

THE LIVING CHURCH

Serving Episcopalians Since 1878



890718 38646
The Cathedral Library
Cathedral St John Divine
1047 Amsterdam Ave
New York NY 10025

A Visit With the Kami

**Lessons from Japan
on the presence of God**

IN THE NEWS:

**Parish Ministry
with Native Americans**



Our Season

This is the time of year when the beauty of God's creation and the glory of Jesus Christ come together. This is a special season for this column. With May 1-3 as the Rogation Days when God's blessing is traditionally asked on fields, pastures and bodies of water, on May 4 and the Sunday following, we have celebrated or are celebrating the Ascension of the risen Christ to his throne in heaven. And this is the time of year flowers are blooming and gardeners are hard at work.

All of this is held together in Jesus Christ. Not only do we affirm him as God's Son, but theology asks us to take a further and very mysterious step. He is the incarnation of that eternal Word by whom all things were made (John 1:3) as we confess in the Nicene Creed. As the Second Person of the Holy Trinity he has existed from all eternity and "in him all things were created, in heaven and on earth, visible and invisible" and he is accordingly called "the first-born of all creation" (Col. 1:15-16 and Eucharistic Prayer B, BCP, p. 369). In the fullness of time, all things will be subject to him (I Cor. 15:27-28 and Eucharistic Prayer B). So it is through him and in his blessed name that we offer our prayers to the Father, even prayers about fields and forests and bodies of water, grain elevators and canning factories, grocery stores and butcher shops and bread lines for the hungry. Through him God has chosen "to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19-20).

This is expressed very well in the hymn sung at Rogation time and Thanksgiving, "O Jesus, crowned with all renown," written by Edward White Benson, one of the great Archbishops of Canterbury (1883-1896).

"Since thou the earth hast trod/thou reignest and by thee come down/henceforth the gifts of God."

In other words, we now receive the gifts of God not simply from the eternal Second Person of the Trinity, but from this Person incarnate in Jesus and now enthroned in heaven. From Christ, as the Book of Revelation teaches in its last lines, we receive our final salvation. "I am the Alpha and the Omega, the first and the last, the beginning and the end. I am the root and offspring of David, the bright morning star. And the Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty come, let him who desires take the water of life without price."

H. BOONE PORTER, Editor

CONTENTS

May 7, 1989

Easter 7

FEATURES

8 A Visit With the Kami

by Richard Wentz

Lessons from Japan on the presence of God.

9 Easter Recollection

by Sally Campbell

Enjoying the resurrection all year round.

DEPARTMENTS

2 The First Article

4 Letters

6 News

10 Editorials

11 Viewpoint

13 People and Places

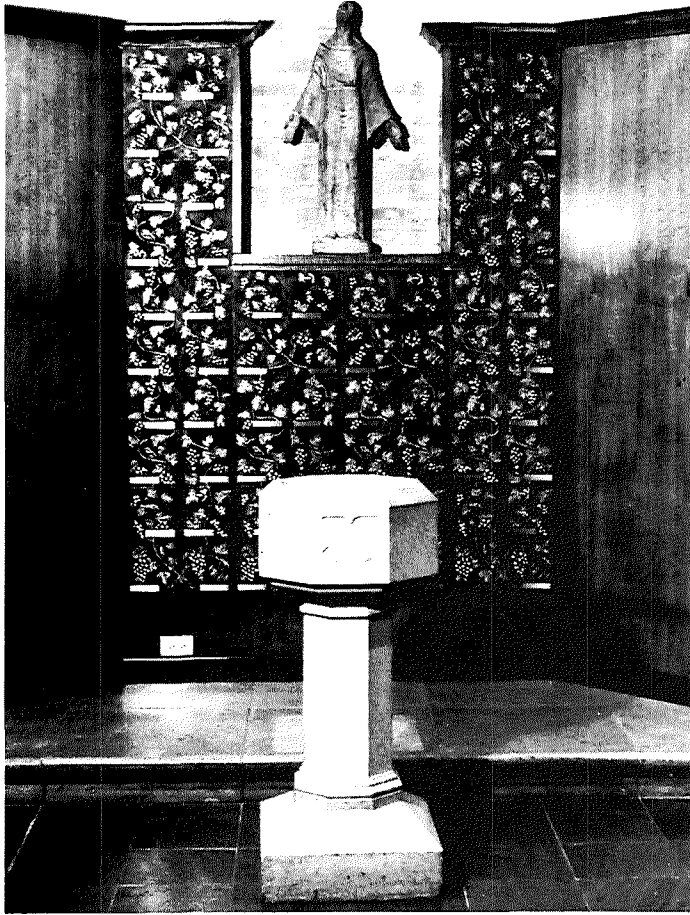
14 Benediction

ON THE COVER

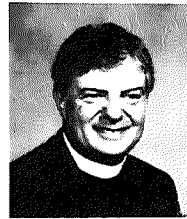
A photographic illustration of an Indian priest and his family half a century ago is part of a new Christian education series that is being developed by the national church for Native Americans. A conference on Indian ministry was held recently in Lake Forest, Ill. [page 6].

"BURIAL *in* THE CHURCH *not from* THE CHURCH"

ST. LUKE'S EPISCOPAL CHURCH
SAN ANTONIO TEXAS



Modified arrangement of 64 niches, grapevine design, to provide for the future expansion to 240 niches.



Rev. Joseph A. DiRaddo
Rector

"The expert craftsmanship and rich beauty enhance the entrance into the nave. It is part of our baptismal area. A member said, '...the columbarium is one of the most significant actions in the history of our parish.'"



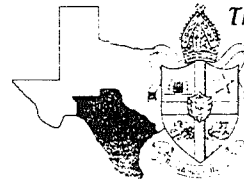
Joyce M. Griffin
Columbarium Comm.

"The expressions of appreciation for this ministry of the parish have been overwhelming ...and after 4 months we're out of debt and into the black." "Joyce, this is your finest ministry."
Rev. Joseph A. DiRaddo



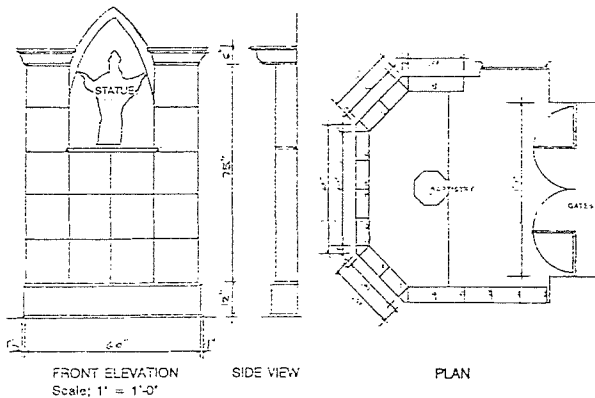
Kenneth Martin Graves
Architect
Columbarium Chairman

"The installation went as smoothly as promised, and was easier for the contractor than he anticipated. The parish family is pleased with this addition and I am delighted that we chose to work with you to accomplish this important project."



THE EPISCOPAL DIOCESE
OF WEST TEXAS

ARCHITECT'S ORIGINAL DESIGN
Kenneth Martin Graves, Architect



ARMENTO COLUMBARIUMS

For FREE
Kit of
Information
and
Design
Spreadsheet
Write
Phone
or Fax

The Armento Columbarium revives the ancient tradition - burial within the church of the earthly remains of the faithful. Restores the community of the living and the dead. Brings comfort to those who mourn, in the community of faith and caring support for each other. Assists the local congregation, as a source of income. The Armento Columbarium designs harmonize within the liturgical ambience. It is easily installed, and reasonably priced.

ARMENTO LITURGICAL ARTS 1011 MILITARY ROAD BUFFALO NEW YORK 14217
Phone 1-716/875-2423 FAX 1-716/875-8011

THE ANGLICAN SOCIETY

Annual Meeting
&
Symposium

11 a.m. May 15, 1989
At The
General Theological
Seminary

Guest Speaker
The Rev. Frank E. Sugeno
Professor of Church History
The Episcopal Seminary of the Southwest



THE MISSION BOOKSTORE KEMPER GIFT SHOP NASHOTAH HOUSE NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask about clergy and church discounts.

(414) 646-3371 ext. 62

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103



MOREHOUSE-BARLOW

• BOOKS • VIDEOS • AUDIO
CASSETTES • CHURCH SUPPLIES •

Send for our NEW catalogs
Morehouse-Barlow

78 Danbury Rd., Wilton, CT 06897
(203) 762-0721

SUBSCRIBE NOW . . .

to the only independent national weekly newsmagazine serving the clergy and laypeople in the Episcopal Church since 1878.

THE LIVING CHURCH

816 E. Juneau Ave.
Milwaukee, WI 53202

one year \$29.95

THE LIVING CHURCH

Volume 198 Established 1878 Number 19

*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.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Canon H. Boone Porter,
editor and general manager
John E. Schuessler, assistant editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
Clarissa H. Porter, book editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor and editorial assistant
The Rev. Canon Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest
Peter A. Dayman, business manager
Irene B. Barth, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.),
president; Miss Augusta D. Roddis, Marshfield, Wis.,
vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of
Milwaukee, (ret.), secretary; Leonard Campbell, Jr.,
Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson
Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland,
Wis.; H. N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale,
Wis.; the Rev. Canon H. Boone Porter, Milwaukee; George E.
Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee,
Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T.
Gaskell; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas
(ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of
Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of
Northern Indiana (ret.); the Rt. Rev. William A. Stevens,
Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart,
Church Pension Fund, New York, N.Y.; the Rt. Rev. William C.
Wantland, Bishop of Eau Claire; the Rev. William H. Baar,
Venice, Italy; the Rev. O. C. Edwards, Evanston, Ill.; the Rev.
Thomas A. Fraser, Riverside, Ill.; the Rev. R. Emmet Gribbin,
Jr., Northport, Ala.; the Very Rev. M. Richard Hatfield, Salina,
Kan.; the Rev. R. Brien Koehler, Fort Worth, Texas; the Rev. W.
Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr.,
Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown,
Pa.; the Rev. Canon H. Boone Porter; the Rev. Paul W.
Pritchard, Dallas; the Rev. C. Corydon Randall, Del Mar,
Calif.; the Rev. Jeffrey N. Steenson, Rosemont, Pa.; the Rev.
Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher
L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston;
the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin
P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah,
Wis.; Ettore Barbatelli; Mrs. Gilbert L. Braun, Bella Vista,
Ark.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard
Campbell, Jr.; Phil deMontmolin, Miami, Fla.; R. William
Franklin, Collegeville, Minn.; George H. Gallup, Jr.,
Princeton, N.J.; Robert L. Hall, Milwaukee, Wis.; Mrs. John
W. Hayden, La Crosse, Wis.; H. N. Kelley; John W. Matheus;
Mrs. Baxter Melton, Lexington, Ky.; William Murchison,
Dallas, Texas; George E. Reedy; Mrs. Thomas Reeves, Racine,
Wis.; Prezell R. Robinson, Raleigh, N.C.; Robert A. Robinson,
New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel,
Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs.
C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr.,
Brookfield, Wis.; Wilmot F. Wheeler, Jr.

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 manu-
scripts.

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

All rights reserved. No reproduction in whole or part can be
made without written permission of THE LIVING CHURCH.

LETTERS

Enrollment Declining

Your editorial "Clergy Surplus Continues" [TLC, Feb. 12] caught my attention because the Board for Theological Education was asked by last summer's General Convention in Resolution A-181 to study the stewardship of resources for theological education. This study will include an evaluation of the financial resources of our 11 accredited Episcopal seminaries.

Your editorial suggests that our seminaries accept all of the students they can in order to help them out of "their grave financial difficulties." It is true that several of the seminaries are engaged in major fund drives and certainly are grateful for all the qualified students they are able to enroll. It is also true that nearly all of the students who complete the master of divinity program do get ordained. But in reality the statistics show that enrollment in the M.Div. program has declined in recent years. Five years ago enrollment was approximately 325 students in the M.Div. program. For the school year of 1988-1989, the combined M. Div. enrollment in our 11 seminaries is 247.

Instead of the seminaries accepting an excessive number of students, the dioceses of the Episcopal Church are limiting seminary enrollment in the M.Div. program through their selection process. The surplus of students you refer to is bound up in the selection process of five to ten years ago. Perhaps the reduced number of students being sent to seminary now is a reaction by the dioceses to the surplus. Unfortunately, the surplus tends to be in metropolitan areas; rural areas often suffer from a shortage of clergy.

HELEN M. HAVENS

Board for Theological Education
New York, N.Y.

Gender Specific or Not

I am responding to your comments on "Changing the Tongue" [TLC, March 12]. I used to think that the uproar over inclusive language was a lot of noise over nothing, until a curious incident some years ago.

I was on retreat at a Roman Catholic retreat house in the countryside with a group of ECW officers and clergy wives. I was strolling around the place, looking at the various memorials when I came across a plaque with a brief prayer that "all men who

come to this place of rest would receive spiritual refreshment . . ." etc. I found myself puzzling over whether "men" was intended to refer to males or all human beings. There just wasn't enough context to be sure. And that's when I realized that I had a little built-in logical loop through which I automatically ran every reference to "man" or "men" to determine whether the statement was directed to me or not. Usually there was enough information to reach a decision; the lack here caused the whole process to come to my awareness.

That's when I decided that the variability in reference of man/men is not just one example, like many others, of the undeniable fact that "words have a variety of meanings." The effect of this particular lexical item is very different for a woman than for a man. Every English-speaking woman must process every use of the term man/men to decide whether it applies to her or not. No English-speaking male must do so; he is always included.

Standing there in a lenten dusk, I decided that this ambiguity was not appropriate, that it required a different response from women than from men — that the generic use of man/men was unclear and unnecessary. The choices are manifold, and confusing, and often klutzy. But language and our fluency, does change. I can remember learning to say "black" 25 years ago; now it's natural. We probably will survive.

I discovered a day or two after my initial encounter that the retreat center, run by a male religious order, had only begun accepting women retreatants a couple of years previously — so the original intent probably was gender-specific.

(The Rev.) JENNIFER STIEFEL
Trinity Church

Asbury Park, N.Y.

All That Is

At this late date it is probably foolhardy to offer a criticism of the 1979 Book of Common Prayer. I do have a pet gripe concerning the recitation of the Nicene Creed in Eucharist Rite I (page 326), the first version (translation) and the only translation in Rite II. Evidently congregations have a complete misunderstanding of what "we" profess in the first paragraph. I refer to . . . "of all that is, (comma)

seen and unseen." Sunday after Sunday I hear recited: "of all that is seen." The comma is completely omitted in the recitation. If we must use this stupid translation, cannot congregations be taught how to say it? On the other hand, if it is so all-fired important to begin the creed with "we" instead of "I," why do we not simply change the first word? This would in no way do violence to the rhythm, flow or euphony of the traditional translation.

HARRISON WALKER

Wilmington, Del.

Fr. Yerkes

I did not learn of the death of the Rev. Fred Yerkes until seeing the notice in the March 19 issue of THE LIVING CHURCH. I would like to add a few personal recollections of this "circuit-riding priest."

While I was a student at the (then) Florida State College for Women (now Florida State University) in Tallahassee in 1941, Fr. Yerkes spoke at Ruge Hall, the Episcopal student center, making an appeal for assistance in

some of "his" missions during the summer. We were so impressed that six of us volunteered in a pilot program.

Living quarters were set up in Starke, Fla., next to St. Mark's, one of the missions. Fr. Yerkes' typical Sunday began as he left his home in Jacksonville, and started with an early service in Melrose or one of the other missions; a 9 a.m. service in Starke, where we joined him; an 11 a.m. service in Keystone Heights; perhaps a 4 p.m. service in Waldo; and then ending up in Cedar Key, Fla., at Christ Church for an evening service — from the Atlantic to the Gulf! No wonder he had developed a reputation for zipping down the highway at a little less than breakneck speed!

In our travels around we often met some of the many beneficiaries of his generous, often anonymous scholarships. No one, except of course our Lord, will ever know all of the completely selfless deeds of the man. May he truly rest in peace.

SARAH L. PROCTOR AYCOCK
Sarasota, Fla.

WIPPELL'S

"WASH-N-WEAR" SUMMER WEIGHT CASSOCKS

NOW THROUGH AUGUST 31, '89 THERE IS A
SPECIAL OFFER ON LIGHT WEIGHT
SUMMER CASSOCKS FEATURING:

- Double or Single Breasted Styles
- Terylene and Cotton, Perfect for Easi-Care (Black or Grey Only)
- Unlined for Extra Coolness
- Wippell Tailored and Styled
- Speedy Delivery by Air Mail

\$154.50
SPECIAL PRICE INCL. DELIVERY



Please Note Our NEW Address...

J. WIPPELL and COMPANY LTD.

1 Mill St. (PO Box 468) • Branchville, NJ 07826

Phone: (201) 948-2134/2144

Indian Ministry

"The real challenge is how to work together to convince people to dare to dream, to have a vision of what they want their lives and the church to be," said the Rev. Philip Allen, chairman of the National Committee on Indian Work.

This vision was the focus of "Paths Crossing: An Exploration of Parish Ministry with Native Americans in the Episcopal Church," a conference held at the Church of the Holy Spirit, Lake Forest, Ill., March 31 to April 2. Seventy-five participants from various dioceses and two seminaries gathered to hear and learn from the experiences of others involved in different aspects of Indian ministry.

Under the direction of its rector, the Rev. J. Clark Grew, and vestry member Louis Lanwermeyer, the Church of the Holy Spirit has a five-year ongoing relationship with St. Michael's Mission on the Wind River Reservation in Ethete, Wyo. This relationship involves summer visits by an average of 50 parishioners who run vacation Bible schools, participate in reservation maintenance projects, and spend time learning about Indian culture.

"Paths Crossing" grew from the desire of the Lake Forest church to evaluate this ministry in comparison with that of other parishes. With the help of Fr. Allen and Owanah Anderson of the National Committee on Indian Work, this idea grew into a national gathering of parishes interested and involved in Native American ministry.

Shortage of Resources

The conference began with a keynote address by Fr. Allen. He discussed several problems facing Native American ministry including a severe shortage of clergy and lack of financial support and parish facilities. "Twenty-five years ago in South Dakota we had three priests for 18 churches and had only \$333 per month. Now we only have two priests and the only resources available are the priests themselves," he said. "With 95 percent unemployment it is unlikely that any of these parishes will ever be self-supporting."

However, Fr. Allen said, "The church has freed me to be the person I am . . . the church provides hope and strength. It is an oasis of wellness — a wellness that will spread."



Dr. Edwards (left), Ms. Anderson, Bishop Jones, Fr. Allen, Fr. Kolb and Mr. Estes: shared ministry in Indian work.

The conference continued the following day with a series of panels, and video and slide presentations by members of a number of parishes illustrating their ministries on Indian reservations. In addition to the Church of the Holy Spirit, the other churches represented were: Christ Church, Cincinnati; St. Patrick's, Washington, D.C.; St. Martin's, Charlotte, N.C.; and Good Samaritan, Paoli, Pa.

During a Eucharist led by Native American students from Seabury-Western Theological Seminary in Evanston, Ill., the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota, shared the oral tradition of the Episcopal Church and the American Indian as it had been passed on to him from his father and his grandfather. The entire congregation sang a Lakota hymn in the original language.

The Rev. O.C. Edwards, professor of homiletics at Seabury-Western and a member of the Native American Theological Association, discussed changes in the theology of mission and the issues related to NATA's goals of training Indian clergy. "Indian and white cultures are radically different," Dr. Edwards said. "We need clergy [who] can interpret both cultures to their people. We need bicultural training and leadership."

The Rev. Quentin Kolb, chairman

of the Episcopal Urban Indian Coalition, led discussions on racism and other issues facing Indian people off of the reservations. "More Indians now live in cities than on reservations," he said. "The problems there are equally if not more prevalent in the urban areas." He raised examples of Episcopal churches in urban areas which did not welcome Indian visitors or members into their congregations.

Tolly Estes of the National Committee on Indian Work cautioned participants that every reservation is different.

"Things are not good. On my reservation our biggest problem is our basic need of housing," he said. However, despite severe unemployment, and high rates of alcoholism, teenage pregnancy, cancer and sexual abuse, the reservations do have hope.

"The church offers hope and opportunity — it is the only thing that does," said Mr. Estes when asked about the church's role. "We have a lot of exciting ministry with youth and new involvement with social ministry and lay leadership. But it's not easy, our clergy have to sometimes drive as much as 4,000 miles a week."

Blue Ribbon Task Force

Following a worship service the next day, the conference continued with a report by Owanah Anderson about the

Presiding Bishop's Blue Ribbon Task Force which has been charged with developing a comprehensive model for Indian ministry in the church by November.

Ms. Anderson outlined four areas that will make this ministry work. The first is to train more leaders, especially clergy. At present, each member of the clergy in Indian ministry serves an average of seven congregations. Secondly, develop church programs that deal with the problems facing the Indian people.

Thirdly, develop facilities. Most church owned buildings on reservations are in terrible disrepair. Finally, develop funding. The Episcopal Church, in bringing the gospel to the Indian people, has made a commitment, Ms. Anderson said. These parishes will never be self-supporting until the 95 percent unemployment rate changes.

Following the report, Ms. Anderson led participants in a discussion of their visions and dreams of how parishes interested in ministry with Indian people can help. The participants agreed that priorities for them lay in opportunities for cross-cultural exchange and mutual ministry. Several of the Indian leaders raised the need for training of Indian people so that programs begun on summer visits could continue.

"What happens the other 51 weeks of the year?" asked Fr. Allen. "You need to let Indians help in our own ministry." Furthermore, Fr. Kolb said, these relationships need to be long-term.

Plans were discussed for similar meetings in the future.

Minnesota Consecration

In a ceremony with 15 bishops, over 100 clergy and hundreds of lay participants, the Rev. Sanford Hampton was consecrated Suffragan Bishop of Minnesota April 5 at the Cathedral of St. Mark in Minneapolis, Minn.

The Rev. Charles Preble of St. Joseph, Minn. and a long-time friend of Bishop Hampton, preached. A brass quartet, the St. Mark's choir and the youth choir of Ascension Church in Stillwater, Minn. provided the music.

The new bishop received the Bible from the Most Rev. Edmond Browning, Presiding Bishop, who presided at the ceremony. Friends and family members presented the new bishop

with other symbols of his office.

Bishop Hampton was elected last October [TLC, Dec. 4, 1988]. He had been rector of St. Barnabas Church in Temple Hills, Md.

NCC Reorganization

The National Council of Churches is considering a plan of reorganization that will address important issues of power and authority in the agency.

In recent years, the council has been caught up in disputes between denominational representatives assigned to "program unit committees" which oversee particular programs and representatives on the council's governing board.

Under a reorganization plan developed by a special "Committee of Fifteen" assigned to address the council's problems, all governing board members would be assigned to serve on program unit committees — a move that would strengthen the governing board by putting members in more direct contact with funding and program aspects.

The development of such an overlap in responsibilities, it is hoped, will steer the council away from conflicts of identity and authority and towards a more unified vision of a sharing, mutually accountable "community of Christian communions."

In the introduction to its proposal, which is being sent to the NCC mem-

ber denominations for review, the Committee of Fifteen concluded that the financial problems of the council are not the primary difficulties of the agency but, rather, are symptomatic of deeper issues of authority and identity.

"It is our conviction that the issues of identity and authority can no longer remain unresolved," the committee said. "The health and wholeness of the ecumenical movement in this country, not only the National Council of Churches, is at stake."

NCC General Secretary Arie Brouwer, the agency's chief staff officer, said the model has a greater chance of being accepted than previous attempts at resolving the council's problems because it deals with both structure and vision. "I am very encouraged by the possibilities," he said.

Although the governing board is the council's highest policy-making body, much of its power has been lessened by the program unit committees, where almost all of the agency's programming is determined.

Many of the problems at the NCC have crystallized in the relationship of the governing board to Church World Service, the council's relief and development agency and the largest of the council units.

In recent meetings the CWS unit committee has asked to be given an autonomous board of directors and control over its budget and staffing, raising suspicions in some areas that CWS wished to become an independent agency [TLC, Feb. 5].

The Committee of Fifteen model, however, keeps CWS firmly as one of the council's three major program units.

Three Units

Under the proposed model, CWS would stand with two other units, an Ecumenical Formation Program Unit and Global Solidarity Program Unit.

The other distinct component of the NCC structure would be the "General Secretariat," which would oversee the council's administrative functions.

The Ecumenical Formation Program Unit would include functions in areas such as education and ministry, faith and order, regional and local ec-

(Continued on page 12)

Visit to Vatican

A delegation of the National Council of Churches returned from a mid-April trip to the Vatican having laid the groundwork for deepened relations with Roman Catholics, Arie Brouwer, NCC general secretary, said.

Dr. Brouwer said the most significant accomplishment for the NCC leaders was gaining an appreciation of the administrative and judicial offices at the Vatican through which the pope directs the church. Such an appreciation, Dr. Brouwer suggested, is critical to improved relations between the NCC and the National Conference of Catholic Bishops, the body which acts as the official voice of Roman Catholicism in this country.

A Visit With the Kami

Lessons from Japan on the presence of God

By RICHARD E. WENTZ

Over two years have gone by since I spent a sabbatical semester in Japan. But I remember it well. It was almost as if I had had some special affinity for the place, as though I had already been there and was returning home. A strange feeling for an Americanist, who has trained himself to be skeptical of “affinities.” Of course, modern day Japan is a land so much like America. Often I walked the streets with tears in my eyes as I noticed the emulations. I saw a consumerist society of “workaholics,” signs of affluence all around. The golden arches of McDonald’s and the bearded face of the Colonel are everywhere and joined on opposite corners by Japan’s own versions of short order burger barns, pizza nooks and donut marts. “Oh Japan, Japan!” I mumbled, “Must you do this to your-

The Rev. Richard E. Wentz is professor of religious studies at Arizona State University in Tempe, Ariz., and is editor of the Anglican Theological Review. A number of his articles have appeared in THE LIVING CHURCH.

self? Must you continue to lose your soul to the utilitarian mind of the technological world with its raging consumerism?”

I walked the streets of Nagoya near Nanzan University and saw the hedges choked with empty cans, plastic cups and paper wrappings. And I was saddened. But in spite of all the tinsel and litter of the brave new world, there were spirits at work throughout the land. I felt their presence in the tiny gardens of Tokyo, Sendai, Kyoto, Nara, and Nagasaki. Even in Sapporo, in Hokkaido, the northern island where the son and daughters of *Jimmu* (the first legendary emperor of Japan) have resided in power for little more than a hundred years — even there I encountered the *kami*. And that was all before I had begun to explore their meaning in books and conversations.

I have read somewhere that the Japanese are polytheistic, but I am enough of a novice in things Nihon-go to venture a demurrer. They are not so much believers in many gods as they are residents of a cosmos where the lines between human and nonhuman are not clearly drawn. This is a world in which compartments of rationality exist side by side with compartments of nonrationality. Rationality is a necessary attribute of the functional mind — a mind that must organize

and regulate. But there is much that is beyond control. Change is a constant reality. It is useless to pretend that all is under one consistent metaphor of rationality and control. There is a great deal about existence that leads people to posit the presences of gods, spirits, forces and powers. In Japan this mysterious life-force is given the name *kami*. The term is both personal and impersonal. In either case the presence of the *kami* is a recognition of the element of nonrationality in human experience. There is nothing irrational in acknowledging the presence of the *kami*. They are nonrational reality — their meaning should not be assessed by rational criteria. The nonrational is prior to, yet complementary to, most rational activity.

Japan is today a very prosperous and materially affluent nation. There are those who observe and decry a growing materialism and loss of old values. But what of the spiritual affinity I found in latter day Japan? Everywhere I travelled I saw the *torii* (gates) of the Shinto shrines and the hallowed grounds of ancient Buddhist temples. They are places of pilgrimage, of prayer, of divination, of *matsuri* (festival). In their precincts the rites of passage link their practitioners with generations of family and tradition. Small temples and large ones — they are places of transport to a world of harmony, tranquility and often compassion. Many of the shrines are breathtakingly beautiful. The grounds are simple, but majestic with their long pathways of white pebbles lined by tall cryptomeria that filter tiny shafts of sunlight. The entire effect is one of *mysterium tremendum*! At Ise, Nikko, Shiogama, Atsuta, and Meiji I was in the presence of the cosmic spirit that is Japan.

I remember visiting the Heian Shrine in Kyoto. I had gone to Kyoto by myself, on a seven day trip by the

train system from Nagoya to Nagasaki. On my visit to Heian I found myself among a group of American tourists. I listened to a brief address by a guide. As she walked away, one American turned to another and said, "This is all very nice, but I don't go for this idea of worshiping trees and rivers!" I wondered about the puritan spirit of America, which, along with the desecralization of the West, has led to a complete insensitivity to the "presence" of the world in which we reside. "As soon as some sense of 'boosting symbol to the unconditional itself takes place," writes Kosuke Koyama, a noted Japanese Christian theologian, "a subtle process begins which leads to idolatry. When the symbol is invested with power of its own . . . it produces idolatry" (*Mount Fuji and Mount Sinaï*, p. 42). There is nothing mysterious or ambiguous about the coming into being of an idol. It is a matter of "boosting" in which a piece of wood, a graven image, or a human being begins to "speak" in divine terms. That can happen anywhere, anytime. Those who find the *kami* presence in the fields and mountains are not necessarily idol worshipers, although they may become so. We may refer to the *kami* as gods, spirits; but these are our words imposed upon a perception of the world in which, as Joseph Kitagawa, an Episcopal priest and professor at the University of Chicago, puts it, humans are an "integral part of the cosmos, which to (the Japanese) was a gigantic organism permeated by the *kami* (sacred) nature" (*Religions of the East*, p. 280). The shrines are models of simplicity. There are a few images, but spare and tasteful symbols.

Spiritual Nudity

As I think about my presumed affinity with Japan and the *kami* presence, I wonder about my own country which has been stripped naked and secular, where no presence stills the anxious throb of a pressurized society, or serves as a nonrational accompaniment to the rationalized culture. Our spiritual nudity is as much the result of religious iconoslam as it is of secularization. It is with us as T.S. Eliot saw it in 1934:

"It seems that something has happened that has never happened before: though we know not just when, or why or how, or where. Men have left

(Continued on page 12)

Easter Recollection

By SALLY CAMPBELL

As we approach the close of the Easter Season, the delicious sweetness of the lilies no longer lingers on the air; the echoes of the Easter anthems have died, leaving behind the faint memory of joyous hallelujahs ringing in our ears. It's time to recollect, to sift through our thoughts for something we can carry with us the whole year long.

Perhaps the energy of the Day of the Resurrection has propelled us into the world once more with spirits renewed, with added zeal for witnessing to Christ, for ministering to the world, for establishing God's kingdom here on earth.

That's well and good, and certainly faith cannot help but prove itself in visible, and certifiably good works; but sometimes I wonder if we do not focus too much on the outward show of what our faith is supposed to result in, and pay too little attention to what that faith is. The works, after all, can be performed without the faith, and frequently are.

It seems to me that the most basic message of Easter, before there was any institutional Christianity at all, was an intensely personal one, speaking directly to every man and woman ever born into the world. It did then, and still does. This message is such incredibly good news that even the original Eleven would not believe it when it was told them by the women to whom it was first revealed. The precedent for doubt is well established, right there in the very beginning, you see.

Here's the message in simple words: *you are saved from death*. This is what Christ's resurrection is

Sally Campbell resides in Cold Spring Harbor, N.Y. and is a frequent contributor to THE LIVING CHURCH.

all about before it is about anything else, and there is no reason not to savor the difference it makes in our lives with enormous pleasure, thanksgiving, and even hilarity. We may enjoy it not only in this life, but in the life to come, for we have been promised that there *is* a larger life after the physical death we each must undergo; and the fear of that death has been removed.

Too often we are seduced by science, which "knows" that death is final because there is no repeatable, demonstrable proof to the contrary. The worm of doubt burrows in our minds and hearts, even as we listen to the words "In Christ shall all be made alive." Like the disciples, sometimes we can't believe it, we doubt that death is anything but absolute termination, we wonder at our credulity, our readiness to believe anything else. And our fear remains.

We live in a culture terrified of death, willing to go to almost any lengths to postpone it, and a little embarrassed, one suspects that we haven't figured out a way to avoid it altogether. I'm not sure that that is an entirely supportable Christian position, this fear of death which prompts us to take such elaborate evasive action.

The message of the Easter Season — and the foundational belief of Christianity — is that Christ has conquered death, it has no more dominion over him. As members of his body this applies to us, each one of us, in an extremely personal way. "If only for this life we have hope in Christ, we are to be pitied more than all men" (I Cor. 15:19).

The lilies may be gone, the anthems stilled, but what Paul calls the sweet smell, the fragrance of the knowledge of Christ (II Cor. 2:14) remains in our hearts.

You are saved from death. Alleluia!

Indian Ministry

The news article on Indian ministry [p. 6] appropriately calls our attention to creative enterprises carried on by the Church of the Holy Spirit in Lake Forest, Ill., and some other parishes in cooperation with certain Indian communities. Meanwhile, severe problems speak for themselves. The surplus of clergy in the Episcopal Church does not extend to ministry with Indians and it never has. Massive unemployment suggests the need for business people from other parts of the country helping to create future forms of employment on reservations.

The repair and beautification of churches and chapels is a topic in itself. These places of worship generally have in them few Indian artifacts or works of religious art. Some years ago, after visiting a group of Indian churches, your editor realized that the only representations of Jesus he had seen were pictures and stained glass representations of a man with light skin and wavy blond hair. Unfortunately, that kind of church "art" speaks volumes, and is probably far more destructive than written racist words. The encouragement of Indian art is something that the Episcopal Church can do (and very occasionally has done). It is time to face this opportunity.

Changes in the Church

Life is full of changes. The ones we like are called improvement, progress, development and other favorable terms. Those we don't like are spoken of as deterioration, destruction, degradation and other unfavorable expressions. Even if they are improvements, changes usually involve problems. A better job usually entails some sacrifices. You may move to a better apartment or house, but leaving your friends in the old neighborhood may prove a permanent source of regret. And how many marriages have been broken by the transition from rags to riches when one spouse achieves a massive increase in income!

Too many changes at once are overwhelming. If a man retires (as he had wished to), loses his wife, and moves to a new home all in a short period, the statistics warn us that he is gravely in danger of alcoholism and suicide. These changes might have been well managed if they had taken place over a decade.

What is true here of individuals also seems to apply to groups. A business, a political party, or a school may be overwhelmed by too many changes at one time. Most responsible observers today would agree that it was overwhelming to many Episcopalians when, in the midst of a decade of unprecedented social activism in the church, the Prayer Book was revised and it was decided at the same time to ordain women as priests. Many individuals who might have accepted or even welcomed one or more of these changes simply could not swallow them all at once. It would also be widely acknowledged today that the Episcopal Church did not do enough to soften the blow.

The question then arises, have we learned anything? Those who ignore the lessons of history are doomed to

repeat them. Does the House of Bishops care? Considering the spiritual, personal, and financial rewards bishops receive from the church, many church members would like to know whether the bishops see a personal obligation in solving problems which have arisen and for which the bishops are in no small part responsible.

Freedom to Say Anything

The excitement over the book *The Satanic Verses*, by Salman Rushdie, was dramatically fanned by the Ayatullah Khomeini's calling for the assassination of the author. Like many other events, this may be soon forgotten, yet it will cast enduring shadows on the future.

The Ayatullah's pronouncement had the short-term effect of attracting worldwide attention and massively enhancing the sales of a book by an author most of us had never heard of before. The long-term effect is to confirm the assumption of many people in the English-speaking world that Middle Eastern peoples are uncouth barbarians, to be tolerated only in so far as they sell their oil to us.

For Americans, the question about a book or movie is the "bottom line." Will it sell? If so, we usually find adequate justification for it. We are mildly surprised that foreigners would put their faith ahead of their pocket books.

Yet the American assumption that anybody can say anything they please without any penalty is not quite as axiomatic as many believe. One can publish a book in America vilifying religion, but what publisher would or should accept a manuscript which, let us say, vilified blacks? And even with our liberal courts, there is some pornography that goes too far.

Any culture or way of life has its limits. Those who are part of the culture generally have a tacit understanding of what those limits are. Publishers and entertainers work along the edge, which seems to be the most profitable place for them to be. But granting that we have limits, would anyone be assassinated for transgressing them? We don't warm up to the idea, but it is within the realm of the thinkable. Publishers have received threats.

In an increasingly pluralistic world, we will have to be prepared to defend and explain our limits to those outside our own circle, and we will have to accept explanations of the limits of the circles of others. All this requires thought and effort. We may be better people if we try.



A Pro-Active Church

By WILLIAM C. MORRIS, JR.

Does the Episcopal Church have a public policy? That is, an informed and consistent view of public issues? It *appears* to have one. That is supposed to be the import of the resolutions which emerge every three years from the General Convention and, occasionally, from the Executive Council. In fact, if the resolutions are examined together, one sees that the Episcopal Church's policy consists of an attitude of responsiveness toward a selected list of special interest advocates. That is not always a bad thing, but it has two negative effects. First, it makes us *reactive* instead of *pro-active*. Second, behind all the specific expressions, there is no wisdom, no overarching view, no general posture which can illuminate the mind or inform the heart. At our worst, we sometimes resemble an ideological pleasure-palace, in which almost everyone can get what pleases them if they are willing to do the necessary preparation and politicking.

Does a diverse church *need* a public policy? Theologically, there are risks: those who become locked into a single point of view may become insensitive to the continuing need for reformation. Pragmatically, however, it may be crucial to have one. The churches in America are less and less the publicly designated ethical teachers of the nation. They must earn their credibility, and such capital as there is to work with is devalued and squandered by not making serious gestures and taking unthoughtful positions.

The Rev. William C. Morris, Jr. is rector of All Saints Church, River Ridge, La.

Those who speak on everything will be heard on nothing, especially if they are perceived as merely reacting to a point of view developed by an advocacy group, which received no serious scrutiny or evaluation.

There are three reasons for this chaos:

First, we have not developed a coherent theological perspective concerning the relationship of church and society in America. Consequently, we do not have a practical theology about societal ministries, either, and people do not have clear and adequate grounds for discerning the difference between important resolutions and junk gestures. That will not be provided by appointing a committee. Rather, it needs to be part of the theological task which is carried on every day all over the church.

Favorite Causes

Second, General Convention is used as a cheap advocate for favorite causes. Any deputy may introduce any number of resolutions on any subject. Not all reach the floor, but those which do have often receive less-than-adequate scrutiny. Committee hearings are often highly politicized and sometimes acquiesce to pressure — a constant danger in a church which values civility. Deputies are conditioned often to feel guilty about being unresponsive, especially concerning any resolution in which racism is conceivably an issue. Consequently, people can — and do — vote in favor of statements they do not understand, and whose usefulness has not been demonstrated. The more pragmatic may vote for things they oppose in order to get them off the floor so to leave

time for matters they consider more important.

Third, there is too much toleration of nonsense. The operative theory is that no one cares what General Convention says except the pressure groups who apply for its blessing. That is, alas, largely true — partly because what is presented has seldom received much evaluation, and partly because most of what is said has already been heard elsewhere. Standard procedure is to get a series of churches to adopt identical resolutions. That may sound good in some committee hearing, but the fact is that few have any intention of acting on any of the resolutions. One unhappy result of all this is that important issues are neglected, while ineffectual gestures proliferate. For example, on the whole, the Episcopal Church can do nothing about South Africa except to pray — but a brace of resolutions about it passed the 1988 General Convention. We could, perhaps, do something about the truly appalling development of a permanent black underclass in the United States, but the subject has not even been mentioned.

Recently, General Convention began to require any resolution with fiscal implications to be referred additionally to the Committee on Budget and Finance, so that deputies could be made aware of the financial implications before voting. What if a committee on public policy were established, and similarly invited to offer critical analysis? The voice of the church would not be stifled, but there would be serious pressure to reduce the number of public policy resolutions, and to improve their quality. That would give us a voice more worth listening to.

NEWS

(Continued from page 7)

umenism, stewardship, worship and evangelism, international congregations, lay ministry and travel seminars.

Under the Global Solidarity Program Unit would be overseas ministries, community organization, health and welfare, human rights, international affairs, interfaith dialogue, justice for women and racial justice.

In another major recommendation, the Committee of Fifteen is proposing

an ecumenical assembly that would be convened every four years. The assembly would be a delegated body, including not only delegates to NCC agencies but also delegates from a variety of local and regional ecumenical councils and other ecumenical groups and movements.

The committee has yet to grapple with questions of personnel and financial policies, and plans are to submit recommendations in those areas at the May, September or November meetings of the NCC executive committee.

BRIEFLY...

The Diocese of West Texas recently celebrated the end of another fruitful project to help the hungry. Through its 14th annual "Operation Grapefruit" the diocese shipped more than 85,000 boxes of grapefruit to more than 132 agencies in Texas. Fruit, facilities, trucks and manpower are donated. Since 1975, the diocese has transported more than 1,400,000 boxes of grapefruit, or 700 18-wheel truckloads, to food pantries in cities throughout Texas.

All Saints' Church, Philadelphia, Pa., advertised its Easter services in an unusual way. Included in a letter to each parishioner was a small, round coin of wood with "TUIT" stamped on one side. The mailing read, "Persons say, 'I know I should be more involved in the life of All Saints Church, but I never seem to get a round tuit.' Enclosed in this letter is a round tuit! . . . This is the year you can say, Yes, I got a round tuit! I will be there! "

According to a report from the National Council of Churches, the percentage of women ordained to "full ministry" in U.S. denominations which ordain them increased from four to 7.9 percent of the clergy total from 1977 to 1986. "Full ministry" is defined as the office "having the most complete and unrestricted set of functions relating to the ministry of the gospel, administering the word and sacrament or carrying out the office of pastor or priest in the church."

Since the Bible was first printed over 500 years ago, it has been translated into 1,907 languages in which at least one book of the Bible has been published. According to the American Bible Society in New York, this figure is based on items registered by the libraries of the society and the British and Foreign Bible Society in Cambridge, England. Translations were done in 23 new languages last year.

First Baptist Church in Denver, Colo., is trying to recruit new members by offering coupon books to people attending as guests of present church members. One coupon is good for a free lunch at the church, another for free parking. "It takes a dog and pony show to run a church anymore," said the Rev. Melvin V. Taylor, senior minister. "We want to show the community that we care." Since the coupons were initiated attendance at the once declining church has doubled, according to the church secretary.

Next
Week:

Spring
Book
Number

KAMI

(Continued from page 9)

God not for other gods, they say, but for no god; and this has never happened before. That men both deny gods and worship gods . . . what have we to do but stand with empty hands and palms turned upwards in an age which advances progressively backwards?" (Choruses from *The Rock*)

Can there be a perception of the world as God's world unless we first discover that everything around us is more than it seems, more than we know about it? Must we not be led from an encounter with the sheer presence of the world and peer into its depths in order to see that the presence is a whole that is greater than the sum of its parts? The Wholly Other is not the *entirely* there, but the Whole that includes the beginning and the end of everything. Idolatry is always a necessary risk; for without the possibility we will leave God "not for other gods . . . but for no god," lost in a cosmos with nothing but sanctification of self to guide us as we dance progressively backwards.

Shrines and Temples

In Japan, there are the ubiquitous shrines and temples as compartments of nonrationality. They are a reminder that existence is much simpler than the complexity of the techno-corporate world would present it. They offer moments when the mind is freed from the enslavements of the ordinary world of concepts, prejudices and utilitarian definition. In such moments, we may begin to see that the computers, the sales workshops and the Dow Jones averages are not all what the technicians, the corporate executives and the brokers say they are. They are not really worthy of boosting onto the altar. And when we discover that truth, we shall divest these things of their self-conceived status and find that they have human uses not yet imagined. There is hope for Japan so long as there are temples still undone, waiting for travelers to find their souls in the hallowed gardens. Is there then no hope for America?

"For Man is joined spirit and body, and therefore must serve as spirit and body. Visible and invisible, two worlds meet in Man; visible and invisible must meet in his temple; you must not deny the body" (Choruses from *The Rock*, T.S. Eliot).

PEOPLE and PLACES

Appointments

The Rev. Sharon Ancker is interim pastor of Trinity, Nevada City, CA; add: 14405 Torrey Pines Dr., Auburn, CA 95603.

The John Archer is now rector of All Souls, 2220 Cedar St., Berkeley, CA 94709.

The Rev. H. Milton Cole, Jr. has been appointed vicar of St. Andrew's-of-the-Philippine-Sea., Box 7148, Agat, GU 96928.

The Rev. Donald F. Davidson is now rector of Christ Church, 520 N. Fifth St., Beatrice, NE 68310.

Correction

The Rev. Thomas Harrington White's surname was erroneously omitted when we reported his new appointment as rector of St. Stephen's, Eutaw, AL in our Nov. 6, 1988 issue.

Other Changes

The Rev. Jerry W. Fisher is now non-parochial and may be addressed at 203 E. King St., Hillsborough, N.C. 27278.

Religious Orders

During the annual convention of the Brotherhood of St. Gregory in early March, Br. Edward Munro of the Diocese of Maryland made his life profession of vows at the Episcopal Camp and Conference Center, Ivoryton, CT. Br. Edward, director of postulants and novices, is also the provincial of Province III.

Retirements

The Rev. Richard H. Ash, as vicar of St. Matthew's, Mexico and St. Alban's, Fulton, MO. Add: 1212 Ringo St., Mexico. MO 65251.

The Rev. Douglas McCreight, as vicar of Trinity Church, St. James, MO. Add: No. 110A, 45 Honey Locust Lane, St. Charles, MO 63303.

The Rev. Bernardo Tomas, as vicar of the Church of the Ascension, St. Louis, MO. Add: 1735 Grave St., St. Louis 63147.

Cathedral Clergy

The Rev. Canon Peter Glyn Thomas is canon director of outreach ministries of the Cathedral Church of the Advent, 524 N. 21st St., Birmingham, AL 35203. Canon Thomas's duties include extending the cathedral's ministry to world mission, the indigent of Birmingham, the downtown business community, and establishing a clinical pastoral education program.

Religious Orders

On February 10, Benedict Reid resigned as abbot of St. Gregory's Abbey, Three Rivers, MI, after almost 34 years as superior of this Benedictine order. He was elected first abbot in 1969 when St. Gregory's was named an independent abbey, having been appointed prior in 1955 while St. Gregory's was still a dependent priory of Nashdom Abbey in England. Fr. Benedict first offered his resignation in 1986 upon reaching age 65, but the brothers wished him to continue in office, which he has done for three more years. The monastery is, at present, under the temporary administration of the prior, Anthony Damron, and is preparing for an abbatial election this spring.

Hymn Before Receiving the Holy Eucharist

"Seeing that he ever liveth to make intercession for them."
(Hebrews 7:25)

Eternal Shepherd pleading now
Before the Throne on high,
From out thy love's full treasure store
Our starving souls supply.

Bread of thy Body give me Lord,
So shall I strengthened be,
Through life's long labors well sustained
When thou art found in me.

Wine of thy life-blood grant dear Lord,
And in its mystic flow,
Slake thou my never-ending thirst,
The Father's love to know.

Accept O Lord our thanks and praise,
For Fare so glad and free,
Good Shepherd feed us 'til the day
When we shall Feast with Thee."

John Seville Higgins

(Tune: Drink to me only with thine eyes. Ben Jonson.)



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

HAVE YOU ORDERED YOUR COPY OF
1989 EPISCOPAL CHURCH ANNUAL
GENERAL CONVENTION ISSUE

IF NOT, CALL OR WRITE:



MOREHOUSE-BARLOW

78 DANBURY ROAD, WILTON, CT 06897
1-800-272-5484 AND ASK FOR ELAINE

QUALITY CHURCH SUPPLIER

Write or

call for information.



J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

RITUAL NOTES

The International Anglican Fellowship is pleased to announce a Limited Reprint of Ritual Notes, 11th Edition.

The cost is \$35.00 per book, including U.S. postage. Send orders to:

International Anglican Fellowship
P.O. Box 18372, Spartanburg, SC 29318

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos, Exec. stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card."

Parish Office

Box 651 Mattoon, IL 61938

GIFTS

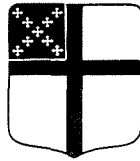
Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequest to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin.

"

THE LIVING CHURCH FOUNDATION

816 E. Juneau Avenue
Milwaukee, Wis. 53202

THE EPISCOPAL CHOIRMASTER'S HANDBOOK



This indispensable tool for church musicians and clergy provides selections for every Sunday and major feast of the year. It is especially easy to use, as hymns are identified both by number and first line. It continues to supply full information for the use of *Hymnal 1940*, and also includes other helpful material. The HANDBOOK will be of special assistance as churches adopt *Hymnal 1982*.

"The Episcopal Choirmaster's Handbook is an essential tool for anybody who is responsible for making music a 'handmaid of worship.' Drawing on all the musical resources of the Episcopal Church, including *Hymnal 1982*, The Episcopal Choirmaster's Handbook gives detailed guidance for selecting hymns appropriate to all the seasons of the Church Year. I cannot commend it too warmly."

— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
Commission on Church Music

Place orders now for the 33rd edition, with selections beginning the first Sunday in September, 1989. Individual copies for all clergy, choir directors and organists are recommended. As in previous years, all orders must be accompanied by payment in full.

THE EPISCOPAL CHOIRMASTER'S HANDBOOK
The Living Church
816 E. Juneau Ave.
Milwaukee, Wis. 53202

Please send _____ copies of *The Episcopal Choirmaster's Handbook* at \$11.75 per copy postpaid. For books shipped out of the U.S., the price is \$15.00 per copy (postpaid).

Check enclosed for \$ _____ .

Name _____

Number and Street _____

City _____ State _____ Zip _____

Parish Name _____

We use Hymnal 1940 _____ ; Hymnal 1982 _____ ; both _____

NO PHONE ORDERS PLEASE



BENEDICTION

The author, Adolph O. Schaefer,
resides in Blue Bell, Pa.

The proceedings of last summer's General Convention and Lambeth Conference indicate that we are committed to a great diversity of thought, opinion and practice in the years ahead. Thus, we should have a mutual understanding of the words frequently used in expressing these diverse viewpoints.

One is "sinners." In my catechism days 70 years ago, I considered sinners to be those who told lies, who stole, or cheated. I can't recall at what stage of life I realized that I, too, was a sinner although I didn't tell lies or steal. I now realize that I sit in church surrounded by sinners like myself and that we all need salvation.

The second word is "the rich." As a child, I thought of the rich as the Morgans, Rockefellers and their ilk, and that it was undoubtedly wicked of them to be so. It came slowly to me that anyone who is fed, clothed, and/or housed is rich compared to those who lack these requisites. Now I sit in church surrounded by rich sinners. So do we all.

A more difficult term is "justice." Long ago it became evident to me that there were differing, or should I say diverse, ideas of justice. There is God's justice and man's justice. I once sat on a jury and heard a convicted man tell the judge that all he asked for was justice. The judge replied that, "You have justice in the verdict of the jury you just heard. You are asking for mercy."

Christianity, it seems to me, is based on mercy, rather than justice, and this is most fortunate for us.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

OLD ORTHODOX PRAYER BOOK — Old Believers' prayerbook as used by the Russian Orthodox Church before the 17th century reforms. Beautifully bound. Printed in two colors. Church Slavonic and English. \$29.95 (U.S.). **Holy Rosary Apostolate**, Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0.

CONTINUING EDUCATION

M.B.A. in CHURCH MANAGEMENT. The Graduate Theological Foundation is accepting applications for its two-year master of Business Administration program in Church Management for ministry professionals (ordained, religious, laity) who are involved in or anticipate growing responsibilities in management ministries. Short residential terms during three consecutive January meetings combined with inter-term guided readings and an M.B.A. Project comprise the degree requirements. For over 25 years, the Foundation has been involved in ministry education, in recent years offering Doctor of Ministry degrees in ecumenical relations and in pastoral counseling. With increasing demands for administrative skills being placed upon ministry professionals, the Foundation finds that the M.B.A. in Church Management is a program whose time has come. Tuition, room and board for the entire program is \$4,800.00. Dates are Jan. 8-17, 1990; Jan. 7-16, 1991; Jan. 6-10, 1992. **Apply by September 1, 1989.** Educational site: Lindenwood (Ancilla College campus), Donaldson, IN. Application from: **M.B.A. in Church Management, Graduate Theological Foundation, Wyndham Hall, Box 877, Bristol, IN 46507.** "... for ministry professionals in management. . . ."

EDUCATIONAL RESOURCES

SEARCHING FOR RESOURCES? Baptismal preparation and reaffirmation, new parents, church school, spiritual journey, parish life, outreach. Resource catalog, guidebooks and consultation available through **New Day Resources, Genelda K. Woggon, 118 Macon Ave., Asheville, NC 28801. (704) 253-1748.** Write for free brochure.

FOR RENT

NEW ORLEANS GARDEN DISTRICT apartment. Walk to diocesan center, cathedral, cuisine, antiques, trolley. From \$60. 1318 Washington Ave., zip 70130. (504) 891-2274.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

ORGANIZATIONS

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.**

ORGANIZATIONS

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write **ECM, 1206 Buchanan St., McLean, VA 22101.** To subscribe to our newsletter, send \$20.00.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Stephen Storen, BSC, Director of Vocations, 42-27 164th St., Flushing, NY 11358.**

POSITIONS OFFERED

PRIEST ASSOCIATE for parish in Florida. Emphasizing "Spiritual Direction" and "Wholeness." Goals: Spiritual Direction Center, Total Education program with strong emphasis on Process theology and Systems approach. Resumé to: **The Rev. Robert Liguori, 3773 Wilkinson Rd., Sarasota FL 34233.**

ORGANIST/CHOIRMASTER: Mid-sized parish located in lovely Southwest Florida coastal community has fine, new Baldwin three manual organ. Has adult choir of about 20 plus a handbell choir. Hours/salary flexible. Excellent opportunity for semi-retired person. Send resumé. Reply **Box D-674*.**

EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator, Box 490, Forest City, NC 28043.**

EASTERN OREGON. Pastoral-sized congregation, member of regional cluster ministry, seeks rector who will provide consistent pastoral care, sound teaching and enthusiastic leadership for growth. Diocese offers collegial atmosphere and open theological climate. Access to hiking, skiing, rafting, fishing, hunting. Contact: **Prudi Sherman, 3921 Clark Blvd., Ontario, OR 97914.** Evenings: (503) 889-6749.

RECTOR WANTED: We are seeking an Evangelical Catholic Priest with a minimum of five (5) years past experience as a rector. Conservative Rite I Anglo-Catholic parish of 300 communicants. Send resumé and CDO profile to: **The Search Committee, St. John's Episcopal Church, 110 S. Clay St., Sturgis, MI 49091.**

DIRECTOR of youth ministry in large, vibrant congregation. Build on a strong program. For information, please write: **The Rev. Donald Fishburne, P.O. Box 6124, Charlotte, NC 28207.**

SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR CHURCH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. **Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.**

SUMMER PROGRAMS

WILDERNESS ODYSSEY. High adventure with spiritual foundations. Six summer mountain events climbing, canoeing the Shenandoah for teens 14-18. Write for brochure: **Episcopal Diocese of Virginia, 110 W. Franklin St., Richmond, VA 22320.**

TRAINING COURSE

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 14-25), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: **Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.**

TRAVEL

TRINITY JOURNEY PROGRAM 1989 — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. "The American Way of Religion" (Amish Country and Colonial Williamsburg) Oct. 9-14 with Prof. Roland Foster of General Seminary. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$2769 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006-2088.**

VOLUNTEER OPPORTUNITY

VOLUNTEER OPPORTUNITIES IN MINISTRY. LARCHE Mobile needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where mentally handicapped people share their lives together. LArche is an International Federation of Christian Communities founded by Jean Vanier. Inquire: **Martin E. O'Malley, 151 S. Ann St., Mobile, AL 36604.**

WANTED

MISSION CHURCH NEEDS — small votive light stand, east sanctus bell, two or four acolyte torches, music stand with tubular upright, will pay shipping charges. **St. Stephen's Church, P.O. Box 126, Monett, MO 65708.**

***In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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.

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
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 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & 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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

ST. LOUIS, MO.

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 Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BURLINGTON, N.J.

ST. BARNABAS' 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

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. 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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. 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 4 (1S & 3S). Mon-Fri H Eu 1:05

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

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, 5 EP H Eu, 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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

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 4. Daily as anno

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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.