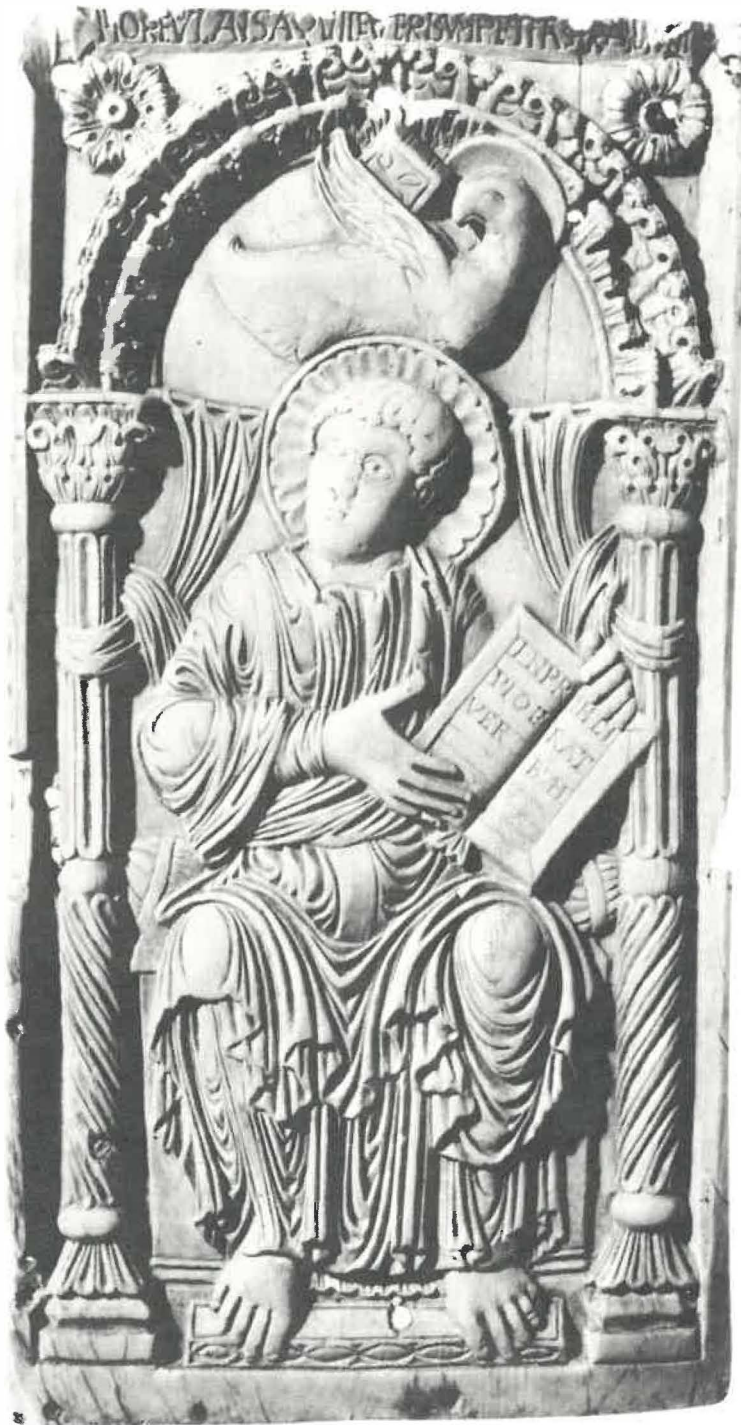


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IN THIS CORNER

Watching Athletes Pray

I spend far too much time watching sports on television. I know I really have to get a life and spend leisure time on more useful activities, but that is another matter. What I have observed from my hours in the recliner is people praying. Lots of them.

I watch marvelous athletes cross themselves before attempting a free throw in a basketball game or before going to bat in a baseball game. I see football players fall to their knees in the end zone after scoring a touchdown. I wonder when the camera shows a cheerleader, hands folded, eyes upward, during a tense moment in a close game. What's going on here anyway?

A couple of weeks ago, I spent part of a Sunday afternoon in a mall at a time when a sizable portion of America is watching pro football on television. While waiting for my wife to finish shopping, I stood in front of a television set in a department store along with another 20 or so people watching a football game. I saw a player make a leaping catch for a touchdown, then, as the camera zoomed in on him, he knelt in apparent prayer.

"What a hot dog," said the stranger next to me. "He knows the camera is on him. Who do these guys think they're fooling?"

I didn't answer, although I admit to having similar thoughts on other occasions. Kneeling for prayer in the end zone has become as common as the celebratory dances some athletes create.

On a November Saturday, viewers watching Notre Dame play Boston College in football looked on as the Eastern team lined up for a potential game-winning field goal on the game's final play. As the camera showed the Notre Dame sideline, many players were observed on their knees, some with heads bowed, others with hands folded. The announcer informed us that lots of prayers were being said by those players. Across the field, the Boston College players held hands, and somehow the announcer knew that those players were praying, too. He informed us that both these teams represented Roman Catholic institutions.

If indeed players on both sides were praying, what happens to those prayers? How does God respond? In the case at Notre Dame, the field goal was good. Does that mean Boston College players prayed better? Did more of them pray? Did God want Boston College to win?

It seems to me that we, and perhaps some of the athletes, get so wrapped up in our personal needs that we tend to forget these athletes are part of a team, and that all of us are part of the larger body of Christ. If the kicker is skilled enough to kick the football through the uprights, and if he gets protection from his teammates, he's likely to make the field goal. If a batter can figure out what the pitcher is throwing, he may get a hit.

We know God hears our prayers and we know he answers them, even though the answer may not be what we want at a particular time. And unless we ask the athletes, we do not know the intention of their prayers. It all seems somewhat trite to me, that we have far more important things for which we should be praying.

Now, let's see... according to my calculations, it's only 121 days until the Cubs' opener.

DAVID KALVELAGE, editor

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ON THE COVER

A sculpture of St. John the Evangelist completed in Germany in the ninth century. The feast of St. John the Evangelist is celebrated this year on Dec. 28, one of three feast days in the week following Christmas Day.

Religious News Service photo

LETTERS

Inaccurate Vote?

On Nov. 6, I returned home from the Massachusetts diocesan convention to find and read "In This Corner" [TLC, Nov. 7]. Thank you for the solace that Bishop Swing's letter to the clergy provided, sharing his "personal theories" that 95 to 98 percent of the bishops will continue not to bless or ordain "practicing" homosexuals. I trust that any episcopal voting will reflect that position. Maybe the House of Bishops will not be as dysfunctional as its members have worried.

On the other hand, I am saddened by the voting of our diocesan convention, which supported homosexual positions to be put forth by our deputies at General Convention. Please know that, based on the diocese's own self-study survey in preparation for our bishop coadjutor election in 1994, the body in Massachusetts will be misrepresented at General Convention on these issues. The statistics published in our profile show the following on "blessing" of homosexuals:

Strongly agree, 16 percent; agree, 15; undecided, 25; disagree, 13, strongly disagree, 31. The statistics on ordination of homosexuals are similar.

We are even more with the rest of the church than this would indicate. The above statistics represent survey answers by 55 percent of our clergy (who voted 3 to 1 "for" at convention) and by 2 percent of our laity. I am sure many of our laity, like myself, never saw the survey until it was published. I pray and will work to see that our whole body is better represented in the future.

GERALD H. DORMAN
East Orleans, Mass.

Lack of Tone

The review, "Mystery of Incarnation," of the Polebridge Press book, *The Complete Gospels* [TLC, Nov. 21], while noting the freedom of the scholar-translators and editorial staff from any ecclesiastical controls, nonetheless criticizes the work because of its lack of conventional tone and theological outlook. Admittedly, the translation sometimes appears "awkward" and, because of our religious conditioning, for scholarly purposes, not to be read in churches or to compete with the incomparable KJV or RSV translations for such traditional use.

The goal of the Westar Institute and

its group of scholars is to identify the oral traditions lying behind the early Christian writings (including the extracanonical gospels) for clues to the earliest history of Christianity, even to Jesus himself, so as to understand better the origins of Christianity and, hopefully, the historical Jesus. Readers with a serious interest in such research may learn more by writing the Westar Institute, P.O. Box 1526, Sonoma, CA 95476.

(The Rev.) ROSS W. CAMPBELL
Ann Arbor, Mich.

Agendas Aside

Hooray for Kari McBride's letter [TLC, Nov. 14]. I applaud her for her honesty, integrity and her endeavor to hold up and affirm that which is good in Anglican tradition.

I was choked with emotion when I read her letter aloud to my wife. If all Episcopalians could lay aside their personal agendas and self-styled axes when presenting themselves at the altar to receive the Body and Blood of our Lord and realize they are committing themselves to the unity of the church by the same act, what a stronger, healthier church we would be. Thank you, Kari McBride, for explaining so beautifully your understanding of a most sacred tradition in the church's teaching about the Holy Eucharist. If more lay and ordained were grasped by this axiom of unity in the body of Christ, perhaps the

agendas would sound less discordant. Perhaps we would learn how to talk to one another and move forward as a great church.

(The Rev.) STEPHEN H. PAUL
Southern Cluster Ministries
Northfork, W. Va.

Treatment of Scripture

In his letter [TLC, Nov. 21], the Rev. Lewis Towler writes, "There are indeed absolutes for Christians in the Bible. They involve the two Christian virtues of love and justice." He also asserts that passages of scripture and individual verses are capable of multiple interpretations.

If the latter assertion is true, how does Fr. Towler know love and justice are absolute Christian virtues? Any scripture passage asserting such a view is subject to multiple interpretations, after all, and may not necessarily mean that these virtues are ones which Christians must pursue. And how does he know what "love" and "justice" mean, apart from interpreting scripture? If Fr. Towler has some higher authority to which he can appeal, let him identify it. When I was ordained, I affirmed "I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation." Not all scripture is equally clear to us poor sinful mortals, but scripture is what God

(Continued on next page)

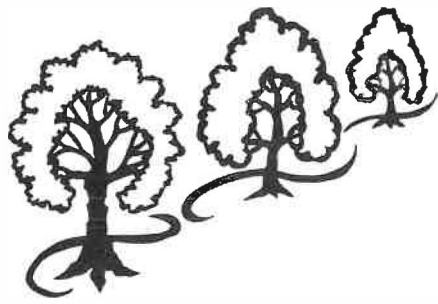
AN IMPORTANT QUESTION AND ANSWER

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LETTERS

(Continued from previous page)

has given us to understand him and his relationship to us.

If one believes the Bible to be simply a record of human beings groping to understand the divine, then scripture is merely a formative influence on the church, and we can continue to explore various possibilities. We will not really know if we have discovered truth, or love, or justice, but we will be doing the best we can. If, on the other hand, we believe there is a God who has spoken, as the Lord Jesus did by the way he treated scripture, then we may be sure that he has spoken in scripture with enough clarity that we may understand his will for every important area of our lives.

(The Rev.) CHARLES F. SUTTON, JR.
Trinity Church

Whitinsville, Mass.

The Right Focus

In 1979, the Church Pension Fund provided the church with *The Book of Occasional Services*. On page 112, we read "the systematic instruction and formation of catechumens is a solemn responsibility of the Christian community." In 1986, at training sessions for diocesan renewal and evangelism teams, the Rev. Wayne Schwab and staff placed strong emphasis, time and practice to "telling our story — God's story." In 1990, responding to General Convention 1988, the Office of Evangelism Ministries gave us *The Catechumenal Process*. On page 3, the following: "Conversion through encounter with the Gospel of Jesus is at the heart of the Catechumenal

(Continued on next page)

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

process." An ad in THE LIVING CHURCH promotes a catechumenal program that is a "detailed, biblically grounded process for conversion, commitment and growth." With all of this, you can imagine my surprise to read in the editor's column that "Bishop Allan thinks we ought to be focusing on evangelization, which he calls a process, rather than evangelism, which he says is a set of dogmas and beliefs . . ."

I may be off the mark since I do not know the context of the bishop's remarks, but if he and the editor have just had their "aha" moment on the subject, it is time for a reality check. Since 1979, if not before, the focus has been on just that, evangelization as a process. In many places, signals were being sent to bishops and other leadership about this wonderful and profound way of coming to know Jesus and of teaching the faith, with little response.

The good things that go on in the nooks and crannies of this wonderful church should be acknowledged, supported, upheld and given some headline space. I have seen a lot of energy go into defending the faith. Perhaps now, with greater episcopal and editorial assistance, we can begin to spread it as well.

(The Rev.) MICHAEL FILL, JR.
St. John's Church

Hamlin, Pa.

Refreshes, Disappoints

The Nov. 28 issue was both refreshing and disappointing.

It was refreshing to read of the Eau Claire diocesan convention. I applaud its ability to control the diocesan budget, and the willingness of Bishop Wantland to plan four teaching missions in every parish over the next five years.

It was disappointing to read of General Seminary's consideration to amend the housing rules, which would allow homosexuals to live together. A further disappointment was the new dean's position of accepting same-sex relationships and the ordination of gays and lesbians.

But all wasn't lost. The editorial, "Taking Vows Seriously," was right on target. The public image of the House of Bishops has, for a long time, been a source of pain to many Episcopalians and wonderment to others — both for its muddled theology and its inability to call its own members to task.

(The Rev.) WILLIAM F. RADANT
St. Mark's Church

Beaver Dam, Wis.

BOOKS

Fascinating, Troublesome

THE UNAUTHORIZED VERSION: Truth and Fiction in the Bible. By Robin Lane Fox. Knopf. Pp. 478. \$27.50.

In one of the most self-consciously provocative expositions of biblical criticism in many a year, Robin Lane Fox goes out of his way to provoke debate among clergy and laity alike. Fox is a fellow at New College, Oxford, and the author of the highly respected *Pagans and Christians* (1986). Here he applies his extensive erudition to examining the veracity of the biblical narrative. The result: an able summary of much recent scholarship, a polemic tone aimed at shocking literalists, a simplistic and misleading polarization of truth and falsehood, and some most quirky conclusions.

Troubles enter when highly controversial assertions are made as absolute fact, thereby misleading the reader as to lively scholarly debates on many of these matters. Here one refers to Fox's claims that most Israelites were illiterate, that Jesus was possibly middle-aged when he was crucified, that the crucifixion took place in A.D. 36, and that the author of Acts was a traveling companion of Paul. Irritating is Fox's continual "put-downs": Accounts of creation and the Nativity are "untrue"; I and II Kings contain "wonderfully bad history"; the author of Chronicles as "this splendid liar." God is continually referred to as "Number One."

By adopting such a tone, Fox — who says in his preface "I write as an atheist" — is forcing the entire Bible into a fact/fiction dichotomy, a debate that most scholars have long since found fruitless. And by his *a priori* declaration that divine revelation is impossible, Fox closes off any chance that "earthen" and fallible vessels might be the conduit of God's message. Indeed the sheer fallibility of the biblical authors might end up as our very best assurance of this.

JUSTUS D. DOENECKE
Professor of History
New College of the
University of South Florida
Sarasota, Fla.

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Changing Church Examined in 1993

What started out as a seemingly ordinary resolution in the convention of the Diocese of East Tennessee turned into the most important news event of 1993 in the Episcopal Church. The resolution, calling for changes in the ways the church does its business, led to the organization of Shaping Our Future, a symposium in St. Louis in mid-August which attracted more than 1,000 persons from 96 dioceses.

The symposium brought together persons from various perspectives to study the structure of the Episcopal



Church. Participants took part in workshops, worship services and small-group sessions and heard plenary speakers present a wide variety of topics.

While the symposium had no legislative sessions nor agreements on what the next steps should be, various effects have been noted throughout the church. Participants returned to their dioceses and parishes and shared reactions to the symposium, and the Rev. Jon Shuler, executive director of the symposium, announced in the fall he was resigning as rector of his parish in order to present "mini-symposiums," similar to St. Louis, all over the country.

The Rt. Rev. Robert G. Tharp, Bishop of East Tennessee, spoke on the final day of the symposium and called it "the first day of renewal within the Episcopal Church. We have been renewed in that we have seen how we can reform the Episcopal Church from within."

As the church looked toward next year's General Convention in Indianapolis, much of its attention was on issues of sexuality. Studies of sexuality took place in many dioceses and parishes during the early part of the

year, and bishops spent much of their time at House of Bishops meetings discussing such topics as ordination of practicing homosexuals and blessing of same-sex relationships. Some diocesan conventions adopted resolutions favoring both of those issues with the intention they be presented to General Convention.

When bishops gathered for their fall meeting in Panama, considerable time was spent on preparation of a pastoral letter or teaching on racism and preliminary work was done on another document on sexuality. Both are expected to be released before General Convention. The House of Bishops also met in the spring at Kanuga, the conference center in North Carolina, where they spent much of their time in closed session and in small groups. In addition, many U.S. bishops spent several days in joint session with the Canadian House of Bishops at Niagara-on-the-Lake, Ontario, Canada. A principal result of that gathering was the discovery by American bishops that they had much in common with their Canadian counterparts.

Executive Council, which does much of the church's business between sessions of General Convention, met three times, in Mundelein, Ill., in February, in Minneapolis in June, and in Hartford, Conn., in November. The February meeting followed the Partners



ENS photo by James Solheim

Bishop McLeod at her consecration

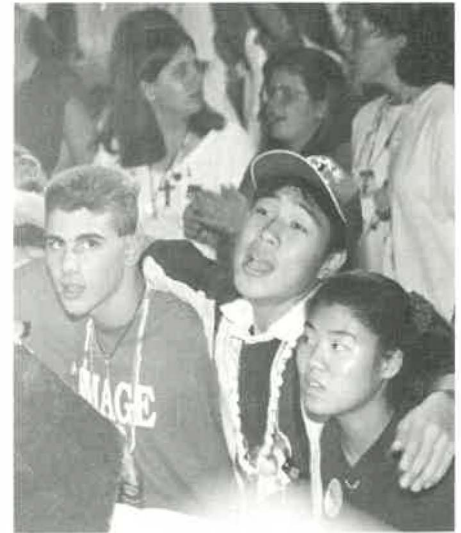


Photo by Patricia Ahoussie

Participants at Episcopal Youth Event

in Mission (PIM) consultation, in which Anglicans from other parts of the world spent time in various parts of the Episcopal Church, observing and sharing reactions. It was the second PIM consultation and the first in 20 years.

The June council meeting included presentations on issues of sexual misconduct following accusations against the Rt. Rev. Steven Plummer, Bishop of Navajoland, who was placed on a one-year leave of absence in May. Council's November meeting dealt with the probability that there would be sizable shortfalls in the church's budget in both 1994 and 1995.

The Presiding Bishop's Fund for World Relief responded quickly when floods overwhelmed many communities along the Mississippi River. The dioceses of Iowa, Quincy, Springfield and Missouri were the hardest hit, and Episcopalians came from near and far to provide assistance.

One of the largest gatherings of Episcopalians in 1993 took place at the University of Massachusetts, which was the site of the Episcopal Youth Event in August. More than 1,200 young persons participated in the triennial event.

Other major gatherings were the Anglican Institute Conference in Colorado Springs in October, which featured the Most Rev. George Carey, Archbishop of Canterbury, as its princi-

(Continued on page 13)

North Carolina Elects Bishop

Rector from Durham parish will become diocesan

The Rev. Robert C. Johnson, the only nominee from North Carolina in a field of six, was elected Bishop of North Carolina Dec. 4 at a special convention in Raleigh. Fr. Johnson, 55, rector of St. Luke's Church, Durham, was elected on the seventh ballot.

"This is a job the diocese does together," Fr. Johnson told delegates as he accepted the election. "I bid you to help me to learn to do this job and to keep the diocese a strong, healthy, faithful and joyful Christian community. Thank you for your trust in me. Please help me grow into that trust."

Fr. Johnson has been rector of St. Luke's since 1975. He is a native of Columbus, Ga., and a graduate of Mercer College and Yale Divinity School, and received a master's degree from North Carolina State University. He was ordained to the diaconate in 1964, and to the priesthood in 1965 in North Carolina. He was assistant at St. Peter's, Charlotte, N.C., 1964-66; rector of St. Paul's, Smithfield, N.C., 1966-69; and priest-in-charge of St. Christopher's, Garner, N.C., 1969-75. He has been a member of the standing committee, convocation dean, and president of the commission on ministry.

He and his wife, Connie, are the parents of two children.

Upon receipt of consents, Fr. Johnson will be consecrated May 14 at Duke University Chapel in Durham. He will succeed the Rt. Rev. Robert W. Estill, who plans to retire when his successor is consecrated.

Other Candidates

Others nominated were the Rev. Canon Robert Duncan, canon to the ordinary of the Diocese of Pittsburgh; the Rev. Robert Trache, rector of Immanuel Church on-the-Hill, Alexandria, Va.; the Rev. Lucinda Laird, rector of St. Mark's, Teaneck, N.J.; the Rev. Harry Pritchett, Jr., rector of All Saints', Atlanta; and the Rev. John C. Shuler, executive director of Shaping Our Future.

The Diocese of North Carolina covers 39 counties and has more than 33,000 members in 66 parishes, 51 missions and eight chapels.

Province 1 Targets Racism

The Rt. Rev. Barbara Harris, speaking on racism at the Province 1 convocation, insisted the church has dropped "the Nathan role" in dodging its obligation in Christ to confront the oppressing power and privilege of the white race in American society. The Suffragan Bishop of Massachusetts referred to the prophet Nathan, who confronted the sinful actions of King David against Uriah the Hittite (2 Sam. 12).

She addressed more than 250 lay and ordained Episcopalians from seven dioceses in the Northeast gathered for the convocation Nov. 19-20 in Holyoke, Mass. Bishop Harris asked her listeners if they wished to continue as "chaplains to the oppressors" or if they were ready to begin the arduous process of repenting of racism, so as to become "ministers to the oppressed."

"We must not merely analyze our racism in this church, but we must confess it to each other and to God, so as to free ourselves, our church and our culture for amendment of life and a truly tolerant society," she said.

Convocation participants were led by Valerie Batts, executive director of VISIONS, Inc. of Cambridge, Mass., and Cooper Thompson, a multi-cultural trainer, and spent a day and a half discussing their personal and institutional racism. VISIONS, Inc. works from the premise that racism is not basic to human character, but is acquired little

by little, with people hardly knowing how it is formed. Thus, the task is to "un-learn" racism through holding each other accountable for the thoughts, assumptions, looks, gestures and other ways which mark racism.

Racism is not a cause for self-blame, Dr. Batts said, as blame does not lead to healing. Rather, it is a cause for a renewed assumption of responsibility for change, fundamentally one of attitude, she said.

In small groups, participants explored the history of their ethnic, racial, class and gender diversity. They also examined personal feelings and attitudes, interpersonal behaviors, institutional codes and rules, spoken or unspoken, and cultural traditions and stereotypes.

Andrew W. "Uncas" Mcthenia, an Episcopal layman and social justice activist, preached at the Eucharist and described himself as a "recovering racist."

"We are struggling with no less than the principalities and powers of this world," he said, "and among the principalities of this world, the white church has been scandalously and complacently accommodating to racism."

The meeting concluded with delegates from each diocese of the province meeting together to crystallize a vision and plan to fight racism in their home churches.

(The Rev.) HOLLY LYMAN ANTOLINI

North Carolina Votes

C=Clergy

L=Laity

BALLOT	1		2		3		4		5		6		7	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Duncan	24	45	33	51	36	55	28	46	13	24	9	10	6	9
Johnson	51	73	65	97	72	125	86	132	94	145	104	164	118	184
Laird	29	47	12	32	4	6	1	0	0	0	0	0	0	0
Pritchett Jr.	35	55	41	71	49	86	58	112	69	122	61	118	51	95
Shuler	15	23	0	3	0	0	0	0	0	1	1	1	0	4
Trache	22	44	25	38	16	20	4	3	1	0	0	0	0	0

Needed to elect: Clergy 111, Laity 153

Speeding Up General Convention

Index of resolutions to be made available

Attempts to expedite the legislative process at General Convention were discussed at the meeting of the Standing Commission on the Structure of the Church Nov. 7-9 at St. Columba Conference Center in Memphis, Tenn.

The commission reaffirmed its prior decision to recommend that resolutions proposed by bishops and deputies must be endorsed by not less than two additional bishops or deputies, all three being from different dioceses, that they be limited to proposing not more than three resolutions, and that they consider channeling their proposed resolutions through their dioceses or provinces.

Members of the commission learned that the Episcopal Church's archivist expects to have in place prior to the 1994 General Convention in Indianapolis an index of resolutions of the past several General Conventions in order that previous legislative action may be retrieved and duplication avoided.

Role of Biblical Studies Discussed

The Anglican Association of Biblical Scholars (AABS) held its second annual meeting Nov. 19-20 in Washington, D.C. The organization brings together those who teach biblical studies or have an active interest in this field in hopes to deepen the relationship between the academic study of the Bible and the common life of the church.

The event began with a Eucharist at St. Alban's Church celebrated by the Rt. Rev. Jane Dixon, Suffragan Bishop of Washington. Bishop Dixon also preached, challenging listeners to help the church become more aware of how the maintenance of its institutional power impedes the prophet's call to "do justice, love mercy and walk humbly with God."

The program features an address given at the College of Preachers by Tom Wright, British New Testament scholar, on "The Scriptures' Authority and the Scholar's Freedom." A panel discussion was held in which representatives of various church-related publications, including THE LIVING CHURCH,

The commission discussed recommendations that there be a reduction in the number of deputies from each diocese, but members believed the broader representation from each diocese through four deputies in each order is more important than a reduction in size.

Canonical Amendment

Responding to requests from a number of standing committees, the commission will resubmit to the next General Convention a canonical amendment requiring standing committees seeking consents for the consecration of bishops-elect to include biographical information of the bishop-elect.

The commission is recommending an amendment to the canon providing for the term of the presiding bishop. The recommendation is that the term be set at nine years rather than the current 12.

The Rev. Jon Shuler, executive director of the Shaping Our Future Symposium, attended a portion of the meeting and explained his organization's plans to hold weekend workshops.

addressed the question of how the fruits of biblical scholarship might be communicated in different ways to different constituencies within the church.

In addition to its annual meetings, the AABS will undertake specific projects, including a study of the current state of biblical studies in seminaries and other programs of theological education soon to begin. The AABS also intends to find a way to address the issue of scriptural authority.

Assistance

AABS is an independent, non-profit group supported by the dues of its members and by donations. Its initial organization was made possible through grants given by the Episcopal Church's Board for Theological Education and through administrative assistance provided by the Episcopal Seminary of the Southwest in Austin, Texas. Inquiries may be addressed to Anglican Association of Biblical Scholars, P.O. Box 2247, Austin, TX 78768.

CONVENTIONS

The relationship between evangelism and social ministry was explored during the convention of the **Diocese of Iowa** Nov. 5-6 in Des Moines. The convention had as its theme, "Evangelism, Justice and Peace."

"The reason we are to strive for justice and peace among all people is that God's Anointed One was to be about this task," said the Rt. Rev. Christopher C. Epting, Bishop of Iowa, during his convention address. "Jesus clearly identified himself with that Anointed One, and since you and I were 'sealed by the Holy Spirit in baptism,' we are 'little anointed ones' — Christians — and his ministry is ours as well."

The Rev. Canon Paul D. Lawson, canon for social ministries in the Diocese of Los Angeles, and Ntsiki Kabane-Langford, staff officer for Jubilee Ministry at the Episcopal Church Center, were other speakers.

Canon Lawson recommended churches become centers of social ministry as extension of their relationship with God and neighbor.

"Faith is built through action," he said. "In finding a ministry you find Jesus, thereby evangelizing your neighbors and yourself."

Ms. Kabane-Langford said that just as bringing people to Christ changes society in his name, creation leads to social change.

In business sessions, convention extended trial use of the timetable for budget preparation for a year, and adopted a budget of \$1.1 million.

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"Celebrate the Gifts" was the theme of the convention of the **Diocese of Pennsylvania** which met Nov. 5-6 in West Philadelphia.

The Rt. Rev. Allen Bartlett, Bishop of Pennsylvania, spoke about directions, divisions and vision in his convention address. Under divisions, he spoke directly to a convention resolution submitted by seven traditionalist parishes which called for convention to affirm the practice of allowing visiting bishops to celebrate and confirm in Pennsylvania parishes and that persons holding traditional theological views should not be discriminated against in the ordination, deployment or appointment processes. Bishop Bartlett said he

(Continued on page 12)

Hispanic Growth in San Jose

By PATRICIA WAINWRIGHT

Trinity Cathedral in San Jose, Calif., has seized the opportunity to serve the area's large and growing Hispanic population.

The outreach ministry of Our Lady of Guadalupe congregation began in June 1991, when the Very Rev. William Clancey, then dean of the cathedral, celebrated the first Eucharist in Spanish with two Hispanic communicants. On its second anniversary, the congregation numbered more than 800. Spanish Eucharists on Saturday evening, Sunday through Friday mornings, Bible study



followed by Evening Prayer, and English classes take place every week. There are two choirs. A *folklorico* dance group helps to keep young people away from drugs and gangs.

The pastor of Our Lady of Guadalupe, the Rev. Roberto Hernandez, was one of the original members of the congregation. He was ordained priest Aug. 14, under the special provisions of Canon 9. He studied theology at the School for Deacons run by the dioceses of California and El Camino Real, which offers simultaneous translation of lectures into Spanish. Fr. Hernandez also did some work at Church Divinity School of the Pacific.

Sally Dunham, parish administrator, said of the ordination, "It was wild — it was wonderful!" She said the "carpenter Gothic" wooden church, built in 1861, holds "perhaps 375 people, if you pack 'em in." For the ordination crowd of almost 900 people, sound was piped to the parish hall and the parking lot.

Ms. Dunham described Trinity as "a very exciting place to work." Besides the English and Spanish services scheduled daily, on Sunday afternoons a Viet-

namese Christian congregation uses the building.

Interviewed soon after his ordination, which his parents came from Mexico to attend, Fr. Hernandez said he was "still flying! It's a very holy feeling, uplifting — for the whole mission. I belong to them." Fr. Hernandez received a letter of congratulation and praise from President Clinton. "I guess I'm famous now. I have to be careful not to turn into a *politico*," the new priest joked.

Kenneth Plate, communications officer for the Diocese of El Camino Real, describes Fr. Hernandez as "a very charismatic person. He goes out into the street and draws people in. He calls it 'building community.'"

He would "walk into the streets and hustle," said Ms. Dunham. "He talked to people, handed out leaflets. Word got around. We offer something Latino people are looking for."

"We took off. God is doing the job," Fr. Hernandez said. "We come to church to worship God, and we've learned to live together."

Many of the Guadalupe parishioners, like Fr. Hernandez, are former Roman Catholics. The majority are Mexican, but 15 different Latin American countries are represented. "We accept and respect each other as individuals," Fr. Hernandez said.

Availability of the sacraments has been a big factor in Guadalupe's growth. Trinity parishioner Jack Eltzroth, a bilingual former school administrator, said that former Roman Catholics were amazed to find their children could be baptized free of charge. Many had left their church over social issues, especially women's roles and birth control questions. Mr. Eltzroth told of several Guadalupe communicants who expressed the feeling that "I was always Episcopalian — I just didn't have a name for it!"

Working Together

The Rev. Silvestro Romero, former Hispanic missionary for the diocese, described the relationship between the two groups worshiping at Trinity Cathedral: "There is a type of romancing between congregations." He said they like to do things with and for each other. If one congregation has a special celebration, the other may provide a dinner or a reception. "They say,



Fr. Hernandez at his ordination

'Come, this is our treat'."

Mr. Eltzroth is a key figure in the Guadalupe congregation. He met Fr. Hernandez in Mexico when both were missionaries. The Rev. Canon James McLeod, canon to the ordinary of El Camino Real, described Mr. Eltzroth as "the congregation's godfather who understands Anglos, the Episcopal Church, and Latinos."

At his ordination, Fr. Hernandez was charged by the Very Rev. Philip Getchell, dean of Trinity, to "establish new congregations all over this diocese. We have a church that is full of priests that can take care of communities that have already been established. We have very few priests that are true missionaries." California is especially fertile ground for non-English mission efforts. According to a recent Associated Press story, 8.2 million people speaking a language other than English live there; Spanish speakers are the most prominent group.

Fr. Hernandez is also going back to school. After completing the Ethnic Studies Program at the School for Deacons (which is not just for deacons) he will become "a regular priest." The course will meet on Saturdays. "The sleepless nights begin again," Fr. Hernandez said. But he clearly thrives on all his work. "God is taking care of me," he said. "I can open my heart to God, let him do what he wants with me."

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

Good News

The Most Important Thing of All

(Last of a six-part series)

By RUSSELL J. LEVENSON, JR.

"In the beginning was the Word, and the Word was with God, and the Word was God ... through Him all things were made; without Him nothing was made that has been made. In Him was life ..."
(John 1:1,3-4)

Throughout the world this weekend, Christians are gathering to remember the glorious birth of our Lord, Jesus of Nazareth. Sermons are being preached, Eucharists celebrated, pageants presented, candles lit, songs sung. All of this is done to recall the act of God becoming human in the person of Christ. From that point on, all things changed. The One who was with God in the beginning, is now incarnate, and living in the midst of his creation.

Over the last five weeks in this series, we have reflected on this person of Christ as he issues four crucial calls to the individual Christian and the church as a whole: confession, conversion, discipleship and evangelism. These calls are not "arrival points." They are invitations to enter the challenge and struggle of living the Christian life. This life is not like a football game where at some point one will cross the goal line, score the touchdown and be the victor. No one person will be the perfect model of any of these crucial calls. The hope is that the process of entering the Christian journey will make a profound difference in the life of the individual, the church and the world.

I am always challenged by James' words, "... faith by itself, if it is not accompanied by actions, is dead ... show me your faith without deeds, and I will show you my faith by what I do" (2:17-18b). The hungry, the poor, the homeless, the addicted, and those who have not responded to the love of Christ are all waiting on our answer to Jesus' call to the Christian. If we are being faithful to these calls, they will surely inject us into the broken world in which we live to offer the healing touch of God.

But, as the services this week will

attempt to focus our hearts on Jesus, so we must remember in the daily living out of our lives that our chief call is to remember Jesus.

Perhaps the most valuable lesson I received during my seminary years was not learned in a classroom or in a discussion group, but driving down Shirley Highway, that portion of I-395 that runs through metropolitan Washington. I was asked by a faculty member to pick up renowned biblical scholar Krister Stendahl, Bishop of Sweden and then chaplain at Harvard University. "What a great opportunity!" I thought. In my own mind, this was a wonderful opportunity to "pick the brain" of one of our church's most well-known theologians. Unfortunately, our signals got crossed and I arrived at the airport about 30 minutes late. All of this took the wind out of my sails and I thought surely I was in hot water. I was pleasantly surprised.

I was struck by Bishop Stendahl's patience and gentle spirit. When we got

to my truck, he began to ask questions about me. He asked me not about my diocese, or where I stood on this issue or that, or what was the latest debate on the seminary grounds. No, he asked about my wife, my children, and what challenges I faced.

As we drove onto campus, I felt I really did want to get one question out: "What suggestion would you give to a young person finishing up his first year of seminary?" The bishop paused, and said quietly in a thick Swedish accent, "Remember Jesus. Remember Jesus and his cross. Too often today all of our discussion, our jokes, our thoughts are about the church. That's just not where our focus is to be. Remember Jesus. Yes, this is my suggestion."

Those words carried me from that day forward. Even now, I make it a practice to write "Remember Jesus" under the date of my notes, letters and in my journal. In the end, Jesus is what we are all about. We say, "I believe... in Jesus Christ, his only Son our Lord."

Of all the Christian calls, one stands as foundational — the call to remember Jesus. As we gather this Christmas season to remember him again, may we fully embrace Jesus' hope for us: "I have come that they may have life, and have it abundantly" (John 10:10).

Lessons and Carols at Saint Stephen's

Upon a chilly Thomas' Night,
at yet another carol-fest,
I walked into a gothic place,
with candle-flame alight.
All was perfect Christmas Eve
(Tho it was still three days away),
and near all was calm solemnity.
Yet upon the carven rood-screen hung
a tacky, hand-made, golden star.
"Here we go again," I glumly thought.
But then a rag-tag shepherd-moppet
(of perhaps four New England winters)
charged up the aisle
and reminded me
of the joy that brought us there.
He pointed at the cardboard cut-out
and gleefully shouted to one and all,
with cheer only children bring to bear:
"THE STAR . . . WE FINISHED IT!"
And so we did, indeed.

Thomas Waldron Philips

The Rev. Russell J. Levenson is associate rector of St. Luke's Church, Birmingham, Ala.

Looking Ahead, Prayerfully

As has been our custom, we again review the major events in the Episcopal Church during the past year [p. 6]. While the year produced some major, even hopeful, news events, there were unfortunate developments as well. Stories of sexual misconduct, parishes leaving or threatening to leave the Episcopal Church, and more financial worries are scattered among the events of 1993. Rather than dwell on the past, it may be a more useful exercise to look ahead.

Like most persons who observe the secular new year, we want to be as hopeful as possible. We expect 1994 to be a significant one for the Episcopal Church. That is not a difficult prediction to make, considering this is a General Convention year. Every year in which a General Convention occurs has the potential to be noteworthy. But this one could be different. More than usual, this General Convention has opportunities to shape the future of the Episcopal Church.

A crucial element of convention, to be held in Indianapolis beginning in August, will be the disposition of important issues of sexuality. How will convention treat the question of whether practicing homosexuals should be ordained? Previous conventions have sidestepped the matter neatly, using the strategy of studying the issue almost as a delaying tactic. What will convention do with resolutions concerning the blessing of same-sex relationships? Some diocesan conventions already have passed resolutions favoring both these issues with the provision that they be sent on to General Convention. Proponents consider these issues matters of justice. Those in opposition base their arguments on scripture. And, no matter what happens to the legislation in convention, what will be the fallout once the resolutions are acted upon? It's a likely bet that a sizable portion of the church will be unhappy, no matter the outcome.

Another piece of legislation which will affect our future is the matter of the "conscience clause." Some dioceses have

prepared resolutions for General Convention calling for an end to this clause, which says, in effect, persons are not "disloyal Episcopalians" if they do not accept the ordination of women to the priesthood. Will the Indianapolis convention decide that the clause is no longer valid, thereby alienating many traditional Episcopalians? Or will convention adopt some alternative legislation, perhaps similar to the Church of England, recognizing that persons who in conscience cannot accept such ordinations continue to hold a valid theological position?

The matter of the relationship between the Episcopal Church Center in New York City and dioceses and local



churches has major implications. Does the "national church" serve the local church or is it vice versa? Can the church center best serve Episcopalians by remaining in New York City? What will the projected shortfall in the national church budget mean for the rest of the church? Will the "restructure" called for by so many during the past year become a reality in 1994?

Finally, the House of Bishops bears watching. Episcopal elections during 1993 have brought 13 new members to the house. Some of its members have retired. What will the presence of those new bishops mean to the house? What effect will the small-group approach and Bible studies have on the legislative actions of the House of Bishops?

Answers to these questions will provide the major news of 1994 for Episcopalians. In preparation for that event, we would be wise to accept the recommendation of the Anglican Fellowship of Prayer, which has organized a "wave" of prayer across the church for convention. Let us pray for the church, its bishops, General Convention deputies and for the convention itself, remembering that it is our Lord's church, not ours.

The Fire of Jesus' Love

Christmas Message of the Most Rev. George Carey, Archbishop of Canterbury

*The world has waited long,
Has travailed long in pain;
to heal its ancient wrong,
come, Prince of Peace, and reign!*
G.W. Briggs (1875-1959)

My message to our Anglican Communion family in 1993 comes as the world seems engulfed in conflict, yet the possibility of peace, in some parts of this broken world, seems just over the horizon.

We rejoice with the signs of progress in the Middle East, while the situations in the Sudan, Northern Ireland, Somalia and in Eastern Europe demand our utmost attention and concern. We see the former Soviet Union struggling to maintain peace and to prosper as a people

following the long rule of communism. We pray for street children in parts of South America and for the homeless everywhere.

As Archbishop of Canterbury I have had the privilege of witnessing firsthand some of the pain and sorrows as well as to see hope and sense of accomplishment that is apparent in parts of God's world.

My recent visit to Romania, Russia, Armenia and Georgia made me realize that strong faith and determination can bring about change and that a reliance on God does sustain people in their struggle. A church in exile has surfaced with vigor and strength. In Warrington, England, I visited the site of a terrorist bombing in which young children were killed, yet at the same time, saw a community rise to decry the act and to support and

(Continued on next page)

CONVENTIONS

(Continued from page 8)

and Suffragan Bishop Franklin Turner would continue to allow visiting bishops to function as long as bishops of the diocese are welcome in those congregations.

"My vision is of the church as a community in which people may clearly and vigorously debate and disagree yet maintain respect and even affection for one another," Bishop Bartlett said.

The resolution was referred to an ad-hoc committee which was charged to bring a resolution on the unity of the church to the 1994 diocesan convention.

A resolution that stated that the local congregation is "the primary focus and agent of ministry in the diocese" and that policy, budgeting and staffing decisions should reflect that fact was defeated after considerable debate.

A 1994 budget of \$3.1 million was adopted.

A resolution calling for the formation of liturgies for the blessing of same-sex unions was adopted by the convention of the **Diocese of Rhode Island** Nov. 5-6 at St. Paul's Church in Pawtucket. The resolution, which calls for the General Convention to authorize the Standing Liturgical Commission to form such liturgies, passed in both the clerical and lay orders following a debate which lasted more than an hour.

Convention also adopted a new funding process. The plan calls for missions, parishes and diocesan programs which need financial assistance to make requests on the basis of new and ongoing programs in evangelism, stewardship and outreach.

The Rt. Rev. George Hunt, Bishop of Rhode Island, said the program "should move us in the direction of exercising the wisest possible stewardship of our church's dollars and other resources, of putting diocesan monies to work in places where we believe they will bring the best return in terms of ministry pro-

vided and people served.

"At the same time, we wish to do everything we can to move static congregations to a posture of vital mission, where the energy of the congregation can be turned away from 'survival' and toward its own expression of mission and ministry."

Clarence Leary, Jr., of the Diocese of East Carolina, was a featured speaker on stewardship.

A diocesan budget of about \$2.2 million was adopted for 1994.

BRIEFLY

The **Diocese of Indianapolis** has become the 15th member of the Appalachian People's Service Organization (APSO). The diocese was welcomed at APSO's board of director's meeting Nov. 15 in Knoxville, Tenn. While not geographically located in the Appalachian region, Indianapolis was noted as a center of Appalachian migration.

ARCHBISHOP'S MESSAGE

(Continued from previous page)

uphold the people devastated by such senseless behavior.

During the primates meeting and the Anglican Consultative Council gathering in the Province of Southern Africa last January, we as Anglican leaders experienced a vibrant and alive church. Yet this church has felt the pain of injustice and has been victimized by the sin of hatred for far too long.

Hope is on the horizon, but the struggle continues. What can we learn from our fellow Anglicans in the strife-torn parts of this world? In my visit to the United States I was made aware of the increasing problems of street crime and found people simply afraid to leave their own homes after dark.

Early next year my visits around the Communion, God willing, will allow me to see firsthand the situation in the Sudan and Nigeria, two parts of the Communion that have been in the prayers of many for a long time.

Why then, in the midst of all these struggles, is the Church of Nigeria, the Episcopal Church in the Sudan, the Church of the Province of Southern Africa flourishing with a vibrant fellowship of faith and an example of perseverance and dedication that can be a model to us all? We see an upward trend in church attendance in England and the United States, and support for the world from these countries continues to help the less fortunate. In Canada, Australia and New Zealand we find the church in constant dialogue with the original inhabitants of these great lands, working for a common purpose and with a common hope for the future.

The reality of AIDS strikes a somber note as we hear of much suffering and misunderstanding, yet in my visits to places of care for such persons I have seen people receiving Christ-like care and who are able to find a new hope in the midst of their living with this disease, because the

church is there to say that we care. As our efforts of evangelization continue during this special decade, what is it that the churches are finding? The answer — a people longing for God, for the Prince of Peace.

Thanks be to God, for that is just what we have to offer — the Word made Flesh, Jesus, Son of God and Savior. Because of the faithfulness of Joseph and the obedience of Mary, this gift of peace came as Emmanuel, God-with-us, through the power of the Holy Spirit.

The challenge to me and you is — can we, do we know how, to share what we have seen, what we have experienced in Jesus? Frankly, in some places, the fire of Jesus' love must be rekindled, set ablaze once again for the sake of the world Christ came to redeem. Our relationships with each other and with those with whom we encounter must share the same spirit of intimacy as Elizabeth shared with Mary in the gospel account of the Visitation. Mary, scared, full of a desire to understand God's working in her life, rushes to Elizabeth her cousin, after hearing the shocking news of the Angel Gabriel at the Annunciation. Are we there, like Elizabeth, ready and willing to greet, console and aid those whom we meet on life's journey?

I ask each and every Anglican Christian, as you make your communion this Christmastide, to renew in yourself a commitment to "the living bread that came down from heaven" — pledge anew your allegiance to the Prince of Peace. Truly this is Holy Communion. Remember our worship at the Holy Eucharist is to be a thanksgiving for all we have received and are called to be as Christians. Christ can and does make a difference. Our pledge for the coming year must be to do all in our power to live that life of peace and share it with a world in great need. We must continue to be fervent in our prayer for each other as a family and for the whole of God's creation.

My wife Eileen joins me in wishing you a Happy Christmas and a peaceful New Year. Thank you for your affection and prayers during the past year.

pal speaker, and an Anglican Symposium in Chicago in September which preceded the Parliament on World Religions.

There were many elections of bishops during the past year, at least three being particularly noteworthy. The Rt. Rev. Mary Adelia McLeod is now the Episcopal Church's only woman diocesan bishop following her consecration in Vermont Nov. 1. Consecrations in Fort Worth and Minnesota took place following long waits for consents to arrive. The Rev. Jack Iker became Bishop Coadjutor of Fort Worth despite his belief that women should not be ordained as priests or bishops. And the Rev. James L. Jelinek became Bishop of Minnesota even though he believes practicing homosexuals should be ordained and same-sex relationships blessed. Protests were made at all three consecrations.

New technology was in evidence at

the annual Trinity Institute Conference in February. Held in New York City only for the first time in many years, the conference was broadcast by satellite to various locations around the country.

Pamela Chinnis, president of the House of Deputies, made news when she addressed the convention of Integrity, the organization for gay and lesbian Episcopalians, in San Diego. Mrs. Chinnis said she would appoint Integrity members to legislative committees at the 1994 General Convention in Indianapolis, and she revealed that her son is gay.

Housing Policy

Homosexuality also was an issue at General Theological Seminary in New York City, where Prof. Deidre Good challenged the seminary's housing policy. Prof. Good, an avowed lesbian, lived on campus with her lover until she was told the arrangement violated General's housing policy. A committee has been formed to study the possibility of changing the policy.

Some parishes decided to leave the Episcopal Church. St. Mark's Church, Portland, Ore., joined the Anglican Church in America; St. John's, Quincy, Ill., said it would leave following the retirement of the Bishop of Quincy, the Rt. Rev. Edward MacBurney; St. David's, Jacksonville, Fla., left for the Charismatic Episcopal Church, and Church of the Resurrection, West Chicago, Ill., separated itself for independent status.

Other major news stories in 1993 included the establishment of new cathedrals in the dioceses of Southern Ohio, Georgia, Western North Carolina and Oregon; the installation of new deans at two theological seminaries, the Rt. Rev. Craig B. Anderson at General and the Rev. William Rankin at Episcopal Divinity School; the closing of St. Barnabas Center in Oconomowoc, Wis., and the formation of Colleges and Universities of the Anglican Communion, which will include 10 Episcopal colleges.

Deaths of notable persons included those of retired Bishops Albert A. Chambers, Francis I. Bloy, Conrad Gesner and Harold Elebash; Community of Celebration founder the Rev. Graham Pulkingham; Faith Alive founder Fred Gore; Howard E. Galley, a major contributor to the 1979 Book of Common Prayer, and the Rev. Robert Bonner, former stewardship officer at the Episcopal Church Center.

Heard Around the Church

Memorable quotes from 1993 which appeared in the pages of THE LIVING CHURCH:

George Lockwood, member of Executive Council, on the House of Bishops: "By their lack of diversity, they cannot possibly provide enlightened leadership in our troubled and rapidly changing world."

The Rev. **Kortright Davis**, professor at Howard University, on ecumenism: "Most ecumenical officers function on shoestring budgets. They have strings but no shoes."

The Rev. Canon **Margo Maris**, canon to the ordinary in the Diocese of Minnesota, on sexual abuse: "We (Episcopalians) have gained the reputation in this country for taking this issue very seriously."

The Rt. Rev. **Gordon T. Charlton**, retired Suffragan Bishop of Texas, on racism: "Racism is like a tumor. While it is always an unfortunate thing to have, it is not necessary malignant."

Edgar K. Byham, director of communications for Integrity, on leadership: "Perhaps what is really wrong with the Episcopal Church is the quality of leadership in some of our dioceses."

Barbara Price, canon in the Diocese of Western New York, on sexuality dialogue: "I'm so proud of the Episcopal Church for being willing to talk about these issues."

The Rt. Rev. **John Spong**, Bishop of Newark, to his diocese: "For better or for worse, (my) goal and my activities have made you the best-known diocese in the Anglican Communion."

Mary-Nelson Hoornstra of Savannah, Ga., on sermons: "It seems as I attend services in our church, that 'fire in the belly' sermons are few and far between."

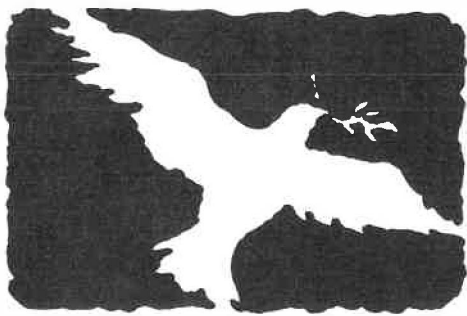
The Rt. Rev. **James L. Jelinek**, Bishop of Minnesota, on why he believes his stance on homosexuality is the emerging view in the Episcopal Church: "This is based on probably a hunch as much as anything."

Louis Farrakhan of the Nation of Islam on religion: "Religion has died because we have become slaves to tradition."



Photo by Jonas Jordan

Bishop Harry W. Shipp of Georgia at ceremonies where St. Paul's, Savannah, became a pro-cathedral.



BENEDICTION

"Consider Christmas. Could Satan in his most malignant mood have devised a worse combination of graft plus buncombe than the system whereby several hundred million people get a billion or so gifts for which they have no use, and some thousands of shop clerks die of exhaustion while selling them ... all in the name of Jesus?" (Upton Sinclair)

During this season, I have struggled, more than ever, with Noel's materialism. When I read the above quote, I decided it described my feelings perfectly!

Has Christmas been reduced to such frantic craziness? I wondered. More people shopping in September ... more homes decorated by Thanksgiving afternoon ... more trouble thinking of unique gifts because the kids already have so much.

I'd decided that this year, I would not get overwhelmed by the madness, but every time I turned around, there was one more party ... one more concert ... one more gift to buy or mail.

But one sunny day, late in November, God gave me Epiphany before Christmas.

In a mad rush to return to my office late one afternoon, I took a shortcut down a neighborhood street. But just beyond a four-way stop, I was forced to halt behind a school bus with its lights blinking.

No crowd of children swarmed off; in fact, the bus seemed almost empty. But it sat for what seemed an eternity, as I fretted over work left undone for the day ... the meeting I had that night ... the Christmas shopping that remained.

A young man waited on the sidewalk, just outside the bus door. He paced back and forth anxiously, stood on tiptoe to peer back through the bus windows ... as if he was waiting for someone special. A worried look on his thin face ... maybe the person who was supposed to be getting off wasn't there?

Finally ... slowly ... a tiny figure reached the door. Before it could step down, a relieved smile lit up the man's face, and he held out his arms to scoop up a little girl. He twirled her around, held her tightly in obvious adoration, than turned to make his way carefully up the walk. I could see little of the child, other than two short dangling legs and a bright yellow lunch box.

I was puzzled. The man had not put the child down. Why not? He was in fact, hugging her more tightly than he had when she'd stepped into his arms ... was carrying her as if he had stood at that curb all day long, waiting for her to come home. I shook my head, thinking, "I love my child, but this guy is carrying on a bit much!"

Smiling to myself at his indulgence, I drove slowly behind the bus as it moved on. But, still intrigued, I kept watching this pair as the man carefully made his way up the stairs to the house.

And as I drew parallel to them, I finally saw her little face. It was the shining

I experienced Epiphany in the middle of a chaotic holiday season.

face of a little girl who knew she was loved very much. It was the shining face of a little girl who had Down's syndrome.

In that Epiphany moment, I could hardly see to drive because of tears that would not stop. For in that moment, I knew that God had revealed himself to me.

He showed me that man was he. That man was feeling what God feels when each one of us comes to meet him. How he waits impatiently ... standing first on one foot, then the other. Standing on tiptoe to see if we're really on the way. Sweeping us up in his arms with a radiant smile, never letting our feet touch the ground. Holding us as if he'll never let us go. Taking us home with careful, sure steps.

I am that little girl. I am drawn to him, even though sometimes I'm slow in coming to him, and even though sometimes my steps are unsteady. I lack many things, but the kingdom of God is inside me, and I know that I am loved very much by my Father.

Epiphany. The appearance or manifestation of God the Father. On a sunny, cold, late November afternoon, I experienced Epiphany in the middle of a chaotic holiday season, and suddenly, I knew that everything was all right.

God is waiting at the door of the bus, after all. I was so afraid he'd gotten lost in Christmas traffic, but there he is, waiting for me. Waiting for you.

Merry Christmas, Sheila. You can get off the bus now, honey. It's Christmas, and your Father really is waiting at the door ... just for you.

SHEILA N. MCJILTON
Salisbury, Md.

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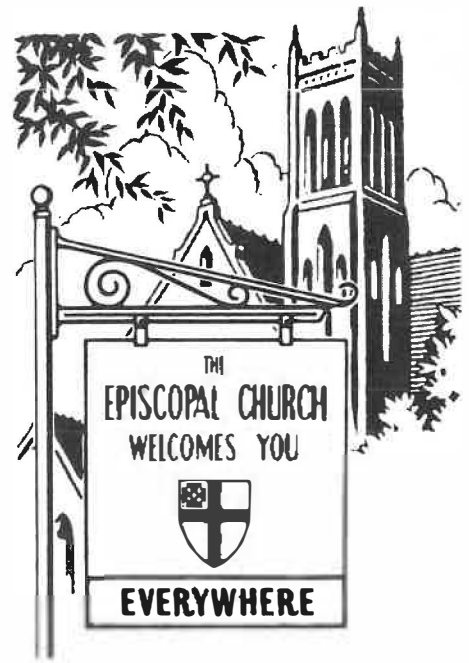
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KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education;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

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