meeting these. "The Lutheran mission is to the unchurched," he said. "The Episcopalian is to seekers."

Enjoying the Benefits

Even before the vote of General Convention made *Called to Common Mission* (CCM) a reality, a small church in Bridgton, Maine, was enjoying the benefits.

On Easter Day (April 23), the Rev. David Snyder, a pastor in the Evangelical Lutheran Church of America (ELCA), celebrated his first service as part-time rector of St. Peter's, a congregation of about 40 that meets in a Methodist church in the Lakes Region of western Maine.

Pastor Snyder, his wife Susan and their four children first began attending St. Peter's as laity in 1999, after he completed a two-year assignment at a Lutheran mission church in New Hampshire.

"It's a logical and comfortable step," Pastor Snyder is quoted as saying in *The Northeast*, newspaper of the Diocese of Maine. "I've always been a big fan of the Book of Common Prayer in my personal devotions and have done work at the College of Preachers in Washington, D.C."

The Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, presided at a celebration of new ministry for St. Peter's and Pastor Snyder on Aug. 25.

"I'm not surprised that (Episcopal-Lutheran cooperation) is happening here because we do things the way we think they ought to be done," Bishop Knudsen said. "It's part of our Yankee fair-mindedness."

Bishop Knudsen added that she looks forward to exploring additional cooperative arrangements with her counterpart, the Rev. Margaret Payne, who was installed as Bishop of the New England Synod Sept. 17 in Worcester, Mass.

Addressing Issues in Milwaukee

The Episcopal Diocese of Milwaukee, the ELCA Greater Milwaukee Synod, and the Roman Catholic Archdiocese will all welcome new episcopal leadership in 2002-2003. Bishop Roger White, ELCA Bishop Peter Rogness, and Archbishop Rembert Weakland have been strong participants in the social and political work of the Interfaith Conference of Greater Milwaukee, whose roots lie in the civil rights protests of the 1960s and whose membership includes Jewish, Presbyterian, UCC, Methodist, Unitarian, Quaker, and Baptist bodies. "It enables us to address issues together, to trust each other," Bishop White said. The bishops renewed the Lutheran-Anglican-Roman Catholic (LARC) Covenant in September, at Redemption Lutheran Church in Milwaukee.

(L to R): Bishop Roger White, Archbishop Rembert Weakland and ELCA Bishop Peter Rogness.



Karen Buker photo

As Always, It's God's Church

Don't you just love e-mail? You can communicate with a person in seconds and not have to speak to that person. You can write anything you want. Voice mail is neat, too, only it has this one flaw — you might get a real person instead of that person's voice mail. The way around that, of course, is to call when you know that person is unavailable.

I mention all this because I just received a batch of e-mails and voice mails along with a couple of phone calls. The letters haven't started to arrive yet, but they will. All this communication is in response to a column I wrote [TLC, Dec. 31] titled "Split Can't Be

times that couldn't be printed in a PG-13-rated publication like this one. I have been accused of selling out, "abandoning a sinking ship," and "gratifying the needs of my gigantic ego." One of the voice mail messages was received at 2:20 a.m. One of the e-mail messages arrived at 8:44 p.m. On Christmas Eve.

The point of all of this is I guess I need to do some explaining. To begin, I did not advocate schism. All I wrote was that it was my opinion that some kind of separation would take place. I have no idea how that might occur.

I did not write "gleefully," as one e-mailer stated, that division would take place. I said I was sorry to have to mention it, and, to be truthful, I would be very pleased to admit, in about four years, that I was wrong.

Someone else seemed to think that my column indicated I was going to leave. I read it over a few minutes ago and found nothing remotely similar to a statement like that. In this space I have written on two occasions that they're going to have to throw me out. Admittedly, there are some folks who probably would like to do that, but it won't be easy. I won't go quietly.

Finally, there's my favorite, a piece of e-mail from an unidentified reader: "The Episcopal Church will prevail over morons (sic) like you. It has survived every attempt to destroy it and it will overcome whatever your feindish (sic) little mind can dream up." That is, of course, the best news. No matter what we do to mess it up, it's God's church and his will will be done.

And so I promise that in this new year and new millennium I will do my best to write more clearly. In return, I ask readers to peruse more carefully. We'll get it worked out. In the meantime, I'll be thankful for days like the one on which I'm writing. Our e-mail is not functioning, offering blessed relief at just the right time.

David Kalvelage, executive editor

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anything you want.



Avoided." For those who missed it, I wrote that I have come to the conclusion that there is such division over the church's hot-button issues — blessing of same-sex unions and ordination of non-celibate homosexual persons — that some sort of separation in the church will take place, probably after the General Convention of 2003.

I think I must have forgotten — momentary brain failure, I suppose — how angry Episcopalians can get when they read something they don't agree with, even during the Christmas season. The venom that poured forth in response to that column fits John the Baptist's "brood of vipers." In the first few days following publication of that issue, I have been called a moron, traitor, idiot and fundamentalist along with two other invective

Did You Know...

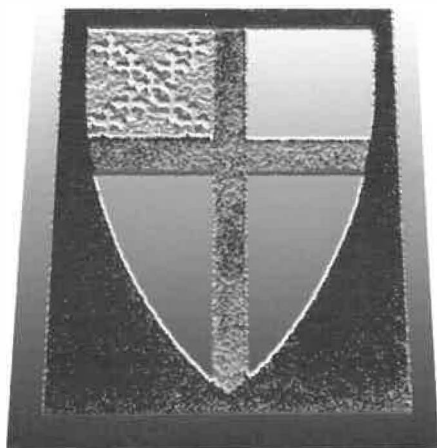
Thomas Crapper, the Victorian plumber credited with inventing the flush toilet, is commemorated in a stained-glass window in St. Lawrence Church, Hatfield, England.

Quote of the Week

Author Robert Leach, writing a guide for new members of the Church of England Synod: "Synod is a very friendly place. Evangelicals and liberals get on quite well. So probably would the catholic wing if they ever came out of the bar."



Like most ventures,
Called to Common Mission,
 to be successful,
 will have
 to be carried
 out in local congregations.



A Good Place to Start

We are now three weeks into our new relationship with the Evangelical Lutheran Church in America (ELCA). The approval of the document *Called to Common Mission* by the 73rd General Convention last summer established full communion between the Episcopal Church and the ELCA. While full communion is not a merger, it does move the two churches closer together, enabling them to share clergy and sacraments. Each church retains its own identity.

It remains to be seen what impact the agreement will have, but if congregations are going to embrace the new relationship, this Week of Prayer for Christian Unity (Jan. 18-25) is a good time to begin. In many places, close relationships between Episcopal and Lutheran churches have existed for years, some even longer than the 30 years in which the two churches have been involved in formal dialogue. Joint Eucharists and other services involving Episcopalians and Lutherans have been held to mark such occasions as Ascension Day, Easter Vigil, or the Week of Prayer for Christian Unity. There have been instances of Episcopal priests serving Lutheran churches and Lutheran pastors ministering to Episcopal congregations.

We would expect the relationships between Episcopalians and Lutherans to become strongest in smaller communities. In places where small congregations of both churches exist but struggle, closer cooperation between the two or joint ministries may provide impetus to move forward.

Over time, we look for ordinations to help bring the churches closer together. Under the agreement, Episcopal bishops will participate in the ordination of Lutheran clergy, thus extending the historic episcopate to the ELCA, which did not possess it. In addition, Lutheran bishops will be consecrated by at least three bishops in the historic episcopate. Lutheran bishops also will participate in the ordinations of Episcopal clergy.

We expect the relationship with Lutherans to be watched closely by other churches. There is a certain novelty to the arrangement because it involves one church claiming to be part of the historic episcopal succession and one church which does not. A similar pact in Europe, the Porvoo Agreement, brought together Anglican and Lutheran churches, but some of those Lutheran bodies have retained the historic episcopate.

Like most ventures, *Called to Common Mission*, to be successful, will have to be carried out in local congregations. It's likely that when we get to know Lutherans better, when we learn more about their church, we'll discover we have much in common.

Mutual Needs

Can Episcopalians and Lutherans Work Together in Theology?

By M. Fred Himmerich

“Episcopalians and Lutherans might as well get together. They share the same errors.”

This remark sounds flippant, but there is truth in it. Of course, each group has been blessed with knowledge of the gospel and appropriate traditions. But there are areas in which growth and new insights are necessary for both churches. This growth can best be realized if both churches can work together. In addition to the flippant remark, we can also say, “It is good for us to be together. We can work on our mutual shortcomings.” What are some of these mutual needs?

1. A greater respect for “classical” Christianity.

By classical Christianity we refer to Christianity as it is defined in the actions of the seven truly ecumenical councils and the writings of the great teachers from the close of the New Testament period down until, perhaps, John of Damascus in the 7th century. We already revere our 16th-century confessions and articles of faith. Even more weight ought to be given to these earlier symbols, as the reformers were anxious to do. These writings will not answer all of our modern problems. However, they give us methods for a way to proceed. They are good places from which to start a discussion. They are our primary sources for the traditional interpretation of the Bible. The Holy Spirit indeed guides his people in every generation. He is most active when the whole church tries to speak with one voice.

2. A deepened understanding of the Incarnation.

The Second Person of the Holy Trinity united himself to our human nature and thus to humanity in general. Incarnation theology means certainly that God was in Jesus of Nazareth. It also means much more. Both before and after the birth of Jesus, the Second Person of the Trinity, God the Son, dwells in and gives life to the whole created order and thus to every human person. He remained God, the One who dwells in all persons, while at the same time he became flesh in Christ Jesus. In

Jesus is concentrated the totality of deity as well as the totality of humanity. Well did early writers understand John 1:14 to be, “The Word became flesh and dwelt in us.” Well did St. Paul in Ephesians 1:10 teach that all things and all people are gathered up in Christ.

3. A renewed understanding of the cross.

Almost everyone in the 16th century accepted without question the medieval, satisfaction theories of atonement. They did not fully understand the inner meaning of the word “sacrifice.” It does not mean merely the death or the giving up of something. The Latin roots of the word imply that a sacrifice is a holy work or a holy action. A person’s whole life is meant to be a work offered to God. The final moment of this offering is one’s death. “Into your hands I commend my spirit,” says a dying saint. If God accepts our offering, we achieve union with him.

All of the offerings which human beings have made — food offerings, animal offerings, bread and wine offerings — are symbols of this deeper and inner offering. The sacrificial meal is the symbol of man’s final union with God. Augustine defined sacrifice as holy action whose end is union with God.

This understanding gives glorious meaning to Christ’s action on the cross. If Christ gathers up the whole of the human family into himself, then the cross is his offering of the human family to God in himself. He completes and fulfills what human sacrifice alone cannot do. The Resurrection of Christ certifies that his offering is accepted and that all human flesh can find union with God. (Of course, a doctrine of free will implies that some may wish to opt out of the salvation. But that is another story.)

4. An understanding of the sacrificial nature of the Eucharist.

The Eucharist is much more than merely a fellowship meal or simply a means of grace. The final stage of a sacrifice is the common feeding upon that which was offered. In one



Lutherans and Episcopalians can go forward if they become conscious of some of their common shortcomings.

sense the Eucharist is the final stage of Christ's sacrifice. This makes the Eucharist indeed the Christian sacrifice.

In this sacrifice bread and wine are solemnly offered. They are symbols of ourselves and our world. In the consecration these symbols are united to the very reality of God the Son. We feed upon that reality and are drawn up into the victorious and perfect sacrifice of Christ. We are commissioned to be Christs in the world and to draw all into the fellowship of which we are members.

5. A greater respect for the Virgin Mary.

It is through the cooperation and willing obedience of a girl named Mary that the Son of God was able to unite the human family to himself. Classical Christian worship has been lavish in its praise of Mary. She represents all of us. She shows that God wishes to save his world with our cooperation.

We sing Mary's song every evening. We mention her in the creed and hopefully in the Prayers of the People. A few phrases, a collect, or even a hymn in her honor at every celebration of the Eucharist is in order. Surely we can return to the piety of Martin Luther, who always gave Mary her rightful title as Mother of God. In sermons he exhorted his listeners "to repose in the lap of the Virgin Mary and to be her dear children."

Erasmus said that people could find unity if they thought more about their common follies. Lutherans and Episcopalians can indeed go forward if they too become conscious of some of their common shortcomings. □

The Rev. M. Fred Himmerich is a retired priest who lives in Watertown, Wis.

Who Is Orthodox?

The news article headed "Orthodox Anglican Leaders Hold Summit in Atlanta" [TLC, Dec. 24] is only a late instance of a frequent practice to which I wish to register a friendly but serious objection.

There is a venerable journalistic distinction between editorials (or other opinion pieces), in which the views of the writer properly find expression, and news reports, which should aim at being as objective and factual as possible. The news story referred to describes the event on which it reports as simply a gathering of "orthodox Anglican jurisdictions and church-related organizations." But a major issue in the controversies currently troubling the Episcopal Church is precisely the question, What constitutes orthodoxy? (A similar question arises with respect to "tradition.") I yield to no one in my estimate of the importance of scripture, the creeds, and moral seriousness. I intend to be orthodox. Yet I (like many others in this church) strongly disagree with a number of the understandings represented by the groups which met in Atlanta. The situation calls for conversation and mutual respect, respect which must continue even as we remain in disagreement.

Anglicanism has long experience of living with contentious diversity. But it is not helpful when supposedly objective news reports prejudice who are orthodox and who are heretics.

*(The Rev.) Arnold W. Hearn
Mountain View, Ark.*

TLC's bias is becoming more pronounced. At this point I'm not sure I want to continue receiving TLC.

The report on the confirmations in Rosemont practically ignored what would have been a flagrant and aggressive violation of canonical authority and boundaries had it not been for the graciousness of the diocesan. Instead, the event was praised as historic and international.

In the Dec. 24 issue, TLC blithely uses the term "orthodox" and "traditionalist" when referring to leaders who gathered in Atlanta (Reformed Episcopal, Continuing Anglicans, Anglican Mission in America, etc.). Does this mean that those on the other side of the ecclesial aisle from them are "heretical" and "revisionist?"

This reminds me of the supposed "ownership" of the flag and patriotism by the "America: love-it-or-leave-it" crowd in the 1960s. Moral and theological conservatives don't

own orthodoxy or traditionalism. Don't forget: Most of us who are liberal in terms of morals and theology are also orthodox and traditional, and out of respect for authority and tradition, we don't violate canons and diocesan boundaries either.

*(The Rev.) Brian C. Taylor
St. Michael's and All Angels' Church
Albuquerque, N.M.*

An 'Exciting Event'

I am writing to comment on the news article about the confirmation service in the Diocese of Pennsylvania [TLC, Dec. 17], and to say that, perhaps in the name of preserving the unity of the Episcopal Church the event was presented as an exciting international event, and not as a method of circumventing Bishop Bennison.

Bishop Charles Bennison deserves praise for his courage and understanding, accepting foreign

bishops into his diocese, and even welcoming them. We all know that the Episcopal community is spread out across the globe, and the variations from country to country are part of the joy of being an international church. I admire the global community we share as Episcopalians, and I ask all those reading this letter to pray that we may have the strength and compassion to accept each other, our similarities and our differences and to remain firm in our commitment to each other while we sort out our differences.

*Lee Hammett Peterson
Spring City, Pa.*

Subjects and Verbs

It was good to read the Rev. Jonathan King's letter [TLC, Dec. 24] where I discovered that I am not the only one bothered by subject-verb disagreements in the Book of Common Prayer. If Fr. King looks at Canticle 21, the otherwise lovely "Te Deum Laudamus," he will find this tooth-grinding series of phrases:

"The glorious company of apostles praise you. The noble fellowship of prophets praise you. The white-robed army of martyrs praise you." How does it look for Anglicans to have such trouble with the English language?

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

In reply to the Rev. Jonathan King, these two doxologies differ. I believe the sense and placement of the word "unity" affects the number of the verb in question.

In Eucharistic Prayer A of the 1979 BCP, "honor and glory" as an entity "is" attributed to the Father. In Eucharistic Prayer D, both "honor and glory" are qualities of God within the oneness of the Holy Spirit.

In the marriage service "bond and covenant" is singular to denote God's establishing union within the wedding ceremony. This agrees with the whole of the opening paragraph. It's a question of unity.

*Patricia Swift
Boca Raton, Fla.*

The Rev. Jonathan King shares with me what I think of charitably as a proofreader's mindset. My personal favorite example of this type of error is in the traditional form of the Lord's Prayer: "... for thine IS the kingdom, and the power, and the glory ..." Why ask why?

*(The Rev.) Constance Tyndall
Springfield, Mo.*

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Letters to the editor are appreciated and should be kept as brief as possible.

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The Rev. **Jeff Kohn** is priest-in-charge of St. James', 381 High St., Monterey, CA 93940.

The Rev. **Jesse L. London** is rector of St. Andrew's, 2171 E 49th St., Cleveland, OH 44103.

The Rev. **Ann Lukens** is rector of St. Michael and All Angels, Box 1319, Issaquah, WA 98027.

The Rev. **Martha Macgill** is rector of Memorial, 1407 Bolton St., Baltimore, MD 21217.

The Rev. **Alice Marcrum** is vicar of St. Dunstan's, 1411 Newcastle Ave., Westchester, IL 60153.

The Rev. **Richard Maxwell** is assistant at Incarnation, 209 Madison Ave., New York, NY 10016.

The Rev. **Stephen Morris** is rector of St. Luke's, 131 W Council St., Salisbury, NC 28144.

The Rev. **Roy C. Myers** is rector of Holy Trinity, 5333 Clyde Park Ave., Wyoming, MI 54220.

The Rev. **Merrie Need** is vicar of Holy Innocents, Box 1220, Elizabeth, CO 80107.

The Rev. **Eleanor Panesevich** is assistant at

St. Michael's, 112 Randolph Ave., Milton, MA 02186.

The Rev. **Arthur Parker** is rector of Holy Nativity, 275 S Richmond St., Clarendon Hills, IL 60514.

The Rev. **James L. Parkin** is rector of St. Mary the Virgin, 2325 Union St., San Francisco, CA 94123.

The Rev. **Paula C. Rachal** is assistant at All Saints', 4211 Wayne Rd., Greensboro, NC 27407.

The Rev. **Steven Randall** is rector of St. Timothy's, 200 Ingleside Ave., Catonsville, MD 21228.

The Rev. **Mary Frances Schjonberg** is curate at Christ Church, Box C, Short Hills, NJ 07078.

The Rev. **Stephen Sedgwick** is priest-in-charge of Redeemer, Box 521, Lorain, OH 44052.

The Rev. **Taylor Smith** is rector of Grace, 6725 Montgomery Rd., Elkridge, MD 21227.

Retirements

The Rev. **Gordon Chastain**, as rector of All Saints', Indianapolis, IN 46202.

The Rev. **Clark Coughlin**, as rector of St. James', Winsted, CT.

The Rev. **Linda Smith-Criddle**, as chaplain and director of pastoral care of Riverside Hospital, Toledo, OH.

The Rev. **Harry Knisely**, as interim pastor of St. John's, New Milford, CT.

The Rev. **Robert A. Terrill**, as provost of Grace Cathedral, Topeka, KS.; add. 3524 SW Willowbrook La., Topeka, KS 66614.

Deaths

The Rev. **Mercer Logan Goodson**, a retired priest of the Diocese of Texas, died Dec. 12 at his home in Austin, TX, from lymphoma. He was 71.

A native of Sewanee, TN, he was a graduate of the University of the South and the Episcopal Theological Seminary of the Southwest. He was ordained to the diaconate and the priesthood in 1955 and began his ordained ministry serving congregations in Carrizo Springs and Cotulla, TX. He was associate at Emmanuel, San Angelo, TX, 1957-59, rector of St. Nicholas, Fort Worth, 1959-67, rector of St. Matthew's, Bogalusa, LA, 1969-78, and rector of Holy Trinity, Port Neches, TX, 1980-91. Following his retirement at the end of 1991, he served a number of churches in the Austin area and was historiographer and registrar of the Diocese of Texas until his illness prevented him from that work. He is survived by his wife, Barbara, two sons, John, of Sewanee, and Steve, of Buda, TX, and four grandchildren.

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ASSOCIATE RECTOR: **St. James' Church, Marietta, GA**, (northern suburbs of Atlanta) is seeking an associate rector for this resource-sized parish where people have been worshipping for over 150 years. This dynamic congregation desires a strong preacher, able liturgist and priest with a successful work history which includes strong communications skills and program development. The candidate should be seeking a collegial atmosphere. Please send resume to: **The Rev. Karen Evans**, St. James' Church, 161 Church St., Marietta, GA 30060 or stjames@mindspring.com

YOUTH MISSIONER, DIOCESE OF MARYLAND. Seeking an experienced person to facilitate the growth of youth ministry throughout the Diocese of Maryland. Missioner will assist parishes, train and nurture leadership, organize youth events, oversee participation in regional and national events, and direct summer camps and conferences. For information, contact: **Evie Wagner** at EWagner@ang-md.org or (800) 443-1399 or see diocesan web page at www.ang-md.org. Resumes may be faxed to (410) 554-6387.

RECTOR: The congregation of Trinity Episcopal Church in Houghton, MI, serves a university town in Michigan's rural Upper Peninsula and is home to a Jubilee Center, the Keeweenaw Family Resource Center. The surrounding area is a tourist destination for those who enjoy winter sports and summer life along Lake Superior. We are an established, pastoral-sized congregation with a historic church building and a tradition of Eucharist-centered worship. We seek a rector who can guide us in our lifelong journey as disciples and encourage us in our efforts to reach out in ministry. For more information, please send queries to: **Rector Search Committee**, c/o **Hugh Gorman**, 702 W. Edwards, Houghton, MI or e-mail hsgorman@mtu.edu

CONTINUED ON NEXT PAGE

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RECTOR: Full time rector needed to serve our small, spiritually strong congregation. We seek an excellent leader with strong pastoral skills, capable of communicating God's word in worship and preaching. We have attractive facilities located between two universities in a growing community. Congregational growth experience desirable. If interested, please send a resume and CDO profile to: **Search Committee, Christ the King Episcopal Church, P.O. Box 5452, Bloomington, IL 61702-5452. Visit www.CTKONLINE.ORG**

CHRIST EPISCOPAL CHURCH in Grand Rapids, MN, is seeking a rector to lead us to a deeper knowledge of Christ's love and guide us in extending his message to others. If you are interested in serving in this community with many outdoor recreational opportunities and an enthusiastic congregation committed to growth, please contact: **The Search Committee, Christ Episcopal Church, 520 N. Pokegama Ave., Grand Rapids, MN 55744.**

RECTOR: St. Peter's Episcopal Church in Spotswood, NJ, is seeking a rector who can lead us into our future. We are a historical church blessed with an enthusiastic and spiritually healthy congregation. We are looking for a leader who wants to help us build upon our current congregation, expand our youth and newcomer ministries and foster and promote our spiritual growth. St. Peter's has a congregation of approximately 250 and is located in central New Jersey. Please send resumes to: **Rich Wisniewski, 21 Enclosure Dr., Morganville, NJ 07751 or FAX (732) 432-5652.**

RECTOR: Love the mountains? Enjoy outdoor activities? Then beautiful northwest Montana is for you. We are two churches in Whitefish and Columbia Falls, Montana. We share the services of one rector with a goal, to pursue a more complete relationship with God through Jesus Christ. **www.casweb.com/ben/holynativity/. Apply: Joint Search Committee, 163 Falcon Lane, Columbia Falls, MT 59912. E-mail address: cptkat@centurytel.net**

RECTOR: St. Paul's Episcopal Church in Grand Forks, ND, is searching for a new rector. We seek a caring, energetic, open-minded individual who can preach the Word as an inspired truth. We look for a candidate seasoned in interpersonal relationships who is flexible in worship, but cognizant of tradition. We are committed to outreach in our downtown setting. The new rector will lead us into the new millennium by focusing on growth, youth and Christian ministry. Interested parties are invited to submit a resume and CDO profile to: **Kristi Pettit, Chair of Search Committee, St. Paul's Episcopal Church, 319 S. 5th St., P.O. Box 5207, Grand Forks, ND 58206-5207. Visit our web site: <http://www.geocities.com:0080/Heartland/Plains/1981/stpaulgf.htm>**

ASSISTANT PRIEST for Christian education and youth: St. John's Church on the Mississippi Gulf Coast invites applications for an assistant for youth and Christian education. A vibrant and growing parish in a progressive and changing community an hour from Mobile, AL, and two from New Orleans. Inquire: **Search Committee, St. John's Church, 705 Rayburn Ave., Ocean Springs, MS 39564.**

RECTOR-FULL TIME: For a warm, suburban congregation situated in Chews Landing, Southern New Jersey, just minutes from Philadelphia, in the area's fastest growing township. Our lovely church is listed on the National Registry of Historic Landmarks. We have a strong Sunday school program with over 100 students registered and looking for someone strongly committed to religious education for both children and adults. Our rector must have a sense of humor and be comfortable with all ages; someone who will lead us forward in faith while respecting the traditions we have; with your help, we will grow in Christ and in fellowship. Please send letter of interest, CDO profile and resume to: **Search Committee, St. John the Evangelist Episcopal Church, 1704 Old Black Horse Pike, Blackwood, NJ 08012.**

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VICAR, part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resume and inquiries to: **The Rt. Rev. Terence Kelshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811. E-mail tkelshaw@diocesert.org or to: The Bishop's Warden, St. Thomas a'Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201. E-mail sthomas@dfn.com**

RECTOR: Full-time rector needed for mid-size all-inclusive parish. We desire a priest to guide us as we develop our leadership goals, build our church school, youth program, grow to our capacity and strengthen our sense of fellowship. We are seeking a rector with vision as well as pastoral sensitivity and a sense of humor. Five years experience as a priest is requested. We encourage minorities and women to apply. Send resume and CDO profile to: **Search Committee, Episcopal Church of St. Anne, 1020 W. Lincoln Rd, Stockton, CA 95207. (209) 473-2313. FAX (209) 473-2314.**

RECTOR: St. Andrew's Episcopal Church in Albany, NY, is a dynamic, urban, Eucharist-based parish of over 300 members. We seek a rector who will lead us in worship, develop Christian education for all ages, and build on our deep commitment to quality music in our liturgical life. Our priest should be strong in pastoral care, preaching, teaching and outreach. We are looking for a compassionate leader who will inspire our parish and community—a person who will share God's love with all. Send your CDO profile and resume to: **Canon Mary Chilton, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210 by March 1, 2001.**

RECTOR: Christ Church, Warrensburg, MO. Strong congregation with capable leadership, located in university community (Central Missouri State) of some 25,000 residents. Dynamic not static, we seek an energetic priest not a caretaker chaplain. Our vision: Growth in number-diversity, liturgical creativity and eagerness to incorporate new members while loving and including our long-time members. Come ready to join in our enthusiasm, our fellowship and our eagerness to love and serve Christ. Contact: **Archdeacon John McCann at (816) 471-6161 or E-mail diowestmo@prodigy.net**

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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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