

THE LIVING CHURCH

Christmas in England

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Bethlehem

• page 9



Neo-Byzantine Madonna by Margaret Hays, an artist who resides in Alderwood Manor, Wash. Mrs. Hays is a member of St. Hilda's-St. Patrick's Church, Edmonds, Wash. The madonna is a "fabric relief sculpture" which is a combination of applique, quilting, stuffing and embroidery. The materials used are satin, velvet, and brocade with detail highlighted using silk and gold threads, beads, braids and gold lace.

The First Article



Glory and Peace

the greetings which the angels gave to the shepherds on the night of the birth — in heaven, glory to God, on earth, peace to his people — these are two basic thrusts of Christianity. This is repeated, paraphrased, and done again and again.

In the very beginning of the holy liturgy we have “Blessed be God . . . And God be his kingdom. . . .” The summary of the law expresses a similar idea

in regard to God and our neighbors. The *Gloria in excelsis* speaks its message week after week. In this chant we unite our voices with those of the angels.

Centuries ago, devout writers discussed the liturgy step by step, interpreting different sections in terms of different episodes in our Lord’s life. This method of interpretation was misleading at many points, and theologians frown on it today.

Yet the *Gloria in excelsis*, on all occasions when it is used at the beginning of the service, does remind us, vividly and properly, that the life of Jesus did begin with his birth in Bethlehem. It carries the message of Christmas into other seasons, just as other parts of the liturgy carry other seasonal messages.

In the angelic proclamation, divine glory and human peace are closely linked. For the glory of God and the uncertain peace of this world to be put in the same breath is remarkable. In Christianity, however, the two remain closely associated. God made the world, no less than he made heaven, for his purposes. God is not sufficiently or adequately glorified until his will is expressed on earth.

At the same time, by glorifying their Maker, people learn peace and are brought into the sphere of God’s favor. In the presence of the Christ Child, who is both God and man, we are directed both to the glorification of God and peace for humanity.

As so often in the Bible, what comes at the end of the story is also what came at the beginning. This glorification of God and this peace for us carry our minds back to the original state of creation, when the world did glorify its Maker, and peace did exist between the nascent human race and its God and its surroundings. Christmas calls us back to that for which we were created *in the first place*.

It calls us forward to that for which we were created *in the last place* — that heavenly country where “there shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; they shall see his face, and his name shall be on their foreheads” (Revelation 22:3-4).

A Merry Christmas, and may the good Lord bless us all!

H. BOONE PORTER, Editor

The Day Itself

And here we are again,
that time set — like no
other — almost out of time,
when memory and hope combine
to make all kinds of rich ideas
believable, not just to children,
but to all who still can taste
enchantment’s wine of sheer
astonishment across the
daily downturned lip.

For despite all our attempts
at merrymaking, Christmas comes
sublime and by its ancient signs
and symbols, stable, manger, child,
distils a benign spirit that can cause
the eye to shine, the heart to skip a
tiny beat or two along the scarce-worn,
sometimes, paths of gladness, peace
and holy newborn love.

J. Barrie Shepherd

THE LIVING CHURCH

Volume 189 Established 1878 Number 26

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

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

LETTERS

Temporary Tabling

Regarding the relations of the Episcopal Church to the American Episcopal Church [TLC, Oct. 28], the House of Bishops tabled the matter only until copies of the full report could be made and circulated.

On Thursday, October 4, the House voted to approve the report of our Church Relations Committee, to continue the dialogue with a larger committee made up of bishops, priests, and laity, but with a specific agenda of (1) determining the question of the validity of AEC orders; (2) determining whether the AEC acceded to the Lambeth Quadrilateral; and (3) also determining the effect of AEC ordination of Indian bishops on Anglican relations.

We are now awaiting the appointment of the full committee by the Presiding Bishop and the Primus.

(The Rt. Rev.) WILLIAM C. WANTLAND
Bishop of Eau Claire
Eau Claire, Wis.

Moderation Welcomed

I want to thank you for your recent coverage of the Prayer Book Society's national conference in Washington, D.C. [TLC, Nov. 18]. The impression I received was that a more moderate influence may now be at work in this organization.

The traditional element in our church badly needs a national voice that is less reactionary and acrimonious than the society has been in the past. It is my



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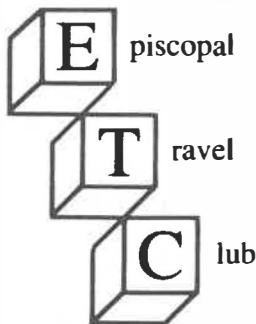
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hope that the FBS will indeed become more moderate in its views and actions and thereby a better representative of the traditional position.

TOM HARRIS
Anniston, Ala.

Consumer Religion

I have much trouble with so many of the Episcopal Church agencies, organizations, and periodicals talking about our heritage. The church at large, and not only in this nation, but also abroad, seems to be working very hard to abandon all aspects of heritage and solidify not only a new church, but indeed a new religion.

Having been born into the Episcopal Church and baptized as an infant, I have known nothing else as a church home. Over the years and particularly my 30 years as a priest, I have seen the church stray farther and farther away from orthodox catholic Anglicanism. We continue to plunge deeper and deeper into a sort of consumer religion that is difficult to relate to the biblical faith I grew up in.

I urge you in your role as editor, to come down much more heavily on the orthodox (not eastern) side of issues and controversies.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church
Winter Haven, Fla.

Sociology and Socialism

Although I was impressed by Fr. Surrey's careful assessment of the Muncie studies [TLC, Nov. 25], I was rather disappointed by his very superficial understanding of the history of American sociology. Both at the beginning and the end of his article, he makes very misleading

statements. I would raise three points in particular:

(1) The emphasis placed on Spencer and Marx is inaccurate. Spencer had only one major disciple in American sociology — William Graham Sumner, who taught the first course in sociology in this country (Yale). Except for a grudging respect as a pioneer, however, Sumner's theories were rejected by almost all his contemporaries in the discipline, precisely because of his use of Spencer.

Some readers may be interested to know that Sumner was an Episcopal priest, first read Spencer during his years in parish ministry, and was never deposed nor renounced his orders (though he was hardly devout).

Marx did not come to prominence in American sociology until the very late 1960s. Many modern scholars recognize that Marx was not "hostile to religious belief," though he was hostile to religious organization and to the uses made of religious belief by those in power to maintain their own position in society.

(2) The Lynds were socialists, and they used sociological methods to advance socialist ideology. The methods and findings of a science can be used for a variety of purposes by different interest groups.

(3) There is no battle between sociologists. The Middletown III studies do not yield the data they do because the researchers were church members. The interpretive framework of these sociologists may reflect more favorably on organized religion, but if it does so, it arises from the data they collected.

(The Rev.) WILLIAM H. SWATOS, JR.
Lecturer in Sociology
Northern Illinois University of De Kalb
St. Mark's Church
Silvis, Ill.

At Christmas

At Christmas we search for guidance and light,
In intimate homes where we're safe and known.
Can pre-nuclear starlight bring insight
At Christmas?

Atoms have power! Where's this Child's might?
Few kings have much glory, or even a throne,
What soldiers has He the world to unite?

Yet His life has lit flames, still blazing bright,
Which grow as we die, and which show His own
Saving radiance, starlike, in the dark night
At Christmas.

W. M. Sloan

Retelling the Tales

BIBLE STORIES FROM LONG AGO: Wisdom and Courage from the Old Testament for Life Today. By Katherine L. Whaley. Prentice-Hall. Pp. xiii and 262. \$7.95 paper.

This book is the retelling of most of the important biblical stories, from the Creation through the reign of Solomon. Some of the author's retelling is spectacular: out of the almost 70 stories, I found ten which would move and enthrall scholar and child alike.

Many of the tales incorporate just the right amount of scholarship in their retelling to give the stories a depth and dimension not available otherwise. Others contain the author's own versions of back room schemings and jealousies, particularly in the Abraham and Jacob stories. Some of the stories seem ready-made for retelling in the classroom or pulpit, others appear meant for reading. Several others, unfortunately, are little better than paraphrases of biblical material.

The retellings are uneven in quality, as well as in style, and there are too many instances when colloquialisms diminish, rather than enhance the power of the stories. But the good stories — especially the Creation, the Fall, the offering of Isaac, Joseph sold, Esther, and Jonah — are superb!

Much in this book is a real tribute to the quality of stories in the Hebrew scriptures; and much is a tribute to language itself, as in: "Then in a moment of pure merriment, like a child throwing handfuls of confetti, God spangled his firmament with stars to finish his day's work."

(The Rev.) THOMAS B. WOODWARD
St. Francis House
Madison, Wis.

Religion in Colonial America

THE HUGUENOTS IN AMERICA: A Refugee People in New World Society. By Jon Butler. Harvard. Pp. viii and 264. \$25.00.

The most recent historical monograph from Harvard University's history department will interest church historians, colonial history specialists, and Episcopalians who are descended from or are interested in French Protestants of the 17th and 18th centuries and their close relationship with the Church of England.

I am personally pleased, as president of the Wisconsin Huguenot Society, to see a book which addresses a serious gap in the study of religion in colonial Amer-

ica. Jon Butler, who has written other articles and books on the colonial church, studies in particular those French Protestant refugees, or Huguenots, who fled France for the colonies during the 1680s, close to the revocation of the Edict of Nantes (which had allowed religious freedom to French Protestants for over 75 years) in 1685. He looks most closely at Huguenot settlements in Boston, New York, and South Carolina.

The story of the earliest immigrations to the Netherlands and England — especially the settlements in Canterbury, Rye, Norwich, and London, throughout the 16th and 17th centuries — is told in various church and local records in England, many of which have been collected by the Huguenot Society of London. Butler draws upon such materials and gives an informed generalized overview of the relations between the crown and church hierarchy and the French Huguenots, particularly in London proper. The story is at times exciting and at times pathetic.

Butler's comments on Huguenot ordination, and increasing reordination at the hands of English bishops in the 17th and 18th centuries, as well as the various communities of Huguenot worshippers in colonial America, are illuminating.

While the book is a scholarly work with many notes, it is quite readable and provides information which will add immeasurably to the as yet incomplete pic-

ture of religion (especially relationship between dissenters, Protestant ref and the Church of England) in c America.

(The Rev.) TRAVIS DU I
St. Luke's C

Racine, Wis.

Preacher and Pastor

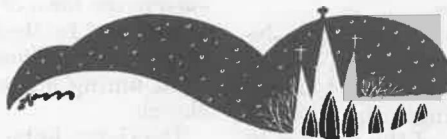
GOD AMONG US: The Gospel claimed. By Edward Schillebeeckx. Crossroad. Pp. xi and 258. \$12.95.

For those who are familiar with formal theological works of this Dutch theologian, this collection of sermons and short articles offers a chance to see him in a pastoral and homiletic setting. For those who are not familiar with them, this collection will introduce the reader to a sensitive, caring theologian who has produced some of the powerful works of contemporary pastoral theology.

Most of these sermons are the product of Schillebeeckx's regular preaching in his monastic community. They are not lengthy.

There shines through the burning conviction of Schillebeeckx that the dominion of God is both a great threat and also the only hope for the world in which we live. It is not difficult to see how a priest has had some difficulties with the realities of his own communion and

Continued on page 12



Christmas Wonderland

All night the snow whirled down in giant flakes
And now the glowing silence glorifies
The land. The snow has hidden roads, and lakes
Are iced with frosty gems that fell from skies.
The wind-blown fields are crystal tapestries.
The world is lost in drifts of fallen stars
That coat the branches of the barren trees
And rustic fences look like sugared bars.
Old Mr. Frost with noiseless art bestormed
The town into a fairyland of ice,
With skillful hands this masterpiece was formed
Into a deftly sculptured paradise.
Now angels sing of Peace, Good Will to men
And Christmas bells ring out with each Amen.

Jaye Giammarino

THE LIVING CHURCH

er 23, 1984

4

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Penalty Opposed

Rt. Rev. Frank S. Cerveny, Bishop of Florida, and Roman Catholic Bishop John Snyder joined recently in a statement setting forth theological reasons opposing capital punishment. The state of Florida currently has more prisoners awaiting execution than any other

state. The prelates' statement was disseminated by the Florida Council of Bishops, which endorsed it. "A moral consensus in opposition to the death penalty has developed within the leadership of our communions," the statement said in part.

The statement holds that capital punishment is not necessary to any legitimate goal of justice, and that its use threatens to undermine belief in the inherent worth of human life and the inalienable dignity of man. "The value of human life is not contingent upon the moral record of human beings or human institutions," the document declared.

The bishops said that "research suggests that the death penalty aggravates the cycle of violence in society instead of breaking it. The abolition of capital punishment, which we favor, would nurture public hope that the cycle of violence can be broken.

In the time of his own execution, Jesus spoke words of forgiveness, imputing to his executioners a lack of knowledge of understanding," the bishops said. "In his parables of the workers in the vineyard and the prodigal son, God with undeserving people not out of justice, but out of limitless love and mercy."

After Hunger Response Needed

Church leaders from 47 different denominations and church related agencies met in Washington in November for an unprecedented strategy meeting decided to stimulate U.S. public and governmental response to the worsening crisis in Africa, where millions of people are on the brink of starvation and thousands die every day.

The group heard a congressional staffer warn that the U.S. government should not be "patting itself on the back" claiming that record aid has been sent to Africa.

The Reagan administration says that

the situation has drastically improved," said Saleh Abdul-Rahim, a member of the staff of the House Foreign Affairs subcommittee on Africa. "The needs are at least as great as last year, and there will be an urgent need for a supplemental bill providing food and non-food aid to Africa in 1985." Recent news accounts indicate that aid from donor nations to Ethiopia has been far from sufficient.

Bread for the World, a national Christian hunger lobby, convened the meeting to help raise public awareness of the African crisis and determine how to implement possible solutions for its alleviation.

Aid for Homeless Needed

Some 70 clergy and religious leaders from the five boroughs of Manhattan told Mayor Edward I. Koch in November that they were "concerned that what was presented as a temporary program for shelter now appears to have become a permanent and inadequate measure" for handling the problem of homeless people in New York City.

The statement, which carried the signatures of Roman Catholic, Episcopal, Protestant, and Jewish clergy representing more than 50 separate shelters, was issued in the form of a letter to the mayor. It was read by the Rev. Hugh Hildesley, rector of the Church of the Heavenly Rest, during a news conference at that church.

The clergy letter, according to Joanne Hoffman, legislative and urban affairs director of the American Jewish Committee, represented "the first time that a city-wide interfaith group has offered a rejoinder to the mayor's appeal of several years ago asking religious institutions to assist the city in coping with its growing homeless population," estimated at approximately 40,000.

Noting that their efforts in running shelters, pantries, and soup kitchens and collecting clothing and money had been done "not as a political gesture but as expressions of our faiths," the leaders said that they could see "little has improved for the city's homeless since their plight was first widely publicized more than three years ago. . . .

"The basic problem is and remains the absence of enough decent and permanent housing. . . . While we certainly have the will to persevere with our efforts, we are becoming discouraged by the fact that the city has no concrete,

long-range plans for dealing with our impoverished clientele."

As an indication of the growing need for free food and housing, the Church of the Holy Apostles in New York City estimated recently that it would serve over 150,000 meals in its soup kitchen in 1984 — a 50 percent increase over 1983 [TLC, Dec. 2].

The Rev. William Lea Dies

The Rev. William S. Lea, 72, retired rector of Christ Church, Winnetka, Ill., former editor of the no longer published *Episcopal Church News*, and founder of the Institute for Living, an interdenominational counseling service, died on November 1 in Evanston, Ill.

Dr. Lea was educated at Davidson College, the University of the South, Oxford, and St. Andrew's, Scotland. He served churches in Tennessee and North and South Carolina before becoming dean of St. John's Cathedral, Denver, in 1957. For some years Dr. Lea was a member of The Living Church Foundation, and an associate editor of TLC.

He is survived by his wife, the former Dorothy Jean Emert; two daughters, Anne Tuohy and Jeannie Scully; and eight grandchildren.

Churches vs. State in Britain

Dissension between the Church of England and the British government over the bishops' increased involvement in secular and political affairs escalated into an open confrontation between church and state toward the end of November.

Accusing English bishops of "discourteous, demeaning, and inaccurate rhetoric," John Gummer, chairman of the Conservative Party, said their authority was episcopal, not technical. "They can no more pontificate on economics than the pope could correct Galileo on physics," Mr. Gummer told the congregation of the University Church of Great St. Mary's in Cambridge.

Mr. Gummer, a lay member of the Church of England's General Synod, is believed to have been expressing something of the increased government frustration and anger at what they see as church interference in state affairs. His sermon was issued to the media by the Conservative Party's central office.

Although his main target was the recently appointed Bishop of Durham, the Rt. Rev. David Jenkins, who had ques-

about the nature of the government's present economic policies recently, claiming that any system that made the rich richer and the poor poorer had to be challenged. Mr. Gummer also attacked Britain's two leading prelates, the Archbishop of Canterbury and Cardinal Basil Hume, the Roman Catholic Archbishop of Westminster.

Even as he spoke, Dr. Runcie and the Most Rev. John Habgood, Archbishop of York, were preparing to meet with the leaders of Britain's miners, who have been on strike for nine months. The miners had announced they would turn to anyone, including the bishops, to find mediators in the increasingly bitter strike.

As soon as the miners' appeal was made public, the archbishops offered their services as go-betweens. The Roman Catholic bishops of England and Wales also responded and said they stood ready to help reconcile the opposing sides.

The meeting was convened on November 21 by the Archbishop of York at Bishopthorpe, York, in consultation with the Archbishop of Canterbury. Other church leaders present were the Roman Catholic Archbishop of Liverpool, the Anglican Bishop of Lincoln, and the general secretary of the United Reformed Church. The National Union of Mineworkers was represented by its president and secretary.

A church spokesperson said later that the conversation during the two-hour meeting was off the record and in general terms about the strike and its damaging effect on the whole community. "We listened to the NUM on the points in dispute and explored the possibility of finding any grounds for the resumption of negotiations," said Dr. Habgood.

Support for the churches' involvement in politics came from the Rt. Rev. Desmond Tutu, new Bishop of Johannesburg, who told an overflow crowd in London's St. Paul's Cathedral that a God who required separation of the two would be "an aloof figure dwelling in an Olympian vastness unconcerned about his people."

Lectionary Part II Published

The second of three parts of an inclusive language lectionary was published in New York in October. A project of the National Council of Churches, part one, or Year A of the lectionary, published last year, reaped both praise and blame, in particular for the use of language considered by the compilers to be more inclusive in connection with God and the risen Christ.

Compared to Year A, the newly completed Year B volume uses the pronoun "he" (for the human Jesus, not for the risen Christ) more frequently than does Year A.

The lectionary suggests four readings about women of the Bible: passages about Phoebe, a deacon of the early church (Romans 16:1-7); Deborah, a prophet and judge of Israel (Judges 4:4-9); the woman of Tekoa (II Samuel 14:4-17); and the woman taken in adultery (John 8:2-11).

The volume also seeks to avoid imagery that might imply the equation of darkness with evil, an equation that "unfortunately led some persons and groups to condemn and reject anything that is black or any dark-hued person as evil or somehow condemned of God," according to the book's appendix.

Language concerning people with physical handicaps has been modified, and a passage in I Corinthians that seemed to imply that all prostitutes are women has been shortened.

Focus on Racial Wrongs

Meeting in New Brunswick, N.J., early in November, the governing board of the National Council of Churches adopted a policy statement on racial justice which asks each of its 31-member denominations to "issue a pronouncement for a decade to eradicate racism" and to "commit resources to ensure the development of a comprehensive racial justice program."

In the policy statement which accompanied the call, the board said, "We commit our churches, our resources, and our lives to the cleansing of our world of racism and genocide, by ensuring that as we focus our attention upon the evils of national and international secular racism, we will also, and emphatically, focus equally upon the evil resident within ourselves."

The board directed the NCC executive committee to "design and implement an internal auditing process to assist both the board and the staff in identifying and responding to racism as it may be found in administrative and program units."

James Cogswell, chief executive of the NCC overseas ministries division, reported on a visit to Nicaragua by a delegation he led to investigate charges of religious persecution. The delegation's report said that although bishops of the "traditional" Roman Catholic Church accuse the Sandinista government of religious persecution, representatives of the "progressive" Roman Catholic Church accuse the hierarchy of persecuting them. Protestants say the present government allows more religious freedom than any previous one, and the delegation concluded that the issue was a "device" used to justify opposition to the government.

Among other issues dealt with, the governing board asked its members to support a \$6.5 million appeal for the alleviation of global hunger.

St. Martin's Church in Houston recently completed raising a total of \$4,325,000 to expand its camp buildings and renovate existing ones according to its rector, the Rev. Clay Payne. In setting goals and priorities the 3,500-member congregation at St. Martin's vestry used the Next Steps Mission process, called SWEEPS, of the Diocese of Texas. The parish plans to build a new Sunday school and education building and an athletic complex, which will incorporate a library and choir facilities. A major renovation of the parish hall and church office is also planned.

Bishop Philip R. Cousin, Sr., of Pensacola, Fla., of the African Methodist Episcopal Church, has been elected to a three-year term as president of the National Council of Churches. Bishop Cousin is the first NCC president from a predominantly black denomination. Previously first vice president, he began serving as president a year ago when United Methodist Bishop James Armstrong resigned. A native of Pennsylvania, he holds degrees from Central State University, Boston University School of Theology, and Colgate Rochester Divinity School.

The Little Sisters of the Assumption, a Roman Catholic order which owns a century-old convent in New York City, is fighting attempts to have the building declared an official landmark. A landmark status would prevent the order from selling the building to a developer for an estimated \$8 million — a step the order must take if the order is to continue providing services to the poor, according to a spokesperson. "There are not a few buildings worth saving; there are hundreds worth saving," Sr. Marg Leonard, the order's provincial administrator, said at a recent hearing before the New York Landmark Commission.

Even some of its corporate rivals are sorry for Proctor & Gamble these days. The giant company is embroiled again in fighting the same rumor that swept the nation two years ago: that its corporate logo of a man in the moon is a satanic symbol. Proctor & Gamble has launched a direct-mail campaign targeted to areas generating the most inquiries denying the satanism link. The rumor reportedly is spread through flyers dressed to "All Christians" and distributed in churches, schools, and shopping centers.

Christmas in England

By ANN WOODY

the flavor of an English Christmas derives just as much from what it is as from what it is. What it is is England being English. What it

Woody has based her article on the spent in England last year with husband, John, and their youngest daughter, Rowan, who had just completed a semester of college there. They visited many cathedrals and historic sites — experiencing “a downright glorification to our Church of England roots.” Chattanooga, Tenn., is home.

isn't is the constant battering one gets from sights and sounds in America between Thanksgiving and Christmas.

Public decoration in England is simple and minimal. Music can be found in theatrical and liturgical settings, but the marketplace is relatively quiet. Frequently, outdoor decoration is no more than garlands of tinsel, simple foil stars, or spruce trees mounted on little wrought iron stands, fastened at 45 degree angles above the entrances to public buildings.

People shop, and the stores are ready for them, but the crowds are in the pubs

and “treehouses;” enjoying once parties or simply relaxing with friends. No one hurries for any reason; and if you are pushing to do another leg of your journey, you might just as well relax, too.

Because if it's not the crowds that hold you up, it will be the waiters and waitresses who detain you, for they are jolly and talkative, and it would never occur to them that meeting a schedule would be uppermost in your mind. Travelers are few this time of year, and the pub or restaurant is primarily a place to socialize.

If there are parties going on, you may be sure that “crackers” are as much a part of Christmas as is the fare. “Crackers” are those little party favors that we all had as children. You pull one end, hear an earsplitting “pop,” and you have not only a hat, but a tiny surprise wrapped inside it.

Christmas dinner in England is usually turkey (just as it is here) or roast pork. On Boxing Day, the day after Christmas, the English generally have their roast beef accompanied by Yorkshire pudding; only in Yorkshire, they eat the pudding first. For some, Boxing Day (St. Stephen's Day) means eating warmed-over turkey, just as we do in the U.S. One young woman commented that, for her, Boxing Day breakfast is ham and pickles!

Most restaurants include Christmas dinner among their offerings a week or so before Christmas, and this gesture brings a sizable response.

When the dinner is typically English, it will begin with a starter (whatever the chef dreams up that day), and will include almost certainly carrots, potatoes, brussels sprouts or cabbage, mixed green, yellow, and white vegetables, and swedes.

Swedes are like our turnips, only sweeter, and are a deep orange when grown in the red-purple clay of Devon. Their popularity, however, is recent, swedes having been fed to livestock in the past.

A repast in England may be ploughman's lunch, steak and kidney pie, shepherd's pie. But ethnic restaurants are popular also. Bland is not the norm in England, as has been suggested so frequently; as, for instance, soups and stews may be flavored with very stout *bouquets garnis*.

At Christmas, the half dozen or more dessert selections include trifles (chef's surprise, trifles have many different fillers), and Christmas pudding (cake or plum pudding with a rum or brandy sauce.)

During the Advent-Christmas season, dinner doesn't stop here. In many places, tarts called “mince pies” are offered after the selection from the trolley of sweets has been eaten.

Seemingly, the whole of England loves to eat, especially at this season.

Westminster Abbey

Westminster Abbey, Royal Peculiar, warehouse of treasures, showcase of the celebrated, seat of coronations, the history of England still being made; according to legend miraculously consecrated by St. Peter in 616, rebuilt and consecrated in the earliest stages of its present form by Edward the Confessor 1065; rebuilt by Henry the third who adored St. Edward, in 1245.

Eight Mass in the abbey. Seats in the quire in the headmaster's pew beneath the prebendaries' stalls.

Permitted to receive the sacraments at the altar, the steps covered with fine old Persian carpeting; the steps and the floor of the presbytery, the ancient, Gothic, mosaic, serpentine pavement, laid in 1268, subjected to many abuses, was the sedilia, south of the altar, seat for the clergy officiating at high mass, Gothic treasure, also. William the Confessor, in bright regalia, early English painting par excellence, thankfully, survived.

Mass in red and cream copes, dazzling with their orphreys, abundant clergy. Mass in pale blue cope, fastened with jewels, bore me the chalice.

Christmas day. A walk, a rest; a fantastic meal that lasted for hours, and British television; a science fiction film, carols from York Minster, the Queen, the Prime Minister, and the Archbishop and their Christmas messages. And the recently deceased Sir Malcolm Williamson's “Lullaby to a Sick Child,” premiered.

Bethlehem

By EDWARD CHINN

In 1865, Phillips Brooks was the pastor of Holy Trinity Episcopal Church at 19th and Walnut Streets in Philadelphia. That year Dr. Brooks was granted a leave of absence for a trip to the Holy Land. He and his fellow travelers reached Bethlehem the day before Christmas. They rode past the fields where shepherds were at work the night Jesus was born. At ten o'clock that night, Dr. Brooks attended the Christmas Eve service in the Church of the Nativity.

Later, the young pastor wrote about his visit there to the children in his church school back in Philadelphia. When he returned home, Phillips Brooks wrote a Christmas carol about that little town of Bethlehem. As Christmas preparations were being made in 1868, Dr. Brooks gave the words of this carol to Lewis H. Redner and asked him to write music to go with the words. Mr. Redner was the organist and choirmaster, as well as Sunday school superintendent, at Holy Trinity.

Mr. Redner reported that the night before the Christmas program rehearsal, he was "roused from sleep late in the night, hearing an angel whispering in my ear." The tune that came to him he wrote down at once and at Christmas, 1868, the world first heard the carol, "O Little Town of Bethlehem."

The word *Bethlehem* comes from the Hebrew term meaning "house of bread." The name refers to its location in the fertile grainfields five miles southwest of Jerusalem. Bethlehem is remembered by the Jewish people as the city of David, the great king who reigned a thousand years before Christ.

It was in Bethlehem, from the line of David, that the Jewish people expected David's greater son, the Messiah, to be born. In the eighth century B.C., for example, Micah the prophet wrote: "The Lord says, 'Bethlehem Ephrathah, you are one of the smallest towns in Judah, but out of you I will bring a ruler for Israel, whose family line goes back to ancient times'" (Micah 5:2).



The Christmas Bells

Around the world is heard tonight
The bells of Christmas ringing;
Where fields and forest lands are white
As winter snows are flinging
An ermine mantle on the earth,
The Christmas bells ring out his birth.

The Christmas bells are ringing too
Where summer winds are blowing
As underneath a sky of blue
Sparkling streams are flowing:
Where flowers are perfuming the earth
The Christmas bells ring out his birth.

In every land beneath the sun
The Christmas bells are ringing,
And yearning hearts are joined as one
To hear the angels singing
Their song of peace. All round the earth
To hail the Holy Infant's birth
The Christmas bells are ringing.

Koy Wissinger

The Rev. Edward Chinn is the rector of All Saints' Church, Torresdale, Philadelphia.

The Pilgrim

By JOHN HALL

*...y wish that I could find
...y to Bethlehem," the pilgrim*

...could have a place to rest my

*...ust a trace of comfort for my
...l."*

...hlehem? You could only be jok-
...g," the wise man replied. "Nobody
...to go to Bethlehem! Do you know
...Bethlehem really is?"

...hlehem is a pregnant woman, in

...her ninth month, riding on a donkey over
...rough trails, sleeping out at night, wor-
...rying that the birth could happen at any
...moment. Bethlehem is her husband,
...knowing full well that they could be at-
...tacked by highway robbers, holding on
...to the tax money, and wondering what
...would happen if they were robbed. What
...if they were beaten?"

"Bethlehem is a place where a child is
...born in a stable — no place where anyone
...would *choose* to be.

"Don't you see? Bethlehem is a soldier

The Innkeeper's Wife

She left the bar unattended
And for that I beat her.
But why she did not wince nor cry
I did not understand.
She only smiled at me with eyes
Alight, saying that I should see
The newborn baby in the stable.
So, being a reasonable woman
And curious, I went.
(It was the season of the census
And we had had to house
Our guests in strange places.)

How can I explain what happened
When I stepped into the shed?
There was the child bedded in a manger:
And the sight so suddenly seized my heart
With starting joy it was as though
I was myself newborn — a girl again
Unsullied quite by pain or cruel thought
Or sullenness or any sort of sin.

Patrick Hodgkin

huddled in fear in some foxhole, ducking
bullets, and somebody yells over, 'Hey,
guess what, it's Christmas!'

"It's a prisoner in jail, wondering why
his family hasn't written, and if his wife
has decided to leave him for another
man.

"It's a woman, scrubbing floors for
practically nothing, so that her children
may eat — while all the while, her hus-
band sits at home, unemployed, unable
to do what he knows he ought to do, and
what he really wants to do.

"Bethlehem is an alcoholic at an office
Christmas party, reaching for that fatal
first drink, and a teenager shooting his
drugs, knowing that 'speed' kills, but
doing it anyway.

"Or a busload of parents, being taken
to an institution to see their children, or
a ward in a hospital for persons with
terminal cancer. So — nobody wants to
go to Bethlehem," the wise man said.

"Wrong," replied the pilgrim. "Bethle-
hem is where Jesus went, and I, at least,
imagine that he went there because he
wanted to."

"Poor pilgrim," cried the wise man.
"You've traveled all these miles. You've
crossed over blazing deserts, and you
have scaled high mountains. Your feet
are sore from walking, and your body
shivers from sleeping out in the rain and
cold. And still you do not know."

"I know that Bethlehem is where Je-
sus was born, and I have wandered all
these years in search of Bethlehem, be-
cause I know that there is where I want
to die."

"But Bethlehem is where you started,
you fool. It's *you*. Inside of you. If Jesus
is born anywhere, it's right inside of you.
I'm tired of this conversation, and I'm
weary of you pilgrims. So leave me, and
let me go back to my books."

And so they went their separate ways.
The wise man went back to his books.
And the pilgrim started going home.

*The Rev. John Hall is the Episcopal
chaplain at the University of Rhode Is-
land in Kingston.*

Christmas Challenge

Each year Christmas comes not only as a feast of the Christian Church, not only as a public holiday and a time of festivity, not only as a time of deep human importance for families, friends, and communities, but also as a challenge to the world in which we live.

That the Son of God should be born in a barn can only call attention to the continuing reality of poverty. At Christmas time, the contrast between affluence and destitution becomes painfully obvious. The beggars and bag-women were, of course, always huddled in the dark doorways and entrances to alleys, but they are very visible in the brighter lights of Christmas.

On the international scene, tragic conditions exist in Ethiopia and elsewhere. What long-term solutions are Americans and others seeking for problems of this sort? A nation that has the talent and the technology to put dozens of people into space could, we believe, also be fruitfully directing more of its attention to solving urgent problems on this planet.

Then there is peace — almost an embarrassing word at this point. There never seems to be peace in the Holy Land. The multiple problems of that small spot on the

face of the earth can dramatize and call attention to trouble elsewhere.

Let us face it, the human race really does need Jesus Christ. All the blessings of civilization leave us with just as urgent a need. So it is, in the face of all tragedies of earthly life, we rejoice that the Lord come, that God is with us, and that in his love he claims us as his own.

Our Good Wishes

Merry Christmas! It is with much joy that the editor and staff of THE LIVING CHURCH express our Christmas greetings to our readers. May this time of good cheer and happiness for you, your family and friends, and the congregations of the church which you are a part.

Above all, may it be a time in which you can know the reality of the presence of the Savior, who was born among us as a little Child, so that by entering our human family he might make us his brothers and sisters and fellow heirs of his kingdom. As we worship him, may we be given a vision of the true goal and destiny of human life.

Christmas Message 1984

"In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus how he said, 'It is more blessed to give than to receive'" (Acts 20:35).

The line "It is more blessed to give than to receive" is in the passage cited here — a quote by St. Paul of words of Jesus. It is a line which echoes occasionally during the days of preparation for the season of Christmastide.

Jesus said "It is more blessed to give than to receive." His statement does not imply that it is not blessed to receive.

It is difficult for some to receive gifts. We do not like to be put in the debt of others. We become

self-conscious about accepting things we may not need or want. We enjoy being givers — that puts us one up on someone else, puts us in control. But in receiving, our dependency is emphasized.

It is important to think about how we receive gifts.

To accept a gift is to accept the giver.

To accept a gift can be a way of establishing a new relationship or renewing an old one.

To accept a gift is to be in community.

It has been said that the giving of gifts makes one feel good. True enough, usually. It can also make one feel good to receive gifts. For each of us needs to receive much from each other — gifts, yes, but more importantly love, understanding, compassion, help of all kinds.

At Christmastide, our receiving of gifts from each other is symbolic of our receiving of the greatest gift of all — the gift of God, given to us as Jesus of Nazareth.

In accepting from each other, we are better able, perhaps, to see the importance of accepting this great gift that we recall each year at this season.

The Most Rev. JOHN M. ALLIN
Presiding Bishop

Continued from page 5

those whose trust lies strongly in contemporary society.

The book is divided roughly into three parts: the first, a series of addresses on the Christian year; the second, related to articles of the creed; and the third, devoted to spirituality and lifestyle.

In the last section, his sermon, "The Blessing of the Poor for Prosperous People" (Luke 6:17, 20-26), is not only representative of his theology, but reads and resonates equally well. Here he asks this burning question, "In terms of the modern world, what Luke says to us describes precisely the scandal in which the present church is involved. How is it possible for defenders of oppressive systems and those they oppress, all of us here in the Third World to celebrate the one and the same together as Christians?"

The great scandal among us is not the lack of communion among Christians of different communions: that is a sign of the times. The scandal is the intercommunion of rich Christians who remain rich and poor Christians who remain poor — giving no notice of the Christian model of sharing possessions, i.e., the sharing of one cup of salvation."

(The Very Rev.) GEORGE W. HILL
Dean, George Mercer School
of Theology
Garden City, N.Y.

THE HOUSE OF THE SOUL and CONCERNING THE INNER LIFE. By Evelyn Underhill, Seabury. Pp. 151. \$6.95 paper.

Some months ago a friend phoned and said she was to be on her parish search committee. What should she look for in a prospective parish priest? I wished I could answer her question by giving her a copy of Evelyn Underhill's *Concerning the Inner Life*. Unfortunately I could not, because it had been out of print for many years. Now, happily, it is again available, reprinted together with *The House of the Soul* as in the Methuen edition of 1947, except in reverse order.

Concerning the Inner Life consists of three addresses given by Miss Underhill at a clergy conference in 1926, the first time clergy had been so addressed by a lay woman in the Church of England. It deals with the two-fold direction of Christian ministry — prayer and service. "Called upon to practice in their fullness the two great commandments, you can only hope to get the second one right if you are completely controlled by the first. And that will depend on the quality of your secret inner life."

A priest is to be an agent of the supernatural. His vocation consists in bringing the eternal realities of God to the souls of men. "You will only bring men to the love of God," she observes, "insofar

as you yourselves have got it. This means that the first duty of a parish priest is to be a real man of prayer, attached to God in the depths of his soul and wholly and entirely guided by the Creative Spirit."

The laity readily detect that quality which makes contagious Christians, which makes people catch the love of God from one another — and they distinguish in a moment the clergy who have it from the clergy who don't. The daily fostering and feeding of the inner life is the essential prelude to effective ministry at every level.

Today's readers will find these addresses as fresh and relevant to the times as they were when first delivered. This rich work has as much to say to the laity as to the clergy. Everyone who takes the spiritual life seriously will find in it new insights into the heart of personal religion, which is the inner life.

The House of the Soul, first published in 1929, is a set of seven retreat addresses. It examines the two-fold nature of the human creature — our "lower" biological nature and our "higher" spiritual nature — in a magnificent sustained metaphor of a two-story house which is the dwelling place of the soul.

We must neither confine our life exclusively to the lower level, unmindful of the supernatural life of the upper floor, nor attempt to live wholly in the beautiful upstairs rooms, oblivious to the fact that they are entirely supported by the ground floor. We are required to live in the whole of our house, learning to go freely and constantly up and down stairs, easily and willingly, from one kind of life to the other, weaving together the higher and lower powers of the soul, and using both for the glory of God.

Miss Underhill's books reflect spiritual depths that only a few attain, but she succeeds in apprehending and communicating God and the human soul with such lucidity and such beauty that those who venture to read her books find themselves drawn into ever-deepening spiritual perception and commitment.

FAY CAMPBELL
Copenhagen, Denmark

Kenosis

"Where shall I seek Thee?" asked my soul of God.

"Where may I find Thee, whom I love so much?"

"Seek in the hidden place, in ground well trod.

There will I walk with thee, there shall we touch."

"Where is Thy Body?" asked my soul of God.

"Where is Thy Body that it meld with mine?"

"Seek in the Holy Place my Flesh, my Blood.

Both shall inhabit thee in bread and wine."

"Where is Thy Glory?" asked my soul of God.

"Where is the Kingdom for which all hearts long?"

"Seek in the simple place, a manger rude.

Bow down in wonder at the angels' song."

"Were I to pay Thee," said my soul to God,

"All that I have would be so poor in kind."

"Silver and shining gold are less than wood.

All that I ask," said God, "is heart and mind."

T. Herbert O'Driscoll

Celtic Masterpieces

TREASURES OF IRELAND: Irish Art 3000 B.C. — 1500 A.D. By the Royal Irish Academy. Salem House (Merrimack Publishers' Circle, 47 Pelham Rd., Salem, N.H. 03079). Pp. 204. \$24.95.

This book will make a beautiful present for this season or any season. It will be of particular interest to readers of this magazine because a very large percentage of the works of art illustrated and discussed have to do with the church.

The contents of this book began as an illustrated descriptive catalog of Irish artifacts in a remarkable museum exhibi-

dition. 10 tons have been added essays on the development of Irish art and craftsmanship from prehistoric times until the end of the Middle Ages.

With 65 colored illustrations and over 100 in black and white, it is a gorgeous book. It is somewhat smaller than "coffee table size," but the pages are large enough to show many of the objects in their actual size, or enlarged.

Many items of gold work and jewelry are included, and there are black and white photos of archeological sites, stone crosses, and round towers. The famous Book of Kells (from which many pages are reproduced), the Ardagh Chalice, and the Tara Brooch, all presumed to be of the eighth century, emerge as climactic works in the Celtic style. None the less, distinctively Irish elements continued to appear throughout the medieval period, being incorporated into the gothic style which ultimately prevailed. H.B.P.

Spiritualities of India

DREAMS, ILLUSION, AND OTHER REALITIES. By Wendy Doniger O'Flaherty. University of Chicago Press. Pp. xvi and 361. \$25.00.

This book, by the professor of history of religions and Indian studies at the University of Chicago, lives up to its paradoxical title by bridging the world of Indian thought and western attitudes.

We quickly learn that India is not only opposite us geographically on the face of the globe, but holds equally opposite points of view as to the nature of reality. Dreams, illusions, fantasy, and imagination bear the dignity of reality to the traditional Indian, while the cool rational thought which we call real is termed illusory.

Dr. O'Flaherty does a convincing job of serving both these outlooks and points to a synthesis of East and West,

which is one of the bright signs of our times. The book is warmed by num-stories and mythological referents which aid an otherwise dry historical style. Dr. O'Flaherty falls into the ritual thought which she attempts to de-erate, but there is no way of escape this in treating East Indian thought. The book serves its purpose well.

ROBERT JOHN
San Diego, Calif.

Books Received

CROSS-WAYS: A Book of Inspiration. By J. Sheen. Doubleday. Pp. 80. \$7.95 paper.

CHYRSALIS: Facing death now, a personal journey. By Val Hillsdon-Hutton. Forward Movement. Pp. 32. \$1.05 paper.

HOW TO BRING UP CHILDREN IN THE CHRISTOLIC FAITH. By Carol and David Powell. Praeger. Pp. xiv and 213. \$6.95 paper.

A CALL OF A NEW AGE. By Michael. Algonquin Books. Pp. 85. No price given. Hard cover.

SHOPPING

By TERRY LORBIECKI

God stood at the entrance to the Department Store of Life. "Good morning!" he said cheerfully. "Have you come to shop?" He smiled as he pushed the door open. I smiled back and entered.

Before me stretched aisle after aisle of counters, racks, and tables. Each was spread to overflowing with the things of life. They were packed in boxes of every size. Some were huge — the kind that must be delivered. Others were so tiny that they could be slipped into a pocket.

They were of every shape imaginable — round, square, rectangular. Some had covers and some didn't. They were rubber-banded or tied with string. Other things came in bags, heaped and running over, or neatly folded and stapled. Racks were so full that individual items merged into a single mass of color and had to be pried apart to be seen.

There were clerks scattered throughout the store. The more conscientious

among them smiled and asked, "May I help you?" while the others leaned against their counters, chewing gum, bored with the work. They ignored me.

With help and without, I chose what attracted me. I tried some things on. Some were my size; others were too small or too big or not the right color. There were generous samples available, and I tasted and tried all that I could.

The things I wanted — and even some that I didn't — were wrapped in paper for me, stuffed into bags, tucked into boxes, and piled into my open arms until I could barely see over the top.

It was then that I discovered the second floor of the Department Store of Life. I took the escalator and saw God at the landing. As he helped me off, he said, "Take your time. Look around."

The second floor, I could see, was completely different from the first. It was carpeted in a deep, beige plush material. When I turned, I saw my footprints pressed into it. There was music here, too, unrecognizable as department store

music tends to be, but rich and voluminous with the sound of violins.

The clerks on the second floor were very attentive. The women wore blouses with a single strand of pearls at the neck. The men were all handsome and smelled of cologne. Gold watch chains stretched across the front of their tuxedo suits. No one chewed gum. Everyone smiled.

The things of life on this floor were beautifully displayed. They sparkled in black or red velvet and were locked in glass cases. Many were kept behind locked doors and had to be asked for. They were brought out one by one and ceremoniously spread out before me. The clerk in black zipped the zippers and called out to the madam. Again, I chose.

Interestingly, everything seemed to be perfectly. There were no samples. I discovered that things on the second floor were wrapped in tissue paper, laid out in shiny boxes, and tied with ribbon.

Again, I saw God. He stood at the end of the carpeted aisle. He came to meet me. He exclaimed over my choices and opened the packages and held things up to my chin that he might see how beautiful and attractive they were. He enjoyed my excitement as I chattered on and on about what I had seen and experienced.

He listened to all the stories, but talked very casually, he started to open a package here and remove a staple or unroll a ribbon there, until the price tags I failed to see were revealed to me on the one. He looked into my face, and I knew that he saw the surprise and the disappointment written there.

He smiled a smile that was both gentle and knowing. He lifted his shoulders and spread his hands. "Take what you want," said God. "and pay for it." He pointed to the end of the aisle was a cash register.

Terry Lorbiecki is a member of St. Francis' Church, Menomonee Falls, Wis.

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Short & Sharp

By TRAVIS DU PRIEST

DICTIONARY OF AMERICAN CATHOLIC BIOGRAPHY. By John J. Delaney. Doubleday. Pp. 619. \$24.95.

An alphabetically arranged reference work of some 1,500 short biographical sketches of prominent American Roman Catholics from all walks of life throughout the 18th, 19th and 20th centuries. The entry on St. Elizabeth Ann Seton unfortunately reinforces the usage of "catholic" meaning Roman Catholic, and "Protestant" including Episcopalians.

PREMARITAL COUNSELING: A Manual for Clergy and Counselors. By John L. C. Mitman. Winston/Seabury. Pp. 124. \$6.95 paper.

This is a Winston reprint of a 1980 publication by Seabury, but it is a helpful one to bring out again. Mitman, the Episcopal chaplain at Michigan State University, offers direction for setting up and conducting four one-hour sessions — two with both partners and one with each partner alone — in preparation for *marriage*, not just the *wedding*.

A GOODLY HERITAGE: A History of Episcopal Churchwomen in the Diocese of South Carolina. By Harriet Linen Goodbody. The Episcopal Churchwomen, Diocese of South Carolina. (The Episcopal Bookshop, 126 Coming St., Charleston, S.C. 29403.) Pp. 110. \$6.00 paper.

In celebration of the 100 years of service of the Episcopal Churchwomen to the Diocese of South Carolina, Harriet Goodbody tells the story of that service in a well-written narrative with accompanying photographs. Most interesting are the direct quotes from the various women who have created the goodly heritage in this part of God's kingdom.

THE INTERNATIONAL DICTIONARY OF RELIGION. By Richard Kennedy. Crossroad/Continuum. Pp. 256. \$17.50.

From *prana* to *purgatory*, this dictionary defines and describes hundreds of terms and practices of major and minor world religions. Some 80 of the 200 illustrations are in color and are of high quality. Those entries dealing with the Episcopal Church and Anglican Communion are succinct and reasonable.

PEOPLE and places

Appointments

The Rev. C. Gregory Hein is serving Holy Cross Church, Stateburg, S.C.

The Very Rev. Arnold E. Mintz is the interim dean at the Cathedral of the Incarnation, 4 E. University Pkwy., Baltimore, Md. 21218. He had been the dean of the cathedral in Harrisburg, Pa.

The Rev. Alfred F. Scogin, Jr. is serving St. Alban's Church, Monroe, Ga.

The Rev. Howard K. Williams, formerly in the Diocese of Nassau and the Bahamas, is now chaplain at Voorhees College, Denmark, S.C.

Ordinations

Permanent Deacons

Easton—James B. Lea was ordained to the perpetual diaconate in February and is on the staff of the diocese. His ordination was not previously reported in *THE LIVING CHURCH*. Add: Box 353, Royal Oak, Md. 21662. He is a retired sales representative.

Religious Orders

The Rev. Stanley R. Sinclair, formerly rector of St. Paul's Church, Visalia, Calif., now at work in the

Diocese of Alberta, and his wife, Sonja, have made their life profession in the Order of Agape and Reconciliation. Fr. Sinclair has been appointed Canadian coordinator of the order.

Corrections

It was reported to TLC that the Rev. Osborne Budd had become the assistant at St. Stephen's Church, Whiting, N.J. Fr. Budd informs us that, for several years since his retirement, he has been serving as non-stipendiary assistant at St. Stephen's Church, Waretown, N.J., and is continuing in that work.

Diocesan Positions

The Rev. Howard B. Kishpaugh, rector of All Saints' Church, Hershey, Pa., is now a canon in the Diocese of Central Pennsylvania.

Deaths

The Rev. Alfred W. Burlingame, 63, priest-in-charge of St. Mark's Church, Maquoketa, Iowa, since 1968, died in his sleep of an apparent heart attack on the morning of November 10, in a hotel room in Des Moines, Iowa, while he was attending the annual convention of the Diocese of Iowa.

Fr. Burlingame had been a priest in the Diocese of Iowa for more than 19 years, had served on several diocesan commissions, and was many times a spiritual director for Cursillo weekends. He is survived by his wife, the former Mary Garman; a daughter, Beth, of Boston; and a son, David, of Iowa City.

The Rev. George L. Carlisle, Jr., 6 October 3 in Dallas, Texas.

Fr. Carlisle had most recently served as a priest at the Church of the Redeemer, Rus Before that, he served parishes in Jackson, Amarillo, and Lubbock, Texas. Educated at University of the South, the University of Texas, Episcopal Theological Seminary of the South. Fr. Carlisle is survived by his wife and three children: George, III, Christopher, and John.

Emma Pearson Williams, widow of the late Frederick Charles Williams, died in Watic, Conn., on November 14 at the age of 82.

Mrs. Williams was involved in pioneer missionary work with her husband in Idaho and Oregon, left her native Boston for the west in 1902. She lived in Vermont and Connecticut for many years, for six years as a sorority housemother at the University of Connecticut in Storrs. For 28 years she was 99, she worked for two mornings a week as a volunteer at the Hartford Hospital. She is survived by two sons, the Rev. F. Randall Williams and the Rev. Hadley B. Williams; eight grandchildren; and 16 great-grandchildren. Her eldest son, Carl, died in 1982.

Dr. David Wones, well known geologist and a member of Christ Church, Blacksburg, died on October 25 at the age of 52.

Dr. Wones was president of the Mineralogical Society of America and a member of the team that landed the Lunar Apollo astronauts in 1972. He honored this year by having a mineral named him.

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ONE COPY American Missal (not Anglican) in good condition. Willing to buy or borrow for one week at reasonable expense. The Rev. Roy B. Davis, Jr., P.O. Box 18056, Louisville, Ky. 40218.

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

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CHURCH DIRECTORY

NEW YORK, N.Y. (cont.)
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v, the Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev 5:30, Eu. Wed 12:10 Choral Eu

OSE, CALIF.

St. John Street at Second on St. James Sq.
1861 — Erected 1863 (408) 293-7953
David A. Cooling, r
8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Bulce, v
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

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

INGTON, D.C.

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

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun The Holy Communion 8 & 10

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S), Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

NUT GROVE, MIAMI, FLA.

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

KANSAS CITY, MO.

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

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

ANTA, GA.

OUR 1068 N. Highland Ave., N.E.
Rudd, r
es 8, 10:30, 6:30. Daily Masses 7:30. C Sat 6:30.

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

IGFIELD, ILL.

HAL CHURCH OF ST. PAUL 2nd and Lawrence
Rev. Richard A. Pugliese Near the Capitol
s 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
s, Thurs, Fri. 5:15 Wed

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

CHARLESTON, S.C.

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

NAPOLIS, IND.

CHURCH CATHEDRAL
nt Circle, Downtown
r Rev. Roger Scott Gray, dean & r
l, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7
12:05, Sat 8). HD 12:05

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodl St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

N ROUGE, LA.

S 8833 Goodwood Blvd., 70806
Clarence C. Pope, Jr., r; the Rev. Donald L. Puli-
s 8:30, 10:30, 5:30, MP 8:40 ex Sun 8; EP 5. Mon H Eu
) & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe, c;
the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

ON, MASS.

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

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10. Eu scheduled with all services

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The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

INTS 209 Ashmont St., Ashmont, Dorchester
ont Station on the Red Line (436-6370; 825-8456)
r. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
J Low Mass, 10 Solemn Mass. Daily Mass 7

NEW YORK, N.Y.

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

SAN ANTONIO, TEXAS

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

SSION CHURCH
JOHN THE EVANGELIST Beacon Hill
doin St., near Mass. General Hospital
r. Emmett Jarrett, v
' 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
' 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
ri 6-7

EPIPHANY 1393 York Ave. at 74th St.
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8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

FOND DU LAC, WIS.

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ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
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Sun Masses 7:30, 10:30 (Sol); V & B (Convent Chapel) 5:30.
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat
8, C. Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

IEAPOLIS, MINN.

URCH OF GETHSEMANE 905-4th Ave., So.
v. Thomas L. Monnat, r
Eu 8 (Low) & 10 (Sung); HS Wed noon. Wkdy H Eu
lon, Tues, Fri. Other days as anno

EPISCOPAL CHURCH CENTER
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ST. IGNATIUS 87th St. and West End Ave.
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assoc
Sun Masses 8:30, 11 (Sol); Weekdays as anno

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat). Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

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