

# THE LIVING CHURCH

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Photo by the Rev. Currie Carter

The Rt. Rev. Armando Guerra Soria confirming a young woman in a mission church (St. Matthias) near Chichicastenango, Guatemala: "There exists a real need for our presence. . . ."

# The First Article



## The Peaceable Kingdom

The season of Advent expresses both the end of the past church year and the end of the time itself; it celebrates at once the beginning of a new church year and the beginning of a new era, a new time inaugurated by God. The reading of Isaiah 11:1-10, appointed for this Second Sunday of this season, expresses these themes in a striking way.

First there is the great prophecy of the Spirit of the Lord resting on an offspring of David, the son of Jesse ("a shoot from the stump of Jesse"). This Spirit will enable this new ruler to gov-

ern with wisdom, knowledge, and fear of the Lord. Like much else in Advent, this prophecy points to the Baptism of Jesus, which we will celebrate in January. This passage in Isaiah provides a solemn background to the prayer we use at Baptism (and formerly in a different version at Confirmation), praying for this Spirit of wisdom and power to be given to the new member of Christ's body (BCP, p. 308).

The rule of the righteous King leads Isaiah directly to his fascinating prophecy of peace on the Lord's holy moun-

tain. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. . . ." In American art and literature, this is often referred to as the "Peaceable Kingdom."

In a most vivid and picturesque way, the prophet expresses the sense of peace, harmony, and reconciliation. The fiercest predators are paired with the defenseless young of the herd — wolf with lamb, leopard with kid, lion with calf and fatling, and a human infant leads them. The passage continues, "The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox."

Here, of course, we depart entirely from the possibilities of the natural world as it now is. To become grass-eating, lions would have to have a different kind of teeth and a redesigned digestive system. Yet Isaiah's vision makes its point — a new kind of order will be established in a restored Eden.

"The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den." Even the poisonous snakes, those living and vivid reminders of the serpent who led our ancestors astray, have become innocuous. Finally, "In that day, the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek." In other words, even the division between Jew or Gentile will be overcome, a point explored in the Epistle.

This entire passage points to creation as re-creation. The far-off future is a return to the primordial past, the restoration of God's original purposes. Our reaction to this vision is paradoxical. We know nature never was like this: wolves, leopards, and lions have big teeth because, ever since these species have existed, they have depended on lambs, kids, calves, and so forth for food — "all the better to eat you with, my dear!" as the wolf correctly said to Goldilocks.

We also know that it is most unlikely



"The Peaceable Kingdom" by Edward Hicks (1780-1849): A prophecy for Advent.

that these large carnivores will ever become vegetarians in the future, yet the very boldness of the prophet's language, his departure from the everyday world of natural facts, drives home his point as to the drastic and truly revolutionary quality of God's peace. God's Kingdom is indeed a new creation.

Although our ancestors tended toward biblical literalism, they generally knew poetry when they saw it. This particular passage fascinated early Americans because they hoped that here, in this vast and richly endowed continent, God's peace could indeed be given material embodiment. The seemingly limitless forests, plains, lakes, and rivers, the plethora of animals, birds, and fish, all seemed a promise that this was the place where a new society of harmony, reason, and goodwill could prevail.

Paintings of the Peaceable Kingdom gave symbolic expression to this hope. Over 60 examples are known from the brush of the American folk artist and devout Quaker, Edward Hicks (1780-1849).

Hicks, like many more sophisticated artists of his day, obtained information about the appearance of some wild animals directly or indirectly from the museum established by Charles Willson Peale, the great painter and personal friend of many of the founding fathers of our country. This institution, the first true museum in America, opened in 1786. Here there were not only Peale's portraits of all the great American leaders, but also carefully mounted specimens of birds and animals, with painted backgrounds showing their environments — a very interesting and suggestive juxtaposition!

In addition, Peale had a small menagerie and he, like many of his contemporaries, was interested in the possibility of training wild animals. With a Barnum-like sense of showmanship, Peale had his own numerous young children feed the animals and lead them in front of spectators, thus literally acting out Isaiah 11:6 — "and a little child shall lead them."

Neither the spiritual hopes of the prophet Isaiah, nor the pacifist hopes of Edward Hicks, nor the rational and civil hopes of Charles Willson Peale have been attained in America. Yet the vision, the goal, the destination of human life continue to challenge, to attract, and to give meaning to our human existence. For Christians, the ideal of purely rational harmony is not enough: it is "the root of Jesse" to whom the nations shall come.

H. BOONE PORTER, EDITOR

*For information regarding Edward Hicks and Charles Willson Peale, gratitude is expressed to Dr. Charlotte M. Porter of the University of Florida, in Gainesville.*

December 4, 1983

*"I think  
early  
Christians  
knew  
something  
we have  
forgotten . . .  
or have  
yet  
to learn."*

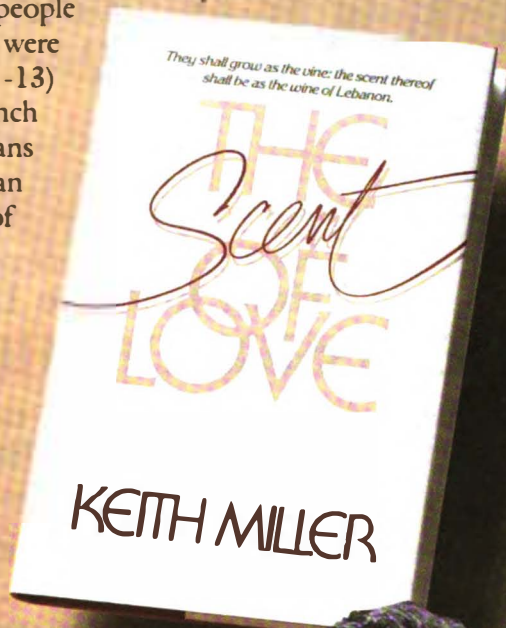
*"Imagine grown men  
and women so happy at  
9 a.m. that people  
thought they were  
drunk. (Acts 2:1-13)  
This little bunch  
of new Christians  
gave off an  
aura — a kind of*

spiritual scent which was haunting and drew people to them.

Evangelism was not a program to these early Christians, it was the Gospel message overflowing from their adventure with Christ and each other.

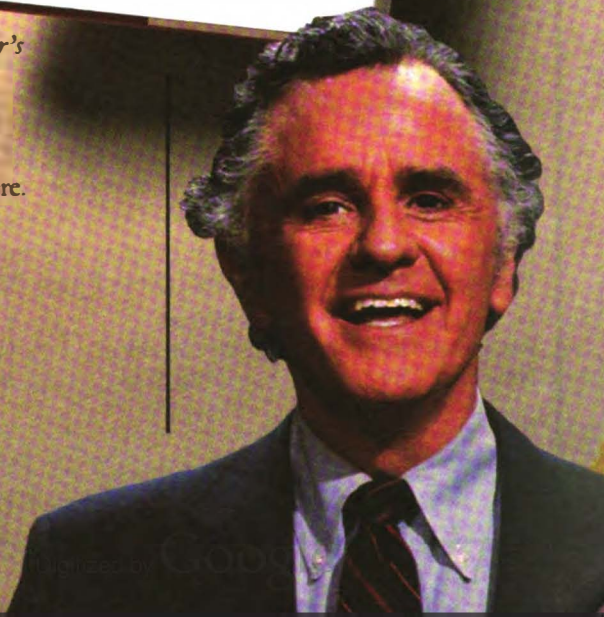
*The dream I have in writing this book is that you and I may take a walk together for a few hours in God's story, and may catch again the scent of His love."*

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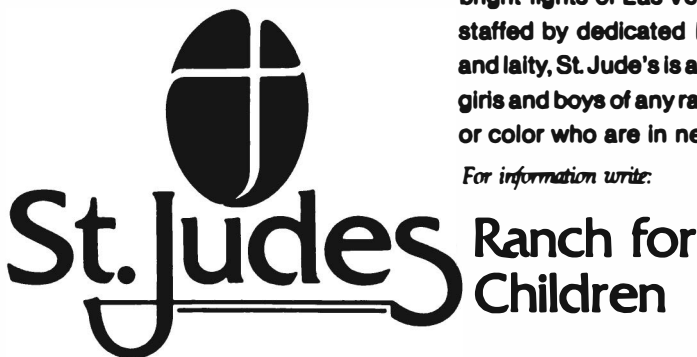
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# LETTERS

## Clerical and Lay Caution

Thank you for your editorial on the recent meeting of the House of Bishops [TLC, Nov. 6]. I agree with you that we lack a House of Bishops that will "say or do anything that is genuinely startling, or challenging, or upsetting." Of course, the same thing can be said of the seminaries and most parishes.

Behind all the clerical caution and timidity this represents are the laity, who do not want to be startled, or challenged, or upset! In a world that has become so dangerous, it is tragic that the Episcopal Church finds itself without the moral strength to be provocative, challenging, and upsetting to the status quo.

(The Rev.) FREDERICK A. FENTON  
St. Augustine's by-the-Sea  
Santa Monica, Calif.

## Notable Plaque

Your recent article concerning the closing of St. James' Church, Atlantic City, N.J. [TLC, Nov. 6] brings an issue to mind.

It was on October 3, 1929, in St. James' Church that John Gardner Murray, Bishop of Maryland and first

elected Presiding Bishop, died while conducting a meeting of the House of Bishops. A plaque was placed in the chancel floor marking the spot.

Your recent article on preserving historical treasures brings to mind whether this plaque should be returned to the historiographer of the Diocese of Maryland or New Jersey or "815."

(The Rev.) STEPHEN D. HEIN  
All Hallows' Parish  
Davidsonville, Md.

## That Which Remains

The Rev. Thomas Magruder has completely misunderstood my original complaint against the use of "shot glasses" on these occasions in which both Anglicans and Lutherans participate [TLC, Oct. 23]. If he, for the sake of demonstrating humility, wishes to consecrate the Precious Blood of Christ in a barber's mug, he may do so with my blessing, for whatever it is worth.

What I originally said [TLC, June 26] was this — that when the shot glasses are used, the Anglican is faced with the dilemma of decently consuming that which remains. The Lutherans have no compunction against pouring the Blessed Sacrament back into the wine bottle, down the drain in the kitchen, or out the back window of the church. Their theology allows for this. . . .

When Anglicans participate in such a Eucharist, one wonders if they have left their theology at home behind the door, or have simply ignored what happens to that which remains.

(The Rev.) GEORGE A. J. PORTHAN  
Holy Trinity Church  
Peru, Ind.

*We call attention to the following resolution of the last General Convention (Journal of the General Convention, 1982, page C-53): "Whenever a priest or bishop of this church shall be a celebrant or one of the celebrants of any ecumenical service of the Eucharist, the elements used are those used by our Lord himself, namely bread and wine, that our Lord's words of institution be used, that the said priest or bishop join in the consecration of the gifts in a joint celebration, that any of the blessed elements remaining at the end of the service shall be reverently consumed, and that the service be authorized by the diocesan bishop." Ed.*

## Changing Churches

Thank you for the article, "Changing Churches" [TLC, Oct. 16]. While some of your traditionalist readers may think it somehow dilutes the faith, as a newspaper religion writer, I know it speaks the truth for today.

The view of its author, the Rev. John Hall, a university chaplain, is one I am seeing often, not only among young adults, but also among many like myself who have been Episcopalians for a lifetime.

The Episcopal tradition of adapting to the culture of the times is, I believe, one of our major strengths.

FRANCES S. STEBBINS  
Roanoke Times & World News  
Roanoke, Va.

## Hypocrisy

I was saddened and angered to read the news story about the horrible plight of one of our clergy who is suffering from AIDS [TLC, Nov. 6]. His apparent mistreatment (and I emphasize "apparent" or "alleged," since the article did not go into details) by the church in a given locale is shocking, hypocritical, and totally contrary to the Gospel spirit, which this church seems to go to great lengths these days to proclaim.

(The Rev.) STEVEN M. GIOVANGELO  
Holy Trinity Church  
Skokie, Ill.

## Mr. Whalon Responds

I would like to respond to your correspondents who were scandalized by my letter, which you published in the October 2nd issue. I wish to begin by thanking them for their thoughtful letters,

*Continued on page 17*

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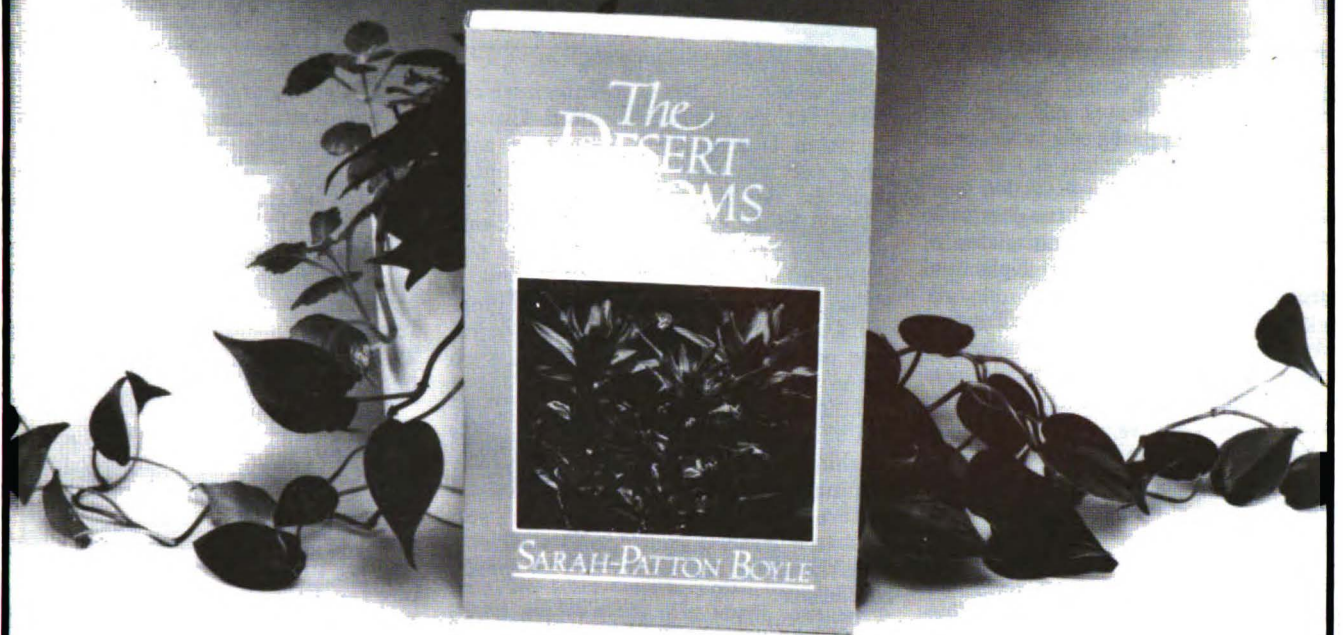
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# THE LIVING CHURCH

December 4, 1983  
Advent 2

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## Projects Receive Foundation Grants

Twelve grants totaling \$126,000 were authorized for programs throughout the church by the executive committee of the board of directors of the Episcopal Church Foundation recently.

A grant of \$5,000 will help the Diocese of Western North Carolina launch a regional continuing education model program to upgrade the skills of clergy serving rural congregations. The plan has been designed to be carried out by as few as two or as many as eight neighboring dioceses and provides for a series of seminars on small church ministry.

The Alban Institute of Washington, D.C., received \$8,000 for an 18-month research project to develop more effective ministries to clergy families to help prevent clergy divorce and to discover more helpful aftercare for parishes and clergy families when divorce is not preventable.

East Brooklyn Churches is an ecumenical undertaking of 42 churches, including four Episcopal parishes, to build 5,000 single-family, low-cost row houses in Brooklyn, N.Y. This program received a second foundation grant of \$50,000 to help fund its administrative expenses.

With help from a \$5,000 grant, the Diocese of Montana will build a more lively network of youth activities, such as a summer camp, a diocesan youth convention, and deanery workshops, through the efforts of a parish circuit rider who will visit each parish and mission in the diocese to stimulate the interest of young people and adult advisors.

A study of 20 promising situations in small-congregation ministry will be carried out, with the aid of a \$10,000 grant, by the General Convention's standing commission on the church in small communities. This will be the basis for a paper clarifying how clergy leadership is best provided and maintained in small churches.

A grant of \$7,000 will furnish honoraria for speakers at a five-day meeting of Episcopal college students and chaplains at Estes Park, Colo., over the New Year's holiday.

The Episcopal Service Alliance of Santa Ana, Calif., coordinates the outreach efforts of 18 Episcopal parishes and 32 churches through four food distribution centers in Orange County. A \$5,000 grant will help to staff a central administrative office for this project.

In Pascagoula, Miss., an interfaith coalition of 29 churches called United Christian Outreach provides food and other services to the aging to enable them to live in their own homes. A \$10,000 grant, made on a two-for-one matching basis, will help coordinate the efforts of several hundred volunteers.

The National Cathedral in Washington, D.C., is launching a program to provide on-the-job training to urban high school graduates with help from a \$10,000 foundation grant.

A \$1,000 grant to Interim Network of Washington, D.C., will help this interdenominational project to assist interim rectors and provide consultants' services to local congregations between rectors, through a newsletter and an annual conference.

With the aid of a \$7,500 grant, the Church Society for College Work is initiating a three-pronged program of ministry to and with the nation's intellectual community, particularly with college faculty and administrators.

Three west-side New York City Episcopal parishes are sponsoring the Jericho Project, with aid from a \$7,500 foundation grant, \$2,500 of it on a matching basis. Homeless men and women will be housed in a brownstone residence and a single occupancy hotel while they work with parishioners on congregational outreach and enroll in vocational training courses for future employment.

In addition to grants, the Episcopal Church Foundation makes loans for parish and mission building programs and awards fellowships to recent seminary graduates for doctoral study. The foundation is a national, independent organization of lay men and women who support significant projects not included in regular church budgets.

## Hymnal Update

The twelve members of the church's standing commission on church music spent a week in late September at Holy Cross Monastery in West Park, N.Y., studying and singing settings of hymnody and service music for possible inclusion in the *Hymnal 1982*.

The commission is working toward a mid-1984 deadline for the new hymnal's musical editions. Dr. Russell Schulz-Widmar of Austin, Texas, chairman of the hymn music committee, reported that the panel still is reviewing settings submitted for new hymn texts. He said

that in addition to the overall quality of its composition, new music is examined for its facility in singing and for its "ability to reveal the text." Dr. Schulz-Widmar added that after February, further work will have to be done on harmonizations, musical key choices, and accompaniments for plainsong and folk hymnody. A number of familiar text-tune combinations from the *Hymnal 1940* have been approved for the new book.

Reporting for the service music committee, James Litton of New York reiterated the committee's guiding principle that "a sung service is the liturgical norm for the church," and that the revised hymnal should be a "next step in making that principle a reality throughout the Episcopal Church." The entire commission unanimously affirmed this position.

Mr. Litton presented a proposed order for service music which was accepted by the whole commission which parallels the order and contents of the services in the Book of Common Prayer. Music for Rite I Morning Prayer will begin with settings for the preces, followed by the invitories with their seasonal antiphons: the salutation, response and the Lord's Prayer; both sets of suffrages; and "Let us bless the Lord" with its congregational response. The same order will be followed for Rite II Morning Prayer and all other Offices.

Music for the Proper Liturgies for Special Days section of the Prayer Book will follow the Daily Office settings and will include the processional bidding and setting of Psalm 118 for Palm Sunday, the foot-washing anthems for Maundy Thursday, and music for Good Friday, Holy Saturday, and Easter Eve. The baptismal section will include music for the opening acclamation, the baptismal litany, and the thanksgiving over water.

Music for the canticles will follow the Prayer Book order, beginning with settings for canticle one (the *Benedicite*, Rite I), and concluding with canticle 21 (the *Te Deum*, Rite II). If space permits, Mr. Litton said, this section in the hymnal will include a page outlining suggested uses of the canticles for various occasions.

Mr. Litton reported that the proposed order of music for the Holy Eucharist will differ significantly from that of the *Hymnal 1940*, which printed each composed setting in its sequential entirety. He said that after the music for the seasonal opening acclamations, various set-



tings of the *Kyrie eleison* in Greek will be printed together, followed by English settings of the *Kyrie* (Rites I and II); the *Trisagion*; the Nicene Creed; the prayers of the people; the peace (Rites I and II); the *sursum corda* (Rites I and II); the *Sanctus* and *Benedictus* (Rites I and II); the memorial acclamations; the doxological conclusions to the various eucharistic prayers with the great Amen (Rites I and II); the traditional and contemporary settings of the Lord's Prayer; music for the Rite I and Rite II *Agnus Dei*, Christ our Passover, and other fraction anthems; and concluding with settings for the blessing and dismissal texts. Cross references will be provided for settings of the *Gloria in excelsis* and the other canticles.

Music for the Burial of the Dead will include settings for the Rite I and Rite II opening anthems, the final anthems, and the committal anthems. The 200-page service music section will conclude with settings for the Prayer Book texts of the Great Litany, the Litany of Ordinations, and the Litany of Thanksgiving.

Mr. Litton said that while his committee is still screening music from the more than 2,000 entries which were submitted, they are unable to accept any more manuscripts for review. Final decisions on service music will be made by the full commission in January.

Raymond Glover, general editor of the *Hymnal 1982*, told the commission that the congregational test program of hymnody and service music continues to elicit positive responses. More than 600 congregations and all of the seminaries are participating in the field test. Mr. Glover said that requests for special permission to use new hymn texts in worship continue to come to his office from throughout the church.

It is expected that the new hymnal will be published in three editions, according to Frank Hemlin, vice president of the Church Hymnal Corporation. The pew edition will contain full harmonizations for those hymns intended to be sung in parts, but it will have only melody lines for unison hymns and service music. Mr. Hemlin noted, however, that in the unison settings, words will be printed directly under the notes of the melody line. Melody editions of the *Hymnal 1940*, which printed melodies and text blocks separately, were often difficult for singers to follow. The new hymnal's choir edition will contain full harmonizations for all hymnody, including unison hymns, and melody lines for service music, as in the pew edition. The two-volume accompaniment edition will contain complete harmonizations for all hymnody and service music as well as extensive indices and other reference material.

Mr. Hemlin said that the Church Hymnal Corporation will announce costs of the several editions in the fall of



RNS  
David Clegg, 10, of Southampton, England, took first place in the 1983 Rediffusion Choristers' Awards competition held recently in London. David is shown kneeling over the second place winner, Laurence Pittenger, 13, of Baltimore, Md., and Oliver Dracup, 12, of Kent, England, who took third. David's first prize of more than \$3,500 will benefit the choir program of his home parish, Ramsey Abbey.

1984, and plans to send a special pre-publication offer to parishes and other church groups. The official publication date set for the *Hymnal 1982* is the Day of Pentecost, 1985.

## Theologians Discuss Consensus

Representatives of 23 U.S. churches met for three days in Chicago to discuss response to and reception of the World Council of Churches faith and order commission document, "Baptism, Eucharist, and Ministry," which was developed in 1982 at a meeting in Lima, Peru. The Chicago conference, held October 12-14 at the Lutheran School of Theology, drew more than 100 theologians, church officials, and scholars from major U.S. churches. It was co-sponsored by the Hyde Park Ecumenical Project at Jesuit House and the National Council of Churches.

The conferees agreed that although BEM, as the document is known, achieved remarkable Christian consensus, it left some important matters still unresolved. The Rev. David J. Bowman, S.J., co-director of the conference, said, "We achieved what we hoped for: the teams from U.S. churches dialogued seriously and eagerly about these basic Christian realities."

Highlights of the meeting were an opening worship service which focused on baptism through use of the symbols of water and the scallop-shell, and the closing "Lima Liturgy," presided over

by the Rev. Jack Stotts, president of the McCormick Theological Seminary in Chicago. The Rev. James Doyle of the Orthodox Church in America was homilist for the service, parts of which were read in French, German, and Spanish, as well as English.

The Rev. Edward J. Kilmartin, S.J., professor of theology at Notre Dame University, spoke at the first general session. His topic, "Reception in the History of the Church," was an exposition of the process by which practices and beliefs have been "received" into the faith community. Fr. Kilmartin said that the test of the Lima document's validity will be in its lived reception by the churches. "If the spiritual goods are there, its reception will be a fairly simple process," he said. "If the goods are not applicable to the life of faith of the churches, there will be no reception of the document."

Dr. William H. Lazareth, pastor of Trinity Lutheran Church in New York and former director of the WCC faith and order secretariat, said that scholars returned from Lima "with a convergence no one dared anticipate," but that although churches are "bound together by the same baptism and share the same Eucharist," as well as "common ways of decision-making, the Lima text falls short of convergence on important issues . . . don't measure Lima in terms of Trent or Augsburg," he warned.

Responding to Dr. Lazareth was Fr. Thomas Hopko of the Orthodox Church in America, a member of the faculties of St. Vladimir Seminary and Columbia University in New York City. He said that part of the reception process would be "to let the Lima document question and judge us." The Orthodox welcome the document, he said, knowing they still have a number of questions about it.

A major division in response was noted between "sacramental" and "free" churches. Many of the latter, particularly the Church of the Brethren and the Society of Friends (Quakers) indicated that their churches "feel excluded by the Lima document." They urged the representatives of the sacramental churches to review the document, keeping possible revisions in mind which would include free church emphases.

Spokespersons representing various churches provided brief reports on the process of how the response "at the highest level," which the WCC commission asked for, is being developed in their communions. Many noted that assemblies or conferences which represent that "highest appropriate level" in their churches will not meet until 1985, or later — beyond the WCC's own original suggested deadline of December, 1984, which was extended to 1985 in Vancouver.

# Building During Turmoil

## *An Interview with the Bishop of Guatemala*

By WAYNE P. WRIGHT

The terror in our country has destroyed hope," said the Rt. Rev. Armando Guerra Soria, Bishop of Guatemala, speaking of life in that troubled Central American nation. "Everyone's life has been touched by sadness," he said, for armed guerrillas and government forces have struggled to control the destiny of Guatemala's 7.2 million people.

Guatemala, like its neighbors El Salvador and Nicaragua, has shared a long history of political turbulence and military rule. But since the 1960s, violence has increased dramatically. Many observers believe that the problem lies at the heart of the nation.

There are in effect two Guatemalas — one Indian and one Spanish. The Indians, descendants of the ancient Mayans, live in mountainous northwestern Guatemala. They own small farm plots or work as day laborers. The Spaniards, or *Ladinos* as they are called, are concentrated in the cities and large towns. They dominate the national political and economic life.

Excesses of military rule and the intransigency of the ruling classes have fed a leftist insurgency among poor Indians. In the 1960s, death squads shot it out in the cities and rural areas. By the late 1970s, armed guerrillas were openly challenging government control in the mountains. At its height, according to *New York Times* estimates, the death toll from political violence reached 300 per month.

The impact of this violence has been greatest in rural areas. Thousands are now dead, many more exiled, crops and

villages destroyed. The Episcopal Church was caught up in this spiral of violence.

"So often it fell into a tragic pattern," Bishop Guerra said. "The guerrillas would come into the village and demand at gunpoint to be fed. The villagers had no choice but to accommodate them. The next day, after the rebels had gone, soldiers would come and accuse the villagers of collaborating with the enemy. Sometimes village leaders would be carried away, sometimes shot. The guerrillas would often retaliate in the same way."

A low point was reached about 18 months ago, the bishop said. "At that time the fighting was very intense. It became virtually impossible for me or



Bishop Guerra: "It is hard to describe how violence and terror have destroyed hope. . . ."

my clergy to enter the area. It was so tragic. Our people in the village mission churches were caught in the midst of the violence. They begged us to come and bring them the comfort of the sacraments and to baptize their children. But, we could not get there. It was a time of agony for us all."

Following a March, 1982, coup, Gen. Efraín Ríos Montt was installed as president. An aberration in predominantly Roman Catholic Guatemala, Ríos Montt was an active member of a California-based fundamentalist sect called the Word of God. Until his recent overthrow, Ríos Montt actively encouraged the entry of fundamentalist missionaries into Guatemala.

Ríos Montt is credited with success-

fully challenging the guerrilla insurgency. Adopting a program called "Beans and Bullets," the government undercut its opposition with food and intimidation. No accurate estimate of the loss of life is available. *The New York Times* reported casualties to be in the thousands. There are also said to be at least 30,000 Guatemalans in exile across the border in neighboring Mexico.

Even the Roman Catholic Church was not spared in this crackdown. As many as ten priests sympathetic to the rebels have been murdered.

"In the midst of this unprecedented violence, people are asking why this is happening," Bishop Guerra said. "Our people need the support of faith, but not the fanaticism of right or left. In Guatemala, the Episcopal Church is not big and powerful like other groups. But, we are here with the people and are ready to suffer with them if we must. Our work among the native Indians of rural Guatemala is very important to our church."

Bishop Guerra, 34, is the first native Guatemalan to be elected bishop. Since his consecration two years ago, he has encouraged the opening of missions in rural areas.

"There exists a real need for our presence there," he said. The Roman Catholic Church, understaffed and threatened with violence, has virtually withdrawn to the cities, while outside fundamentalists groups, encouraged by a friendly government, have streamed in.

"We want our church to be indigenous to the culture. Wherever we have opened missions, we have worked to cultivate local leadership," and this approach seems to work best, the bishop suggested. "After centuries of abuse, the Indians have learned to be mistrustful of outsiders."

Cultural differences further complicate evangelism. The Indians have maintained a distinctive way of life. In more remote areas, few understand Spanish. They speak a native language called Quiché.

"In our seminary in Guatemala City, men and women are being trained for ministry to the Indians," the bishop said. "I hope to ordain several priests and deacons for mission work under Canon 8 in the coming months. They will be working with the lay evangelists and catechists already in the field."

This approach seems to be working. In one Indian mission, the bishop has had over 60 confirmations in the past ten months. "On my last visit I even confirmed the local witch," he said. "My evangelist was very excited about that, and he should have been. In these remote villages, the witches are very important people. It's hard to believe, but even today when a villager becomes sick, he will just as likely consult a witch as a medical doctor."

(Since the government crackdown in

*The Rev. Wayne P. Wright, who serves the Glebe Church, Driver, Va., and St. John's Church, Chuckatuck, was introduced to Bishop Guerra during a two-week visit to Guatemala this summer. He spent several days with him as the bishop visited his mission congregations.*

the mountains, a relative calm has followed. The Guatemalan church is stretching its resources to the limit trying to rebuild. "Our immediate needs are simple," the bishop said. "Aside from your prayers, we need the basics to help rebuild and expand our work."

For the first time in several years, peaceful conditions allowed villagers to harvest a full crop. But, clothing and shelter remain a problem. Nights are cool in the Guatemalan mountains, and heavy rains are frequent. Many families lost their houses and possessions in the fighting. There is a need for coats and blankets.

"We are grateful to the Presiding Bishop's Fund for a grant to purchase building materials. The quick response was wonderful, but much more will be needed. We hope others will want to help us."

Then there are the many widows and orphans who need care. "It is very hard to make it in this agrarian society without a husband or a father," he said. "We are trying to set up craft training programs to provide skills for the survivors. But, the going is slow."

For most of its history, the Episcopal presence in Guatemala was confined to an English-speaking congregation in the capital. Only in the 1960s did the church begin to reach out to the nation. In 1967, the Rev. William Frey was appointed bishop of the newly-created missionary Diocese of Guatemala. Under his vigorous leadership, mission congregations were established in major cities and a seminary was founded.

Bishop Frey was forced to leave Guatemala in 1972, after speaking out publicly against political violence. He is now Bishop of Colorado. His successor in Guatemala, the Rt. Rev. Anselmo Carral, continued the emphasis on local mission. The first native clergy were ordained, schools and clinics were opened, and the church actively participated in relief efforts following a devastating 1976 earthquake. Bishop Carral resigned in 1981 to permit Guatemalan clergy to take the leadership, and now directs the Hispanic program at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

"My first task," Bishop Guerra said, "has been to consolidate what we have. The church here has grown from almost nothing to two parishes, ten missions, and five schools, with clinics and feeding programs.

"But, at a deeper level, I am concerned about spiritual support and spiritual feeding. It is hard to describe how violence and terror have destroyed hope in this country. We are not politicians in the Episcopal Church, but we know that our people have suffered from politics. The Gospel can provide us with a new vision. For the future I am encouraging people to dream those new dreams."

# St. Clement of Alexandria

By JAMES E. FURMAN

Advent and Christmas have overshadowed the saints of December. One who ought not to be lost in the crowded calendar is a pioneer in Christian ethical thinking remembered on December 5. The setting of his ministry is Alexandria, founded in 331 B.C. as a Greek city in the northwest Delta region of Egypt.

Alexandria's physical location parallels its spiritual geography: a port rising on a limestone ridge between two harbors, a center where traditions from the Mediterranean border lands mingle with the heritage of the Nile Valley. Alexandria was the Roman Empire in miniature: many races, uncounted gods, one imperial lord.

Despite a reputation for political violence and ethnic tension between its Greeks, Copts, and Jews, Alexandria was a seat of factories, as well as the home of factions. It was here that glass was produced, linen woven, and papyrus exported, as well as plays attended, ideas debated, and fads introduced.

Where was Christianity in all of this? It was one idea among many. But it was an extremely adaptive idea, one able to synthesize the faith of Jews and the imagination of Greeks.

This, then, is the cosmopolitan, crowded, competitive stage. It is not a situation where Christians dominate. Still, there are many Christians, and they include persons from every facet of society. There is need for someone to give coherence to the Christian position, to be an articulate voice for Christian opinion. Titus Flavius Clemens became the source of cohesion, that definite and well directed voice.

Today known as "Clement of Alexandria," Titus Flavius Clemens shares the fate of many excellent teachers. That is, he lives through what he shared and in what he stimulated: little is known of his

*The Rev. James E. Furman is the rector of the Church of Sts. Peter and Paul, El Centro, Calif.*

personal biography. His dates are approximately 150 to 215. He seems to have been born in Athens, to have dabbled in the Greek mystery religions, to have secured an excellent education, to have become a Christian through the influence of one of his teachers.

It is nowhere suggested that he was married or that he had a family. He does, however, devote considerable attention to a Christian standard of sexual morality within marriage (*Instructor*, Book II:X) and cites the death of children as one of life's greatest tragedies (*Miscellanies*, Book II:XXIII).

An early Christian historian, Eusebius of Caesarea (260-340), notes that Clement was a presbyter or priest and that he was regarded by his contemporaries as a holy man of great learning (*Church History*, Book VI:XVI). His "occupation" was that of director of the famous "Catechetical School" at Alexandria, an institution that combined elements of a confirmation class, Christian private school, and missionary center.

It was here that he spent most of his adult life, leaving only during the period of severe persecution (202-203) that left him in exile until his death. Even the location of his final home is uncertain, although either Syrian Antioch or a small town in south central Turkey are possibilities.

Clement's main writings form a series of three inter-related books. The first is *Exhortation to the Greeks*. It is a straightforward attack on paganism. He ridicules the gods of the myths and urges that Christ fulfills all the hopes of philosophic enlightenment. Having cleared the way, Clement moves to a positive position in *The Instructor*. Here he presents Christian doctrine as the basis from which to develop a Christian style of life.

Finally, in *The Miscellanies*, Clement attempts to move beyond the limits of structured debate. He seems to say, "First, I argued you out of your old religion. Then, I outlined the behavior expected of a Christian. Now, I want to tantalize you out of logic and into love, out of argument into encounter." That is, *The Miscellanies* attempts both to

share and evoke the mood of religious crisis, the attitude of conversion.

Clement's Christian constituency was not a solid bloc. The church was not an organization, it was a movement in which opinions and understandings overlapped and diverged. Some Christians tended to take Christianity as permission: they were free to do all because all could be forgiven. St. Paul himself was often forced to strongly corrective language in dealing with this trend (e.g., I Corinthians 5).

At the other extreme, there was a severely austere interpretation that was almost "monastic before monasticism." This attitude was extremely influential, producing not only the monastic orthodoxy of Sts. Pachomius and Antony, but also various world-denying heresies.

Clement had something for both schools. For the "libertines," he had the "etiquette" of *The Instructor*. His discussion of how a Christian ought to approach fine food exemplifies his method: "...gluttons surrounded with the sound of hissing frying pans and wearing their whole life away at the pestle and mortar, cling to matter like fire. More than that, they emasculate plain food, namely bread, by straining off the nourishing part of the grain so that the necessary part of the food becomes a matter of reproach to luxury. . . .

"A man like this seems to me to be all jaw and nothing else. . . . We are not, then, to abstain wholly free from various kinds of food, but only are not to be taken up about them. We are to partake of what is set before us as becomes a Christian, out of respect to him who has invited us, by a harmless and moderate participation in the social meeting, regarding the sumptuousness of what is put on the table as a matter of indifference. . . ." (*Instructor*, Book II:1).

Clement's recognition of ethical context as a significant factor is suggestive of contemporary trends: "For the occasion, and the time, and the mode, and the intention, materially turn the balance with reference to what is useful, in the view of one who is rightly instructed. . . ." (*Instructor*, II:1).

But what about those who are too strict? Clement responds to this group in a beautiful short book — a rather long sermon — *The Rich Man's Salvation*. This book is of critical importance. Clement's other writings showed that Christians could speak to the learned, to people who valued books and ideas. In *The Rich Man's Salvation*, Clement broke new ground, welcoming those who fund universities and subsidize scholarship. He has a pastoral instinct for those who have both the responsibility and the abundance of wealth and property.

His basic concern is stated clearly: "Now the reason why salvation seems to be more difficult for the rich than for men without wealth is probably not a simple one but complex. For some, after

merely listening in an offhand way to the Lord's saying that a camel shall more easily creep through a needle's eye than a rich man into the kingdom of heaven, despair of themselves, feeling that they are not destined to obtain life. So, complying with the world in everything and clinging to this present life as the only one left to them, they depart further from the heavenward way. . . ."

He responds to this understanding of a biblical text by making a point about interpretation: ". . . we are clearly aware that the Savior teaches his people nothing in a merely human way, but everything by a divine and mystical wisdom. We must not understand his words literally, but with due inquiry and intelligence we must search out and master their hidden meaning. For the sayings which appear to have been simplified by the Lord himself to his disciples are found even now, on account of the extraordinary degree of wisdom in them, to need not less but more attention than his dark and suggestive utterances."

#### Dependent on Use

As in *The Instructor*, so in *The Rich Man's Salvation* Clement decides that all is dependent on use: "An instrument, if you use it with artistic skill, is a thing of art; but if you are lacking in skill, it reaps the benefit of your unmusical nature, though not itself responsible. Wealth too is an instrument of the same kind. You can use it rightly: it ministers to righteousness. But if one uses it wrongly, it is found to be a minister of wrong. For its nature is to minister, not to rule. . . .

"So let a man do away, not with his possessions, but rather with the passions of his soul, which do not consent to the better use of what he has; in order that, by becoming noble and good, he may be able to use these possessions also in a noble manner."

No less an eminent American theologian than H. Richard Niebuhr praised Clement. In fact, Niebuhr's *Christ and Culture* includes a very important caution about evaluating Clement: "His example is Christ, the great Shepherd of the sheep; and one wholly misunderstands Clement if one does not discern that all this prudent moral exhortation is the work of a man who, loving his Lord, has heard the commandment to feed the lambs" (p. 127).

Two passages must speak for many that present Clement's attitude about Christ. In *The Instructor* (Book 1:IX) he writes that "Generous, therefore, is he who gives for us the greatest of all gifts, his own life; and beneficent exceedingly, and loving to men, in that, when he might have been Lord, he wished to be a brother man; and so good was he that he died for us."

Christ's kindly accommodation to human limits is celebrated in *The Rich Man's Salvation*: "For our Lord and Savior is pleased to be asked a question most appropriate to him: the Life is asked about life, the Savior about salvation, the Teacher about the chief of the doctrines he was teaching, the Truth about the true immortality, the Word about the Father's word, the perfect one about the perfect rest, the incorruptible about the sure incorruption. . . . And when he is called good, he takes his keynote from this very first word and makes it the starting point of his teaching, turning the disciple to God, who is good. . . ."

Clement's major predecessors (e.g. Justin Martyr, c. 100-c.165) were "apologists," writers largely concerned to make Christianity respectable by refuting slander and libel. This concern is present in Clement, but he begins to connect Christian ideas as parts of a system, begins to show how "this" relates to "that" (e.g., the Incarnation to the Trinity). He is like a pioneer explorer who has a feel about where things are, rather than a precise map.

Hence, we do not go to Clement for exact definitions or final rulings; we go to him for a sense of how issues emerged and for a lively method of doing theology even today. Indeed, the warm personality conveyed in the books, the man's zest and creativeness, make Clement seem more like a concerned and engaging friend than the usual figure of ancient Christian history.

In the way that he uses his books as vehicles for "conversation," for sharing interpretations in a personal voice, Clement is a true follower of Plato, the great popularizer of the dialogue as a literary form.

Clement was one who knew and quoted a wide range of Greek poetry. It is, therefore, appropriate that Christ as the foundation of his teaching is vividly presented in a poem of his own. Translated for *The Hymnal, 1940* by F. Bland Tucker, "Master of Eager Youth" brings together the central elements of Clement's work:

Master of eager youth, controlling,  
guiding,

lifting our hearts to truth, new  
power providing:  
Shepherd of innocence, thou art our  
Confidence:

to thee, our sure Defence, we bring  
our praises.

Glorious their life who sing, with glad  
thanksgiving,

true hymns to Christ the King in all  
their living:

Ye who confess his Name, come then  
with hearts aflame:

let word and life acclaim our Lord  
and Savior.

(Hymn 362, stanzas 1, 4)

## General Convention Journal

Each year following a General Convention, we await with interest the thick volume recording its official actions, and, in regard to the House of Bishops, also covering its interim meetings. The work of the Secretary of General Convention, Canon James R. Gundrum, and his staff, the journal for the New Orleans convention has now appeared [see p. 16].

The frontispiece is a smiling photo of our chief bishop, now at last designated the Most Rev. John Maury Allin, D.D., Presiding Bishop, Chief Pastor, and Primate. This is all to the good, although we believe it will be clearer and more helpful to all concerned for the General Convention to go ahead in the future and designate him as Archbishop. After all, *all* bishops preside — it is their job — and the Prayer Book (pp. 513 and 518) indicates that *all* bishops are chief pastors, while Primate remains, in this context, an unfamiliar term.

Many pages of rather technical parliamentary material follow. This is the place to find out precisely what the convention did or did not do, but to get a clear picture, one may need to consult the so-called Blue Book as well. We believe that both volumes, and the accompanying volume, *Constitution and Canons*, should be more widely known throughout the church as a whole. A democratic parliamentary government cannot operate in a responsible fashion if we do not acquaint ourselves with the official actions of our chief pastors, the bishops, and our elected representatives, the deputies.

## Reform of the Pastoral Ministry

Recently the Church of England has been stirred by two documents having to do with its pastoral ministry. The first, *A Strategy for the Church's Ministry*, the result of extended thought and research by Canon John Tiller of the official advisory council on the ministry, proposes a truly drastic reform of the English parish system [TLC, Oct. 30].

Most shocking to many English churchmen, it would abolish "patronage," that strange medieval system whereby the lord of the manor is patron of a parish and selects its priest, even though today the patron may be a member of another religion or a total unbeliever. It also would abolish "parson's freehold," the lifelong tenure an English rector or vicar has in his parish.

Of more interest to non-Britishers is the proposal that the individual, isolated priest in the typical parish be replaced by a ministerial team of several persons, typically including non-stipendiary priests and permanent deacons. Because of the present shortage of clergy in England (as in some other parts of Europe), many parishes have been combined, and one priest today may be struggling to serve churches in several separate villages or neighborhoods.

The ministerial team would make possible more adequate pastoral care and regular services of worship. The merits of these proposals seem to be considerable,

although the Church of England is not likely to change its entire system overnight.

The second document, *Non-Stipendiary Ministry in the Church of England*, was prepared by Dr. Mark Hodge for the advisory council for the church's ministry. It is a study of the present use of the non-stipendiary or unsalaried priesthood in England (the permanent diaconate is virtually non-existent). It discloses the surprising fact that nearly one-fourth of the clergy ordained in England today are expecting to operate on this basis. They are usually older, and have had a kind of training different from that of ordinands in the hitherto established system.

It is pointed out that these "tent maker priests" have not, generally, as some had hoped, established indigenous congregations in the inner city or other areas not reached by the customary kind of English vicar. In fact, most of the self-supporting clergy are middle class types, most often teachers in their secular life. This should surprise no one. A church which has traditionally selected its clergy on a primarily academic basis will predictably attract a high proportion of academic people.

It is easy enough for a devout teacher to study some theology and church history and pass a written exam. It is very difficult for a devout carpenter, commercial fisherman, awning maker, or tax collector to do the same. All of this is equally true in America.

It was also discovered that many non-stipendiaries eventually move over into salaried church positions. In England, with its shortage of full-time clergy, this is welcome. A major reason for it, however, is not. Many of the full-time stipendiaries, it is found, treat their hard-working brethren as an inferior and less worthy order of clergy. Regrettably, we know about that in America, too. Dr. Hodge has also noted an absence of recruitment in some areas where non-stipendiaries are most needed — again a pattern not unfamiliar to us over here.

These two significant documents present, in careful and systematic terms, many of the ideas for which the scriptural and historical basis was explained by Roland Allen earlier in this century [TLC, July 17 and 31]. The wheel has indeed been invented, polished, and adjusted. When will we start to roll?

### Advent's Secret

The wonder  
of it rests  
within the waiting,  
all the ways that our  
impatience can be tempered,  
slowly weaned from the demands  
of the immediate, taught to savor  
moments, cherish every living  
instant as it passes, not  
only for itself, but for  
the promise that it  
bears of life  
to come.

J. Barrie Shepherd

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## New Hymn Text of the Month

### HYMNAL 1982

1. Once in royal David's city  
stood a lowly cattle shed,  
where a mother laid her baby  
in a manger for his bed:  
Mary was that mother mild,  
Jesus Christ her little child.
2. He came down to earth from heaven,  
who is God and Lord of all,  
and his shelter was a stable,  
and his cradle was a stall;  
with the poor, the scorned, the lowly,  
lived on earth our Savior holy.
- \*3. We, like Mary, rest confounded  
that a stable should display  
heaven's Word, the world's creator,  
cradled there on Christmas Day,  
yet this child, our Lord and brother,  
brought us love for one another.
- \*4. For he is our lifelong pattern;  
daily, when on earth he grew  
he was tempted, scorned, rejected,  
tears and smiles like us he knew.  
Thus he feels for all our sadness,  
and he shares in all our gladness.
5. And our eyes at last shall see him,  
through his own redeeming love;  
for that child who seemed so helpless  
is our Lord in heaven above;  
and he leads his children on  
to the place where he is gone.
6. Not in that poor lowly stable,  
with the oxen standing round,  
we shall see him; but in heaven,  
where his saints his throne surround:  
Christ, revealed to faithful eye,  
set at God's right hand on high.

Stanzas 1 and 2, 4 to 6, Cecil Frances Alexander (1818-1895), alt. Stanza 3, James Waring McCrady (born 1938).

Metre: 87. 87. 77, Tune: Irby, by Henry J. Gauntlett (1805-1876), *Hymnal 1940*, no. 236.

Since it first appeared on a 1954 recording of lessons and carols for Christmas by the choir of King's College, Cambridge, this hymn has become almost synonymous with this feast in the minds of many Episcopalians. It was included in the *Hymnal 1874* and has been in all subsequent hymnals of the American church.

However, certain Victorian prejudices and misunderstandings of childhood weakened the text. Therefore,

alterations have been made by the text committee of the standing commission on church music to deepen and enrich the meaning of the text. Dr. McCrady of the University of the South wrote a new third stanza.

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# BOOKS

## Small but Precious

**IE STILL AND KNOW: A Study in the Life of Prayer.** By Michael Ramsey. Seabury. Pp. 127. \$6.95 paper.

Two things strike me about this book. First, it reminds me of the teaching and writing of Fr. Paul Weed, formerly of St. Luke's Church, Hudson St., New York City, who also began discussions of prayer with the image of our Lord praying, and from that moved on to prayer not so much as an act, but as a state of being. Second, it is wonderful to have before one in print what one has been ruminating about all along.

The book is in two sections. The first is about Jesus praying and about prayer in the New Testament, a section alive with the presence of Jesus and the Holy Spirit. In the second section, the Christian is praying. There are chapters on contemplation, the mystical way, confessing our sins, and the communion of saints. Woven throughout is the Eucharist, which is both the pattern and source for all prayer. I was struck, however, by the omission of any reference to the Daily Office.

Archbishop Ramsey's thesis is that prayer is the inevitable response of the Christian to his initiation into the Body of Christ. As Jesus did not do "little prayer rituals," but moved through his ministry in the presence of the Father, seeking his will for his kingdom, so we Christians are called to this same kind of prayer, in our time, in our various places.

Archbishop Ramsey, like most contemporary writers on the spiritual life, conjoins prayer with concern and action for the world. In speaking of the communion of saints, he writes, "Our prayer

looks towards the weak, as well as towards the strong, and if we are faithful, it will reach both ways since the glory of Christ is always one with the agony of his compassion."

The book is in short chapters, and this arrangement would make it a good book for a course on prayer. It is a pearl of great price.

(The Rev.) PETER C. MOORE  
St. Paul's Church  
Seattle, Wash.

## Hard-Knocking Theology

**THE DARKNESS OF GOD: Theology after Hiroshima.** By Jim Garrison. Eerdmans. Pp. 238. \$8.95 paper.

Garrison's assertion that "Hiroshima must be integrated into Christian experience or else Christians will remain powerless to prevent nuclear destruction from happening again" is a challenge to traditional theology of a most sobering dimension.

In a sense, our God has been too small to allow us to embrace an event so terrible. We must acknowledge that it was in God and God in it: not just as a watching God, sustainer of individuals and deplorer of the deed, but active as cause in the event itself — and we, co-creators with God, of Hiroshima.

Garrison uses process theology and Jungian psychology in his construction of a new ontology, and he labels the result "process panentheism." If all things — including the darkness — are in God, we can face and deal with both the light and dark sides of ourselves and God.

This is the same God who "did it" to Job; who called down the nations in merciless judgment on the chosen people; the same God who not only allowed the Crucifixion but, indeed, if we are to believe the testimony, promoted it as nec-



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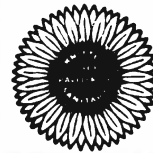
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(St. Clement of Alexandria, December 5)

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"Ask," says the Lord. "I yield to pure demands."

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Face turned to the East, as even pagans use.  
Good, better still, the colloquy that renews  
Within, with no set place or time to pray —

The prayer of one who ploughs, or weathering sails  
Upon the sea. Chiefly Thanksgiving, Yes,  
And Intercession. The reasonable music a quietness,  
As, listen, the Savior's perfect practicing of the scales.

Ralph Slotten

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essary to divine purposes. This is a God big enough to have created and be creating all that is, big enough to give new life through a time of trial from which we can not, will not be saved.

This is hard-knocking theology. But it grants a peaceful hope bordering on the numinous. It is not too late.

MARY H. MILLER  
Episcopal Peace Fellowship  
Murrysville, Pa.

### Pastoral Care

**LIVING WITH DYING: The Management of Terminal Disease.** By Cicely Saunders and Mary Baines. Oxford. Pp. vii and 74. £4.95 paper.

Cicely Saunders is the medical director of St. Christopher's Hospice, the first research and teaching hospice in England, founded in 1967. Hospice care, as a scientifically-based, multi-disciplinary approach to the treatment of the dying patient, is largely an outgrowth of work pioneered by her.

While this is primarily a medical handbook, the last chapter on "total pain," and especially the pithy section on spiritual pain, are of pastoral interest and are very well done.

(The Rev.) GREGG D. WOOD  
Director of Pastoral Care  
St. John's Hospital  
Smithtown, N.Y.

### Secretary's Ministry

**THE CHURCH SECRETARY'S HANDBOOK.** By Patricia McKenna Seraydarian. Tyndale. Pp. 160. \$5.95 paper.

A secretary . . . or a minister? The answer is both, according to this brief, but

fairly complete handbook. Being secretary for the rector of a moderately large parish for two years has proven to me that Seraydarian's words really provide the challenge the Christian secretary needs to motivate her or him.

"You are the first point of contact for many people," the author says. "If it all depends on you, will that contact be the first of many or last of any? You can influence that decision by determining to be the person 'standing in the gap.' That gap is best filled by a quiet, efficient, and consistent demonstration of the love of Christ flowing through people employed by his church."

This book is extremely helpful in promoting a more professional, loving attitude in today's church secretary.

GERRY SIMPSON  
Secretary to the Rector  
St. Paul's Church  
Shreveport, La.

### Authoritative Documents

**JOURNAL OF THE GENERAL CONVENTION, 1982.** Distributed for the General Convention by Seabury Press. Pp. 761. \$18.00 paper.

This hefty volume contains the actions and decisions of the General Convention in New Orleans and, for the House of Bishops, the previous interim meetings at Chattanooga and San Diego. It is somewhat less bulky than the last edition because it does not reprint material which had already appeared in the *Blue Book*, printed prior to the convention, containing many reports and so forth. The latter is available, in matching blue paper cover, for \$12.00.

The third item in the matching set is

*Constitution and Canons*, which has been available since the end of 1982 at \$9.00. These are important volumes, and the *Constitution and Canons* at least should be available in every parish.

H.B.P.

### Overview of Hymnody

**THE FAITH WE SING: How the Message of Hymns Can Enhance Christian Belief.** By S. Paul Schilling. Westminster. Pp. 262. \$14.95 paper.

Dr. Schilling, emeritus professor of systematic theology at Boston University, has drawn upon nearly 60 hymnals of many denominations to present in this book an overview of hymnody in America. The author is an authority on hymnody, and this book will be welcomed by all those interested in the various aspects of hymn texts and hymn tunes.

The book is divided into three parts. Part one deals with the importance of words in hymns, the theological meaning of hymn tunes, and criteria for evaluating hymns. Part two contains chapters on the specific subject content of hymns. Part three covers Gospel hymns, folk hymns, and black Gospel hymns; it has a discussion of inclusive language as well.

There are extensive notes arranged in the back of the book in topical index fashion which should be helpful in hymn selection. An index of first lines of hymns and an index of authors are included.

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Episcopal Choirmaster's  
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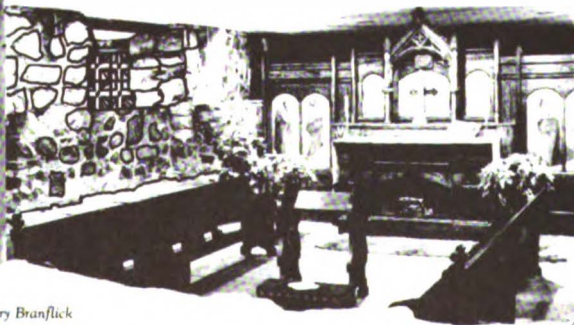
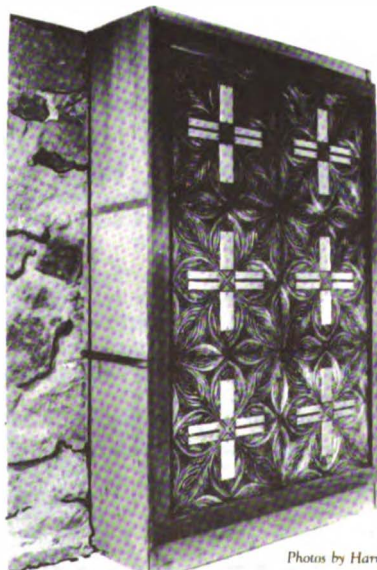
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Photos by Harry Branfluck

The Reverend  
Paul Henry Moser  
Rector  
Emmanuel Episcopal Church  
Bel Air, Maryland 21014



A widow's need, Mrs. Horace Boarman, Jr., led to a search for a resting place for her husband's cremated remains.

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## LETTERS

Continued from page 6

and to thank you for publishing them.

First of all, it is my Roman Catholic clergy friends who have convinced me that their communion will come to have women priests in the same deplorable way that we did. I do not agree with the way our church handled the issue, neither the Philadelphia ordinations in 1974 nor the change in canon done at Minneapolis in 1976.

I do believe that God is calling women to be priests. I do not believe that God called the Episcopal Church to handle the matter so badly as to become a stumbling block to the rest of the catholic church on the question of women's orders.

Second, I do not think that an exclusively male priesthood is a "matter of the faith." In other words, it is not a question of dogma, like the Incarnation or the Trinity, doctrines on which the church stands or falls. The exclusion of women has always been a disciplinary matter in the tradition.

It is true that a doctrine was put forth as a reason for this disciplinary rubric, namely, the doctrine of the innate inferiority of women, which despite Ecclesiasticus 25:24, is contrary to scripture. In the Fall, both woman and man sinned, and in Christ, both are saved. In the Lord, each is essential to the other.

Thus, the question of women's suitability for orders is purely a disciplinary one and not a doctrinal one. The church does have the authority to change her discipline, and has an obligation to do so, if doctrine is being denied by practice. On the other hand, I do believe that such a great change should have been handled much better, in consultation with the whole catholic church, and without condoning such breaches of good order as occurred in Philadelphia.

Finally, how is Anglicanism, as a whole, doctrinally weaker than Rome? If someone were to put forth the thesis that the theological pluralism implicit in the Elizabethan Settlement means a weaker Anglican sense of clear doctrine than the clarity of Roman Catholic doctrine, I would have to agree.

But if our doctrinal weakness as a whole communion means that Rome's doctrine is innately superior, that is, more faithful to the Gospel, then I cannot agree. If that were indeed the case, I would feel bound by conscience to seek reception into the Roman communion.

We really do need to shape up the Episcopal Church. Your editorial [TLC, Nov. 6] touched upon the problem, but we also need a renewal at the grass roots level of commitment to Christ and his bride, the church. I pray that TLC will continue its good work towards this end.

PIERRE WHALON

Temple Hills, Md.

## Illegal Changes

I have recently observed the following unauthorized changes being made in Rite I of the Book of Common Prayer: page 329, line three changed to "for all mankind," page 332, I Timothy 1:15 changed to "of all mankind to be," and page 332, I John 2:1-2 changed to "if anyone sin."

I have no objections to the alternate wording, but is it not illegal to make such changes? The rubric on page 339 clearly states that the dismissal is to be said by a deacon or the celebrant, yet it is frequently done by laypersons with the Easter Alleluia added, outside of Eastertide.

Are these not clear violations of the rubrics? If one priest can make these changes, there's nothing to stop another from making others. The Book of Common Prayer allows for certain alternatives, but not for changing of the words or ignoring of the rubrics where the ordained ministry is concerned.

WALTER H. MORTON

New York, N.Y.

*We agree. The Book of Common Prayer is part of the Constitution of the church, and no parish or diocese has authority to revise the text. In regard to the first three changes referred to, congregations which object to the older, so-called non-inclusive language can simply use Rite II. Ed.*

## Church of the Holy Communion

How sad it was to read of the fate of the historic Church of the Holy Communion in New York [TLC, Oct. 30]. Why was the altar left there to be desecrated? Who is responsible?

We should, however, be reminded that in the words of the service for the declaration of secularization: "Such persons will be comforted by the assurance that the presence of God and the consolation of our holy religion are not tied to any one place or building."

(The Rev.) HARRY B. KRAFT  
Church of the Resurrection  
Warwick, R.I.

• • •

Your readers might be interested to learn that the vestry of the Church of the Holy Communion in New York, when the church was sold, gave the historic font to the Protestant Chapel at the John F. Kennedy International Airport, where it is used with regularity. The inscription on the font reads: "To the Church of the Holy Communion from S.L.H., 1846." I understand that the initials are those of the Rev. William A. Muhlenberg's sister.

I serve as a chaplain at the airport chapel.

(The Rev.) MARLIN L. BOWMAN  
Church of St. James of Jerusalem  
Long Beach, N.Y.

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# BRIEFLY...

Corp. Thomas D. Stowe, son of the Rev. and Mrs. David A. Stowe of St. John's Church, Somerville, N.J., and grandson of the Rev. Walter H. Stowe, was among the U.S. Marines who died in the recent bombing in Beirut. He is survived by his wife Donna and daughter Samantha.

The national executive committee of the Episcopal Peace Fellowship met October 9-12 at the Convent of St. Helena, Vails Gate, N.Y., to set priorities, goals, and programs for the next six months. The committee is carrying on a search for a new executive secretary to succeed Elizabeth Vilar, whose resignation has been accepted. Protesting U.S. policy in Central America was identified as the fellowship's top priority in the months ahead. A second major focus is the impending deployment of the Cruise-Pershing II missiles in Europe.

"Sacred beauty" was the theme of a service at the Cathedral of St. John the Divine in New York on October 9. More than 250 exhibitors attending an international festival of flowers decorated the cathedral with over 500 flower, plant, fruit, and vegetable arrangements, designed to highlight the cathedral's Gothic architecture. The arrangements used an estimated 500,000 flowers. "Sacred beauty brings together art and religion," said the Very Rev.

James P. Morton, dean of the cathedral. "Art and religion take all of creation, the universe, the cosmos, men, women and children, cats and dogs, clouds, forests, light and darkness. . . Both art and religion structure all of this into a form, a liturgy, making an arrangement so you can focus, so you can see it, so you can commune with this reality."

The number of women clergy in the Episcopal Church more than doubled in 1982, from 215 to 565, according to the Rev. John A. Schultz, statistical officer at the Episcopal Church Center in New York. Fr. Schultz said that 83 of the ordained women lead congregations.

The Roman Catholic bishops of England and Wales have asked the Vatican for permission to ordain as priests married clergy from other traditions who become Roman Catholics. Westminster Archbishop Basil Hume told a meeting of priests recently that the number of such ordinations would not be great, that they would not weaken the current celibacy requirement for Roman Catholic priests, and that they would not diminish the bishops' commitment to ecumenism.

The prayers of the priest and parishioners of St. John's Church, McLean, Va., were answered when their church silver, which had been stolen in mid-August, mysteriously turned up on the doorstep of St. Mary's Church, Arlington, Va., toward the end of the month, with the

attached note, "Please return to rightful owner." After the silver, valued at \$9,000, was stolen, the Rev. William Myers, rector of St. John's, asked parishioners to provide silver from their homes for a celebration of the Eucharist; at that celebration, they prayed that the heart of the trespasser might be changed. The next day, the Rev. Porter Brooks telephoned from St. Mary's to say that the silver had been left on that church's doorstep in a large paper bag.

## Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

### December

- 11 Second lecture in Gift of Hope series (Ascension Church, St. Paul, Minn.)  
 29-Jan. 3 National College Event, for students, faculty, chaplains, and friends of campus ministry (YMCA camp, Estes Park, Col.)

### January

- 3-6 North American Academy for Liturgy (Chicago)  
 18-25 Week of Prayer for Christian Unity Convention, Diocese of Atlanta (College Park, Ga.)  
 28-28 Convention, Diocese of North Carolina (Raleigh)  
 27-29 Convention, Diocese of Virginia (Arlington)

### February

- 2-4 Convention, Diocese of West Texas (McAllen)  
 2-4 Convention, Diocese of Central Gulf Coast (Pensacola, Fla.)  
 10-12 Convention, Diocese of Southern Virginia (Williamsburg)  
 18 Convention, Diocese of Long Island (Garden City)  
 20 Observance of Washington's Birthday  
 24-25 Convention, Diocese of Arkansas (Little Rock)  
 27-29 Executive Council Meeting (San Antonio, Texas)

### March

- 7 Ash Wednesday  
 24-30 Church Periodical Club Board and National Books Fund (Mendham, N.J.)

### April

- 20 Good Friday  
 22 Easter

### May

- 7-9 Church and City Conference (St. Luke's Church, Scranton, Pa.)  
 11-12 Convention, Diocese of Vermont (Burlington)  
 19 Convention, Diocese of New Hampshire (Nashua)  
 24-28 National Conference on the Diaconate (University of Notre Dame)

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# PEOPLE and places

## Appointments

The Rev. **Stanley E. Corklin** is rector of Grace Church, Sterling, Ill. Add: 711 First Ave., Sterling 61081.

The Rev. **Earl Heverly** has for some time been vicar of St. Matthew's Church, Comanche, Texas, and Trinity Church, Dublin.

The Rev. **Richard Hicks** is vicar of Trinity Church, Jeffers, Mont. Add: Box 336, Ennis, Mont. 59729.

The Rev. **John W. Martiner** is rector of St. Thomas' Church, Rochester, N.Y. Add: 2000 Highland Ave., Rochester 14618.

The Rev. **Irvin S. Mitchell** is rector of St. Paul's Church, Gainesville, Texas.

The Rev. **Courtland M. Moore** is rector of St. Alban's Church, Arlington, Texas.

The Rev. **Michael H. Murray** will work with Horizons, a center for counseling, personal development, and education in Williamsburg, Va.

The Rev. **Lawrence Kent Peckard** is assistant to the rector of St. Mark's Church, Shreveport, La. Add: Box 4443, Shreveport 71134.

The Rev. **Paul D. Rietmann** has for some time been rector of St. Luke's Church, Mineral Wells, Texas.

The Rev. **Lacy B. Talbott** is rector of the Church of St. Paul's in the Pines, Fayetteville, N.C.

The Rev. **Emery Washington** is rector of All Saints' Church, St. Louis, Mo.

The Rev. **Janet Watrous** is the interim priest at St. Francis' Church, Norris, Tenn.

The Rev. **Robert Wood** is rector of Trinity Church, Clarksville, Tenn.

## Resignations

The Rev. **Henry I. Burton** has resigned his work as rector of Holy Trinity Church, Lincoln, Neb. He became rector in 1968.

## Retirements

The Rev. **Elbert L. Scramton**, associate at St. Paul's Church, Kingsport, Tenn., has retired.

## Deaths

The Rev. **Daniel W. Allen**, 83, died August 5 in Wilmington, N.C.

A graduate of Du Bose Memorial Church Training School and Virginia Theological Seminary, Fr. Allen served parishes in the Diocese of East Carolina, where he was executive secretary for 14 years, and the Diocese of North Carolina. He was a member of Walnut Cove Masonic Lodge. Fr. Allen is survived by his wife, the former Evelyn Wilkinson Sadler, four children, 14 grandchildren, and one great-grandchild.

The Rev. **Charles L. Henry**, retired priest of the Diocese of Dallas, died on September 19 at the age of 60 in Luverne, Ala.

Former editor of *The Southwest Churchman*, Fr. Henry served parishes in Texas, Oklahoma, New Mexico, and Alabama throughout the 31 years of his ministry. He also served as chaplain at the College of San Antonio. He was active in local civic affairs,

serving on the library board in Luverne and on the board of the South Central Alabama Mental Health Association. He was married to the former Carolyn Turner, who survives him, along with four children, his mother, and two grandsons.

**Phyllis Ann Gerling Brunner**, wife of the Rev. Malcolm Brunner and an associate of the Sisters of St. Mary, died on October 15 at the age of 63.

During World War II, she was a laboratory supervisor for a brass company and later, a secretary in the real estate business. For 15 years, Mrs. Brunner worked in the office of the Diocese of Milwaukee. The couple served a number of parishes in Wisconsin — in Merrill, Tomahawk, Burlington, Richland Center, Milwaukee, and most recently, New London and Shawano. Survivors include three children and seven grandchildren.

**Mary Elizabeth Tongue**, wife of the Rev. Alan H. Tongue and daughter of the late Dr. and Mrs. Allan B. Black of Paulsboro, N.J., died on October 2 at the age of 85.

Mrs. Tongue was a schoolteacher, musician, and an artist of some ability and recognition. She aided her husband in his early ministry in the anthracite mission field of the Diocese of Bethlehem in Frackville, Pa., and then his rectorship in East Mauch Chunk, Pa. In 1941 they returned to the coal region, to Jermyn, Pa. The Tongues moved to the Diocese of New York in 1944 and later to the Diocese of New Jersey working together in a number of different parishes. Survivors include Fr. Tongue of Lavallette, N.J.; two daughters, Mrs. Glen Williams of Marcellus, Mich., and Margaret Tongue of Three Rivers, Mich.; nine grandchildren; and ten great-grandchildren.

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**CHURCH history** with humor, written by recognized Nebraska historian about a 100-year-old cathedral. "A History of Trinity Episcopal Cathedral (Omaha)" by Charles W. Martin. 107 pages. Hard cover, \$14.00 including mailing (a \$24 book). *Cathedral Shoppers*, 113 N. 18th St., Omaha, Neb. 68102.

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**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-2

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 6. Masses Daily 7; also Tues & Sat 9:30; Wed 8:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 8:45, EP 8; C Sat 5-8

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Rev. Gus L. Franklin, pastor Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarratt, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:30, Fri 6-7

## MINNEAPOLIS, MINN.

**THE CHURCH OF GETHSEMANE** 905-4th Ave., So.  
The Rev. Thomas L. Monnet, r  
Sun H Eu 8 (low) & 10 (sung). HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Bulce, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sta.  
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S), Mon-Fri H Eu 12:10

## CHURCH OF ST. MICHAEL & ST. GEORGE Clayton

The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V. Minister; the Rev. William W. Lipscomb, SSC  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol), Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Chorists Tues & Thurs of school year. HC and healing Wed 12:15

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

**EPISCOPAL CHURCH CENTER CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**PROTESTANT CHAPEL AT KENNEDY AIRPORT**  
Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. Open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 (Sol); Weekdays as anno

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 8. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

## NEW YORK, N.Y. (Cont'd.)

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30. Choral Eu 12:10 Wed

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12. MP 7:45; EP 8:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## SPRING VALLEY, N.Y.

**ST. PAUL'S** So. Madison Ave. & Rt. 5  
F.F. Johnson, r; J.C. Anderson, R.B. Deets, Paul Youst  
Sun 8 & 10:15

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 238 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency** 20th and Cherry Sts., 563-1878  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10; Sat 10; Ev & Novena 5:30. C Sat 5-8, at any time on request

## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Dearborn Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## PROVIDENCE, R.I.

**ST. STEPHEN'S** 114 George St. (on Brown campus)  
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open 6:00-7:00

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8 (Low), 10 (Sol). Daily & C as anno  
"An Anglo-Catholic Parish"

**INCARNATION** 3988 McKinney Ave.  
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph E. Arpa, Jr.; the Rev. C. V. Westphal; the Rev. Nelson E. Koschecki, Jr.; the Rev. Stephen S. Garth, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon. Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76197  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76044  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pl.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc. r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Bruce Cox; the Rev. Frank Ambush  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 6-9.

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

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