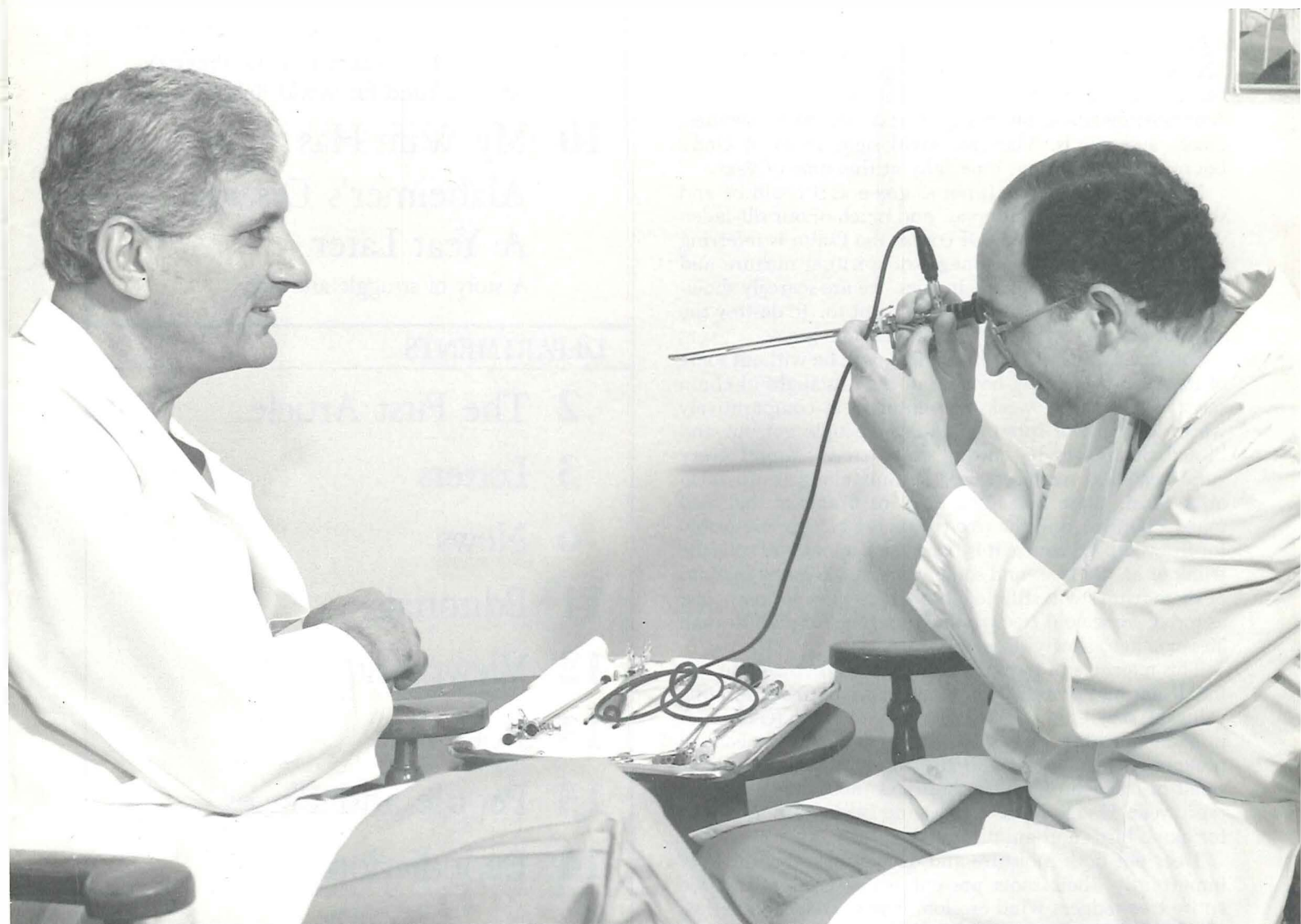


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## **Destruction, Resurrection**

**The P.B.'s Fund and  
a Mexican City**

## **IN THE NEWS:**

**Helping the homeless  
in Utah**



## The Shepherd's Pastures

The Lord our Good Shepherd, as Psalm 23 reminds us, makes us lie down in green pastures and leads us beside still waters. Most of us do not see many sheep in America nowadays, but many of us do see green pastures, creeks and ponds. They are vivid signs to us of God's bounty in his creation, especially at this time of year.

Yet much of America is not as green as it could be and should be, even in rural areas, and much of our silt-laden water is not untroubled. Of course the Psalm is referring to pasture and water as images of spiritual nurture and drink. Yet if we destroy the images, we are scarcely showing gratitude for what the images point to. To destroy the signs of grace is hardly a way to welcome grace.

Southern Wisconsin, where I live, will be without some of its green this spring because of the onslaught of chain saws. The last few weeks of winter were comparatively warm and free of snow, so country people got out and busied themselves by cutting down trees. Almost every rural road has newly severed stumps along it. In farm after farm, there is a huge heap of branches that will make a bonfire, and the tree trunks are cut up, ostensibly for firewood. Of course it is hard work to cut and split the trunk of an old tree, and some years hence many sections of these trunks will still be lying where they are now, just as today we see old tree trunks from five, ten, 20, or even 50 years ago, slowly decaying.

This massacre of trees is not merely aesthetically harmful. It has bad practical consequences too. Trees raise the value of real estate. Trees along roads and fence lines provide perching places for hawks which help control rodents on farmlands, and they offer resting places for small birds each of which consumes thousands of insects every year. Hedge rows of trees and bushes are a habitat for game birds and animals.

Trees put both moisture and oxygen into the air. Very importantly, their roots prevent water erosion and the entire tree reduces wind erosion. The current annual loss of topsoil through erosion is outrageous and is relentlessly reducing the intrinsic wealth of America. (That topsoil does little good to anyone, when millions of tons of it are deposited in the Gulf of Mexico.) Finally, if one is serious about using wood for fuel, a planned program of responsible cutting can produce a good harvest decade after decade. It is remarkable how few logs a good modern wood-burning stove requires.

For Christians, all this is not only good economics, but also a way of looking at this world in which God has placed us. If the Lord is our Shepherd, a green countryside and a reasonable flow of water mean something important even for the city dweller.

H. BOONE PORTER, Editor

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## ON THE COVER

Dr. Adel Aziz Saleh (right), a urologist from Harpur Hospital in Cairo, Egypt, examines a fiber-optic endoscope which he learned to use from Dr. Zahi Makhuli, chairman of the Department of Urology at the State University of New York Health Science Center at Syracuse. Dr. Saleh's one-month visit was sponsored by the Diocese of Central New York which has a companion relationship with Egypt. The endoscope is of special importance to his work in the Nile Delta area, where many farmers have schistosomiasis, a parasitic infection which often affects the bladder. The instrument is just one of several pieces of modern equipment obtained for Harpur Hospital through Central New York's Venture in Mission funds.

# LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged (100 to 250 words preferred).

## Feminine Images

Braxton H. Tabb, Jr. wants to know when and by whom "feminine images of God" were "disclosed in history" [TLC, March 27].

In Luke 15 we find three parables which show how God seeks those who are lost. The first tells of a shepherd seeking a lost lamb. The second is about a housewife who seeks a lost coin. The third is about a father and a lost (prodigal) son.

It is clear that these three parables portray God as a shepherd, a housewife, and a father. The attempts of the authors of standard commentaries on Luke to avoid identifying God as a woman would be funny if they were not so tragically unfair to 51 percent of God's people. This sort of bias leads Bishop Hart of Hawaii to say, quite correctly, that we need to rediscover feminine images of God.

(The Rev.) BRUCE D. RAHTJEN  
Kansas City, Mo.

*The point has merit, but St. Luke, in this chapter, does not state that any of the three "portray" God.* Ed.

## Responding to Challenge

Your editorial "Sexuality Debate" [TLC, March 27] puts forth exactly the challenge that the Episcopal Church needs to hear and respond to in the current debate on explicit approval of homosexual ordination. Unfortunately, your charge in the fourth paragraph to present a morality based on the Bible and on the church's own historical teaching seems a distant possibility given the watered down status of holy writ and the deliberate ignorance of the church's historical teaching now practiced by many within our church.

If the writings of C.G. Jung are regarded as more authoritative than the gospel of Jesus Christ, we cannot hope to hear a biblically based morality on any issue, much less one so politically charged as homosexual ordination.

I believe that scripture teaches us that all knowledge is a gift from God, but that "all knowledge" is not necessarily good for us. Knowledge, as all of God's gifts, must be tempered by our

living under the Lordship of Jesus Christ, and this includes knowledge that comes from secular teachers. This knowledge must be examined within the framework of holy scripture and historical church teaching. We may not come up with "comfortable" or "popular" answers, but I am certain that there is scriptural and historical precedence for taking unpopular stands. As one of the "conservatives" you challenged in your editorial, I accept the challenge to present, more openly, statements of morality based on scriptures and historical church teaching. I hope that the church press will provide a forum for these views to be heard and that many others will accept the challenge to speak out.

(The Rev.) ELLIS E. BRUST  
All Saints' Church  
Crockett, Texas

## ACC or ABC?

It was with both concern and interest that I read in the March 13 issue of the possible schism in the Province of the Sudan. The conflict that has arisen from two bishops acting as opposing archbishops is an occasion for grief throughout the communion.

Of further interest in the article is that it appears that the Anglican Consultative Council, rather than the See of Canterbury, has decided who is the rightful archbishop in the Sudan. If my memory serves me correctly, I recall that in earlier schisms (notably in South Africa and the United States) it was the Archbishop of Canterbury who decided which church was the valid member of the communion. I sense a shift in our principle of inter-Anglican unity from communion with the See of Canterbury to membership

(Continued on page 5)

## BIBLICAL SEXUALITY and the BATTLE FOR SCIENCE

Three articles by  
the Rev. F. Earle Fox, D. Phil., Oxon.

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**SCRIPTURE? SCIENCE? . . .or Spong?**



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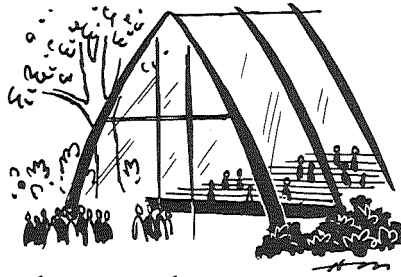
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Volume 196 Established 1878 Number 17

*An independent weekly record of the news of the Church and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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# LETTERS

(Continued from page 5)

in the ACC. Perhaps this is desirable in our modern international situation, but it is nevertheless at variance with both Anglican self-understanding (cf. the preamble of the Constitution of the Episcopal Church) and the stated purpose of the ACC. As authority is a major question before our communion, this issue should be addressed by those concerned with Anglican unity.

(The Rev.) RICHARD B. YALE  
San Gabriel, Calif.

## Sixty Years at the Altar

I have been an active acolyte for more than 60 years. As a small child at home, in church school and at church I learned who Jesus Christ is, who his Father is, and who the Holy Spirit is. Along the way I learned why many churches were built in a particular configuration. I learned about the narthex, nave and sanctuary; why the altar, candlesticks, cross and sanctus bell were there. I learned why the baptismal font was just inside the nave from the narthex.

I was aware of the symbolism of the priest's Eucharist vestments, why he

wore a cassock, alb, stole, cincture, maniple and chasuble.

At last, I understood that the most important thing an Anglican could do is to celebrate the Eucharist. I did not say the only important thing, nor the important thing likely to be done most often. I just said that if I have a list of values for my activities, it seems this must head the list.

For more than 40 years the Eucharist began with the recitation of the 43rd Psalm, a short confession and absolution. The first Sunday the new Prayer Book was used there was no psalm or confession and in less than a month the maniple was gone. It was less than two years and the cassock, alb and amice were gone.

This is not written as a criticism of change, unless the "At last" I mentioned earlier is changed in the minds of our clergy today, and in the hierarchy of the church. If, 50 years ago, in my zeal for what was happening in the church, I made one soul feel as I have for the last 15 years, may God have mercy on my soul.

I pray that we all may be one.

M.F. NIELSEN  
Racine, Wis.

## How I'll Get to Be a Hero

Ugh! a roach in the kitchen at midnight —  
enough to give anybody a fit . . .  
but last night I let the thing scabble away.  
Half-asleep anyhow, and too shaken to hit it,  
Dreaming, Who can know?  
Maybe someday somewhere in a million years or so  
a big crowd will gather in a public square,  
waggle long black antennae in the air  
and march with banners that declare  
a national holiday in my honor . . . pause,  
and salute a life-size statue of my bedroom slipper.  
Evenings, gather the children near  
and tell how a race of giants preyed on their ancestors,  
how on a certain midnight, one, compassionate,  
refusing to register for the draft,  
bravely jumped up on a chair  
and spared their Abraham.

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## A Move to Virginia

The Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, has accepted a call by the Rt. Rev. Peter James Lee, Bishop of Virginia, to become Assistant Bishop of the Diocese of Virginia. Bishop Atkinson is to begin his new ministry January 1, 1989. He has submitted his resignation as Bishop of West Virginia to the Presiding Bishop to be effective the same day.

According to Bishop Lee, "We are blessed that Bishop Atkinson has all the gifts which we sought in an assistant bishop. He is widely experienced, he is a pastor of deep faith and sensitivity, he is energetic and imaginative and he knows Virginia."

Bishop Atkinson, 60, is a native of Washington, D.C. and grew up in West Virginia. He attended the University of Virginia and Virginia Theological Seminary in Alexandria.

He served parishes in West Virginia and Tennessee before his election as Bishop Coadjutor of West Virginia in 1973; he became diocesan bishop in 1976.

The January council of the Diocese of Virginia approved a request by Bishop Lee for the creation of the position of assistant bishop [TLC, March 6] after the retirement last year of the Rt. Rev. David H. Lewis, Jr., Suffragan Bishop.

Bishop Atkinson and his wife, Rosemary, have three grown children.

SARAH BARTENSTEIN

## Clergy Couples

The minister's wife who serves as a selfless helpmate to her husband and his congregation is a vanishing species, according to a University of Florida study.

"The clergy wife who came as a package with her husband as an unpaid assistant to the church is disappearing from the scene," said Judith Edsall, who did a survey of Episcopal priests and their wives while earning her doctorate in counseling psychology.

"But people are still carrying the expectations that go along with that stereotype. . . ." said Mrs. Edsall, whose husband is a priest.

For instance, the former English teacher who is now a licensed psychologist in Gainesville was once asked by a school to teach a course in the Bible as literature. "I told them I wasn't

qualified, and they were bewildered. 'But isn't your husband a clergyman?' " they asked.

"I responded by asking them if my husband were a scientist, would you ask me to teach chemistry?"

Incidents like this prompted her to explore the roles of priests and their wives.

Mrs. Edsall wanted to find out three things: how clergy and their wives spent their time; whether there are specific roles that clergy wives fit into; and if marital satisfaction depended on what role the wife chose.

With the cooperation of the Diocese of Florida, she sent out survey forms to the diocese's clergy and their wives. In all, 34 wives and 32 priests responded.

"Clergy couples do not seem separate as a class from other married persons," she concluded.

She found that the average priests spent about 59 hours a week on church-related activities and 36 hours a week on activities relating to his home and family.

## Home and Family

The average clergy wife spent about 60 hours a week on home and family-related activities — even if she worked outside the home. Only about 18 hours a week were spent in church-related activities. "Secular activities accounted for over a fourth of clergy wives' time," said Mrs. Edsall, "compared to an average of 16 percent of their time spent on church-related activities."

Mrs. Edsall found that although most clergy wives weren't substantially different from other married women, some wives did fit the profile of the teamworker. These women spent more time than other clergy wives helping their husbands with church work and reported being less satisfied with their marriages.

## Remuneration

The Church Pension Fund has released its annual statistics on clergy remuneration in the 98 U.S. dioceses during the past year. Alaska shows the highest median of salary, utilities and housing, at over \$36,000, but is only in 77th place, in the \$27,000 range, when this is adjusted to an area cost of living. Bethlehem and Spokane are near the mid-point in both listings,

with over \$28,000 as their median total remuneration, but in terms of cost of living adjustment, both scored over \$24,000. For cash salaries also, these two were near the middle, with over \$21,000 for Bethlehem and over \$20,000 for Spokane.

As in former years, there is little in the way of a consistent geographic pattern. Dioceses in the east and west, north and south, show scattered high and low scores. For the total compensation adjusted to cost of living, however, the top 15 are almost all in the south or in Texas.

## Help for Homeless

The Diocese of Utah announced recently a pledge of \$600,000 to the "Shelter the Homeless" program in Salt Lake City for construction of a 235-bed single men's housing facility as part of a larger shelter which will also house 110 women and their children. In addition, the diocese committed its parishes to sponsor charitable and educational grants within their own communities. These grants will be funded annually by the diocese as an ongoing ministry of the church throughout Utah.

The announcements were made by the Rt. Rev. George E. Bates, diocesan, at the Cathedral Church of St. Mark in Salt Lake City, during a service observing the Feast of the Annunciation. Mayor Palmer DePaulis accepted the gift on behalf of his city and the homeless program.

According to Stephen Holbrook, project coordinator for the Shelter the Homeless committee, "The gift from the Episcopal diocese is the largest single gift to date," and raises to \$2.7 million the total of donations from governmental agencies, foundations, churches, corporations and individuals. The construction of the complex is anticipated to be completed this winter.

Mr. Holbrook said, ". . . the single men's facility will be dedicated to the history and services associated with the Episcopal Diocese of Utah."

Bishop Bates noted that the Annunciation brought the good news of the gospel to a wounded and broken world. "At the time of Christ's birth, Mary and Joseph had to seek shelter in makeshift quarters, for there was no room for them in the established places of rest. Essentially, the Holy



Family was a homeless family," he said.

The grant to the shelter and the annually funded grants to congregations throughout the state are made possible by the funds received from the sale last year of St. Mark's Hospital in Salt Lake City to the Hospital Corporation of America.

In addition to the above programs, the diocese has also set aside several million dollars to assure continued health care for the indigent in the State of Utah.

## CONVENTIONS

"We are called to active discipleship, not to a passive spectator role," the Rt. Rev. Herbert A. Donovan told delegates assembled at Trinity Cathedral, Little Rock February 11-13 for the convention of the Diocese of Arkansas. "We are those," he said, "to whom is given the task of proclaiming, in the words of the baptismal covenant, by word and example, the good news of God in Christ."

The keynote speaker for the convention was the Rev. Robert A. Gallagher, congregational development officer for the Diocese of Connecticut, who has served for a number of years as a parish development consultant.

In convention business, a number of changes were made in the wording of the constitution and canons. The reasons for these changes were to make them as gender neutral as possible, to make their terminology consistent with the usage of the national constitution and canons and to clean up inconsistencies and mistakes that had developed during the years.

A highlight of the convention was a panel discussion of AIDS. Among those taking part were Dr. Harold Hedges, a Little Rock physician and active lay leader, who officially represents the diocese on the religious advisory council of the Arkansas AIDS Foundation; the Rev. Ted Karpf, rector of St. Thomas the Apostle parish in Dallas, who described that congregation's ministry to victims of AIDS; and a member of Fr. Karpf's congregation who has the disease.

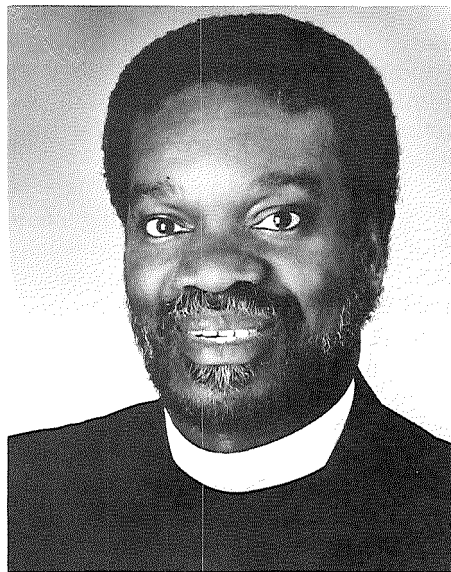
A 1988 budget of \$903,273 was approved.

CARY SWANSON

## BRIEFLY...

The Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, recently announced that for the fourth year in a row the diocese received a grant from the national church's Jubilee Ministries program. The amount of this year's grant was \$10,500. The grant, given annually, will be used to help fund individual parish outreach programs that address the needs of a local community, such as hunger, homelessness and illiteracy, among others. The grants are usually matched at the local level.

The Most Rev. Robert Runcie, Archbishop of Canterbury, has appointed the Ven. Enrique R. Brown, archdeacon in the Diocese of New York, as a consultant to the 1988 Lambeth Conference. He will be a resource to bishops in the area of mission and ministry. Prior to his appointment as archdeacon, he was founding director of the Instituto Pastoral Hispano, a five-diocese program based at General Theological Seminary in New York to train persons for Hispanic ministry. He has served as Hispanic missionary in the Diocese of Connecticut as well as serving two churches there. He was chairman of the international Roland Allen Symposium in Washington, D.C. in April of 1986.



The Ven. Enrique R. Brown

St. James' Church in Los Angeles, Calif. has been awarded a major grant by the Ahmanson Foundation to restore and install a rare Murray Harris Cathedral organ. The 1911 organ, once located in the now-demolished Cathedral Church of St. Paul, was given to St. James' in 1986 by the Cathedral Corporation of the Diocese of Los Angeles. The organ was built by famed Los Angeles organ builder Murray Harris, and is one of the few surviving examples of his work.

The meeting of the National Ecumenical Consultation of Religious Superiors was held at St. Paul's Priory, St. Paul, Minn., February 3-6. Discussions centered around Christian spirituality as it is expressed in the Roman Catholic and Episcopal communities through prayer, the Eucharist and the shared aspects of community life. Representatives from the Episcopal Church were the Rev. Clark Trafton, O.H.C.; Brother Robert Hugh, S.S.F.; Mother Anne Marie, S.S.M. and Mother Mary Grace, C.S.M.

According to a telephone survey of 542 households taken by the Barna Research Group in Glendale, Calif., almost two-thirds of those surveyed said they strongly believe that "there is a personal God who watches over us and can be reached through our prayers," and 74 percent agreed strongly that "Jesus is the son of God." But only 44 percent strongly agreed that "Satan is not just an imaginary being, but is real and can affect things that happen in our lives."

A monthly service of carols at the cathedral in the Diocese of Truro, England, drew children with pets, according to London's *Church Times*. Attending were lambs, dogs and donkeys, but "the star of the service was undoubtedly the little white Light Sussex hen owned by teacher Mr. Richard Hichens," said the *Times*. "The hen was sufficiently moved to lay an egg in her basket during one of the readings."

# Destruction and Resurrection

## The Presiding Bishop's Fund affects a Mexican community

By JOHN RAWLINSON

**D**uring a recent study leave, I was in Mexico to increase my Spanish language ability for ministry in our bilingual parish of St. James/Santiago, Oakland, Calif. Though weekday tutorial sessions and homework kept me busy most of the time, my family and I were able to visit Ciudad Guzman, Jalisco, Mexico and observe the new congregation and the work of the Presiding Bishop's Fund there. Walking through the city gave us a vision of both destruction and resurrection. One sees both simultaneously.

The 1985 earthquake leveled houses in whole and in part. While much of the rubble has been cleared away, evidence of the tremor remains. The rains have made grass encrusted hillocks of crumbled adobe walls. Partial walls, smooth cement caps on once-jagged walls, rooms without roofs, and buildings with gaping cracks are everywhere.

Behind the plain facades which abut the sidewalks there is more evidence of struggle and the ability to cope with adversity. Where several complete homes originally joined, now there are often merely holes in the joining walls. Between rooms are remains of walls which once were. Here abound makeshift arrangements of boards and curtains of rice sacks or rags stitched together to provide a semblance of privacy.

One church family had its small store and residence in four rooms. Because the store was somewhat like a

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*The Rev. John Rawlinson is rector of St. James/Santiago Church, Oakland, Calif. [For a briefer reference to Ciudad Guzman, see TLC, March 20]. This project was also supported by the companion diocese, which is Texas.*

small and simple American "convenience store" people came and went at all hours of the day and night for small and varied items from food to sewing notions. Temporary coverings connected what were originally two buildings on slightly different levels. In the back was a lean-to shed with a carefully tamped earth floor in which was the open toilet which must be "flushed" with a bucket of water. Still, they considered themselves favored because they had a safe place and were together.

The makeshift arrangements of temporary walls, joined buildings, privacy curtains of rough sacks and multiple family dwellings showed the hope and determination of the people. There is a cooperative spirit in which all seem to give help and all get help.

In the midst of this community in trouble and struggle has been a quiet presence: the Presiding Bishop's Fund for World Relief. Money from the fund has been used to build more than 20 homes for the homeless.

I have long heard the theory that money from the Presiding Bishop's Fund goes directly to local people who administer it. That sounded simple beyond belief. Yet, in truth it is that simple.

**O**ur daughter was working on a Girl Scout badge on world neighbors. One learning experience encouraged for that badge is a conversation with a representative of an international organization which helps people in need. How simple it was for her to talk with the same priest, Padre Anthony Guillen, from whom she received the Holy Eucharist minutes before. He was the person who handled all local arrangements for the proper use of money from the Presiding Bishop's Fund — an international organ-

ization. He knew the people and the community. His parishioners had additional useful information to guide the home building project.

The line of transmission, authority and responsibility was simple, direct and swift. The Bishop of Western Mexico, the Rt. Rev. Samuel Espinoza, asked for help from the Presiding Bishop's Fund. He was the general supervisor of expenditures. The local parish priest was the on-site supervisor. The people of the parish were involved with information, advice and support for those in need.

During the course of the project, people in the whole of Ciudad Guzman were able to see an aspect of Anglican theology lived and taught by actions. A local committee was involved in a great deal of the decision-making. That committee was a diverse group: an experienced construction worker in his 60s, a single mother in her 40s, a 40-year-old director of a school for young children, a housewife in her 50s, and a variety of others. Some were Episcopalians, others were not. These people learned that Anglicans understand that the revelation of God occurs to each person in the creation. They learned that the church values their information, ideas and understandings.

As lifelong residents of the city they knew people and their needs. They had an ability to compare and judge the severity of competing needs for housing presented to the committee. They helped in the general design of suitable houses for the local situation. They had information which might not be available to the parish priest. Yet, as a committee the project was spared the whims and conflicting interests of one person.

The people of the committee, the parish and the community experi-



enced the Anglican understanding that the magisterium and administration of the church are not merely given hierarchical impositions. The role of the committee was not window dressing, it was a vital part of the entire project. Participants and observers of the decision-making process were able to see the truth of St. Paul's teaching that the body needs the special talents and skills of each member. They saw that the laity have a responsible role in the guidance and governance of the affairs and work of the church.

Individuals grew during the project. One man active in the project had been somewhat of an outsider in the community throughout his life. He was largely indifferent to the church in general, and ignorant about the Episcopal Church in particular. Still, his ideas are good so he was invited to help in the project. His work is of high quality. Now people are taking him seriously. He and the community have discovered the gifts of God within him and within others. A theology of grace and creation is being lived out in the discoveries and growth of individuals. As people have "blossomed," those outside the church have had an opportunity to see healing. The experience of

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"The experience  
of being valued and  
loved has brought  
people into the  
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Episcopal Church."

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being valued and loved has drawn people into the active ranks of the Episcopal Church.

It was truly a privilege to take part in the blessing of one of the final houses to be constructed. We gathered in a shed with one open wall which reminded me of so many Renaissance paintings of the Holy Family in the stable. The family which would occupy the house brought their small dining table for an altar. Their few chairs were used by the older worshippers. Members of the congregation joyfully gathered to thank God. Workmen were applying the final interior

plaster. With gusto the 25 of us sang hymns a capella from the somewhat tattered diocesan hymnal. The sermon pointed to the invisible link of care and concern which moved from Episcopalians in the United States to the people of Mexico through the vehicle of the Presiding Bishop's Fund. Yet, those were not words *to* the people but their own thoughts of gratitude being said *for* them.

While standing on the essentially flat roof, I had the opportunity to pace the house inconspicuously and measure its size: 18 feet wide and 31 feet deep. Nearly evenly divided across the middle, the front room was to be living and sleeping space and the back room was to be kitchen space. Partitioned from the kitchen was a three-section shower-toilet-washroom. This sturdy brick and reinforced cement house would house a family of six. Small by American standards, this was a God-sent and wondrous gift for the family in need.

Whether true or not, rumors abound that Mexican government money has not fully and properly reached those in need. There are no such rumors or fears about the money and work of the Presiding Bishop's Fund!



Parishioners from Ciudad Guzman gather for the blessing of a nearly finished house.

# My Wife Has Alzheimer's Disease: A Year Later

*The following was written by a member of the Episcopal Society for Ministry on Aging. This is his personal experience and it is a follow-up to an article that appeared in this magazine last spring [TLC, May 3, 1987]. Name withheld by author's request.*

**M**onday, February 1, is my wife's birthday, the 87th of her life and sixth into Alzheimer's disease. It has been over a year since I wrote the first account of our life together, and since that time our life has been more and more circumscribed and she does fewer and fewer things for herself.

Now there are no more daily adventures to the bank or the library or the grocery store, only an occasional ride in the wheelchair on a pretty day. I am still active in some consulting and church work, but no parties, dinners or social occasions where Jane would normally be expected to attend. I just don't have a good time without her.

It is still the same loving, tender companionship it has always been, but on a different scale. Little girls do not do things big girls do, so now it's pat, not pet. As we sit on the couch together, she will reach out and take my hand and say, "I love you so much." Those flashes of memory of our love are all that I need.

At other times, although she may not know who I am, she will say when I am helping her with something, "I like you." Once when I was getting lunch for us, she said, "You are such interesting people!"

On the other hand, if I fuss at her for not doing exactly what I want, her eyes will well up and she will say, "Please don't ugly me." And I feel like the worst heel in town.

At times the old Jane comes through. I was absorbed in something the other day when she called out to me and I did not answer her as promptly as she wanted. She turned to the world and said, "I have a husband who's just a *nothing!*"

When anyone comes in and she is awake (she dozes a great deal) she will greet them warmly with her old charm, "Hello there. I am so glad to



"... in the light of God's everlasting love . . . "

RNS

see you," without the slightest idea who it might be, daughter, son, grandson, neighbor, whoever.

Alzheimer's has been said to be the cruelest of all the old age diseases, and perhaps it is for the husband or wife. To see the disintegration of a vital personality is a tragic thing. For Jane herself, she is at peace in her own mind, no longer troubled about her mother's illness (she died 36 years ago), and instead remembers her love for her and her father. She is unaware of her condition and is in no pain except for

slight twinges of arthritis. At her last physical, her physician said to her, "Miss Jane, you are as healthy as you can be."

Occasionally her mind will wander and she will talk to herself. I heard her whisper tenderly the other night, "I see a pretty place" and I thought she might be having visions of heaven. I too see a pretty place, a place in the not too distant future where surrounded by happy people in the light of God's everlasting love, we shall dwell forever.

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## Alzheimer's Pastor

It is the castle that is conquered, not the self;  
you must remember that her trace is laid aside  
as iron dreams bestride her face and cloud her eye,  
giving her a truncheoned, crenellated look,  
like illustrations in a diagnostic book;  
as now those gestures with a touch of disarray,  
embedded in her hands and wedded to her brow,  
betray metallic memory and a fragile tongue.

So when she took her webbed and cautious clarity  
away with her, her brittle words remained behind,  
designed to be unbreached — a lock without a key;  
eternity can't penetrate; could even God? —  
except he entered, trod, and stayed behind with her  
before you heard the castle's hard grate clanging shut?

David Thornton

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## Comfortable Words

By BYRON HUFFMAN

*"Viewpoint" is a column which offers a variety of perspectives within the church.*

**T**hese are exciting, exasperating and threatening times in the church. These are times when those who acknowledge the true faith in Christ often seem to be waging a rear-guard battle.

Many of those who are charged by God with being shepherds of souls — bishops, priests, deacons and responsible laity alike — teach false things: that Jesus is not the Jewish Messiah or the promised light to the Gentiles; that Jesus is not the only begotten Son of God; that God is not one, Father, Son and Holy Spirit; that Jesus came merely to proclaim liberty for captives and to heal, and not to secure true liberty and eternal healing from sin through a self-sacrificial offering, even death on the cross; that Jesus did not rise bodily from the grave, and that the tomb is not empty; that the way of Jesus is all-inclusive, the truth of Jesus is entirely relative, and the life of Jesus is purely a temporal existential exercise; that because scripture is for the most part only figuratively true, it may be manipulated at will to suit the spirit of the age; that the apostles, prophets, teachers and evangelists of the early church were inferior to those of today in belief, understanding and revelation; that God's revelations and salvation take place without reference to (some would say "liberated from") what he has created and what his creation has become in sin; that the authority to bind and to lose is a possession and not a trust.

This is the atmosphere in which men and women can find self-justification for doing what they want to do, and for believing what they want to believe. Men and women become self-appointed apostles, prophets, teachers and evangelists for

their own imaginations. They build cushioned crosses of velvet, and they put on Christ as a mask to evade detection. Their words are beautiful and reasonable, but have no soul. They mistake their seeming success and God's mercy for God's indifference. They are the ones of whom the prophet Isaiah said: "If favor is shown to the wicked, he does not learn righteousness; in the land of uprightness he deals perversely and does not see the majesty of the Lord."

Many follow them, once again trusting in men and women and idols of human craft, and not in God.

This is the church into which true believers (and there are such) are called to live. There is no invisible church in the universe apart from what is manifested in the flesh. In God's merciful providence in history, tares will be spared with the wheat, salt will season meat and leaven will lift up flour. There will, however, be many in the Last Day who will not be permitted to claim even baptism to their credit, because they have hated the Giver thereof. Until that day, though, these false followers of Christ are indeed in the church; and there will be continual strivings (thankfully, mixed with divinely ordained rest) so that those who are true will be made known.

**T**hose who are called by the Lord by name, and who know their Master's voice, are therefore commanded not to make their own churches, but to heed the Lord's call to abide in the apostolic church drawn from his own side to which they are being presently called, so that in the coming days the broken body of Christ will be made known in the breaking of the bread, and not in a disjointed church. They are called to be leaven and to be salt. They are called to acknowledge with Elijah that there are hundreds, thousands, even millions who have not bowed the knee to the baals.

They are to call the whole people of

God to confess, "O Lord our God, other lords besides thee have ruled over us, but thy name alone we acknowledge."

If the Lord does not will that the apostolic tradition of the ordained ministry be disregarded, or Christian sexual morality be flouted, or the estate of marriage and family life be in deep distress, these things shall not be, regardless of contemporary aberrations. The church of today is pointed to the Arian controversy of long ago, when the Arian party was dominant and Athanasius was persecuted. Even so fundamental a doctrine as that of the Triune God is not a mindless capitulation to self-evident truth, or a theology of Darwinian or dialectical winners; but a hard-fought victory of the Father by the power of his Spirit working in the body of his Son, calling his children to acknowledge his truth before all men and women, and calling them to burn his light in their own bodies in stormy weather. God's church is his alone, and he cares for it.

Into this scandalous church the Spirit of the Lord comes — and indeed always dwells — and calls to Jesus' own:

Be comforted. Do not fear your weaknesses, because I give you my strength. Do not doubt your hearts, because I have made them true. Do not hesitate because of your sins for I have forgiven them. Speak as I give you voice, and those who have ears will hear, and will rejoice in my Word. You shall have no security in human traditions, which are even in the church. You are rather commanded to make known the reasonableness and graciousness of my will, which was perfectly revealed in Jesus your Lord, acknowledged first by his chosen apostles, and confessed thereafter in true fellowship with them in all ages; and which is always directed to the proclamation of the good news that I am Lord, for the salvation of many.

I order my own house, says the Lord; and in due time, I shall clean it.

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*Byron L. Huffman resides in Columbia, Md.*

## Misunderstandings in Israel

*Our guest editorial is by the Rt. Rev. John E. Brown, Bishop of Cyprus and the Gulf.*

I have recently enjoyed the privilege of being with clergy of Israel and the West Bank in one of their clergy conferences, and I should like to share with your readers something of the pain that was clearly being felt by all of us, Palestinian Arabs and non-Arabs alike, at some of the continuing and, we are afraid, often wilful misunderstandings concerning Arabs in Israel and the West Bank.

First, the greatest pain is felt because of our realization that holy scripture is being used to make highly provocative political and quasi-religious points about the situation in Palestine. I refer particularly to what is known as International Christian Embassy, which offers a fundamentalist and so-called Christian Zionist interpretation of political events in Israel. It is backed by powerful and wealthy Christian interests in the West and, in fact, does real disservice to the long-term welfare of the State of Israel as well as incalculable hurt to Palestinian Christian Arabs in Israel and the West Bank.

Second, Christian Palestinians find it difficult to understand why Western Christians seem always, as a matter of course, to suppose that because Christian Arabs believe the PLO to be the only true representatives of the Palestinian people, they (the Christian Arabs) are terrorists. This accusation has been leveled by Western Christians at more than a few Palestinian priests and it reveals a lack of willingness to listen and to learn, not least concerning the main thrust of the PLO itself.

Third, Christian Arabs experience every day a bewildered hurt because Western Christians generally seem not to understand a basic issue. Why are Palestinian Arabs still, after 40 years, treated as refugees in their own homeland, where they have been born, grown up, received their education, and where they still live?

Fourth, all of us who are caught up in the problems of the Middle East — and in one way or another the Palestinian problem affects the four dioceses of Jerusalem and the Middle East — are much afraid of the powerful Zionist lobby in the West that is already seeking to influence the minds of those who will be attending the Lambeth Con-

ference. I appeal to Western bishops who are caught up in pressure groups of any kind to refuse to be put under any kind of pressure to do anything but pray, study and learn more about this very complex situation.

I wish Western Christians, who are disposed to write all Arabs off as terrorists and troublemakers, could remember that many thousands of Arabs are fellow Christians in the fellowship of the Kingdom, and I wish they could hear as often as I have heard these so-called agitators state clearly and strongly that they, Palestinian and Israeli Arabs, support the right of Israel to exist as a state with full security and that they ask no more and no less for themselves. These same Christian Arabs are insistent in their plea that both sides in the dispute totally abandon violent means to achieve their aims.

## The Paschal Season

It seems as if several weeks of penitence in Lent can hold our attention more strongly than several weeks of rejoicing in the Easter Season. Perhaps this is partly the result of old habits — in the past our church did not give such great emphasis to Easter. And as Sally Campbell said in our Easter issue, bad news can grip our thoughts more dramatically than good news. Perhaps too, this season is often seen as steps away from Easter Day rather than as steps toward the Ascension and Pentecost. Be that as it may, the Paschal Season often seems to taper off before it has concluded. Each Sunday, like this Good Shepherd Sunday, should be intentionally understood in the light of the resurrection. If the message of Easter is central to the Christian faith, let us implant it deeply in our hearts and minds in this unique season, so that it can remain with us vividly throughout the year.

## Soil and Water Stewardship Booklet

Each year THE LIVING CHURCH is glad to cooperate with the National Association of Conservation Districts by introducing our readers, without charge, to their handsome annual booklet on conservation of soil and water. This is published for use by churches and other organizations during Soil and Water Stewardship Week — a secular adaptation of our historic Episcopal Rogationtide. The stewardship week is being promoted as April 24-May 1 this year. Episcopalians will probably prefer our traditional Rogationtide consisting of the three days immediately before the Feast of the Ascension, introduced by the Sixth Sunday of the Easter Season, May 8 this year.

Those who desire a copy of this year's booklet, *Stewardship Is Our Future*, for use in May should send us a self-addressed 9" by 12" envelope with 65 cents in stamps attached. If \$1.05 in stamps is attached, we will send two copies. We cannot assume responsibility for envelopes which are too small, improperly addressed, or lacking adequate postage. We provide this opportunity only as long as our supply lasts.



# BOOKS

## Faith on the Battlefields

**A SHIELD AND HIDING PLACE: The Religious Life of the Civil War Armies.** By Gardiner H. Shattuck, Jr. Mercer University Press. Pp. x and 161. \$24.95.

No cursory reading of this attractively crafted, incisive book on Civil War historiography can suffice to do it justice. It must be marked, learned, and inwardly digested by reflective readers regardless of ideological or religious persuasion, and by zealots who glory in the battle cry.

The author is a Rhode Island parish priest holding impeccable academic credentials from Brown, General Theological Seminary and Harvard. Yet he writes with the pen of a pastor rather than that of the professional historian. In proper Anglican fashion, he prefaces his work with a confession "about my prejudices and presuppositions" as a Northerner appraising the moral and religious character of the Southerner-in-arms.

"At first . . . I felt sure that I was going to fault the American churches, and especially the churches of the South, for abandoning their moral autonomy in order to bless the war effort . . . I no longer wish to make that judgment. My respect for religions in the South . . . has markedly increased." At the same time, he later adds, the religious faith that "played an important role in leading Northern troops to victory" also sustained "Southern Honor" in the devastating hour of defeat (pp. viii, 11, 24-25).

In six annotated essays which constitute his critical analysis, Fr. Shattuck displays a rare pastoral empathy for field commanders, chaplains ("Holy Joes"), and combatants on both sides of the line who shared "One Baptism of Blood," resolutely mounted "The Chariot of Fire," and suffered "Defeat with God" (pp. 13-125). Yet in the end, when the sword was providen-

tially transformed into the plowshare, "old hatreds" painfully dissolved into "nostalgic recollections," and "reconciliation [became] a common political, literary and religious motif" (p. 128).

The ultimate fulfillment of that biblical motif is yet to be fully realized. But, as "Southern evangelicals" such as William Porcher DuBose, priest-theologian and Confederate officer, never ceased to affirm: "Spiritual, not temporal, goals were the only ones really worth pursuing," for they alone serve to "banish our anger forever/ When they laurel the graves of the dead" (pp. 125, 127).

(The Rev.) RAY HOLDER (ret.)  
Jackson, Miss.

## A Fighter for Peace

**THE DOUBLE CROSS.** By Paul Oestreicher. Morehouse-Barlow. Pp. 115. \$6.95 paper.

Canon Paul Oestreicher, Anglican priest and Quaker, now director of International Ministry at Coventry Cathedral, was born in Germany but fled from the Nazis to New Zealand with his family [TLC, April 10]. He has been a BBC producer, a parish priest, staff to the British Council of Churches in International Affairs, an officer in the Campaign for Nuclear Disarmament and the British Section of Amnesty International, and a leading candidate for Bishop of Wellington, New Zealand. He is a noted specialist in Christian-Marxist dialogue. Out of this comes *The Double Cross*, a stunning series of recollections and observations of the church and Christians "in a world that's dying to live."

Irony and paradox are the hallmarks of the cross: the cross is victory but we have a hard time accepting that because it means universal forgiveness, inclusiveness. The cross remains a scandal, a stumbling block because we have a persistent inclination toward the love of power. All our "yes, buts" stare back at us from the faces of God's ordinary children, in a West Berlin prison or a penthouse in church headquarters, in modern Nazareth or Soweto or London.

Yet *The Double Cross* is a comforting book because it is an honest and hopeful book, a Good Friday and Easter book. For every seeming defeat at the hands of the powerful in church and world, Oestreicher has shared with us a sign of the power of love. That is a gift of courage and hope.

MARY H. MILLER  
Murrysville, Pa.

# PEOPLE and PLACES

## Ordinations

### Permanent Deacons

**Rochester**—Thomas D. Williams, vocational deacon, Schuyler County Ministry with responsibility for local nursing homes, sick, and shut-ins; Add: Box 249, Odessa, N.Y. 14869.

**Western Kansas**—Mary Kay Bond, assigned as needed; add: 1918 Marc, Salina, Kan. 67401.

**Wyoming**—Bob Jones, deacon serving two nursing homes, hospital, jail, Lander Training School and assistant of Trinity Church, Lander, Wyo. Add: 925 Black St., Lander 82520.

## Resignations

The Rev. James E. Bauer, as vicar of Trinity Church, Edna, Texas; add: Indiana Regional Cancer Treatment Center, 877 Hospital Rd., Indiana, Pa. 15701.

## Retirements

The Rev. Robert B. Greene, as rector of Annunciation, Luling, Texas; add: Box 752, Luling 78648.

The Rev. John H. Witherington, of the Diocese of New Jersey, as of Jan. 1.

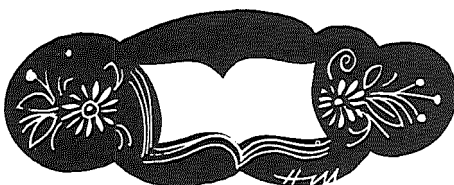
## Deaths

The Rev. James Jack Sharkey, retired priest of the Diocese of New York, died March 6 in Hastings-on-the-Hudson, N.Y. He was 78 years of age.

Born in Newark, N.J., Fr. Sharkey was graduated from Trinity College and Episcopal Theological School; he was ordained deacon and priest in 1936 and served parishes in the dioceses of Newark and Connecticut. He was a chaplain in the U.S. Navy until his call to be rector of Zion Church, Wappingers Falls, N.Y. in 1950. In 1959 he became rector of St. Paul's-on-the-Hill, Ossining, N.Y., then in the process of building on a new site: Fr. Sharkey carried out much of the landscaping himself and created a unique churchyard utilizing distant river and mountain views. He is survived by two sisters.

Carolyn A. Cowap, director of human and environmental health for the National Council of Churches (NCC), died in New York in February after a long battle with cancer. She was 52.

A native of England, Ms. Cowap received her early education there. She earned her B.A. degree from Smith College and also attended the New England Conservatory of Music as an opera voice major and did post-graduate work at New York University and Boston University. After graduation she taught at the Brearly School and at St. Hilda's and St. Hugh's School, both in New York City. In 1969, after attending the Society for International Development in Delhi, she wrote the booklet "Now I See." Recently, Ms. Cowap was responsible for environmental, health and welfare issues for NCC. Her main concern was "eco-justice" and the problems with maintaining clean air. An active Episcopal laywoman, Ms. Cowap had been at one time on the parish council of St. John's, Axbridge, England.





## BENEDICTION

*The author is Mary Warren of Portland, Ore.*

When I was four, Kitty O'Leary came to live with us. Her eyes sparkled as blue as the sea. Her County Cork brogue was sometimes difficult to understand. When Mother was away, her plump figure provided an inviting lap.

She helped mother care for four youngsters, assisted with laundry and housecleaning, and pleased my father's palate (ours too) with his favorite meat-and-potatoes meals and chocolate cake.

Kitty adorned the wall of her bedroom with a picture of Jesus. A china statue of Mary sat alongside her prayer book on her bed table.

Often in the afternoon, Kitty walked my younger sister and me around the corner to her Roman

Catholic church so she could slip in and "say her devotions." My Presbyterian parents gave us a wonderful Christian upbringing, but in Kitty's church my spirit soared. In the dimly lit sanctuary, instead of a plain wooden platform and choir loft, I gazed on life-sized statues of the Holy Family. Here were candles to light, red and blue and gold stained glass windows to study, carved stations of the cross to examine as we tagged after Kitty, who remained intent on her prayers. Here were velvety soft kneelers to crouch on while we listened to the click of her rosary beads. Here, for me, was everything that seemed to be missing in our own church . . . color, beauty, mystery . . . awe.

As I grew up I remained loyal to my Presbyterian heritage. I had no desire to become a Roman Catholic, yet I continued to long for the color and beauty Kitty had shown me. My dilemma remained until I went off to Colorado University. There, on a chance visit to the Canterbury Club, I discovered the Anglican Church. Among new friends I shared my questions and concerns. Joyously, I worshiped with others who recognized beauty as an inherent part of spiritual growth. Fr. Pat, the campus chaplain, prepared me for confirmation and my parents encouraged me in my decision.

When confirmation day arrived at last, I sensed that Kitty O'Leary was holding me in prayer with a smile.

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**TABERNACLE:** Current catalogue price \$1185. \$400 plus freight or best offer. Farmer, 5297 Westside Rd., Healdsburg, Calif. 95448.

## ORGANIZATIONS

**DO YOU BELIEVE** the New Testament's teaching about sexual morality should be dropped by the Episcopal Church? If not, contact your bishop and General Convention deputies; and write to The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

## POSITIONS OFFERED

**DIRECTOR OF CHRISTIAN EDUCATION:** Full-time position for a program from infant through adults in an 1,800 member urban-professional parish. To apply, send resumé to: Search Committee, Palmer Episcopal Church, 6221 Main St., Houston, Texas 77030.

**PLANNED GIVING,** mission and ministry development staff person for Diocese of Central Pennsylvania. EOE. Lay or ordained. Contact: The Rev. Canon John McDowell, Deployment Officer, P.O. Box 11937, Harrisburg, Pa. 17108-1937.

## POSITIONS OFFERED

**MINISTRY TO YOUTH** is a special calling. If you have that calling and want unlimited potential to build, grow and evangelize youth send resumé to: Christ Episcopal Church, P.O. Box 863445, Plano, Texas 75086.

**CHURCH OF THE ANNUNCIATION** on beautiful Anna Maria Island, Fla., is seeking a rector who is committed to traditional Anglican liturgy, morality and faith as of September 1, 1988. If interested, request our parish profile telling of our history, present status, and hopes for the future from: Search Committee, P.O. Box 978, Anna Maria, Fla. 34216.

**GIFTS IN PASTORAL CARE MINISTRY** are sought in priest as assistant rector of substantial and challenging parish near Seattle. Resumé, CDO profile and references to: The Rev. Roy D. Green, Rector, Emmanuel Parish, 4400 86th Ave., S.E., Mercer Island, Wash. 98040.

**PRIEST** needed to direct and coordinate a large Episcopal parish's youth ministry program with potential of 600 young people in grades 6-12. Experience and personality should reflect ability to relate to this age group. Rector: St. Michael & All Angels, P.O. Box 12385, Dallas, Texas 75225.

**DIRECTOR OF YOUTH MINISTRIES** and Christian education director wanted: Growth oriented parish in its 27th year. Located in medium sized Georgia city. Salary commensurate with experience and education. St. Thomas Church, 2500 Woodcrest Dr., Columbus, Ga. 31906.

**RETIRED PRIEST** for new mission. Nice country, good weather. Write: Bishop of San Joaquin, 4159 E. Dakota, Fresno, Calif. 93726.

**RECTOR,** busy traditional Rite I church located in growing community; central R.I.; active ecumenical environment; large community outreach. Church endowed, debt-free looking for growth and expansion. Contact: Roy Lautieri, Chairman, Search Committee, 81 Nottingham Dr., West Warwick, R.I. 02893.

**TWO YOKED,** traditional Episcopal churches in upstate New York seek rector interested in living among beautiful surroundings and friendly people. If you are energetic and sincerely enjoy working with people of all ages, please ask for our information booklet. Salary: \$16,800 — \$20,800 plus fringes and rectory. Write: Mrs. Eileen Elliott, P.O. Box 267, Morris, N.Y. 13808 or call (607) 263-5307 as soon as possible.

**THE EPISCOPAL DIOCESE OF MINNESOTA** seeks to hire a full-time Christian Education staff person. Responsibilities include designing and implementing a plan to promote effective Christian education for children and adolescents in the diocese's 134 congregations. It is desirable that this person hold an advanced degree in Christian Education or Religious Education and have considerable professional experience in assisting Episcopal parishes in Christian education program development, teacher training, and volunteer recruitment. Considerable travel throughout the diocese is envisioned. The initial appointment is for three years, commencing July or August, 1988, with renewal contingent on an evaluation of the position. For a position description and applications guidelines, contact: Judy Conn, the Diocese of Minnesota, 430 Oak Grove Ave., Minneapolis, Minn. 55403.

## SERVICES OFFERED

**SPIRITUAL JOURNEY WEEKEND:** Authenticity and Vocation. June 10, 11 & 12, 1988. Geneva Point Center, Centre Harbor, N.H., \$160. For information: Michael Dwinell, 19 Birch Knolls, Cape Elizabeth, Maine 04107. (207) 799-1024.

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**PARISH DEVELOPMENT INSTITUTE:** In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 15-26), plus reading and application during the year, plus two weeks next August. \$400 tuition each summer session; \$285 for optional room. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 175 9th Ave., New York 10011.

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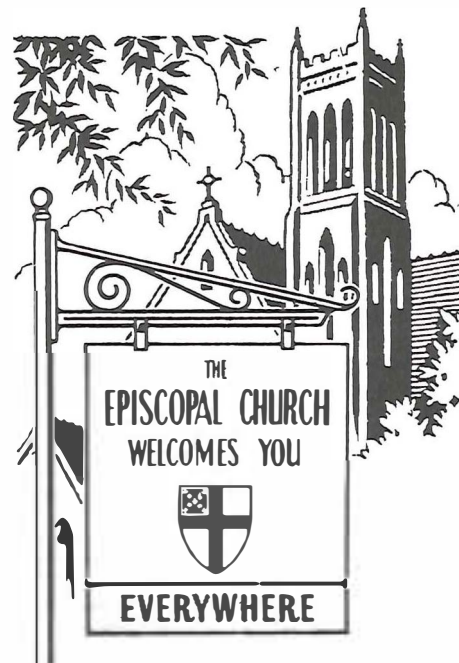
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# CHURCH DIRECTORY

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**.



## LOS ANGELES, CALIF.

**ST. MARY'S (Palms)** 3647 Watseka Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 Sun

## ST. PAUL'S

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &  
Healing 10

## ST. PETERSBURG, FLA.

**ST. VINCENT'S** 5441 Ninth Ave., No.  
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson  
Day, DRE  
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10,  
Youth Club & EYC 4-8

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan  
Hatchett, c; Fr. John Griffith, ass't  
For daily Mass schedule call 404-872-4169

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs  
12:05. Sat 8

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**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. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee, the Rev. William K. Christian, III, the Rev. Steven  
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BEATTY, NEV. (Just east of Death Valley)

**GOOD SHEPHERD CHURCH**  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## BURLINGTON, N.J.

**ST. BARNABAS'S** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

**ST. MATTHEW'S** 7920 Claremont, N.E. (at Texas)  
The Rev. Thomas C. Wand, r  
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

**EPIPHANY** 1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J.  
Fisher, 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.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**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

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Andrew A. Barasda, Jr., r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.-  
April, 5. C 1st Sat 4-5

## DALLAS, TEXAS

**INCARNATION** 3966 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.; the Rev. Joseph N. Davis  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS' CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45),  
EP daily 6. H Eu Wed & HD 10; C Sat 12-1

## 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

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