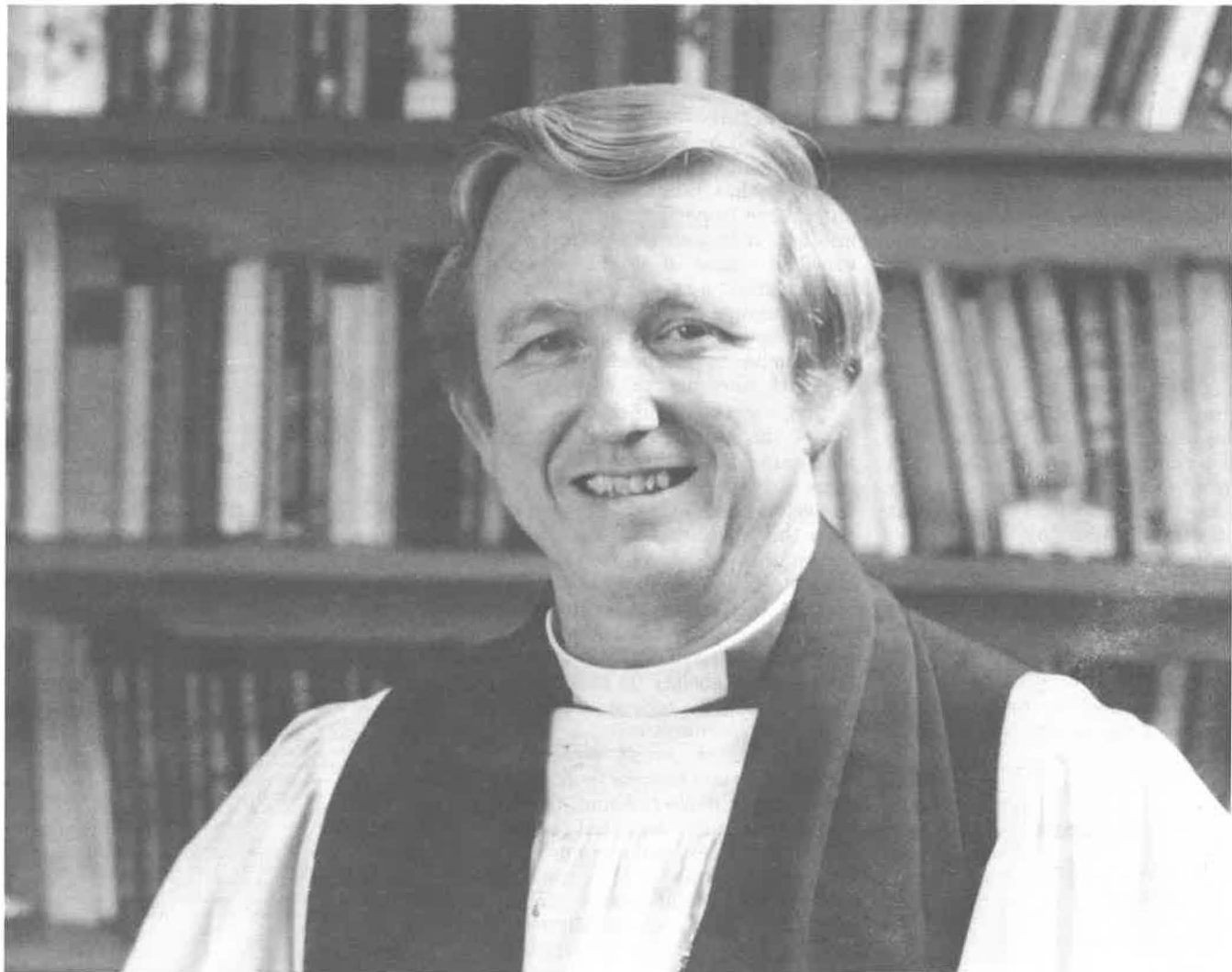


THE LIVING CHURCH



Presiding Bishop-elect Edmond Browning: Applause and quick concurrence [p. 6].

The New Presiding Bishop • page 6



The First Article

Governing our Affairs

THE LIVING CHURCH

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Anyone attending the General Convention of our church, or any other parliamentary assembly, must now be on guard against the paradoxes and ironies of the governance of human gathering. Whether we think of churches, national or local communities, questions inevitably arise; and they arise whether they are imposed by a hierarchy, or by chosen representatives, or by outright direct democracy: our church, of course, has elements of all three.

The reaction is negative — to wish to get on with the whole business. Why not have a church or any other organization spend so much of its time, energy, and money choosing leaders, formulating policies and regulations, and arguing decisions? Why not simply allow national or local groups to do as they please, and get on with life?

The opposite reaction is positive. Why not have a great opportunity organ of government present! If only we could have enough leaders, and authorize them to direct the church forward with-

out ambiguity or delay, what great things could be accomplished!

There is indeed truth in both views. It is tragic that human beings spend so much time imposing their wills on one another. It is also tragic that when an excellent course of action lies open, no leader except a tyrant has the power to force everyone to follow it. For most human communities most of the time, the solution has to lie somewhere in the middle, with some degree of liberty.

This, we take it, reflects the very nature of the human species. We are not herd animals like sheep or buffalo. Each of us is different, and we properly desire to live, to some extent, on our own lives.

On the other hand, "It is not good that the man should be alone" (Gen. 2:18). Except in rather exceptional circumstances, human beings *cannot* live alone. The food we eat generally requires many people to grow it and preserve it. The houses that shelter us and the clothes we wear usually represent the labor of extended communities.

There are, of course, more than one way to grow and process food, or to build a house or to make clothing. God did not create us in such a way that there is only one answer to every human need. He did so make us, however, that *some* answer to these needs is necessary, and in most cases the orderly cooperation of many people is directly or indirectly involved. All of this does require leadership, organization, and social order.

It is then part of being human that we require officers, rules, financial procedures, and so forth. The organizational life of the church, as of other bodies of people, is to be respected, for we cannot exist without it. On the other hand, no one particular way of running a meeting or of planning a budget is the ultimate for all time to come. We need the grace both to take these things seriously and to laugh at their shortcomings.

H. BOONE PORTER, Editor

Mysticism

An ecstasy bursts
Unrehearsed
Into being
Blinding sight
Into seeing
Un beholden to the known
Thrown from some
God star in space —

Partake,
Release,
Then hold in peace
The buoyancy of earth step
Framed in Light.

Katharine Y. Bond

LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

Tradition and Traditionalists

While I shout "Hosanna" for the main thrust of T. John Jamieson's thoughtful article, "Tradition in the Hands of a Traditionalist Lobby" [TLC, Aug. 18], I want to protest what I perceive as a serious gap in his thinking.

As one of the "moderates" who, as he correctly points out, is "caught between the traditionalists and the radicals," I want Mr. Jamieson to know that I am anything but "indifferent" to the issues to which traditionalists devote so much time, energy and money. If he really believes "moderate" and "indifferent" to be synonymous in this case, then he has not made an effort to know many moderates.

Having opposed Prayer Book revision at first, and having been lukewarm at best about the ordination of women at its outset, I now find the language of the 1979 Prayer Book and the sight of feminine hands elevating the (still) Blessed Sacrament to be not in the least destructive of all that is good in the Anglican tradition. Our "peculiar" religious culture is not negated, but is actually enhanced, by these developments.

One does not have to talk like a Caroline divine, nor look like one, to love and practice the genius of Anglicanism.

(The Rev.) BERT H. HATCH
St. Timothy's Church

Cincinnati, Ohio

• • •

T. John Jamieson's pursuit of "radical rootedness" to restore traditionalism in the church has a certain appeal, but in the end it won't wash. He would have us believe the church abounds with traditional parishes which are steeped in the Bible, Hooker and Keble, oases of prayer and sacramental grace, etc. Where are they?

My own experience of the traditional parishes is quite different: an aversion to strangers, a focus on form over substance, a feeble voice at worship, an uninformed intellectual life, a flaccid service to the downtrodden, a prayer life that ends with a few bits of the B.C.P. (1928 of course), and an absolute abhorrence for talking about Jesus as if he were both friend and Lord.

When Jamieson calls for a traditionalist renewal, what he means is reform. Reform, even traditionalist reform, means to take what we have and stuff it into a different mold, old or new, leaving out what we don't like. It may have

nothing whatever to do with what we wish.

True spiritual renewal, on the other hand, means to boldly respond to Christ's call for a new kind of existence — grounded in the work of the saints, to be sure — but one in which radical change and commitment to Christ make old forms and old knowledge redundant. St. Athanasius described in the fourth century what God is up to: "God became man that man might become God." The journey to union with God is first and last God's initiative and is our promise.

The tension between the human need for familiar forms and the Spirit's call to freedom in union with God is as old as Abraham. What I fear about traditionalism is its tendency to have you believe you have already arrived. The spiritual pilgrim knows he is but a sojourner, stopping and tasting revered forms on the way, but never at home in any. Spiritual growth demands change, disturbing change. It is not peaceful.

JAMES D. CHIPPS
St. Margaret's Church

Woodbridge, Va.

Eye of Beholder

The "Pain and Anguish" letters August 25 prove that Episcopalianism, like beauty (and ugliness), is in the eye of the beholder. I read the interviews with the four nominees for Presiding Bishop and found nothing strange or alien theologically, and as for the 1928 B.C.P. user, here's a story I heard about a dozen years ago that puts the whole issue in beautifully human perspective.

Dr. Cynthia Wedel was talking at a Philadelphia Divinity School dinner about her observations from visiting all the American Episcopal seminaries. The best "one liner" that she made was her description of a comment from a student who was concerned with the speed of Prayer Book revision. The quote went like this: "They're taking my Green Book away from me." The basis of that "one liner" was the fact that this student (now probably a priest of the church) had been converted to Episcopalianism during the usage of the Green Book and didn't know any other.

Yes! Episcopalianism is in the eye of the beholder. Too bad we can't be more tolerant of this fact and learn to let the Holy Spirit help us "go with the flow!"

(The Rev.) MICHAEL J. SHANK
Holy Trinity Church
Collingswood, N.J.

Role of a Minister

I have read with interest Mr. Mark Thompson's article, "Who Should Be Ordained?" [TLC, July 21], and the responses in "Letters" [TLC, Aug. 18].

Mr. Thompson's ideas and concerns are of particular interest because, although he is not an ordained minister of



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...his claim of responsibility for the ordained ministers is valid. Ordained ministers, of which Mr. [Name] is one, must say: "While we [Name] of the ordained group, which we [Name] financially, we know what we [Name] of the ordained clergy." On the [Name] hand, we who are ordained must [Name] resist the temptation to say, [Name] we've been through the mill, and [Name] we know best what is required [Name] ordained clergy." These two posi- [Name] can lead to severe conflicts which [Name] wisdom of Solomon can resolve, [Name] is another topic.

...quite evident throughout the his- [Name] his revelation of himself to hu- [Name] ings that God did not wait for the [Name] approval of the establishment [Name] calling someone to speak and to [Name] or him. Would the establishment [Name] called Deborah?

...uel was a boy who did not know [Name] when he was thrice called from his [Name] Esther was queen, but she was [Name] wife — that is, chattel of an [Name] al king — when her Uncle Morde- [Name] d, "Who knows whether it is not [Name] ch a time as this that you have [Name] o royal estate?" If Jeremiah was [Name] part of the establishment, he soon [Name] e alienated.

...nally, I took to heart the declara- [Name] the Book of Common Prayer (p. 294, [Name] cf p. 856, 1979): "The Office of

a priest is, to minister to the people com- [Name] mitted to his care; to preach the Word of [Name] God; to baptize, to celebrate the Holy [Name] Communion; and to pronounce Absolu- [Name] tion and Blessing in God's Name." This [Name] has remained with me over the years.

Who should be ordained? Jesus sent a [Name] most promising young rich man away [Name] while keeping a bunch of uneducated, [Name] practicing — presumably — Jews at his [Name] side. Explain that one!

(The Rev.) JOHN M. FLANIGEN, JR.
Gainesville, Ga.

Clergy in England

I have been interested in the corre- [Name] spondence recently about American [Name] clergy in England. While there this past [Name] summer, I inquired about clergy sti- [Name] pends. The maximum stipend is £7,200 a [Name] year, plus housing. Utilities are the re- [Name] sponsibility of the vicar, but they are tax [Name] deductible.

This translates to about \$9864, at the [Name] exchange rate of the dollar to the pound [Name] as of August 21, plus a home. It is be- [Name] neath the standard for most if not all [Name] full-time American clergy and would be [Name] a factor in any decision I would make in [Name] this regard. Right now, I couldn't afford [Name] to be an English vicar.

(The Rev.) ROBERT A. TERRILL
Church of the Resurrection
Blue Springs, Mo.

Fr. J. Robert Zimmerman's article, [Name] "Joyfully, Still an Anglican" [TLC, Aug. [Name] 11], is well put. Yet, as an Orthodox [Name] priest, I feel that he too often equates [Name] Roman Catholicism with Orthodox [Name] Christianity.

The Orthodox are about as far apart [Name] from the Romans as they are from the [Name] Anglicans. We do not make the claims of [Name] the Roman Church, but adhere to the [Name] teachings of the undivided church of the [Name] first eight centuries, which give us a lot [Name] of leeway today. That is why many An- [Name] glicans find their way to the Orthodox [Name] Christian Church instead of the Roman [Name] Church.

(The Rev.) VASILE HATEGAN
Retired Orthodox priest
Cleveland, Ohio

• • •

"Joyfully, Still an Anglican," the ar- [Name] ticle by Fr. J. Robert Zimmerman, is an- [Name] other of his jewels and I am grateful for [Name] his hope-filled voice during these times [Name] of stress and anguish.

I must, however, call attention to his [Name] pinpointing of the "radical feminist the- [Name] ology" and the "breakdown of author- [Name] ity" as continuing flashpoints of danger [Name] that we must face. In Fr. Zimmerman's [Name] previous article, "Canon Law" [TLC, [Name] Dec. 16, 1984] as well as in my own ar- [Name] ticle, "The Symptoms Are Clear" [TLC, [Name] Feb. 12, 1984], we have both alluded to [Name] the urgent need for a truly collegial [Name] House of Bishops to demonstrate a re- [Name] newal of traditional Anglican leadership.

Many of us do remain with Fr. Zim- [Name] merman "joyfully, still Anglicans," while [Name] painfully squeezed and pressed to the [Name] brink by these matters of conscience.

(The Rev.) HAL HANCOCK
St. James Church
Texarkana, Texas

Trends Reported

The report of the Gallup organization, [Name] "Religion in America: 50 Years" [TLC, [Name] Aug. 11], discloses a discouraging trend [Name] in this country. This report states that [Name] Americans who say religion is important [Name] in their lives have declined from three [Name] quarters of those interviewed in 1952 to [Name] 56 percent in the 1980s.

While on the subject, it is appropriate [Name] to refer to findings by Dr. Gallup in an- [Name] other report. As recently as last June he [Name] found that 80 percent of Episcopalians [Name] say that their church meets their spirit- [Name] ual needs. This is welcome to learn. But [Name] in this report he goes on to say that by a [Name] 3-1 ratio these Episcopalians confess to [Name] being less active. He also found that, [Name] with regard to the 1979 Prayer Book, [Name] Episcopalians prefer Rite I to Rite II by [Name] a 2-1 margin.

PIERRE M. PURVES
Washington, D.C.

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Photo by Frederick W. Putnam

When he closed the church where he had just been elected to be the new Primate, Bishop Browning received congratulations from Bishop William Frey of Colorado (foreground), and Bishop F. C. Stough of Alabama (center).

How Presiding Bishop

The election of the new Presiding Bishop was surrounded by mystery and excitement. Shortly after 7 a.m. on Tuesday, September 10, members of the House of Bishops boarded busses in the downtown area and went to St. Michael's Church, in a quiet residential neighborhood of Anaheim.

St. Michael's is middle-sized and modest-looking nearby is the old St. Michael's, a charming little wooden gothic church built in the last century, which was originally used by the Church of the Annunciation, a Korean parish. A notable member of St. Michael's is the Episcopal Service Alliance for needy people in Anaheim. The rector is the Rev. George W. Dwyer, who will shortly move to direct a retreat and conference center in Australia.

At 7:30 a.m. the bishops had filed into St. Michael's, filling most of the pews. The doors were soon closed and guarded by members of the volunteer General Convention security staff. Presiding Bishop John M. Allin celebrated the Eucharist and preached. The approximately 200 bishops present were the largest number ever to vote for an

American Presiding Bishop.

After a first stage of balloting, bishops emerged for a brief breakfast in St. Michael's parish house and then returned to the closed church for about half an hour more. Shortly after 10:30 a.m., the Rt. Rev. Scott Field Bailey, Bishop of West Texas, and secretary of the House of Bishops, came out and handed a sealed envelope containing the name of the electee to the Rev. James E. Folz, an assistant secretary of the house, who carried the message to the office of the House of Deputies.

At the announcement of Bishop Browning's election, members of the House of Deputies broke into spontaneous applause. The election was quickly and enthusiastically concurred in, the Doxology was sung, and prayers of thanksgiving were said.

At quarter after 11 a.m., the bell of old St. Michael's began to toll, announcing that confirmation had been made in the House of Deputies. Bishop Browning now emerged on the walk to receive congratulations from bishops and spectators. The bishops then reassembled in the church to await the delegation from the House of Deputies which would offi-

cially declare the confirmation of that house.

Soon four deputies from Hawaii, Bishop Browning's present diocese, arrived bringing Mrs. Browning and the formal message. It was coincidentally the 32nd wedding anniversary of the Brownings. After further applause by the bishops and the reading of the certificate of confirmation, the Brownings and the Hawaiian deputies returned quickly by car to the convention center to be received and welcomed by a tremendous ovation in the House of Deputies.

Bishop Browning will actually assume his duties as Presiding Bishop and Chief Pastor in mid-December. He will be installed at Washington Cathedral, January 11.

House of Deputies

With two days of committee meetings already behind them, the House of Deputies of the 68th General Convention was called to order by Dr. Charles K. Lawrence, president, at 9 a.m. on Saturday, September 7th.

Following prayer by the chaplain, the Rev. Dr. Charles P. Price, the deputies quickly reelected the Rev. Canon James R. Gundrum as secretary. The deputies were then welcomed by the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, and the clerical and lay deputies of the host diocese of Los Angeles.

The deputies' troubles then began immediately. The first problem was the malfunctioning of the public address system so that deputies located in several different areas of the huge area could not hear what others were saying. The problem lasted throughout the day and Canon Gundrum closed the afternoon session with the promise that the problem would be corrected overnight.

The deputies voted their approval, on second reading, of three amendments to the Constitution which had been approved at the 1982 General Convention. The effect of these is to delete use of the term "Missionary Diocese" and simply use "Diocese" for identifying all jurisdictions.

But, after having done that, it was called to the deputies' attention that such actions must be by a "vote by orders." To record a vote separately by each clerical and lay deputy, a card voting system is used rather than a voice vote. The secretary explained the voting system, but despite this, the process apparently was not understood.

It was then suggested that possibly

allowing all three issues to be voted on by a single ballot instead of three separate ones which consume so much time. A deputy voiced objection to that! Deputy Allen J. Bartlett (Kentucky) suggested trying a voice vote by orders. Dr. Lawrence again responded that this was not possible.

So, separately by a vote by orders, each of the three were handled. After lunch it was announced that all three had passed with no "No" votes and but one "Divided" vote. Everyone knew there was no question of each passing but how long it takes to make it "officially so"! The frustration mounted.

The Constitution and Canons Committee proposed approving and sending to the House of Bishops for concurrence a change in Title I, Canon 4, Sec. 1(c). The proposal is to use the phrase "confirmed adult communicant" in numerous places in the canons instead of the term "communicant," because today many communicants are unconfirmed.

Debate was extensive. Two moves to amend the proposal were defeated as was one move to table the discussion. Deputy R. Taylor Abbot (Alabama) moved to refer the question to the Ministry Committee. The vote was so close as to require a standing vote. Then the "machine" broke down once again. It required 13 minutes, believe it or not, to record a standing vote! For referral, 372; against, 383.

Deputy Byron Rushing (Massachusetts) then moved to postpone discussion until after the Ministry Committee reports their recommendation of a proper definition of adult members in the canons of the church. Mr. Rushing's proposal was "quickly" approved as deputies clearly showed they are of a mind to debate the concept but one time and then allow the various committees to determine wording changes in other canons.

The Sunday afternoon legislative session of the House of Deputies was a somewhat smoother one than that of Saturday. The public address system, though, still was not working well. The Archbishop of Canterbury, the Most Rev. Robert Runcie, spoke with deputies and his remarks were most warmly received.

A number of agenda matters were quickly approved and sent to the House of Bishops for concurrence. Only one proposal required floor debate. What should be done to encourage continuity of worship when a family or individual moves to another city? The answer proposed was that upon learning of such a move, the priest or warden should inform in writing the priest or warden of a congregation in the church family's new community. The proposal was defeated by a standing vote: for, 328; against, 417. The vote count was accomplished

quickly in contrast to the vote time required on Saturday.

In other actions, all subject to concurrence by the house of Bishops, the deputies:

- Requested exploration of the possible merger of the Standing Liturgical Commission and the Standing Commission on Church Music;

- Approved requiring dioceses to report to the State of the Church Committee "diocesan plans for implementing decisions of General Convention which call for specific action. . . .";

- Commended, rather than approved as was proposed, "The Common Statement of Metropolitan Affairs and World Mission";

- Approved continuing study of minority group problems;

- Stated "a paramount goal of the church" is seeking to eradicate institutional sexism in the church;

- Asked every congregation to spend one Sunday a year promoting the work of the Forward Movement Publications;

- Approved a three-year National Ecumenical Emphasis which is to culminate in a celebration of the 100th anniversary of the Chicago/Lambeth Quadrilateral;

- Approved the present Joint Committee on Peace to become a standing commission with the same name;

- Reduced the number of members on the Standing Commission on Ecumenical Relations from 24 to 18;

- Approved a policy state on drug and alcohol abuse;

- Approved three resolutions continuing and seeking to strengthen the Jubilee Ministries;

- Opposed moving the U.S. embassy from Tel Aviv to Jerusalem.

(The Rev.) JAMES L. CONSIDINE

House of Bishops

Presiding over the last meeting of the House of Bishops prior to his forthcoming retirement as Presiding Bishop, the Most Rev. John Allin was confronted with over 200 resolutions, proposals for changes in the church canons and budgetary items together with the parliamentary necessity of seeking concurrence from the House of Deputies, and, in turn, considering new items originated in that house. Besides all this a new Presiding Bishop was to be elected.

This General Convention, meeting in the sunny Anaheim atmosphere, immediately adjacent to Disneyland, differed at once in a major respect from earlier conventions electing a Presiding Bishop: nearly three years had been devoted to preparing for the nominations for the election of a new Presiding Bishop. A second singular difference was the inclusion of equal numbers of bishops, clergy deputies, and lay deputies on the nominating committee, thus giving to the

House of Deputies input in addition to their familiar role of concurring with the elected choice of the House of Bishops.

One of the first actions on the floor was to extend the requirement for consent on the part of the Presiding Bishop to age 70. The total period of office, ever, remains at 12 years.

One aspect of General Convention procedure which often surprises first-time visitors comes from the months of preparation behind each legislative act. A good example of this was the very heated debate on the resolution calling for reendorsement of statements on the subject of abortion made at three previous conventions, and for further intensive work down to the parish level.

Probably due to the complexity of the issue, a variety of reasons were given for its passage, though many had hoped that they felt would be a stronger endorsement. Bishop Mellick Belshaw of New Jersey felt that such reaffirmation indeed a strong stand, while Bishop John Burt of Ohio felt that new directions of this issue which continue to arise especially call for new intensification. He pointed out that when the first resolutions were passed some 20 years ago, we were not being confronting 10 million and a half abortions per year.

Some of the numerous expressions of conscience and concern touched upon issues where legal questions arise, hence a resolution of concern for the problem of child abuse cautioned against such issues as confidentiality involve state laws, which in turn may affect the character of counseling in general terms.

A short canonical addition, not accurately reported by the local press, requires that "No one shall be ordained to the ministry of this Church because of race, color, or ethnic origin, gender, sexual orientation, physical handicap or age, except as otherwise specified by Canon." (Various churches do now restrict such "access" to one or more of these categories. This addition became of greater interest at the first press conference of the newly elected Presiding Bishop when, probably, one of his questions was to what he would be ordaining homosexual persons, noting the question of who does the ordaining (usually, of course, local bishops), he referred the reporter to the legislation which he approved. Confirmation in the press room indicated that present noted that this entire matter concerns access to the process, and does not guarantee ordination of anyone.)

Of course the highlight of Tuesday, September 10, was the election of Bishop Edmund Browning of Hawaii as Presiding Bishop. The bishops resented their normal business in the afternoon.

(The Rev.) WARD M

More convention news next week.

Priest Faces Trial

The first time in the state's history a priest will be tried before a court for repudiating the discipline and worship of the

Rev. Louis Tarsitano, 34, has been expelled in an 18-month battle with church authorities over his refusal to use the official Book of Common Prayer. He was tried by a four-member court of bishops from the Diocese of Colorado and expelled from the priesthood. Church leaders say they know of no other priest put on trial in the 99-year history of the diocese.

The decision to try Fr. Tarsitano, rector of St. Mark's Church in downtown Denver, was made following a meeting of the diocese's standing committee August 6.

Rt. Rev. William C. Frey, Bishop of Colorado, who received the committee report August 27, released a statement saying the standing committee has "openly found ample evidence to justify an ecclesiastical trial for Fr. Tarsitano."

Bishop Frey ordered Fr. Tarsitano's removal from the priesthood in January. Fr. Tarsitano has ignored it.

In a letter stating that the charges against me are false," the priest said. "I am still a priest."

THE LIVING CHURCH. "According to canon law I am still a priest." Rev. Larry Day, a member of the diocesan standing committee, said Fr. Tarsitano has "openly repudiated the discipline as well as the doctrine, discipline and worship of the Episcopal Church in his writings, sermons, statements in the media and articles in publications."

Fr. Tarsitano said that in a sermon last October he had criticized the diocese for allowing questionable practices, such as letting some church buildings be used by "cults" and some parish bulletins to include Krishna's birthday.

"I preached about the church's constant need for self-observation," he said. "Where these things are tolerated, we need to reevaluate what we are doing." His statements were published in a parish bulletin and spread through the diocese.

The Tarsitano case began in the spring of 1984 when Bishop Frey dissolved St. Mark's parish because Fr. Tarsitano refused to use the lectionary of the 1979 Book of Common Prayer. He continued to use the 1928 Epistles and Gospels.

The move split the congregation, and on the advice of the standing committee in January, Bishop Frey suspended Fr. Tarsitano from priestly duties for six months.

Canadian Church Meets

More than 900 people gathered on the campus of Carleton University in Ottawa last month for the first National Anglican Renewal Conference, the *Canadian Churchman* reported.

For almost four days, clergy and laypeople attended prayer and praise gatherings, and seminars on more than 20 spiritual topics.

St. Mark's Church in Ottawa hosted the evening services of worship which drew hundreds of participants. Over \$17,000 were collected after the services for Anglican Renewal Ministries, an organization formed to support, encourage and provide resources for people interested in the growth of ministry, worship

and outreach.

Worship services were led by Canon Michael Harper of London, a member of the World Council of Churches' study group on renewal, and Canon Charles Alexander of Calgary, Alberta, who discussed the gifts of the spirit which allow the church to reach the world.

Workshops and seminars were conducted on topics such as Bible study, meditation, healing, prayer and home churches.

The closing service of worship featured the Most Rev. E.W. Scott, Primate of Canada, who focused on four aspects of mission in his sermon: proclamation, nurture, service and transformation — the important forces behind renewal, he said.

Richard III Honored

Using the 1662 Prayer Book, a requiem mass was held August 24 to commemorate the 500th anniversary of the death of King Richard III at the Battle of Bosworth Field in 1485 the *Church Times* reported.

York Minster Cathedral held the service, which was sponsored by the Society of Friends of King Richard III as part of their goal to promote the monarch in northern England.

The city of York has close ties with King Richard because he visited the city before his death and presented it with a chalice. The chalice was used during the August service. Local nurseries supplied numerous white roses for the choir in honor of the event.

Though he ruled only two years, King Richard was considered a champion of northern England.

BRIEFLY...

"Unity" is the name of a new conference center and camping area being built in the Diocese of East Carolina. The center is located in Bogue Banks, North Carolina, and will include housing accommodations for 72 campers and 60 people in conference facilities, a boat basin, lawn and fishing pond. Ground was broken a year ago for the project which is estimated to cost \$2.5 million. Special features of the center will include a walkway on the ocean front, and an architectural design which encourages community. The center is expected to be completed next spring.

Representatives from Sri Lanka's Christian traditions met August 5-6 to discuss "tasks and opportunities

Christians in Sri Lanka today, and make plans for their fulfillment in the light of ecumenical cooperation." The

conference, which included Anglican leaders in the country, revived a tradition of such meetings among Christians in the primarily Buddhist country. Continuing violence among the Sinhalese majority class and the Tamil minority class on the island made the conference "all the more urgent," a meeting announcement stated. Among the conference themes were ecumenism and church unity, evangelism; family-life issues; racism, classism and sexism; and education and people's cultures.

John Martin, who has been associate secretary for communication with the Anglican Consultative Council for the past six years, has resigned to undertake a number of consultancy projects including some video programs with Trinity Church, Wall St., New York City. Born in Australia, he developed the communications systems of the ACC and has established many worldwide inter-Anglican

contacts. He has visited many member churches of the Communion and during his period in office inaugurated various Anglican publications. Robert Byers, a former Church of Ireland Press officer, will be the associate secretary until April 1986.

According to the 1985 *Yearbook of American and Canadian Churches*, more than one in four seminarians in North America are women. The 197-member theological schools association indicated that 25.04 percent of their combined seminary enrollment for fall of 1984 were women. This is up from 12 years ago when women made up only 10.2 percent of the theology school enrollment. But since then, women have increased in every enrollment category. The report also indicated that more older students are entering seminaries, often studying part-time while having jobs.

The Beloved Country Cries

By MAURICE A. COOMBS

His face was jet black, shining like a highly polished apple. His speech had the careful syntax of a *London Times* editorial, his accent a soft Oxfordian with just the hint of a lilt.

He was the first South African I had ever met.

Some 15 years later I met my second South African. His complexion betrayed Nordic ancestry, his use of English somewhat fractured and his accent had tones of the richness of the Netherlands.

The black man was an Anglican priest, the white man a young Afrikaner lay Christian.

My conversations with the priest were at a time when the world was little interested in what was happening in South Africa. Alan Paton's cry for his beloved country had moved millions to tears but not to action. The name of Tutu was not then, as it is now, a household word. Jerry Falwell was just beginning to make his moves to the kind of stardom which brought a front cover of *Time* magazine. Most of the Western world was distracted by the bloody conflict in Southeast Asia and Americans were getting the first hints of the enormity of the scandal of Watergate.

When I spoke with the young Afrikaner there was still little interest in the affairs of South Africa. He had come to the U.S. to gather support for a fledgling movement of black and white Christians who were attempting to avert what they saw as the pending tragedy of civil war.

Neither the priest nor the layman could be described as "fundamentalists" in the popularly understood meaning of that term. In speaking with each I sensed that I was not dealing with the hard core of the problem. These were reasonable men, but I knew that the real power struggle was going on among more radical elements in that embattled country.

It took many hours of trivial conversation before the priest felt secure enough to share with me his attitudes about his

The Rev. Maurice A. Coombs is rector of the Memorial Church of the Good Shepherd, Philadelphia, Pa.

The South Africa

situation . . . illustrates the

enormous tension because

Christians are in but not of

the world.

country. His reticence was understandable. Others who had spoken openly had faced severe repression when they had returned home and the fear was real that everywhere there were those who reported to the Pretoria government what was being said by those who had left to study abroad.

When I sensed that there was a sufficient level of trust I asked the priest a question that seemed to me to get at the real issue. "Supposing you were to get power in South Africa tomorrow," I asked, "what would you do to the white population?" Looking directly at me he answered without hesitation. "We would send them all back where they came from!" Trying to hide my dismay I said, "Can't you see that if that continues to be the attitude of the black population of South Africa the whites will use every weapon in their arsenal to ensure that you never get power?"

As I spoke years later with the first Afrikaner I had met I recalled that conversation. I seized the opportunity to hear his reaction and told him that story. "Now I want to put a question to you," I said. "Is the white minority of South Africa ever going to give the black population the vote?" His reply was just as unhesitating. "No."

Each man is, as I am, a follower of Jesus of Nazareth. Each is committed to justice and peace. None of us could embrace the doctrine of apartheid which is the Afrikaner word literally meaning separateness. Nor could we embrace the theological basis of that doctrine that God created the black races to be the servants of the whites.

I am an outsider with no immediate stake in the outcome of the struggle my South African friends were led into a collision course where it seemed the Gospel was impotent and the catastrophe was inevitable.

No Longer Sidelined

Since those conversations Americans are less and less able to stand and view from the sidelines. As a taxpayer in a city in which I live I share in the fact that the city lost \$13 million when it withdrew investments in companies doing business with South Africa. Day after day and night after night I am exposed to all the events in that troubled land. Tutu is now a bishop of my church and Jerry Falwell sounds like a spokesman for the Pretoria government!

Fifteen years ago one of the variables now surfacing in the dispute was he talked about. That variable is thrust to the forefront to create a simplistic duality. If you oppose sanctions against the South African government you are a racist. If you support sanctions you are a communist sympathizer.

That is the dilemma cogently articulated by the responses of my South African friends. Each would agree they are forced to make a choice between the lesser of two evils. To adopt a "one man, one vote" policy in South Africa opens the door to leadership which is not communist, is certainly not capitalist. To deny that vote is to continue to support the evil of apartheid.

The South African situation is a synthetic (in the proper sense of the word) illustration of the enormous tension created because Christians are "in" but "of" the world. If we continue to cling to the perceptions of reality arrived at either fundamentalism or liberalism, communism or capitalism, we have no way of easing the tension. As Jesus clearly it is simply not possible to turn new wine into old wineskins or to patch a new patch of cloth onto an old garment. To allow ourselves to be polarized by the leaders of each side in this dispute means that we will fail the gospel.

Confessions of a Whole Priest

By DAVID L. JAMES

After I was ordained, a casual but important incident occurred in the parish I served. I was introduced to a special people, and I began to realize I had been ordained to be the priest of a parish, not just the segment I thought I would be more comfortable with.

One of these parishioners was the commander of a nuclear submarine at Groton, Conn., and the other was William Stringfellow who lived on an island near which that submarine frequently had to pass — the William Stringfellow who had sheltered Daniel Berrigan and who had continually criticized government military practices.

It is difficult to imagine two people at opposite ends of the political spectrum sheltering these two men. And yet, the image of them standing before me and the realization that I had not been ordained as the priest to the radical left or the far right or even the broad middle. I had been ordained to be the priest to all people in that place at that time.

Of course I had heard and read about the beautiful, mystical wedding of the Holy Spirit and the prophetic, but since entering seminary I had found that an effective lobbying effort goes on to make a cleric stand rigidly on either side of an issue and glare with sanctimonious contempt at those who did not join the same side. To refuse to do so is a very uncomfortable place to be, for both sides look out from their bunkers and perceive you to be the enemy.

Bill Stringfellow and my Navy friend stood at the altar with hands outstretched to receive the host, the sacred and mystery of the Eucharist came to me with such force that it shaped my ministry. I no longer see my parishioners as people who are mere proponents of political or social issues. Their needs must be discerned before we can minister. My attempts to be fully present to them has resulted in my ministry

no longer getting snagged on all the barbs of my or their political ideas.

It is not that I have refused to think critically about the important issues of the day, nor is it that I have forsaken taking a stand because I continue to wrestle with the significant political and social problems with which scripture tells us we must be concerned. If anything, my political acumen which began on the streets of Atlanta in the 60s has increased as I have learned to listen.

But what I discovered at the altar was that as a priest to all of the people I had to forsake my adolescent need of self-righteous rhetoric that I had previously been so fond of and had felt so good when I “knew” I was on the

right side of an issue. As a parish priest I feel I no longer have the luxury to be so possessed by issues and to focus upon one issue so completely that I let my parishioners get out of focus and recede into the fuzzy background while I’m in the grip of issue-possession.

At the altar rail that Sunday, I came to an understanding that the host is neither stamped with the American Eagle, arrows in his talons nor with the dove of peace, an olive branch in its beak, but with the cross of Jesus Christ. Perhaps it has taken me longer than some others to really know this, but there is neither a right nor a left side to the chalice, its contents are neither liberal nor conservative, but the blood of Christ, the cup of salvation for all.

my son

this wish: that war would be a word
my children had not heard
starvation
a shadow in a book

the hope: that this education
would cure the bellows
and in my aging i would smile
dimly
for the serenity.

my third child
my son
your full head cradled

for this innocence i cry.
dreams, delights and
peacetime

yet to be.

Robin Povey Dunagan

Rev. David L. James is rector of St. George's Church, Hellerton, Pa., in the diocese of Bethlehem.

TWO SONS

By HELEN FERGUSON

It's sad when Mary talks about her son. Not that she says much. What is there to say? Her Jesus never will amount to much. Not like my Aaron. Ah, now there's a man! He owns a string of camels and he's known from one town on the trade route to the next. He comes home richer every time he goes to bring rare treasures from the Eastern lands. I have a length of silk he brought to me.

And what has Mary's Jesus ever done? He knows his trade, I will say that for him. As long as he stayed home, he was all right. He worked in wood and made some useful things. But now, he's taken off, no one knows where, and keeps bad company, they say, as well. Poor Mary! I try not to brag but when I talk about my Aaron, I can see her mind is wandering off to other things.

I well recall one day when they were young, Jesus and Aaron, boys who once were friends. A caravan like the one Aaron has today came through the town, and stopped a while to rest. My Aaron helped the drivers with the beasts, carried water, got to know the men. Before the day was done, he'd made a deal, exchanged his labor for a dish of stew.

But Jesus? What did he do? Well, you see he found one man much older than the rest, a man whose back was bent from too much toil. And Jesus helped that man, and even made a crutch for him to lean on as he walked. Of course the man was grateful, but he had no money. He and Jesus talked and talked and when the day was over, and they left, Jesus was no bit richer for his time, while Aaron knew what he was meant to do. He dreamed of camel trains from that day on.

I spoke with Mary just now at the well. I told her Aaron's caravan is near, and how I plan to help prepare the feast. Of course, they will be

staying at the inn. My house is much too plain for Aaron, now. But I shall make a dish fit for a prince of dates and figs and pomegranates ripe, all soaked in wine, and he will know and care because his mother helped to welcome him.

And Mary said that Jesus, too, might come this way and how she hoped it would be soon. His followers will stay with her, of course. They have no means to put up at an inn. She has baked bread and has prepared a kid for them to eat. If Aaron would, he might send down some wine . . . that is, if Jesus comes.

II.

Well, things went not as I thought they would. Oh yes, they came . . . Jesus and Aaron, both. But let me tell you . . . first the caravan came down the road, and very grand it was. The camels all were loaded. People cheered and ran to keep up with the splendid show. My Aaron saw me, but he did not stop. He rode right on as if I were not there. I knew at once there was something wrong and followed to the courtyard of the inn.

The camels knelt, the men took down the packs, and opened them. Such treasures were revealed! Leather and ivory and Persian rugs and citrus wood and silk from Tartary. But angry voices claimed that there was more, and Aaron sharply argued there was not. I could not tell just what it was they sought but it was plain that there was much at stake. And then, still arguing, they put all back and after they rested, went away.

I called to Aaron, "Must you travel on? I thought that you would stay at least one day. I have kept safe the silk you brought to me. . . ." and Aaron turned and snarled . . . no other word can better indicate the way he spoke . . . "Woman, be quiet! You got no silk from me!" And he was gone. I stood and watched him go. The night was dark. He seemed to ride away into a shadow that was darker still.

Well, that's enough of Aaron. Listen now to what I heard of Jesus, Mary's son. He was expected too, you know, and he is causing quite a stir where e'er he goes. A crowd is always

with him, and they say that he can heal the sick, make blind men see and even raise the dead. I just don't know. He's only Mary's son. I don't quite see. . . .

Well, anyway, the story that I heard was that he stopped a mile or two away. Now Mary was expecting him and she went with her other members of the family to where he was. They could not reach him in the crowd room, but they sent word to tell him they were there.

Oh, why must mothers bear this sort of thing? It made my blood boil when I heard the tale, for Jesus did not even turn his head or come out on the street. He simply asked: "Who is my mother? Who are these who say they are my brothers?" and he stayed inside, while Mary and her family went sadly home.

I hurried over there to share his pain and quite prepared to share his anger, too, for I was angry that she should be hurt. I could not talk with her when I arrived because she was in prayer, or so they said.

I waited for some time, then I went in and found her very quiet and very sad, and in her hands she held a little box. "What have you there?" I asked. She answered, "Myrrh." Now what would Mary get a thing like that?

She knew I wondered but did not explain. Just sat and held the little box and wept. I talked about the man she had prepared. I spoke of how I had been waiting, too, and of ungrateful sons. She did not move until she felt that I had gone too far and then, as if to show me to the door she stood, and very softly, began to speak.

"I don't think I can make you understand," she said. "I don't quite understand myself. When Jesus went away, he said to me, 'Don't look for me to share this home again.' I heard him but I didn't take it in. I did want to hear. I try to woo him with fresh bread and roasted meat, but my heart, I know he won't be back. I was not surprised or angry when he didn't speak to us the other day. Instead, I was ashamed. He trusts me to understand, and I betrayed that trust." I left her then, without another word.

Helen Ferguson resides with her husband William in Milford, N.H. They edit The New Hampshire Churchman and serve as diocesan correspondents for THE LIVING CHURCH.

Supplementary Subscriptions for New Clergy

For many years THE LIVING CHURCH has been pleased to give a one year subscription to new clergy as an ordination present. To send this gift, however, we must have complete and accurate information to the name and address of the individual, date of ordination, the name of the bishop, and position in a church or institution for which the individual is ordained. If the priest is to serve in a diocese different from the one in which he is ordained, this should be explained.

We are glad to make the same ordination present to transitional, perpetual, or permanent deacons, but their status must be clearly indicated to us. It is also interesting and helpful to know their secular occupations,

in the case of transitional deacons who anticipate being ordained to the priesthood within a year or so, we look forward to extending the free subscription to when they are ordained as priests. We do not give a subscription to transitional deacons for the simple reason that a high percentage of them are ordained before going to a permanent address. Since we

must pay the post office for undelivered returned copies, we cannot afford the resulting costs.

We respectfully request that the persons in diocesan offices who kindly send us ordination information will clearly distinguish between perpetual or vocational deacons, and apprentice or transitional deacons.

We are also aware that, for whatever reasons, some ordinations are never reported to us. Any priest or permanent deacon ordained earlier this year, or in 1984, who has not received this free subscription, is invited to send us the complete information indicated above.

Some newly ordained individuals already have subscriptions, or receive gift subscriptions from friends. In these cases, our circulation office automatically adds the extra credit to the account. If, for instance, someone is ordained a permanent deacon and at the same time receives a one-year gift subscription from a friend or parishioner, we will add one year free credit so that this individual will not need to renew for two years. The same would be true if this person were a subscriber instead of the recipient of a gift.

It may be useful to add that the same practice of adding credit is automatically followed in any case when a subscriber receives a gift subscription in addition to an already current subscription, or if a subscription is renewed in advance.



COLLECT FOR THE FEAST OF
ST. MICHAEL AND ALL ANGELS

Everlasting
GOD, YOU
ORDAINED AND CONSTITUTED
IN A WONDERFUL ORDER THE MINISTRIES OF ANGELS AND MORTALS: MERCIFULLY GRANT THAT, AS YOUR HOLY ANGELS ALWAYS SERVE AND WORSHIP YOU IN HEAVEN, SO BY YOUR APPOINTMENT THEY MAY HELP AND DEFEND US HERE ON EARTH; THROUGH JESUS CHRIST OUR LORD, WHO LIVES AND REIGNS WITH YOU AND THE HOLY SPIRIT, ONE GOD, FOR EVER AND EVER + + + + AMEN +

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

SAN JOSE STATE UNIV. San Jose
TRINITY St. John Street at Second on St. James Sq.
The Rev. David A. Cooling, r (408) 293-7953
Sun H Eu 8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

UNIV. OF CALIF.—SANTA CRUZ Santa Cruz
CALVARY CHURCH Center and Lincoln
The Rev. Judith Ain, chap
Sun HC 8, 10; Thurs HC & HS 10; Wkdys ex Thurs MP 8:30

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
The Rev. C. H. Howe, r; the Rev. A. Richardson, the Rev. M. Magodoro, the Rev. J. Lilly; the Rev. A. Jenkins, r-em
H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8. EP Wed 7

DELAWARE

UNIVERSITY OF DELAWARE Newark
SAINT THOMAS'S PARISH IN NEWARK
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
Sun 8, 10, 5:30. EP daily, Mon 7, Wed 12:10. Anglican Student Fellowship Wed 7

FLORIDA

FLORIDA SOUTHERN COLLEGE
POLK COMMUNITY COLLEGE
ST. DAVID'S 145 Edgewood Dr., Lakeland
The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman, ass't; the Rev. Dr. John Santosuosso, d
Sun 8, 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and Healing

GEORGIA

ATLANTA UNIV. CENTER Atlanta
CANTERBURY CENTER 791 Fair St., S.W. 30314
The Rev. Vincent P. Harris, chap
Sun 11. Wed 6

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter Sibley, chap
Sun 8, 10, 6. Wed 10:30, 7. Fri 7

GEORGIA (Cont'd.)

GEORGIA TECH, AGNES SCOTT COLLEGE, GEORGIA STATE UNIV.
ALL SAINTS CHURCH 634 W. Peachtree, Atlanta 30308
The Rev. John Bonell, chap
TECH Canterbury, Tues 6 (404) 881-0835

ILLINOIS

EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
The Rev. Donald J. Schroeder, chap
HC midweek & holidays as announced. 345-8191

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY
901-G Lucinda Ave.
The Rev. Charles E. Hoffacker, chap
Weekdays as anno. Full-time active program

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
The Rev. Timothy J. Hallett, chap
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

IOWA

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
26 E. Market 52240 (319) 351-2211
The Rev. Ronald Osborne, chap
Ms. Susanne Watson, coordinator
Services and other activities as announced

KANSAS

KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1402 LeGore Lane
The Rev. Ron Clingenpeel, chap
Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. Wed 12:10 Danforth. HD 7:30 House

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
The Rev. Peter Casparian, chap
Thurs noon; Sun H Eu 5

MARYLAND

UNIV. OF MARYLAND College Park
MEMORIAL CHAPEL Canon Wofford Smith, chap
Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

U.S. NAVAL ACADEMY Annapolis
ST. JOHN'S COLLEGE
ST. ANNE'S Church Circle
The Rev. R. Landis, the Rev. R. Friend, the Rev. J. Gordon
Sun 7:30, 8:45, 11:15. Wed 7:30

MASSACHUSETTS

BOSTON UNIVERSITY Boston
The Rev. Jep Streit, chap
HC Sun 7:30, Marsh Chapel
HC Wed 7, 40 Prescott St.

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
The Rev. John D. Crandall
Sun 8, 10

MICHIGAN

MICHIGAN STATE UNIV. East Lansing
ALUMNI CHAPEL—Campus: Sun 5
The Rev. John L. Mitman, chap
800 Abbott Rd., East Lansing 48823

MISSISSIPPI

JACKSON STATE UNIV. Jac
ST. MARK'S 903 W. P.
The Rev. Hayden G. Crawford, r; the Rev. Walter A. Jr., chap
Sun HC 11; Wed HC 12:05

NEW YORK

SKIDMORE COLLEGE Saratoga Sp
BETHESDA CHURCH Broadway at Washing
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

OHIO

MIAMI UNIVERSITY O
HOLY TRINITY Walnut &
The Rev. John N. Gill
Sun 8, 10:30. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Del
ST. PETER'S 45 W. Wir
The Rev. Clark Hyde, r; the Rev. Donna Ross, c
Sun H Eu 8, 10:30; Wed 7:15

OKLAHOMA

OKLAHOMA STATE UNIV. Still
ST. ANDREW'S 516 N
The Rev. William V. Powell, r; the Rev. David Ottser
Sun: HC 8, 10:30, 5. Wed 10

PENNSYLVANIA

LOCK HAVEN UNIV. Lock H
ST. PAUL'S E. M
Sun H Eu 8, 10:45, Christian Ed 9:30

UNIV. OF PENNSYLVANIA Philade
ST. MARY'S, Hamilton Village 3916 Locu
The Rev. John M. Scott r & chap
Sun Eu 8 & 10:30

TEXAS

SAM HOUSTON STATE UNIV. Hunt
ST. STEPHEN'S—Epis. Student Center 1603
Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Canter Fri 12:05.

SMU C
CANTERBURY HOUSE 3308
Norman J. Amps, chap
Sun 9, 11, 5. Wkdys 5. Chapel open 24 hrs

TEXAS SOUTHERN UNIV. Hou
ST. LUKE THE EVANGELIST 3530 Wheel
The Rev. Theodore R. Lewis, Jr., r & chap
Sun 9:30; Weekdays as anno

VIRGINIA

OLD DOMINION UNIV. Nc
CANTERBURY CENTER FOR CAMPUS MINISTRY
1526 W. 49th St., Norfolk, Va. 23508-1845
Thurs 12:30 HC lunch follows; Sun 4 HC dinner follow

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

VIRGINIA (Cont'd.)

OLPH-MACON N'S COLLEGE Lynchburg

1'S Boston & Elmwood
Joel T. Keys, r; the Rev. Herman Hollerith, IV, chap
11; Thurs 10 & as anno

OF VIRGINIA Charlottesville

S MEMORIAL CHURCH 1700 University Ave.
David Poist, r & chap; the Rev. David Lee, assoc;
Paula Kettlewell, assoc
3 & 10; Wkdys HC 12:15 daily; Wed 5:30 HC or EP;
Fellowship Tues 5:30

NGTON AND LEE UNIV. Lexington

A MILITARY INSTITUTE
CHURCH 123 W. Washington St.
& 10:30. Wed 4. Sun Even. 6:30

WEST VIRGINIA

HALL UNIVERSITY Huntington

CHRISTIAN CTR.—Canterbury Fellowship
1 & 17th St. 25701
Philip G. Browne, chap

VIRGINIA UNIV. Morgantown

MINISTRY CTR.—Canterbury Fellowship
ey St. 26505
George D. Moses, chap

WISCONSIN

OF WISCONSIN-PLATTEVILLE

RINITY Chestnut & Market
r. J.R. Hector (608) 987-3019

ISE OF EAU CLAIRE, rbury Association

l, St. Andrew's Church
ire, Christ Church Cathedral
ie, Christ Church
onie, Grace Church
ke, Grace Church
ills, Trinity Church
r, St. Alban's Church

FRANCE

AMERICAN CATHEDRAL IN PARIS ve. George V, 75008

y Rev. James R. Leo, dean; the Rev. Canon Frank C.
rger, canon pastor; the Rev. Jacques Bossière,
heologian; the Rev. Joseph Nsenga, dir. of cathedral
to refugees; Brian Sunkten, seminarian
Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
; open wkdys 9-12:20, 2-5

PEOPLE and places

Appointments

The Rev. Thomas E. Smiley is now assistant to the rector, St. Andrew's, 335 Longmeadow St., Longmeadow, Mass. 01106.

The Rev. Charles M. Sullivan is rector of St. Thomas of Canterbury, 90 Edgewater Ave., Smthtown, N.Y. 11787.

The Rev. Kent W. Tarpley is rector of St. Peter's, 627 Broadway St., Sheboygan Falls, Wis. 53085.

The Rev. Kwasi Thornell becomes in late Sept. canon missionary of Washington Cathedral, Mt. St. Alban, Washington, D.C. 20016.

The Rev. Charles Tyler is now interim priest-in-charge of St. Paul's, Gardner, Mass. Add: Box 401, Ashfield, Mass. 01330.

Ordinations

Priests

East Tennessee—Joel C. Mason, priest-in-charge, St. Thomas', Box 528, Elizabethton, Tenn. 37644. Pamela Stringer, assistant, St. Stephen's, 212 N. Tulane Ave., Oak Ridge, Tenn. 37830. Paul Wanter, priest-in-charge, St. Raphael's, Box 323, Crossville, Tenn. 38555.

Tennessee—Donna E. Gafford, assistant, St. David's, Nashville. Mary Jane Levitch, assistant, Christ Church, 900 Broadway, Nashville 37203. Charles Dean Taylor, assistant, Church of the Advent, Nashville; add: Box 1922, Brentwood, Tenn. 37207.

Deacons

East Tennessee—Wendie Susan Jekabsons, St. Columba's, 501 Martindale Rd., Bristol, Tenn. 37620. Gary D. Jones, St. John's, 2800 Woodson Dr., Knoxville 37920. Robert O. Lundquist, Church of the Good Shepherd, Lookout Mountain, Tenn. William J. McNeeley, St. Timothy's, 1316-B Brockton Dr., Signal Mountain, Tenn. 37377. Henry Thomas Slawson, Grace Church, 20 Belvoir Ave., Chattanooga 37411. Albert Henry Swann, assistant, St. John's, 3309 Buckingham Rd., Johnson City, Tenn. 37601.

Northwestern Pennsylvania—Edward M. Sunderland, St. James, Titusville, Pa.

Upper South Carolina—Kenneth I. Mosser, Church of the Advent, Spartanburg, S.C.

West Tennessee—Joe Porter, assistant to the dean, St. Mary's Cathedral, 1782 Peabody Ave., Memphis, Tenn. 38104.

Western North Carolina—David D. Rose, minister-in-charge, Trinity, Spruce Pine, N.C. Susan Sherard, missionary to Madison county, affiliated with Grace Church, Asheville, N.C. William A. Whisenhunt, minister-in-charge, Epiphany, Newton, N.C.

Permanent Deacons

West Tennessee—Edward Dowe Stewart, Emmanuel Church, 992 Randale, Memphis, Tenn.

Degrees Conferred

The Rt. Rev. Robert M. Wolterstorff (ret.), first bishop of the Diocese of San Diego, was awarded an honorary Doctor of Humanities degree from St. Ambrose College, Davenport, Iowa, on May 12. He was cited for his spirit of ecumenism and loyalty to his *alma mater*.

Organizations

The Society for Promoting Christian Knowledge/United States of America (SPCK/USA), founded in 1983 at the University of the South, Sewanee, Tenn. by its parent organization SPCK of London, England, has appointed the Rev. W. Richard Kew the

first executive director. Founded 300 years ago, SPCK raises funds for the development and distribution of Christian literature throughout the world.

Colleges

Dr. S. Dallas Simmons, president for the past four years of St. Paul's College, Lawrenceville, Va., has accepted the presidency of Virginia Union University in Richmond. Under Dr. Simmons' guidance, St. Paul's College has increased its enrollment by 20 percent.

Correction

The Rev. Gerald A. Ash is associate rector of St. Margaret's, 1601 Pleasant Plains Rd., Annapolis, Md. 21401 and not associate rector of St. Philip's Church, as was reported; home add: 1204 Summerwood Court, Arnold, Md. 21012.

Retirements

The Rev. John H. Bonner, as rector of St. Paul's, Chattanooga, Tenn. Add: Rte. 5, Box 13, Washington, N.C. 37889.

The Rev. Charles B. Hoglan, as assistant of St. John's, Knoxville, Tenn. Add: Box 1359, Winston-Salem, N.C. 27102.

The Rt. Rev. Addison Hosea, as Bishop of Lexington, on Sept. 30, at a diocesan service held at Christ Church, Lexington, Ky., with the Presiding Bishop, the Most Rev. John M. Allin, to be in attendance.

Changes of Address

The Rev. F. C. Lighthorn moved on July 25 to 3324 Culver, Evanston, Ill. 60201.

The Rev. Frederick E. Kidder should be addressed at 1967 Sandalo St., Guaynabo, Puerto Rico 00657.

Religious Orders

On July 28 at St. Mark's, Santa Clara, Calif., the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real, officiated at a service of blessing of the newly founded Community of the Sisters of Bethany whose work will focus on the lives of older women, widowed and single, with plans for establishing communities and homes of residence. The foundress of the community is Betty Meagher (Mrs. Frederic), 826 Chapman St., San Jose, Calif. 95126. A group of associates was commissioned at the same service.

Deaths

Katherine Ockenden, widow of the late Rev. Albin C. Ockenden, former rector of St. John's, Northampton, Mass. died May 24 at the age of 87 in Redlands, Calif.

Mrs. Ockenden was active in diocesan and national church circles and was one of the first women seated as a delegate in the convention of the Diocese of Western Massachusetts. She is survived by her son, three daughters, 11 grandchildren, and three great-grandchildren.

Jane D. Madson, wife of Canon G. Ralph Madson (ret.), died on August 6 in Orlando, Fla. at the age of 78.

Besides her husband, Mrs. Madson is survived by the couple's son, the Rev. Peter G. Madson who celebrated the Requiem Eucharist at Holy Family Church, Orlando, and daughter, Mrs. Judith Barnes, and five grandchildren.

Alexina Stroup Tucker, widow of the late Rev. L. Norman Tucker, died July 13 at the age of 99 in Kalamazoo, Mich.

Since 1941, the year of Fr. Tucker's death, Mrs. Tucker had lived with her son, George Norman Tucker, a church organist and choirmaster; she was active in parishes where her son served in Pittsburgh and in Steubenville, Ohio, and since 1953 at St. Luke's, Kalamazoo. Following her early studies at the Philadelphia Academy of Art, Mrs. Tucker continued her interest in art, especially ecclesiastical design and ornamentation, ceramics, and gardening. Her son is her sole survivor.

The Directory is published
in all

January and September issues.

If your Church serves in a College

Community, and your listing is not

included, write to the Advertising

Manager for the nominal rate.

BOOKS

Difficult Concepts, Simple Words

PRAYER: THE DIVINE DIALOG. By Carroll E. Simcox. InterVarsity Press. Pp. 114. \$3.95 paper.

In a long lifetime of writing (this is his 16th book) Carroll Simcox has covered almost every conceivable facet of religious thought. It is significant that he waited until what he joyously proclaims is his "old age" before tackling the difficult, shoal-laden subject of prayer. He does it in a series of 17 brief meditations in vintage Simcox style, with difficult concepts wrapped in simple, layman's words, and with good-natured humor always on the verge of popping through.

He asks what is prayer (note the key word in his subtitle: "dialog"); who prays (every living thing, including the dog and the oak tree); and why. He also talks about 'how,' and examines the popular forms of battering away at God through repetition, of prayers of painless piety in which we ask God to do things that cost us nothing; prayers asking for magical

interventions (miracles), and other forms which all of us use simply because we do not know what else to do. "Prayer," he says, is "something initiated and directed in us by God. It is God in us praying to God through us as we surrender our being to him for his use." Of course he doesn't drop you there in that complex thought, but pursues this thesis until you say "Of course. This has got to be the answer."

It is interesting that C. S. Lewis, in his *Letters to Malcolm: Chiefly on Prayer*, and Dr. Simcox, in this book, arrive at almost identical conclusions about the "right" way to pray.

H. N. KELLEY
Deerfield, Ill.

Against Dis-investment

THE POLITICS OF SENTIMENT: Churches and Foreign and Investment in South Africa. By Richard E. Sincere, Jr. Ethics and Public Policy Center. Pp. 176. \$8 paper.

This book is a documentation of many of the position papers issued by the several church bodies in the U.S. — Anglican, Protestant and Roman Catholic. The author states that church

statements "fail the test of integrity that they recognize only one small g of individuals and hear only about inequities due to apartheid — understanding the relationship history, politics, race, language, religion, geography and militarism.

The Politics of Sentiment is based upon the premise that divestment and/or disinvestment in South Africa will create the very opposite effect stated by those who wish to improve lives of the black population. The author concludes with a number of suggestions for possible action as alternative church posture that will contribute more productive ways for ongoing progress toward equal opportunity.

Appendixes include pertinent statistics and many reports of interest, as well as the complete list of Sullivan Principles — the code of conduct to which over 127 corporations adhere.

PRISCILLA FARQUHAR
East Longmeadow, Mass.

Books Received

THE EPISCOPAL LEADERSHIP ROLE IN UNITED METHODISM. By Roy H. ... Abingdon Press. Pp. 224. \$9.95 cloth.

CLASSIFIED

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH COMPUTER SOFTWARE

NO OTHER church computer software comes close to Romar Church Systems. Already in use by 11 denominations, including Episcopal. Take this important first step. Write or call for information. Romar Church Systems, Att: LLC, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

POSITIONS OFFERED

GENERAL THEOLOGICAL SEMINARY seeks a new director of field education. Requires M.Div. or equivalent, parish experience, and a demonstrated capacity to teach in the pastoral field. The appointment will be for a term of 3-5 years, renewable once, at the rank of Asst. or Assoc. Professor. Send letters of inquiry or resumés to Prof. Patricia Wilson-Kastner, the General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011.

FOR GOD'S SAKE you should consider being the executive director of Episcopal Community Services of Minnesota — a progressive, state-wide, human service agency. If you are an experienced team leader with strong social service background, have proven success in fund raising, fiscal management, public relations, program development and are able to work positively within the Episcopal Church send resume to: Lee Bradford, ECS, 309 Clifton Ave., Minneapolis, Minn. 55403.

POSITIONS OFFERED

ASSISTANT PRIEST, single, for catholic parish in midwest. Primary duties youth program and religious education as well as share in full pastoral ministry. Send resumé and photograph. Reply Box P-620*.

RECTOR NEEDED, February, 1986. Trinity, Chicago (near Loop). 200 communicants, interracial. Call (312) 842-7545 or send resumé to: Anne Davis, 125 E. 26th St., Chicago, Ill. 60616.

CLERGY NEEDED for the three dioceses of Newfoundland. St. Paul's Church, 390 Main, North Andover, Mass. 01845. Phone: (617) 686-6858.

NEEDED — Enthusiastic priest for small southern Minnesota parish that's ready to grow. Contact: Keith Hallberg, Christ Episcopal Church, Box 126, Albert Lea, Minn. 56007. Telephone: (507) 377-1146.

DRE FOR YOUTH: Medium size parish, East Carolina, seeks dynamic and creative religious educator. Reply to DRE Committee, St. Mary's Church, P.O. Box 1318, Kinston, N.C. 28501.

POSITIONS WANTED

WELL-QUALIFIED woman seeks D.R.E. position or assistant in total ministry. Desires west coast, preferably Pacific northwest, near the water. Reply Box M-619*.

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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CHURCH-BELLHANGER available for all kibel work. Apprenticeship served with White Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English hung for change-ringing. Linda C. Woodford Smith Court No. 3, Boston, Mass. 02114. 723-9441.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis.

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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

DIEGO, CALIF. ic Beach)

REW'S-BY-THE-SEA 1050 Thomas Ave., 92109
Robert D. Keirsley, r
:30 & 10; Wed Eu 10 & 6:45

TIER, CALIF.

THIAS 7056 S. Washington Ave.
or for deaf at 10 Sun Services (213) 698-9741
C. H. Howe, r; the Rev. A. Richardson; the Rev. J.
Rev. M. Magodoro; the Rev. A. Jenkins, r-em
n 8 & 10; Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs,
Wed 7

INGTON, D.C.

RAL OF ST. PETER AND ST. PAUL
ussets & Wisconsin Aves., N.W.
J 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12
4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

L'S 2430 K St., N.W.
Canon James R. Daughtry, r
ses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
at 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:45, EP 6; C Sat 5-6

ONUT GROVE, MIAMI, FLA.

PHEN'S 2750 McFarlane Road
& HC 8, HC 10 & 5; Daily 7:15

ANDO, FLA.

ORAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
y Rev. Harry B. Sherman, dean; Robert J. Vanderau,
mas A. Downs, canons; Ronald F. Manning, Gloria
bler, Ashmun N. Brown, deacons
n 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
, EP 5:15

ANTA, GA.

H OF OUR SAVIOUR 1068 N. Highland Ave.
d B. Rudd
sses 8:30, 10:30, 6:30. Daily call 872-4169.

NGFIELD, ILL.

L'S CATHEDRAL 2nd & Lawrence
y Rev. R. A. Pugliese, dean
ss 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex

ANAPOLIS, IND.

R CHURCH CATHEDRAL
ent Circle, Downtown
y Rev. Roger Scott Gray, dean & r
8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
Sat 8). HD 12:05

TON, MASS.

H OF THE ADVENT 30 Brimmer St.
v. Donald R. Woodward, priest-in-charge
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.

The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, c, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu
(2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
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. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
the Rev. Henry Solem, c
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

ST. PAUL'S 199 Carroll St. (at Clinton St.)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11, Wed EP 7, Mass 7:30

LAKE RONKONKOMA, N.Y.

ST. MARY'S Overlooking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert
Broesler, the Rev. McCrea Cobb
Sun H Eu 7, 8, 9, 10:30. Daily MP 8:30, H Eu 9. Wed Eve H Eu
7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC
12:15; EP 4

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

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

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
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 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Gordon Duggins; the Rev.
Dorsey McConnell; the Rev. Leslie Lang
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS
12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &
Eu 8, 12:10, EP & Eu 5:30

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

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)

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Maurice Branscomb, r; the Rev. Samuel Fleming,
r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

INCARNATION 3968 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 6. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6.
Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15,
V 6

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Lo-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

— Light face type denotes AM, black face PM; add, add; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; Ch S, Church School; c, curate; d, deacon, d.r.e., doctor of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Church; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Munion; 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; 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; Y, Young People's Fellowship.