

THE LIVING CHURCH



House of Bishops Meeting

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Dance of the Saints

By JONATHAN C. SAMS

believe that around the throne of God a great and solemn dance is taking place. It is the dance of all saints, of the sacred dead, of the transcendent. Their movements are slow, eternally various. They are the noble army of martyrs. They are the mad ones, the ones ob-

essed with the absolute and impatient of compromise. Their dancing is that of dervishes, a whirling ecstasy. They are Lawrence, and Vincent, Stephen, Polycarp, all the 12 save John, all scalped and burned and shot and gnawed, twirling and singing of their triumph over pain.

of cities and civilizations, the fall of the proud, and the exalting of the wretched. Jeremiah and Isaiah, Elijah, Amos, and Ezekiel are there, and so too, in my imagination, are Camilio Torres, Martin King, Gandhi, and others who cried, "Repent, for the future belongs to the poor."

Each week's guest columnist is the Rev. Jonathan C. Sams who is the rector of St. Timothy's Church, Griffith, Ind.

They are also those of the goodly fellowship of prophets. These are the harsh ones, the desert rats, dried out and scorched by God's wind. Their dance is an acted parable, depicting the demise

of prayer, and ecclesiastical politicians, kings and popes, joined by those who have no memorial, who perished as though they had never been — the great nameless masses for whom there are no pyramids or cathedrals raised, the vast throngs of the merciful and the penitent.

Into this dance we too are joining, at this moment, the holy church throughout all the world, in our comings and goings from the altar, in our prayerful gestures, our chants and songs and liturgy. And not us only, but the planets and stars and suns, the mountains and lakes and clouds, the birds and dinosaurs and forgotten things, everything that has been or is or will be — all join in the holy dance.

Their bodies are buried in peace. But their names live forever.

Eve of All Hallows'

This night before
the saints are celebrated
seems a festival of fun and games
and harmless feasting,
a time in which the innocent among us
masquerade as evil,
play games around the power of the dark.
Have we, then, done away with wickedness,
programmed out, at last, the sick delight
that used to plague
the human heart and soul?
Or does it glance
at us across a busy shoulder,
form, from all about, a lipless grin,
and hurry on, too occupied
with our shrill, twisting, daily world
to be beguiled into a foolish
children's fantasy?

J. Barrie Shepherd

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LETTERS

Doing it Right

In his article entitled "Doing it Right," Fr. Penn writes: "The Prayers of the People. You don't have to do the same one all the time. Any one of the seven can be used in any rite" [TLC, Sept. 30].

Although I agree that one doesn't have to use the same form of intercession all the time, some forms are more appropriate for some occasions than others.

In his *Commentary on the American Prayer Book* (Seabury Press), Marion J. Hatchett writes: "Forms I, IV, and V are particularly appropriate for the principal service on Sundays and major feasts because of the range and fullness of these forms and the fixed congregational responses."

"In Forms I, V, and VI, there are penitential sections. Forms II, III, and VI, with varying responses and the opportunity for individuals to add their own petitions, are especially suitable for small groups and for groups which come together frequently."

(The Rev.) ROBERT BURTON
St. John's Church

Fort Smith, Ark.

Fr. Penn's article, "Doing it Right," is interesting, informative, and somewhat humorous, as I suppose he intended.

However, his second example is difficult to understand when he criticizes the breaking of Psalm verses at the asterisk. He says, "Read pages 582-583 in the Book of Common Prayer to find out how to say the Psalms."

On page 582, the rubrics do indeed say that the responsive recitation between minister and congregation, verse by verse, is the most familiar method. But on page 583 we read: "An asterisk divides each verse into two parts for reading or chanting."

How then, can the good father say that it is improper to divide the reading or chanting of the Psalms at the asterisk?

HARRISON WALKER

Wilmington, Del.

The article, "Doing It Right," by the Rev. John W. Penn, prompts me to write. While he has a point to make, it seems to me that he neglects another one equally valid: that God the Holy Spirit may work through the people of God, in the way a liturgy is observed, to reinterpret it in a way that he (the Holy Spirit) wants.

For example, Fr. Penn says that the Dismissal is intended to be a "charge," and is therefore inappropriately said in the back of the church. That may have



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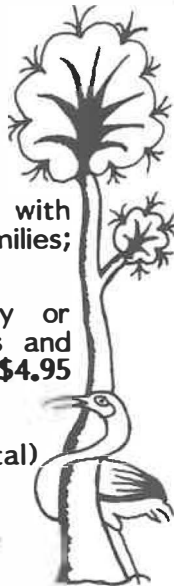
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drew up the liturgy, but it may not have been what the Holy Spirit had in mind in allowing them to do so. As a matter of fact, only the second form of the Dismissal is a "charge" grammatically; the other three may be interpreted as prayers.

As to the Offertory, Fr. Penn is certainly right that the rubric requires that representatives of the congregation bring the elements to the deacon or celebrant; he is not, I think, on as good grounds in trying to regard the Doxology or "All things come of thee" as redundant. The way a liturgy is actually used by God's people may be part of the Holy Spirit's leading us into all truth, every bit as much as the adoption of that liturgy by the General Convention.

(The Rev.) **RAYMOND L. HOLLY**
St. Mark's Church

West Frankfort, Ill.

Headquarters' Location

Bishop Frensdorff, in his editorial [TLC, Oct. 7], suggests decentralization, specifically in terms of relocating certain specific *ministries* in other parts of the country. I would like to see the idea carried further; it may now be high time for us to take steps to strengthen the *provinces* and to make them, rather than a national office, the primary focal point of administration within the church. Some of these steps would undoubtedly take constitutional and canonical action by General Convention.

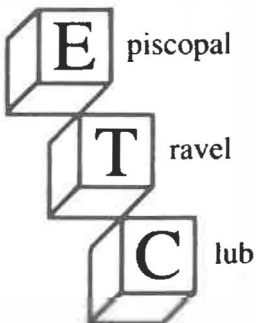
I would suggest (1) Enlarging the administrative and (with limitations) legislative functions of provincial synods, with a synodic meeting similar to General Convention each two years; and, correspondingly, rescheduling General Convention for each four years.

(2) Providing for a metropolitan (archbishop) as chief pastor and administrator in each province (either the English model, making the ordinary of the most ancient jurisdiction the archbishop; or the Canadian, electing the senior active diocesan in the province as archbishop).

(3) Reducing drastically the size and number of functions of the national office, making it essentially an agency for tying together what goes on in the provinces and a clearing house for certain things, such as deployment.

John Naisbitt's view about decentralization needs to be taken very, very seriously, I am persuaded, if the church is not to descend into the trap of bureaucratic muddle and ineffectiveness, and if it is to speak to all its members, and not just to those with certain attachments to the national office or the city of New York. Whether the national office remains in New York is not the issue; the nature of central bureaucracy is.

(The Rev.) **JOHN B. PAHLS, JR., CSSS**
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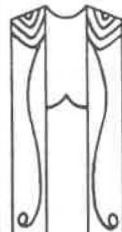
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Presiding Bishop's Report

On Monday, October 1, the second working day of the meeting, Bishop Allin presented an address on the state of the church entitled "A View from a Helicopter." What he saw was mixed. On the positive side, the Episcopal Church is no longer shrinking numerically. Negatively, he was far from satisfied with Episcopal commitment to the mission of the church.

He surveyed a series of statistics. These indicated that the church had reached its high point of 3.4 million baptized members in 1966, but then had lost an average of over 50,000 persons a year until 1973. It was noted that this decline began before the adoption of the controversial General Convention Special Program, or the new Prayer Book, or the ordination of women. In 1973, the average annual net loss was cut to 23,000. Following 1981, the graph curved up for a total net gain of 27,000 for 1982 and 1983.

The Presiding Bishop emphasized that this was no cause for complacency. In the past 17 years, approximately 645,000 persons have left the church, most of whom have neither died nor joined another religious body. Relatively few appear to have become members of separatist Episcopal groups.

Meanwhile, as some have left our church, others have been coming in. Adult baptisms increase. Adult confirmations during these 17 years include probably over 90,000 persons from various Protestant churches, mostly former Presbyterians and Methodists. Over 80,000 receptions in this same period reflect the ingress of former Roman Catholics. Today nearly 60 percent of our membership came into our church by choice as adults.

Touching a variety of other topics, the Primate called on the church to give its attention not to special or unusual programs but to the basic ones as expressed in the Next Step in Mission — service, worship, education, evangelism, and pastoral care.

He expressed confidence regarding the choice of his successor, suggested a revision of the current canons on marriage and divorce which he termed "too loose to be supportive," and urged reverence in the planning and carrying out of eucharistic worship.

14 new members, and paid tribute to five who have died since the last meeting. Retired bishops, as well as those in active positions, generally retain both seat and vote in the house.

On Saturday afternoon, the Rt. Rev. William C. Frey of Colorado and chairman of the Joint Commission on Peace of the General Convention, introduced a report from that body entitled "Deterrence." Although joint commissions normally report only to the General Convention, this report had been asked for by the House of Bishops last year, and three additional bishops had been appointed by the Presiding Bishop to work with the joint commission in preparing it.

Viewing deterrence as the acquisition of massive armaments by one nation as the means of dissuading another nation from initiating warfare, the report surveys various nuclear strategies and briefly states the principal arguments for and against each strategy. A number of related topics are also touched on, such as first strike capability and build-down. The report is intended to facilitate the informed discussion of the moral aspects of the subject rather than to advocate a particular position. Discussion groups were then asked to make criticisms and suggestions to go back to the joint commission. The results of these discussions were not shared or dealt with further at this time.

The meeting recessed for Sunday. St. Andrew's Cathedral and its dean, the Very Rev. Roderic L. Murray, III, welcomed the bishops to its late morning service. The Presiding Bishop and the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi, celebrated the Choral Eucharist at which *A Community Mass* by Richard Proulx was sung under the leadership of John Paul, cathedral organist and choirmaster.

The sermon was by the Most Rev. Paul Albert Reeves, Archbishop of New Zealand. Reechoing the topic of the previous afternoon, he spoke of the fear New Zealand has of nuclear warfare and forcefully expressed the urgency of Christian attention to the needs and concerns of Third World and southern hemisphere peoples. A stained glass window depicting Bishop Seabury was dedicated in honor of Bishop Allin. The window

1984 interim meeting of the House of Bishops was held in Jackson, Mississippi, from September 29 through October 1. Lectures by a theologian of world fame, reports on special aspects of church and public life, occasional spurts of debate, and expressions of gratitude presiding Bishop John M. Allin as he reaches retirement, all marked the meeting. As the House of Bishops engages in actual legislation except the General Convention is meeting in interim meetings such as this are primarily directed toward pastoral concerns and the sharing of information.

Jackson, the see city of the Diocese of Mississippi and the capital of the state, has special meaning, for it was here that Bishop Allin served as diocesan bishop before being elected to the primacy of the Episcopal Church in 1973. This was the last scheduled meeting of the House of Bishops prior to the General Convention of 1985, following which Bishop Allin will complete his 12-year term as Presiding Bishop and Primate. He made it clear, however, that he was by no means relinquishing the reins of leadership; he received strong applause from his fellow bishops when he humorously observed, "I may be a duck, but I am not lame." The meeting opened on Saturday, the feast of St. Michael and All Angels. On Sunday and subsequent days, the Holy Eucharist was celebrated either in the hotel or nearby St. Andrew's Cathedral. After breakfast each morning, Morning Prayer was read, and was followed by an hour-long theological lecture by the Rev. Dr. Macquarrie.

Dr. Macquarrie, Lady Margaret Professor of Divinity at the University of Cambridge and widely considered the most eminent systematic theologian in the Anglican Communion today. He spoke eloquently of bishops on the relation between the Lord's deity and humanity in the light of modern biblical, theological, and philosophical study. Important topics he addressed for Christology today include the reality of our Lord's humanity, his solidarity with the entire human race, his uniqueness in the face of other religions.

At their first plenary or parliamentary session on Saturday, the approximately 100 prelates reelected the Rt. Rev. James Montgomery, Bishop of Chicago, as president of the house, welcomed

on the present and future of the American economy given by Dr. Gar Alperovitz, co-director of the National Center for Economic Alternatives in Washington, D.C. As our economic future depends primarily on the choices we ourselves make, he urged that churches take very seriously the major role they have in shaping the values of our culture. A panel discussion followed.

On Tuesday morning, after the usual morning office and lecture, the bishops gave their attention to the report of the Central American task force appointed by the Presiding Bishop. The report, urging greater attention to the needs of the church and the peoples in the area, was supported by a film showing present conditions. Bishops from the area emphasized the desire for peace on the part of people in the area and also the extreme difficulty facing the church in pursuing its mission without involvement in military and political strife. The Rt. Rev. Jose Guadalupe Saucedo of Central and South Mexico received a standing ovation, and a resolution applauded his Christian witness during his recent imprisonment [TLC, Jan. 15].

Tuesday afternoon began with the second plenary or parliamentary session, which covered a variety of topics. The Rt. Rev. Frank S. Cerveney of Florida reported increased financial support for seminaries. The Rt. Rev. William Wantland of Eau Claire described recent dialogue with the American Episcopal Church, a small body of which the primate is Bishop Anthony Clavier. The motion for continuation of the dialogue was tabled.

Several public questions were considered. Resolutions were passed urging that dialogue between the U.S. and the Soviet Union be encouraged, that the U.S. Embassy to Israel not be moved from Tel Aviv to Jerusalem (such a move would appear to recognize as legitimate the seizure of East Jerusalem in 1967), and that the Feast of the Transfiguration (August 6) in 1985 be observed with recognition of the 40th anniversary of Hiroshima and a plea for nuclear disarmament. A resolution urging continued tax exemption on payments for clergy homes, supported by the Church Pension Fund and most other religious bodies, was opposed by several bishops but passed by a small margin.

Assent was given for the election of a suffragan bishop for Los Angeles, but the motion was introduced with a discussion by Bishops Willis Henton of Western Louisiana and David K. Leighton of Maryland as to the possibility of giving a more informed and more collegial kind of consideration to the requests for such consents which our canons require.

Attention later turned to the entire topic of Pastoral Letters, which the

often issued in the past, but which, many feel, serve an uncertain purpose. The Rt. Rev. Richard Grein of Kansas commented, "We bishops are expected to speak, but it is not expected that what we speak will have any effect." In spite of continuing uncertainties, a draft for a pastoral on the topic of religion and politics, said to be largely the work of the Rt. Rev. Philip A. Smith of New Hampshire, was read, and it received a favorable reaction. The statement emphasized the separateness of church and state as institutions, while strongly affirming the right of religiously motivated people to express their concerns.

Meanwhile, the Presiding Bishop left the meeting to attend his mother who underwent surgery in Little Rock. Bishop Montgomery, as vice president, was in the chair all of Wednesday.

Abortion Report

On Wednesday morning, the Rt. Rev. William C. Weinbauer of Western North Carolina, chairman of the bishops' committee on theology, presented a substantial paper on abortion. The report affirms the separate life of the fetus and the respect to which it is entitled, but expresses uncertainty as to when it becomes a person or possesses a soul. Abortion is viewed with reluctance, but as a possible lesser of two evils in some cases. Abortion as a purely individual decision by the mother alone is challenged: others are also involved. This report, as a "reflection paper" rather than a definite statement, reaches few conclusions. Yet it is stated that "Abortion is always a tragedy. . . . It is not 'all right'. . . . In some circumstances, however, access to legal and medically supervised abortions must be allowed." More support by the Christian community for unwanted or handicapped children is called for. The final paragraph disavows seeking state support for the church's position.

Various comments were offered on the paper. The Rt. Rev. William H. Clark of Delaware called attention to the fact that the paper said nothing whatsoever condemning the irresponsible and frequently immoral sexual relationship which led to the unwanted pregnancy. Wednesday afternoon was scheduled to be free of duties.

Thursday, October 4, the final day of the meeting, found Presiding Bishop Allyn back in the chair. A report on the National and World Councils of Churches was presented by the Rev. Paul A. Crow and the Rev. Robert W. Neff. Dr. Crow, of the Christian Church (Disciples of Christ), was for several years general secretary of the Consultation on Church Union. Dr. Neff is general secretary of the Church of the Brethren and chairman of the presidential panel at the Na-

Continued on page 14

The Rt. Rev. Desmond Tutu, heads the South African Council Churches, warned recently in Washington, D.C., against the proposed lifting of a 14 year-old ban on South African participation in the Olympic games.

Bishop Tutu told a group of church leaders that the sports boycott has been an effective weapon against apartheid, leading South African government officials to offer to desegregate their teams as a way of gaining admission to the games. Other observers have said that the ban on South African participation in international athletic events made a deep impression on the citizens of that sports-minded nation.

In his September 27 remarks to an annual gathering of Partners in Ecumenism, Bishop Tutu told the assembly that the U.S. "is a strange country. When Poland's General Jaruzelski said something to Solidarity, your country before you can say Jackie Robinson applied sanctions against Poland, when something is done to trade unionists in South Africa, government leaders say, 'Sanctions don't work, we must have a policy of constructive engagement. We must talk to them,'" Bishop Tutu said.

The African bishop also charged that the U.S. is giving money to rebel forces "which it calls freedom fighters" to overthrow what he called the "prostituted" government of Nicaragua, but "when our people take up arms, your government says our freedom fighters are terrorists, and they tell us 'Violence never works. You ought to be ashamed.'"

Bishop Tutu, who is considered a hero in South Africa's black community, said some activists in his country have demanded that he call unequally on U.S. corporations to divest themselves of holdings in South Africa. He told the gathering, however, that he would "rather go to jail for some more exciting than standing up and saying what they want to hear."

Bishop Tutu is in the U.S. this week teaching a course in Third World temporary theology at General Theological Seminary in New York. He is holding a special travel permit which must be reissued for each trip because South Africa withdrew his passport in 1985.

Connecticut Dedicates New Archives

The Diocese of Connecticut's historical documents and relics, collected and preserved from over two centuries, have been housed in newly dedicated archives at the Diocesan House in Hartford.

During the dedication ceremony on September 14, the Rt. Rev. Arthur

15 to 20 years ago, all the diocesan records were in cardboard boxes; today, they are stored in one of the finest facilities in the country."

In his remarks at the service rededicating one underground vault which was completed about ten years ago, and dedicating a new 29 by 31 foot addition, Bishop Walmsley praised the "extensive work" of the archivist, the Rev. Canon Walter Cameron, who "put the archives in perfect order," according to the bishop.

Cameron conducted tours of special displays of diocesan memorabilia for invited guests. The guest list included librarians, archivists, and members of the Historical Society of Connecticut.

The surviving library of the Rev. Philomenon, the first priest ordained by the church's first bishop, Samuel Johnson, in 1785 was of special interest. Items include a basin used during the Civil War, a copy of Bishop Seabury's letters, a lock of hair, and his 200-year-old miter also on display.

The diocesan collection presents tremendous resources for research. Dr. Johnson noted. File cabinets organized according to the succession of bishops line the walls of the addition. Topical files contain "anything under the sun related to this diocese," according to the archivist.

The vaults are built to bank vault specifications, with 18-inch walls. Dehumidified and kept at a constant 55 degrees, the new vault is wrapped in a vapor membrane and surrounded by a fire alarm system.

Latin American Congress Scheduled

The first Latin American Anglican Congress will take place in July, 1987, more than 150 years of Anglican missionary work in the area, according to plans made at a recent two-day meeting in Panama.

The congress, called by the Primates of the Anglican Communion in the Southern Cone and the Anglican Council of Province IX, will meet for five days and will deal with many issues. A common concern to the 27 Anglican jurisdictions in the area. Hispanic Anglicans in the U.S. are invited to send members of an "extra-territorial delegation."

Rt. Rev. Colin Bazley, Bishop of the Anglican Diocese of the Southern Cone, presided at the Panama meeting. Bogota, Colombia, has been chosen as a possible site for the gathering, with Panama as an alternative site.

Among the subjects expected to come under discussion are: Anglican identity; missionary strategy; urban and rural

missionism; Anglican and Christian literature; and the socio-political situation in the area and the church's response to it.

"We are coming of age and we need to set the course of our lives in common consultation," said Archbishop Bazley.

Episcopalian to Direct Jerusalem Center

Dr. Paul van Buren, a professor in the department of religion at Temple University in Philadelphia and an Episcopal priest, will direct a new Jerusalem-based study program launched recently by the National Conference of Christians and Jews.

Located at the Shalom Hartman Institute for Judaic Studies in Jerusalem, the new NCCJ Center for Contemporary Theology is expected to be significant in shaping the future of Christian-Jewish relations by engaging in cooperative interfaith dialogue — a step beyond inter-religious dialogue.

According to Jacqueline G. Wexler, NCCJ president, the center emerged from both Dr. van Buren's work and that of Rabbi David Hartman, director of the Shalom Hartman Institute. Rabbi Hartman, an Orthodox Jewish philosopher, is the author of several books, as is Dr. van Buren, whose works include *Discerning the Way: A Theology of Jewish-Christian Reality* and *A Christian Theology of the People of Israel* [reviewed in TLC, May 13].

"The collaborative work of Dr. van Buren and Rabbi Hartman is one of the most exciting developments in Christian-Jewish relations in the late 20th century," Mrs. Wexler said. She noted that both theologians "see a critical need for each of their religious traditions to take the other's seriously from a theological perspective."

Mrs. Wexler said that ten Christian participants from North America, including the Rev. Philip Culbertson of Oberlin, Ohio, will be designated NCCJ Fellows in Theology after spending two months at the new center in Jerusalem this fall, with NCCJ covering the entire cost. The ten North Americans will join five Europeans and five other people already working or studying in Israel.

NCC Names New Head

Acclamation has followed the nomination of the Rev. Arie Brouwer, the Reformed churchman named recently to head the National Council of Churches. Dr. Brouwer's skills as an ecumenical administrator, an articulate exponent of biblical theology, and a persuasive spokesman for NCC's agenda have elicited particular praise.

"He is a man with great credentials and long term experience," said the

committee. "He knows the council well. His overseas experience is impressive." Bishop Reed noted further that the committee was "united in its selection."

Arie Raymond Brouwer was born in Inwood, Iowa, in 1935. He holds degrees from Hope College and Western Theological Seminary, both in Holland, Mich. Ordained to the Reformed Church ministry in 1959, he served as pastor of churches in Michigan and New Jersey until 1968 when he joined the national staff of the Reformed Church in America in New York City.

Two years later, he was named executive secretary and in 1977, elected to head the denomination as general secretary. Dr. Brouwer has been a member of NCC decision-making boards since 1969. Last year, he moved to Geneva to direct the World Council of Churches' program unit on justice and service, which administers 43 percent of the WCC budget, including its \$60 million annual aid and refugee program and the controversial Program to Combat Racism.

Dr. Brouwer and his wife, the former Harriet Korver, are the parents of four grown children.

43 Groups Share 1984 WCC Racism Grants

Sharing grants which total \$400,000, 43 groups in Asia, Africa, Australia/Pacific, Europe, and North America are 1984 recipients of funds from the World Council of Churches Special Fund to Combat Racism.

As in the past, the bulk of the money goes to southern African organizations opposed to white minority rule in South Africa and Namibia: \$100,000 to SWAPO (South West Africa People's Organization); Pan Africanist Congress, \$30,000; and African National Congress, \$70,000.

Money for the racism fund comes from designated contributions by WCC member denominations, local congregations, councils of churches, church agencies, anti-racism groups, and governments.

Including this year's grants, over \$6 million has been distributed at an average of about \$407,000 each year in the fund's history. Among criteria for the grants are that the "purpose of the organizations not be in conflict with the general purposes of the WCC," and that the money be spent for "humanitarian activities."

Among the U.S. organizations to benefit from the fund this year were the National Anti-Klan Network, the Asian Pacific American Legal Center of Southern California, International Indian Treaty Council, and the Ogala Lakota Legal Rights Fund. All of these organizations received grants of \$5,000 from the WCC.

The Communion of Saints —

A response to the question, “What exactly am I saying that I believe in when I say, ‘the communion of saints?’”

By TRAVIS DU PRIEST

Thank you, Carol, for your letter full of wondrous questions, enough to last a lifetime. I, too, would benefit from answers to the questions you ask because these are matters about which people of faith have different opinions and understandings. Let’s discuss your question, “What exactly am I saying that I believe in when I say, ‘the communion of saints?’”

Last summer I attended a conference for faculty members of church-related colleges. One evening the chaplain for the conference asked me if I knew anything about Aidan, Bede, and Columba. On the Lutheran calendar, these three were commemorated together on that very day, and the chaplain wanted to make note of that at compline.

I responded happily: “I know them well, they are friends of mine.” The Lutheran chaplain chuckled a bit, and I continued: “I’ve visited all of their homes; I’ve prayed at Bede’s tomb often, and I spent Holy Week one year on Iona, where Columba’s great house and school was.” I ended up giving a meditation that evening on the three holy men and their teachings for men and women of faith in our own age.

I tell you this to make several points. One, the communion of saints is, for me, a fellowship, a friendly group of people. I happened to know these three mentioned above because I spent a year in seminary in the north of England and visited many places, including Lindis-

farne and Iona, associated with the early church of the sixth, seventh, and eighth centuries. The Lutheran chaplain, no doubt, knows saints I do not know; I happened to be particularly friendly with these three. So, companionable friendship is a part of the communion or fellowship of saints.

Second, these saints — holy people of God, living or dead, great or small — are a real part of my faith. What I mean is, I don’t “believe” in *them*, but rather they help me believe in God: they are friends in faith. I particularly like to read stories about ancient saints, many of whom do not even have names remembered by modern men and women.

The more I know about these men and women of faith from long ago, the more they come to mind in various places and times and situations; they are, as it were, a part of the community of my mind, a part of my inner communion or fellowship. To read about the “greats” and the “not-so-greats” I use the *Penguin Dictionary of Saints*, *The Wisdom of the Desert Fathers*, and our own church’s *Lesser Feasts and Fasts*, which has short biographies of men and women commemorated on their various days of birth, death, or martyrdom.

One more point. Saints need not always be flesh and blood people. They often are noble people about whom we read. One such woman who comes to mind is Phoenix Jackson in Eudora Welty’s story, “A Worn Path.” Old Phoenix makes regular trips at great personal struggle to get medicine for her sickly grandson. The reader of the story can tell by the way Phoenix relates to nature, animals, other people, and God that she is a saint.

If I had to choose one person who ex-

hibits contemplative prayer in action would be Phoenix Jackson, a woman who never physically lived, yet who lived and will live forever. She is a part of my communion, my fellowship. She lifts my heart. She takes me to God. She helps my unbelief.

The tendency of the church, the land of faith-filled people, is to want to be more. Some people actually pray through, the great saints of old, as an expression of being taken to God, and gaining access to God.

The Episcopal Church does not usually teach this form of prayer. It leaves such belief and practice up to the individual and his or her own piety and devotion. My own prayer life does not go in this particular direction of praying or through saints, although, as I mentioned above, I do feel surrounded and supported by a company, a group of faithful friends from the past and present.

This being surrounded — or being compassed by so great a cloud of witnesses,” as our Prayer Book puts it — manifests itself in a number of different ways: by going to church on a particular saint’s day, by learning about a particular person in one of the books mentioned above, by reading about a particular admirable character in a piece of fiction, and by working with and living with leagues, wife, and children, who all copy up God’s saintly ways each and every day.

Finally, for goodness sake, don’t put too hard on yourself for asking and wondering. As one theologian has said, there is no room to doubt or question in faith. The mind is the storehouse for questioning, wondering, and imagining God made that mind and wants us to be with him in and through our minds as well as our hearts. Analyze and believe. Trust God. God wants us to be ourselves, not someone else.

Thanks for writing. My ways may not end up being your ways; my answers may not become your answers, but I share the same questions and the same wonder, and, I thank God, we are both part of that communion of saints and ask about.

Although some may feel the word blessed appropriate,
others who have studied the Beatitudes have
felt some uneasiness with it.

Is There a Better Word?

By ALBERT S. NEWTON

Is there a better word than *blessed* for the Beatitudes? Perhaps not. *Blessed* is a long and almost sacred association in the English language as a translation of the Greek word, *makarioi*. It sounds like a bell at the beginning of each verse in the first extended teaching of Jesus, as recorded in Matthew 5:3-11, as well as in the shorter version in Luke 6:20-22. It is simply the sound of *blessed*, the sound of certain bells, that causes us to search for a better word — if there is one.

It could be that *blessed* has become so associated with something solemn, almost tolling a settled action, commanding in its tone. Some may feel that appropriate; others may not express it in quite those terms. I believe most who have studied the Beatitudes have felt at least some uneasiness with the word *blessed*. The problem is that no one has come up with a better word or phrase to communicate the ringing and proclaiming note — serious yet joyful; promised, yet present — which seems to be the sense of the intro-

duction to what we call Jesus' Sermon on the Mount.

Take a look at some of the translations. *Blessed* has been enshrined in the King James Version for centuries, memorized and precious to our very souls. Almost 40 years ago the translators of the Revised Standard Version must have considered other words, but they could come up with nothing better and left it *blessed*.

The translators of the New English Bible said that they were about an entirely new translation rather than a revision, and in their new freedom felt that two words could be used: "How blest . . ." Still maintaining that special word, those translators found a new ring — something of proclamation, with perhaps a certain lightness. Even with that, some must have felt that a note of joy and gladness was needed.

More recent translations, such as the Jerusalem Bible and Today's English Version, have broken completely with the *blessed* and have come up with the word, "happy" or "how happy" — both happily and unhappily, some of us would think. The note of joy is finally there, yes. But in attaining that positive note, something was lost — the depth, the quality, the resounding characteristic that we feel in this passage. We cannot escape the fact that *happy* sounds a little too superficial.

Not being entirely satisfied with

with another, I have on occasion said in sermons or to study groups something like this: *Happy* is all right if you understand that this includes what we mean by *blessed*, and *blessed* is all right if you understand that it means *happy* also.

So is there a better translation? Not to my knowledge — if we must stick to one word. *Makarioi* is simply more or different from any one word we have — even if we put "how" in front of it. I think I have at least a phrase, however, that might be used to carry the sense of the passage.

Instead of using the words *blessed*, *how blest*, *happy*, or *how happy*, suppose we begin each line with, "Joy is stored for . . ." *Joy* has a qualitatively different meaning from happiness. For me, *joy* is both touched with happiness and founded in faith — and rooted in grace. The *stored* for communicates both the inclusion of the present reality and the future promise — and the continuing tension between them which is certainly a mark of all the Beatitudes.

There are even a couple of incidental pluses to the phrase: it happens to have the same number of syllables as the Greek *makarioi*; it also connects well with the direct admonition in verse 12 to "rejoice and be glad . . ." Yet, I do not necessarily recommend this phrase to the next group of translators; I myself still have a certain predilection for *blessed*, despite all that has been said.

The next time, though, if you start to read the Beatitudes for personal devotions, or attempt to explain them in a sermon, or give a Bible study group a different perspective, try substituting *joy is stored for* in place of *blessed*. In the Revised Standard Version it would come out like this:

"Joy is stored for the poor in spirit, for theirs is the kingdom of heaven.

Joy is stored for those who mourn, for they shall be comforted.

Joy is stored for the meek, for they shall inherit the earth.

Joy is stored for those who hunger and thirst for righteousness, for they shall be satisfied.

Joy is stored for the merciful, for they shall obtain mercy.

Joy is stored for the pure in heart, for they shall see God.

Joy is stored for peacemakers, for they shall be called sons of God.

Joy is stored for those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Joy is stored for you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

Festival of Hope

Unless saints are kept in stained glass
windows, they make us uneasy.

By R. FRANCIS JOHNSON

"Blessed are the pure in heart, for they shall see God."

The festival of All Saints celebrates purity and godliness. In a world rent by trouble and marked with impurity, saints have lived and have seen God, and continue to live and see God. We proclaim the victory song: God's will is done on earth as it is in heaven. Saints testify to the power of purity and the triumph of God's goodness.

But, for many of us, a little bit of sanctity goes a long way. We put off the overly pious as "goody-goodies," just as we put off the overly bookish as "smarties."

Years back *The New Yorker* ran a cartoon of a woman talking to her new husband. At her bridge club that afternoon, she had been asked what he was like. "I told them," she said, "that you are a living saint. That shut them up!" Unless saints are kept in stained glass windows, they make us uneasy.

But talking about saints is, first of all, a way of talking about God much more than it is a way of talking about us. Holiness belongs primarily and preeminently to God. He sits upon the throne of his holiness; holiness becomes his house; angels and archangels extol the superlative holiness of the thrice holy Lord God of Hosts, whose glory fills heaven and earth.

Holiness is not a higher status achieved by a few saints; it is the prerogative of God alone, which he shares with his servants and with those special times and places blessed by his presence.

We are enjoined to "worship the Lord in the beauty of holiness," for where God is there is holiness. Saints are possible because God shares his holiness with

you and me. And, since the whole world is full of his glory, he shares holiness with you and me in our work and our play, in this troubled world, not in some distant utopia. To believe in the Communion of Saints is to believe that saints live in this world, as well as the next, and include the likes of you and me.

I offer a rough analogy of how holiness is shared by the thrice holy God. My wife and I have served for a number of years as short-term foster parents. Friends always ask, "But isn't it hard to

it's like grieving for a lost child.

But rewards outweigh losses. Having these babies brings a sense of cleanliness, restores a measure of lost innocence, not that what we do is so noble or heroic (at our age it may even seem a little foolish); it's that those vulnerable, new babies bring us a cleansing and an innocence which we could never deserve which we can only receive with wonder.

Of course, if we had never kept or these babies, we would never have covered what their presence brings. Their presence brings cleansing and innocence, not because of what we have done but because of who *they are*.

Isn't saintliness something like that? Not a chamber of commerce award, the best Christian of the year, but the amazing presence of the God who spreads his mantle of his purity over us, much as a friend might put a blanket over us when we've fallen asleep on the sofa.

Saintliness is bestowed, not achieved; it is derived, not acquired. Purity comes from God and returns to God. Thus, the Beatitudes read equally well when reversed: Blessed are those who see (and are) pure in heart.

All Saints' Day is the church's festival of hope, the celebration of Christian confidence that God's purity is triumphantly cleansing, restoring, redeeming, satisfying.

Topaz

October's blaze is thrust before the eyes,
and burns away the haze inside my head —
now I am fully sane again, and wise.

As I looked up to stare into the skies,
my gaze fell upon topaz leaves instead —
October's blaze is thrust before the eyes.

It was the topaz gem of any size
that could restore a mind, the ancients said —
now I am fully sane again, and wise.

It was the topaz gem they used to prize
for healing fires of yellow, brown, and red —
October's blaze is thrust before the eyes.

It was the topaz gem that calmed the cries
and ravings of the madman in his bed —
now I am fully sane again, and wise.

O, dazzlings that cleanse and cauterize
my winter-dark privations of their dread!
October's blaze is thrust before the eyes —
Now I am fully sane again, and wise.

Gloria Maxson

The Rev. R. Francis Johnson is the dean of faculty at Connecticut College in New London.

pitality In Jackson

he recent interim meeting of the House of Bishops at Jackson, Miss. [p. 6] was a successful one in is of the purpose of such meetings. Our canons do permit the bishops to legislate for the church when ing apart from General Convention. Hence the im meetings are devoted to the exchange of ideas, xposure of the bishops to important fields of con- and the strengthening of mutual understanding cooperation.

l this being the case, such a meeting is inevitably rating to those who look to our bishops for clear, iver, and timely answers to the great spiritual and il problems of our time. Yet such simply is not the ose of such a meeting.

our report on the meeting, we do not pretend that ordinary things happened. Instead, we try to give eader an impression of what the bishops hear, say, do when they are together.

survey of their agenda meanwhile does not do ce to the beautiful weather, the friendly and hospi- atmosphere, or the excellent seafood encountered ickson, or to the geniality and camaraderie of the ops. The host diocese did well, not only by the ops, but by all who were involved with the meeting.

Gentlemanly House

o doubt most people who have never seen the House of Bishops in session would be edified by onduct. In spite of serious disagreements among rent bishops, courtesy, forbearance, and patience ery evident, both in parliamentary action and so-relationships. Sarcasm, acrimonious argumenta- or cutting rejoinders are almost unknown. Our tes indeed act as Christian gentlemen.

he other side of the picture is that with all this tact politeness, deep and painful confrontations are led. Powerful, extended, and deep debates are not l. As in a town meeting in a small community, it is no one is really allowed to win, and no one is y allowed to lose.

n the truth always be so wrapped in courtesy that cutting edge is lost? The serious clash of great s would also, in its own way, be edifying.

ersonnel Records

hurch personnel files constitute the topic of a re- cent helpful publication by Enablement, Inc., a ulting agency in Boston under the leadership of ev. James L. Lowery, Jr. The research reported by owery indicates that files in most Episcopal dioce-ffices dealing with clerical and lay employees are he worst, nor are they the best.

he folders of individuals may contain information h is obsolete and which it would be prudent to y. There may be no stated policy for destroying

old files. Files should not be released to police investi- gators without a *subpoena*, and the matter should first be checked out by the chancellor. Clear procedures for this should be stated, so that the bishop's secretary is not suddenly put on the firing line with no defenses.

If the removal of documents is authorized, they should first be copied, and signed receipts required. We suspect that most dioceses have not safeguarded them- selves by defining such procedures.

Files should not be so secret that individuals are likely to suffer injustice by being judged on the basis of information to which there is no access, no defense, and no opportunity to correct errors. Neither should files be so accessible that one's privacy is easily in- vaded by others.

Our reflection is that today we are left with the fact that all institutions are understandably afraid of law- suits on the one hand, and of scandals involving em- ployees on the other. Truly crucial information is in the head of the bishop or archdeacon. It is communicated by word of mouth, not in writing.

This is one of the unstated reasons why the wheels of clergy deployment turn so slowly. No one wants a rec- tor with moral weaknesses, and those who know that a candidate is a liability are too wise to say so openly.

We suggest that in the long run, the way out of these difficulties is for the church to rely more on the objec- tive record of the individual and less on psychiatric reports and confidential (and perhaps undocumented) interviews. The New Testament tells us that officers of the local church should be mature individuals with a known track record in the community in which they are to serve. After 1,900 years, still not a bad idea.

Humility

Feet filthy from the slime of sow and shoat
 More foul than soap or sauna can repair
 Must wear in love, the shoes of proper heir,
 With sad slave stripes new draped with woven coat,
 The golden ring which honor should denote
 Is tarnished by the hand unfit to wear
 Such mark of dignity with savoir faire,
 Unworthy of fatted calf or blemished goat.
 But Father's love who ever calls me home
 Invites me to submit with humble joy
 To be recipient of unearned grace
 From Him whose grace makes possible my own.
 I find myself no different from that boy,
 Who, coming home found joy in Father's face.

John A. Holmes

BOOKS

A Forceful Exposition

CHRISTIAN MYSTICISM TODAY.
By William Johnston. Harper & Row.
Pp. ix and 203. \$12.95.

Fr. Johnston, an Irish Jesuit who has spent 30 years in Asia immersing himself in the mystical traditions of the East, has now come full circle to the world of Christian mysticism. The reader sets out with him as he traces the genius of Christian prayer from Moses through Jesus to St. John of the Cross and St. Teresa of Avila.

The key to this journey is conversion, *metanoia*, and self-emptying, *kenosis*, but with a twist. It is not a removal from the world, but an incarnational adherence to all of the suffering, pain, and mystery of the world through the incarnational presence of Jesus, a totally in depth and completely outreaching mysticism lived through Jesus, the eucharist, life, poverty, and peace.

Johnston emphasizes that what is uniquely Christian is our involvement with Jesus Christ. Implicit is the reality that to be with the Lord is to be with all of his people: the poor, the lorn, and the outcast, and to be in prayer always and in all ways committed to justice and peace. This book draws together scripture, sacrament, community, and the feminine dimension of the mystical experience (particularly Mary) to provide a contemplative framework for today's concerns.

My only caveat is that for many Anglicans this book — wholly Roman Catholic in most aspects — draws from conciliar statements, stresses Marian theology and eucharistic doctrine. It may be foreign to those who are not familiar with or in harmony with such churchmanship. It is a splendid book, though, with a forceful exposition for the reality of peace and life through immersion in God. It is a vital study of the Christian mystical tradition, and how to live it.

MARY MOON HEMINGWAY
Kittery Point, Maine

Educating the Faithful

CHANGING PATTERNS OF RELIGIOUS EDUCATION: Edited by Marvin J. Taylor. Abingdon. Pp. 320. \$14.95 paper.

This is an ambitious survey of 21 essays which summarize changing thought in the theological, philosophical, and methodological aspects of religious education.

They include essays on working with adults and children, on white and black congregations, and on the increasing power of women. Evangelical theology

has received more attention than is often given to it. There is a wider, more open attitude in the Roman Catholic contributions and intergenerational experience is emphasized.

This book is presumably intended to be used by theological seminaries and other graduate schools and universities, by the clergy who are interested in religious education, and by teachers and parents who want to know more about how and what should be taught. For the thoughtful reader, many questions are raised, and the answers should be read critically.

In the Episcopal Church, many parishes give pitifully little time to teaching teachers, and they in turn have little time for their work, on Sundays or at home, where the parents could function. Gabriel Moran suggests, however, that interreligious dialogue in which deeper roots are uncovered should be stimulated, and that there should be "a shaping of the communal, liturgical, and political life of the church so as to make possible a powerful Christian witness."

The faith that is alive in our communities will shape the faith of the new generation. Every person who even mentions God is, for instance, shaping a child's understanding of the word, for good or ill. Every one who dares to preach or teach the faith leaves the group loving God more, not caring, or

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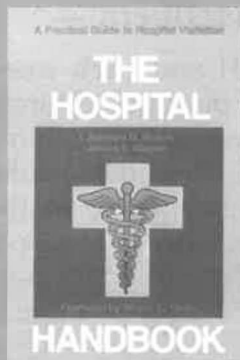
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tional Council of Churches. Their remarks prompted many comments and questions.

For the final afternoon the bishops were in plenary session. The Pastoral Letter, a draft for which had been favorably received before, was adopted with some changes. The sale of the Episcopal Church Headquarters in New York was discussed, but the bishops felt it prudent to delay sale until the General Convention next year.

The session was nearing its end when the Rev. Joe Morris Doss of New Orleans briefly described to the bishops the experiences he and Bishop Leo Frade of Honduras have had as a result of government prosecution. Now fully acquitted and exonerated, the priest and the missionary bishop still face massive debts from the cost of their defense. He thanked the bishops for their pastoral and financial support.

In addition to the scheduled activities of the bishops, a number of distinguished visitors were invited to address the house briefly. Among these were Governor William Allain of Mississippi, Bishop William Houck of the Roman Catholic Diocese of Jackson, the Rt. Rev. Ramon Peral of the Spanish Reformed Episcopal Church, and the Rt.

rev. Samr Kaitty of Jerusalem.

Not all the time of the House of Bishops was devoted to work and worship. On Sunday evening, Bishop and Mrs. Duncan Gray entertained the bishops and their wives at a southern seafood picnic. Monday evening the host diocese sponsored a Bishop Allin Night with a concert in the cathedral and a reception following. Various other activities and meetings of special groups took place on Wednesday afternoon and evening. Retiring bishops were honored at a dinner on the final evening. H.B.P.

BRIEFLY...

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, spent the month of August visiting the Church of the Province of Southern Africa and the Diocese of Matabeleland as the guest of the Southern African Church Union. Bishop Wantland's visit took place as part of a plan to forge stronger links between the SACU and the Evangelical and Catholic Mission in the U.S. The bishop led several catholic renewal days in the Transvaal and Cape Provinces, carried out a full schedule of teaching and preaching, and conducted the diocesan clergy retreat for Matabeleland.

The Jewish Theological Seminary in Manhattan, considered to be the flagship institution of Judaism's conservative movement in the U.S., admitted women to its rabbinical studies program, leading to ordination, for the first time this fall. On September 5, 19 women registered amid a host of reporters and TV lights at the 98 year-old seminary. Reform Judaism admitted women to the rabbinate several years ago.

The Brotherhood of St. Gregory, one of the largest religious communities for men in the Episcopal Church, celebrated the 15th anniversary of its founding with a festival Eucharist at St. Bartholomew's Church, White Plains, N.Y., on September 16. The community's founder and superior general, Br. Richard Thomas Biernacki, BSG, was joined in this service by the episcopal visitor, the Rt. Rev. Paul Moore, Bishop of New York, who celebrated and preached. Among those in the procession were the Rev. Canon James Gundrum, executive officer and secretary of General Convention, and the Rev. Canon Richard J. Anderson, executive for communication at the Episcopal Church Center in New York.

... even making him. Professionals need to be given and opportunity to do their work in to inform those who make up the nunity of faith, but it is in families, they take time to listen to each ; that the ultimate questions about reaning of life and death are raised. ig Dykstra, in his essay makes an rtant statement: "It is becoming and more clear that the religious e that forms people's faith does come primarily in formal educa- l contexts. . . . Our faith is formed ir primary communities through to day interactions of the people surround us."

DORA P. CHAPLIN
Staten Island, N.Y.

Books Received

The Journal of an Understanding Heart. By Whiteley. Adapted by Jane Boulton. Tioga Publishing Co. Pp. 190. \$12.95.

IS AMONG THE WHEAT. Discernment: Prayer and Action Meet. By Thomas H. S.J. Ave Maria Press. Pp. 204. \$4.95 paper.

ONE WITH THE INFINITE. By Ralph Trine. Keats Publishing. Pp. 226. \$10.95

MIRROR MIND: Spirituality and Transform. By William Johnston. Harper & Row. Pp. x 1. \$6.95 paper.

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PEOPLE and places

Appointments

The Rev. John G. Arthur is vicar of the Church of St. John the Divine, Burkburnett, Texas, and priest-in-charge of St. Patrick's Church, Bowie.

The Rev. Jack Hennings, Jr. is rector of Grace Church, Sheffield, Ala. Add: Box 838, Sheffield 35660.

The Rev. Thomas E. Hightower is vicar of the Church of St. Peter and St. Paul, Arlington, Texas.

The Rev. Donald N. Kreymer, formerly vicar of Holy Spirit Church, Graham, Texas, is now the rector.

The Rev. Frank Mathews is rector of St. Philip's Church, Fort Payne, Ala. Add: 2813 Godfrey Ave., Fort Payne 35967.

The Rev. Robert Oran Miller is rector of the Church of St. Francis of Assisi, Pelham, Ala. Add: Box 388, Pelham 35124.

The Rev. Bernard E. Moritz is curate at the Church of the Nativity, Huntsville, Ala. Add: 208 Eustis Ave., Huntsville 35801.

The Rev. Albert D. Perkins, formerly curate at St. John's Church, Montgomery, Ala., is now rector. Add: 113 Madison Ave., Montgomery 36104.

The Rev. William C. Webb is vicar of Holy Communion Church, Lakeview, N.Y. This is part of a team ministry with Hamburg and Springville. Add: 261 E. Main St., Hamburg, N.Y. 14075.

Ordinations

Priests

Spokane—David Lee Roy Lundean; add: S. 3828 Skyview Dr., Spokane, Wash. 99203.

Deacons

Albany—Douglas Arthur Alamillo, Ghent, N.Y.
Chicago—Carl Bradshaw Winter; add: Nashotah House, Nashotah, Wis. David John Schlafer, to be on the faculty of Nashotah House.

Montana—Carolyn Keil, assistant, Church of the Incarnation, Great Falls, Mont.; add: Box 1426, Conrad, Mont. 59425. James Thistle, deacon-in-charge, St. Mary's Church, Malta, Mont.; add: Box 515, Saco, Mont. 59261.

Western New York—Bruce N. Gillies, chaplain at Children's Hospital, Buffalo. Leverne Richard Steffenhagen, assistant, St. Mark's Church, North Tonawanda, N.Y. Gay C. Walsler, assistant, St. Mark's Church, Buffalo.

Changes of Address

The Rt. Rev. Wilbur Hogg, retired Bishop of Albany, may be addressed at 12 Kenilworth St., Portland, Maine 04102.

The Rev. Allan C. Parker, Jr., rector of Trinity Church, Seattle, Wash., may be addressed at 615 Eighth Ave., Seattle 98104.

Deaths

Viola Mae Carroll Terwilliger, 65, wife of the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas, died on September 7 in a nursing home, after a long illness.

Born in Porterdale, Ga., she received a bachelor of science degree from Mississippi Southern College and did postgraduate work at Yale, where she met her future husband, who also was a student there. They were married in 1942 and before going to Dallas, they lived in Massachusetts, Connecticut, New York, and Los Angeles. Mrs. Terwilliger was a member of the Church of the Incarnation, Dallas. A daughter, Anne Elizabeth of Huntington, N.Y., also survives her.

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& HC 8, HC 10 & 5; Daily 7:15

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Eu 8, 10:30, 5:30; Wed HS 11:30, H Eu Noon, 5:30; HD Jon

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y Rev. Richard A. Pugliese Near the Capitol
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ent Circle, Downtown
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12:05, Sat 8). HD 12:05

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u 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

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5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
ri 6-7

- Light face type denotes AM, black face PM; add; ss; anno, announced; A-C, Ante-Communion; appt, itment; B, Benediction; C, Confessions; Cho, Cho-1 S, Church School; c, curate; d, deacon, d.r.e., r of religious education; EP, Evening Prayer; Eu, rist; Ev, Evensong; EYC, Episcopal Young Church-3X, except; 1S, 1st Sunday; hol, holiday; HC, Holy union; HD, Holy Days; HH, Holy Hour; HS, Healing e. HU, Holy Union; Instr, Instructions; Int, Interce-LOH, Laying On of Hands; Lit, Litany; Mat, Matins; rning Prayer; MW, Morning Worship; P, Penance; r, r-em, rector emeritus; Ser, Sermon; SM, Service of Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; ough People's Fellowship.

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