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*The true light, that
enlightens every
man was coming
into the world.
To all who received
him, who believed
in his name, he gave
power to become
children of God.*

John 1:9,12





Close of Advent

It is now past midnight of a day in late Advent. I sit by the fire and hear the dryer and dishwasher still going, but yet it is soothing. My grandfather's mantle clock ticks away — truly my link with the past. All of our children are home — finally. I rest. The quiet is beautiful. It is my favorite time of the day. I sit for a few minutes and know that for this brief time no one will call for me, or perhaps even more, I do not think of things I should be called for. I finally can rest from demanding completion or perfection from myself or others. It is truly a time of being rather than doing. My life desperately needs this time. Is it because I have been so off-balanced, spending nearly half a century at action? Is my unbalanced life catching up with me? If I had spent more quiet time earlier would I not need it so desperately now? But where could I find quiet time with toddlers, a career, a mission, a dream to fulfill, something to prove to the world, an image to maintain?

I seem to have needed more quiet time in Advent. The season is like a magnet — pulling me to rest. I am learning to listen to these pulls, to my “maturing” body and know I have no choice. I think of other women who listened. I think of other women of the past.

I think of Mary. How young. Acceptance has only come to me with experience and age. How could one so young be so accepting — so receiving? My prayer — May I, like Mary, carry you, Lord Jesus, not only in my mind, but in my earthly body — in my humanness — in the constant mistakes I make. Will you be with me, Lord Jesus? As it was with Mary, may my body, my humanness, be changed by your presence.

I think of the miracle of God coming into humanness 2,000 years ago. There is so much I want to say — words are not there. I want to sing and yet I am called to quiet.

That first Christmas is beyond my comprehension. But is there still a chance for new birth in Christ tonight? I think of times where my just being made a difference. Help me to remember this when I am overcome with my humanness. May I more and more realize the miracle of God within each of us and even in myself. May I carry the miracle of the Christ Child gently as Mary did and may I be prepared for the pain that comes with the birth the miracle brings, knowing as Mary, a mother, knows that pain is a natural part of birth. But for tonight I want to sit by the fire and feel its warmth and know I am with friends and am loved and cared for.

Our guest columnist, Joanna J. Seibert, M.D., is professor of radiology and pediatrics at the University of Arkansas for Medical Sciences, and is director of pediatric radiology at Arkansas Children's Hospital.

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Madonna and Child, by Carolo Crivelli (1430?-1493?); from the Kress Collection, National Gallery of Art.

RNS photo.

LETTERS

Cranmer's Day

I appreciated very much the November 26 issue on Archbishop Cranmer. I fear that we have in recent times "erred and strayed like lost sheep" with regard to the memory of that great Christian, and we are the poorer for it.

The present calendar of saints is a good example. Cranmer's traditional day, March 21, the date of his martyrdom, was eliminated, and he was lumped together with Ridley and Latimer on October 16. I have heard that this move was due to the hostility of Dom Gregory Dix toward Cranmer, who never forgave the archbishop for the 1552 Prayer Book. Perhaps other TLC readers can comment on this.

I should like to make two suggestions. One, let us give back to Cranmer's memory the place of honor he earned, namely, his own feast on the day of his martyrdom. Two, our seminaries should see to it that all students are exposed to the thought of Cranmer, as well as his Prayer Books, during the course of their studies.

(The Rev.) PIERRE WHALON
All Souls Church

North Versailles, Pa.

Updating LFF

Brother Tobias's letter about updating *Lesser Feasts and Fasts* [TLC, Nov. 19] prompts me to say that it is a shame to have to replace a book, just because there have been additions to it. I for one would welcome supplements printed on one side only so that I could cut out and tip in sheets for new material at the appropriate places. While this is particularly true now that I am retired (but still reading the office and supplying), I felt quite strongly about it even before that. This could be particularly important if large quantities of previous editions otherwise would have to be junked every time a new one was published.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

Journalistic Rhetoric

I deeply empathize with all in the church who have AIDS and those who are caring for them [TLC, Nov. 26]. I am less engaged by the message spoken. Journalistic rhetoric supplants reasoned discussion — hyperbole being primary. Examples:

The Rt. Rev. Barbara Harris, "We

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of the Christ Child—

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LETTERS

need to . . . be in the forefront of an international effort that rivals our commitment to the space program."

The Rev. John Snow, "The hope of the world is to be found on the margin, not in the mainstream."

The Rt. Rev. Douglas E. Theuner, "All Jesus cared about was healing — the rest was politics."

And the national church's new youth curriculum: "Youth Ministry in the Age of AIDS."

It is true, if we want to have dialogue with our contemporaries we must utilize the language of the day. And journalistic rhetoric is today's common language. But it's not the only language, particularly for those who wish to continue the apostolic tradition and renew the past in the present.

Paul, in a moment of introspection, acknowledged that even with the gospel we see through a glass darkly. Thomas Aquinas, Josef Pieper tells us, continued the tradition believing in "a dialogue between persons who respect one another."

Hyperbole is effective to shock a hearer to think, and perhaps laugh. But when it is the substance of a message, credibility declines and divergent views are withheld.

Personally, I am less concerned with being in the forefront . . . than I am in participating in the mutual upbuilding of society. For some years I have been teaching those with "developmental deficiencies," as the professionals say. One reminder mothers have repeatedly given us over the years is, "My child has more similarities than differences."

People with AIDS are in the mainstream, not the margin, nor defining an Age. They are humans, no more, no less.

DOUGLAS H. SCHEWE

Madison, Wis.

Weak Moral Ground

I was concerned after reading of the defeat of a resolution by the Diocese of Pennsylvania which affirmed that "sexual relations are a gift of God to be celebrated only by a man and a woman who have been united in marriage" [TLC, Nov. 19]. Even granting that there may be complexities in the issue of sexual orientation, the argument "let's not worry about what's going on behind closed doors" because

"It's a hurting world out there" is very weak moral ground for the church to stand on.

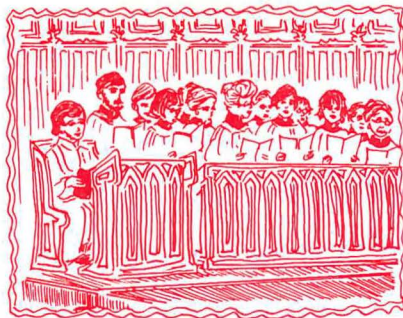
First, among the behaviors that occur "behind closed doors" is the abuse of women and children, which is a major contributor to our "hurting world."

Second, the infidelity which occurs "behind closed doors," besides being a fundamental violation of God's law, is a significant cause of the recent breakdown of family life which, among other things, has contributed to an increase in poverty among the most vulnerable; again, women and children are hit hardest.

Finally, there seems to be an underlying assumption at work in the current moral debate that individual choice and privacy is a moral consideration that supersedes all others. I would question if there is any warrant for such a position in our scriptures which hold us accountable not only to God's law but to each other in love for the good of the entire Body of Christ.

We will still no doubt disagree on moral issues at times on varied scriptural grounds, but if we are to have any credibility as moral teachers in the coming Decade of Evangelism, we surely must at least know what ground we are standing on.

(The Rev.) STEVEN HAGERMAN
St. James Memorial Church
Titusville, Pa.



Charles Dickens

Charles Dickens [TLC, Nov. 19] was the greatest influence on G.K. Chesterton — not just for his social views but for the value he placed on the individual. It seems fair to say that GKC's boyhood love of Dickens led him to orthodoxy. And the two men are almost two peas in a pod — real democrats in a class conscious society.

ALZINA STONE DALE

Chicago, Ill.

• • •

Thank you for "Charles Dickens Storyteller of Christmas," by Violet M. Porter. I appreciated her excellent effort in bringing out how Dickens' personality and the forces of his age impacted on his writings. Let's hear more from this talented writer.

CHARLES C. WELLS

Oak Park, Ill.

Advent (iv)

"Behold, a virgin shall conceive and bear a son."

Born? Birth now in my time?
Gabriel, do you tell me his name is Jesus,
When I am covered thought to step in tinsel?
To move against the season is a climb
Unrewarded by the merry faces
And the joyful voices giving counsel:
'Tis' and 'Hark' and 'Rest ye merry gentle'
'People, listen, this is what it means.'
Gabriel, help us hear the living drums
Which sound our need so very complementary:
. . . the master comes.

Mark Lawson Cannaday

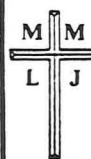
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New Zealand Elects Woman Bishop

In a surprise move, Anglicans in New Zealand have elected the first woman to head a diocese. The Rev. Penelope Ann Bansall Jamieson, 47, has been elected to succeed the Rt. Rev. Peter Mann, Bishop of Dunedin in the Church of the Province of New Zealand. Dr. Jamieson has been a priest for six years.

The election of Dr. Jamieson, took the leadership of the church by surprise, though women have been eligible for the priesthood since 1977.

In a statement announcing the election of Dr. Jamieson at a November convention of the Diocese of Dunedin, the Most Rev. Brian Davis, Archbishop of the Province of New Zealand, said, "None of us expected that a woman would be elected by a synod quite so soon."

The election of Dr. Jamieson takes place just over one year after the Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts, was elected [TLC, Oct. 16, 1988].

Dr. Jamieson, who holds a Ph.D. from the University of Wellington in New Zealand, was ordained a deacon in 1982 and a priest in 1983 in the Diocese of Wellington. From 1982 to 1985 she served as assistant curate of St. James in Lower Hutt.

While Archbishop Davis said he was surprised at Dr. Jamieson's election because of the timing, he added, "It is probably true to say that women have been more fully accepted in the ordained ministry here than in any other province in the communion.

"I have not been aware of any tendency in the New Zealand church at large to wish to 'make history' by taking this step. Some of our women clergy have been eager to see a woman serving as diocesan bishop, but most have been relaxed about the timing," Archbishop Davis said.

Dialogue with Rome

Although Pope John Paul II has said consecration of female bishops promises to make dialogue between Roman Catholics and Anglicans more difficult, Archbishop Davis remains optimistic about continued cordial relations with Roman Catholics in New Zealand.

He said, "Informed comments from some Roman Catholic bishops earlier

assured us that should an Anglican woman be consecrated a bishop it would not end the very cordial relations Anglicans and Roman Catholic churches enjoy here."

The Most Rev. Edmond Browning, Presiding Bishop, said, "The news from New Zealand is very good indeed. Their province has experienced the ministry of women as priests as ours and simply taken the next step as did we.

"I am delighted that the experience we have had in this country has indicated that women in the episcopal role can be a positive step for a church as we experience the fullness of ordained ministry."

Assuming Dr. Jamieson accepts the election, her consecration is expected to take place toward the middle of 1990 in Dunedin, located in the extreme south of New Zealand. Dr. Jamieson is the mother of three and the wife of an instructor at Victoria University of Wellington.

Setback in Australia

Australian Anglicans who support ordination of women to the priesthood received a setback when Anglican Church of Australia's appellate tribunal issued a ruling in a crucial test case.

Before his recent death ["Briefly . . ."], the Most Rev. David Penman, Archbishop of Melbourne, had been ready to begin ordaining women in February 1990 despite the repeated refusal of the church's General Synod to approve legislation allowing women priests.

However, in a November ruling, the tribunal ruled unanimously that the diocese went beyond its authority in passing the Ordination of Women to the Office of Priest act.

Four of the seven members of the tribunal are known to favor the ordination of women. But the question before the tribunal was not the ordination of women as such; rather, the legality of a diocese proceeding on its own without the approval of the church as a whole.

With the death of the archbishop and the November ruling, plans to ordain women have been put on hold, at least until a successor to Archbishop Penman is appointed in early 1990.

Meanwhile, the Rt. Rev. John Lewis, Bishop of North Queensland, appears to have changed his mind

since the tribunal's decision. Before it met he said he would proceed to ordain a woman.

After the decision, Archbishop Lewis was promising to "examine" the diocese's constitution and, if there was no "impediment," offer a "canon or resolution" seeking ordination of women.

Senior church sources said charges against Archbishop Lewis, to be heard by a special tribunal, would almost certainly be brought if he were to proceed with his original plan to ordain women despite the ruling.

The issue of ordaining women could come up again at the next General Synod of the Anglican Church of Australia to be held in four years.

BRIEFLY...

The Most Rev. David Penman, Archbishop of Melbourne in the Anglican Church of Australia since 1984, died October 1 in Melbourne of a heart attack. He was 53. Archbishop Penman had been an advocate of the ordination of women and had planned to ordain Australia's first women priests next February. Before being named Bishop Coadjutor of Melbourne in 1982, the native New Zealander spent ten years serving in Karachi and Beirut. Last year he returned to the Middle East as an envoy for the Most Rev. Robert Runcie, Archbishop of Canterbury.



The Rev. Sherrill Scales, Jr., president of the Episcopal Church Building Fund, will retire as of December 31. Fr. Scales has served in his position for 14 years, during which the fund has more than doubled and the various services offered to dioceses and congregations have multiplied. Founded in 1880, the fund, based at the Episcopal Church Center in New York, is a resource for services related to church sites, buildings and design. The Rev. Charles N. Fulton, III, vice president of the fund, will succeed Fr. Scales.

Correction: In the November 26 issue, an article on the AIDS conference in Cincinnati incorrectly listed the Rt. Rev. William Black as the retired Bishop of Southern Ohio. Bishop Black is the current diocesan. TLC regrets the error.

CONVENTIONS

The **Diocese of Northern California** held its convention November 17-18 in Sacramento. During an address at the opening service at the Roman Catholic Cathedral of the Blessed Sacrament, the Rt. Rev. John L. Thompson, diocesan, announced that he plans to retire in 1992 and he called for the eventual election of a bishop coadjutor. He also cited the need for more emphasis on stewardship and evangelism in the diocese.

At the business meetings, the only major discussion resulted when nominees for election to General Convention were asked to give their position on the subjects of abortion and the ordination of practicing homosexuals. All 18 nominees stood strongly behind the church's present position on abortion, identifying themselves generally as "pro-choice." [The Episcopal Church has generally deplored abortions of convenience but has upheld the possibility of abortions in cases of rape, incest and threat to the life of a mother.]

Regarding the ordination of practicing homosexuals, all 18 were against it, but stated that the whole issue is a very complicated one, and emphasized the need for a pastoral approach to the question. They also said that it was difficult to announce a position on a subject that won't be discussed and debated until 1991.

A 1990 budget of \$1,657,198 was approved.

DAVID CORBIN

The convention of the **Diocese of Northern Indiana** was held November 3-4 in Fort Wayne, beginning with the celebration of the Holy Eucharist at St. Alban's, the host parish. The Rt. Rev. Francis C. Gray, diocesan, asked in his homily, "Do we have the mind of Christ?" As the church journeys through the decade of evangelism, scripture, tradition and reason should be used as guideposts in seeking the mind of Christ, he said.

Business sessions took place at the Marriott Hotel in Fort Wayne. The Rt. Rev. William G. Burrill, Bishop of Rochester, was guest speaker at the convention dinner.

Presentations were made concerning substance abuse, the diocesan dea-

cons' report and youth ministry. Four young people from the diocese made presentations on four youth events held during the year. Among resolutions adopted were those for the continued funding of a youth ministries coordinator and for clergy compensation guidelines.

A 1990 budget of \$449,080 was adopted.

ANNE DONNELLY

The **Diocese of Pittsburgh** met for its November 4 convention at the Church of the Ascension in Oakland, Pa. Since the Rt. Rev. Alden Hathaway, diocesan, is away on sabbatical, the Very Rev. George Werner, dean of Trinity Cathedral in Pittsburgh was elected to chair the convention.

The convention address was given by the Rt. Rev. Alpha Mohamed, Bishop of Mount Kilimanjaro of the Church in the Province of Tanzania.

Ministry presentations were given and the two resolutions up for vote were withdrawn. A 1990 budget of \$1,191,100 was approved.

GLORIA UHLER

More than 400 people attended the convention of the **Diocese of Oregon**, held in Medford, Oct. 20-22. The Rt. Rev. Robert L. Ladehoff, diocesan, presided, with the Rt. Rev. Alexander Muge, Bishop of Eldoret, Kenya, as guest speaker. At the convention Eucharist, Bishop Muge said, "There is no room in the family of God for spectators. There is no opportunity to sit on the fence. You are either hot or cold. God said he would spit out the lukewarm. The Lord wants us to be afire with the Gospel."

In business sessions, a number of internal resolutions were passed and the 1990 budget of \$1.6 million was accepted. Offerings totaling over \$3,000 from the opening Evensong and closing Eucharist were designated for California earthquake victims.

St. Francis of Assisi Church in Wilsonville, which was established as a mission ten years ago, was admitted as a parish.

ANNETTE ROSS-DAVIDSON

The **Diocese of Quincy** met October 13-14 at St. George's Church and Western Illinois University, Macomb,

Ill. Speakers for the convention were the Rt. Rev. Michael Marshall of the Anglican Institute in St. Louis, Mo., and the Rt. Rev. William H. Godfrey, Assistant Bishop of the Anglican Diocese in Argentina and Uruguay.

In business sessions, the convention provided funding for a part-time canon to the ordinary; established a diocesan minimum compensation package for full time priests; approved the appointment of the Rt. Rev. John C. Voeckler, SSF, sometime Bishop of Polynesia, as the Assistant Bishop of the diocese; granted mission status to Christ Church, Limestone; and approved continued exploration of a companion diocese relationship with the Diocese of Uruguay.

A 1990 budget of \$242,866 was passed.

(The Rev. Canon) JAMES C. EMERSON

With sadness, the nearly 500 lay and clergy delegates to the convention of the **Diocese of Connecticut**, held October 20-21, approved a 1990 budget that cuts more than \$400,000 from the diocesan mission.

"The budget submitted falls far short of realizing the fullness of the ministry to which we as a diocese are called," the convention delegates agreed in a "Sense of Convention" statement. Still, the statement continued, the budget "is the closest approach possible at this time granted our inadequate stewardship."

The convention was held at Christ Church Cathedral in Hartford. The approximately \$4 million budget represents a 7.2 percent reduction from the budget approved for 1989 and incorporates over \$400,000 in cuts of program and staff from the budget originally proposed. The cuts are needed because of a deficit left by a new system — called the voluntary plan — in which parishes pledge their contributions to the diocesan program rather than being assessed proportionately.

In his address to convention, the Rt. Rev. Arthur E. Walmsley, diocesan, focused on the needs of children in Connecticut and the world, calling for the church's leadership in lifting "the burden of hopelessness which makes latchkey children of poverty in our cities, and the burden of an overheated

(Continued on page 15)



Open Skies

By MARJORIE COOK

Light Bearers

Do they
perceive
what they
are doing
while they
carry fire
from pew
to

Lingering

To hurry would not be His wish
Now is truly the time for lingering
Water is wanted in the watching desert
The nights cool gravely
It is enough to lie quietly and wait
Listening for the wind to lead
Time is of no moment
Simply the need to bring all up sharply
Then linger in accepting silence.

A. Wilber Stevens

December 24

She stands by the fire
near the corner of the warehouse
red-striped knitted hat pulled over her ears
stained gray coat too tight
she leans on a wooden cane
rubs her mittened hands over the heat
mumbles to herself
In the distance . . . "Silent Night"

Maxwell Corydon Wheat, Jr.

darkened pew, first
kindling tall tapers
on the aisle, stoop-
ing then to a tiny
hand held candle whose
flame is trembling
passed along the row?

Will they pause to
see the way that light
progresses front to rear
a waxing golden bright-
ness that illumines
faces, lips that move
in "Silent Night"?

Or are they caught up in
tradition of their own,
a liturgy passed down
from youth to youth
makes them so anxious to
coordinate with partner's
steps deliberate across
the aisle, seeking the
small miracle of perfect
timing and thus missing
the perfection now
revealed behind their
measured footsteps as
radiance proceeds from
source to goal and
darkness yields to
new-born, fragile,
fondly sheltered light?

J. Barrie Shepherd

I grew up in the suburbs of Philadelphia, in a large white colonial house set back from the road, with a stone retaining wall in front. Azaleas, evergreens and a mimosa tree lined the top of the wall. There was a sign hanging out front which said "ThistleDew, the Bakers."

On Christmas Eve, Daddy always put the tree up but left it bare. Before bedtime, we would all gather in the living room and read the Christmas story from Luke 2. Afterwards, he might read another seasonal story. Once, a great aunt who lived with us for periods of time fell asleep in her rocker and snored through *The Other Wiseman*. I'm afraid we all found it very amusing. After the stories, we each hung our stockings, the oldest child first, on the mantel above the fireplace. Then after the younger children (those still believing in Santa) were put to bed, the older ones would help decorate the tree.

On Christmas morning, we would line up at the top of the stairs, oldest first, to descend and view what Santa had left. My father would sneak down and turn on the tree lights and then come back up. There was only so much room between the head of the stairs and the linen closet. When everyone was lined up, my youngest sister always cried, "Stop crushing me!"

Over the years, my two older sisters went to college, got married and had children, but all of us still gathered in the same living room on Christmas day.

I, too, was growing up and making decisions for myself. In high school I had many doubts about my faith. I would lay awake at night pondering

Marjorie B. Cook resides in Abington, Pa., and attends St. John's Church, Huntington Valley, where her husband, Kenneth, is assistant rector and her father is deacon.

the questions of the universe. Though my mind was filled with serious questions, I was not one to express those thoughts to others. In the daylight hours whatever made me feel happy — friends, boyfriends, subjects I was interested in — were most important to me. But, somehow the contentment I desired eluded me.

My first two years of college at Penn State I didn't go to church. I was, as my father would jokingly say, "Having too much fun." Although, as I look back, the din and loneliness of fraternity parties hardly seems fulfilling. The summer before my junior year a friend tried to commit suicide. A boy I cared too much for broke off our relationship. Another friend had a nervous breakdown. I found I had no answers. My faith was about tenth on my totem pole of importance and my totem pole was toppling. As I lay awake at night, I wanted God to come down in person, sit in the chair in my room and explain it all. One weekend, as I drove back to school through central Pennsylvania from my family's home, I looked at the beautiful rocky mountainsides and tried to deny his existence. But the rocks did cry out and I was unable to deny him.

In my senior year, I was bragging to a friend, Larry, about how I would spend my free time during Christmas break. I was excited in my recent discovery that the faith I had been raised in could be a day-to-day, supernatural experience. When I expressed my intention to spend my holiday time enjoying the Lord, studying the Bible and reading related books, my friend knowingly smiled and replied, "It sounds great, but God may have a different idea."

When Christmas break arrived, I rode with Larry and his parents to Allentown where my mother picked me up. During the hour's drive back to Huntingdon Valley, my mother told me that my sister Merry was in the hospital with pneumonia. She lived in Laredo, Texas, with her husband and two very young children. Mother tactfully explained why she and my oldest sister, Judy, were unable to go and help. Judy had suggested that I go. Mother knew that I had my own plans: the money I had been saving was for a graduation trip to see Mexico, as well as, Laredo. I had always had a yearning to travel, something that was difficult to do in a large family. Once we traveled west to see an

aunt in Kansas and then north through Canada. Other than that, my domain had been limited to Pennsylvania and New Jersey.

I had often felt stuck in the middle of the five children. When there was work to be done, I was one of the older three, and when there were privileges to be had, I was in the younger group. Nevertheless, I had a sense of being led and offered to go south even under the present circumstances. When we reached home, my father called Merry and Gary at the hospital to see how great their need for help was. They reassured us that they were managing and that their church was helping out. When he hung up, my father, without

"In September
and October, Gary
had watched mystified
as people purchased
Christmas trees."

further discussion, made airline reservations for me to leave the following morning. My savings had been based on cheaper rates and he covered the difference. His priorities had always been to put family first. Later, I was amazed at my father's perception because my sister remarked that she never could have made it without my help.

About the time I arrived, my brother-in-law brought Merry home from the hospital. Her strength was only sufficient to drag herself off the couch to care for her own basic needs. Elizabeth and Becki were sick themselves and still both in diapers. They had lived in Laredo since shortly after Elizabeth was born. They had very little tolerance for this only slightly familiar aunt who was taking over, while their very visible mother remained inactive. Elizabeth, the older and more articulate of the two, constantly cried, "Let Mommy do it!" Becki simply cried.

One morning, after several changes of diapers and verbal battles from the children, my sister noticed, "It's 10 o'clock and you're still smiling." A change of roles had taken place for us.

Being four years my senior, Merry had frequently cared for me, using her gifts in creativity and teaching to give me a Raggedy Ann tea party when I was sick, to plan a surprise birthday party for me, and to further my math skills. I had depended on her, and yet, in my high-school years I had struggled with jealousy. She was the conscientious student. She made friends easily and had plenty of dates. I was a day dreamer and a late bloomer. She was in the beauty-shop quartet and I croaked like a frog. Now, she needed me!

Merry was aware that the serious-minded child was not only caring for her and her toddlers, but doing so in joy! She and Gary had always been full of fun and good humor. They were both amazed and a little puzzled by my newfound enthusiasm. They teased and asked many questions.

Merry and Gary were building their own home, which, after many delays, was almost ready. Meanwhile, they were renting a small apartment with poor lighting. I was sleeping on the couch Merry occupied during daylight hours. Only when I took the trash out, did I notice the warm and brilliantly sunny days of a Texas December. Packed boxes everywhere added to the potential gloom of the situation and Christmas was approaching.

Gary had always been able to plan a trip to the Philadelphia branch of his business during the holidays. This was for Merry, Gary and myself the first Christmas away from home. We had given no thought to the fact that Christmas trees are not native to Laredo soil. In September and October Gary had watched mystified as people purchased Christmas trees. Now, a few days before Christmas, there were no evergreens left in town. The present atmosphere combined with a little homesickness made the missing tree seem like the last straw. It was certainly not much like Christmas!

In hopes of dispelling the gloom, Gary and I went out to look one more time for a tree. We drove unsuccessfully from place to place. Gary could not face Merry and the kids without a tree. "I could pray," I said. Gary replied, "Do you expect God to open up the skies and drop Christmas trees from heaven?"

"Nevertheless, I will pray," I replied. I prayed silently, and as we turned the corner, a truckload of Christmas

greens was directly in front of us.

Fortunately, traffic does not move very quickly in Laredo near the bridge. Gary jumped out of his car, flagged down the truck, and demanded, "Where are you going with those trees?" The driver replied, "To Mexico City, to sell them." Perhaps the driver was thinking that Gary was a customs official. When my brother-in-law asked if he might buy a tree, the driver seemed relieved and gave him one for two dollars. As Gary put the tree in the car, I reminded him that I had prayed. When we arrived home, he announced, "God gave us a Christmas tree!"

During the next couple of days, and with a great deal of help from friends, we moved into the new house, barely in time for Christmas. The difference was amazing. The lovely new home was full of space and light.

The tree, combined with a visit from Gary's brother, brought about a festive atmosphere. Merry and the kids were feeling much better but still not well enough to attend church. Gary and I were returning home from the Christmas Eve service, when he had a sudden disturbing thought. He turned to me and said, "Don't you dare get homesick for a white Christmas, or we will be the only block in Laredo with snow!"

Continuity

Thread of Life —
fine, fragile,
strong as steel,
tender as the faces
imprinted on our hearts,
giving as the hands
that touch ours
in love . . .
Thread of Life
is Christmas
because of One
born in a stable
when the world
would shut Him out.
Thread of Life —
weaving Love among us
when the world
would shut Him out.
For the Gift of Love
in all our days —
Rejoice!

June A. Knowles

A Christmas Pilgrimage

By LAWRENCE N. CRUMB

This Christmas Eve, as on every Christmas Eve, throngs of pilgrims will make their way to the Grotto of the Holy Nativity in Bethlehem, to see the elaborate star on the floor that marks the exact spot where, according to tradition, our Lord Jesus Christ was born.

Up to a certain point, this phenomenon has its American counterpart in the pilgrimage which thousands of tourists make during the course of each year, as they go to a small park in Kentucky, inside of which is a stone building, inside of which is a three-sided log cabin, inside of which — again, according to tradition — Abraham Lincoln was born.

But there is an essential difference between the two birthplaces, over and above the difference between the two people born in them. The birthplace of Lincoln is visited because of the greatness which he achieved later in his life, not because there was anything unusual about the fact that he was born. The birth of Jesus, however, is something that we celebrate as being important in its own right, one of the joyous mysteries that form an integral part of the mystery of our salvation.

Born — this, in itself, is good news. "Go, tell it on the mountain, that Jesus Christ is born!" "For Christ is born of Mary," as we sing in Phillips Brooks' hymn, probably not taking much notice of the words as they go by; and yet it is this claim that makes Christianity different from all the other religions of the world.

One time when I was in college, my roommate was reading a novel about a man who was on trial, and the whole trial hinged on this one legal technicality; could he prove that he was a

human being? The very question sounds preposterous; and yet, if really put to us, how could any of us prove, within the strict confines of logical reasoning and empirical observation, that he or she is really human?

The trial in the novel was finally resolved by the court's accepting a test of humanity that the defendant was able to pass: the test of having been born of human parents. It is for this reason that the celebration of Christmas and the veneration of the Virgin Mary have been an important part of the Christian religion ever since the fourth century, when theologians started disputing about the relationship between the human and the divine natures of Christ, or, in the extreme case of some Monophysites, denying the humanity. By celebrating Christmas in the orthodox tradition, we assert that Christ was fully human — that he did not simply come among us as a full-grown man, like Minerva springing full-blown from the head of Jupiter; that he did not simply appear to be human, when in reality he wasn't, like the Holy Spirit appearing in the form of a dove at Christ's baptism; but that he was fully human, beginning with the basic fact of having been born of a human mother.

"God of God, Light of Light,/ Lo! he abhors not the virgin's womb." How strange these words sound to our post-Victorian ears, and yet generations of Christians have praised Christ for this very fact, singing, "When thou tookest upon thee to deliver, man, thou didst not abhor the Virgin's womb." I quote from the *Te Deum* as found in the English Prayer Book, for our American edition has bowdlerized the text for the benefit of more delicate ears. There is a kind of false piety that seems to be embarrassed by the full implication of Jesus' humanity, and I suspect that if its practitioners had been consulted by God in advance, they would have abhorred the idea of his son's entering the world through a

The Rev. Lawrence N. Crumb is a librarian at the University of Oregon, Eugene, Ore., and is assistant at St. Mary's, Eugene.

woman's womb. And yet by this very fact God has taught us something, if only we have ears to hear and eyes to see.

Again, the medium is the message, and in this case it is the helplessness of the new-born infant. True, he had the protection of his devoted parents, but so did the Holy Innocents who were slaughtered by Herod's soldiers. If the church is the extension of the incarnation, as we believe it to be, then the medium of birth carries as its message that the church must be vulnerable to the world as it preaches to the world, even as Jesus was vulnerable — vulnerable in his birth and vulnerable in his death.

It is no accident that the imagination of the world was captured by the election of a pope from behind the Iron Curtain, an area where the clergy are not protected by a position of privilege, and have been vulnerable to imprisonment and torture just like the people to whom they minister.

Another important aspect of the Christmas story is the fact that Jesus was not only born, but born in a manger. Over the centuries, there has been so much spiritual airwick sprayed on that humble manger that one might well think the manure had been turned into ambrosia.

And yet, however much we may demythologize the angels, and the shepherds, and the wise men, we are still left with the Holy Family, and manger, and the dirty, smelly animals. It wasn't what anyone would have expected for the birthplace of a king, but then this was a king whose kingdom is not of this world. Although Joseph was

of the royal tribe of Judah, and Mary was of the priestly tribe of Levi, that didn't count for much in a country that was occupied by a foreign power, and where even the prosperous natives maintained their wealth by extorting inflated taxes, and cheating poor widows, and selling orphans into slavery.

It was not into the Jerusalem establishment that Jesus was born, but to the righteous poor of faraway Galilee — to a foster father of royal descent who worked as a carpenter, and to a mother who could sing, "He has put down the mighty from their seat, and has exalted the humble and meek." It was among these righteous poor of the north that the expectation of the Messiah was the greatest, and it is not surprising that not only Jesus' parents, but many of his disciples, were from that region. It was no coincidence that he was born to poor parents, and it was no coincidence that he was born in a humble setting.

Again, if the church is to be the extension of the incarnation, it must embody the principle which we find in the setting of Jesus' birth. Although few would want to adopt the extreme policy of the Spiritual Franciscans, who called upon the church to divest itself of all wealth entirely, still the principle of stewardship is fulfilled, not only by the extent to which individual members contribute to the church, but also by the way in which the church spends the contributions which have been given. The dissolution of the monasteries during the English reformation brought a much-needed transfusion of capital into the national economy, and endowed a few



new dioceses on the side; but it removed the most conspicuous example of the traditional Christian virtues of hospitality and almsgiving, and after 400 years time we have still failed to develop an adequate substitute. We have built cathedrals that surpass the glory of the Temple of Jerusalem, and have done so with a noble vision; but in doing so, we have too often lost sight of the manger of Bethlehem, and the well of Sychar — of things which we ought also to do, not leaving the former undone.

This Christmas Eve, let us follow in our imagination in the footsteps of the pilgrims who approach the Grotto of the Nativity, and let us see in our mind's eye the simple setting on which the birth of Christ took place. Let us adore the divine power made manifest in the weakness of a helpless infant, and the divine majesty which is pleased to dwell in lowly poverty. And then let us go out, into the cold, clear light of dawn, into the world for whose sake Christ was born, and for whose sake he died; and let us be able to recognize the Christ Child when next we see him, in the faces of those who are also poor, and weak, and helpless, and alone; and let us give our Christmas gift to him, through them.

One Night Leaps Out

In His small hands, with fingers petal-curled,
is held so much of Love for all the world.

The years have rolled upon us
like a scroll,
but that one night leaps out;
Let church bells toll
and altar candles gleam,
faintly they are
reminders of the wonder
of the Star.

The endless stars go by, and still look down,
No differently as when that little town
was unaware that in it, heaven and earth
lay in a manger, in one humble birth.

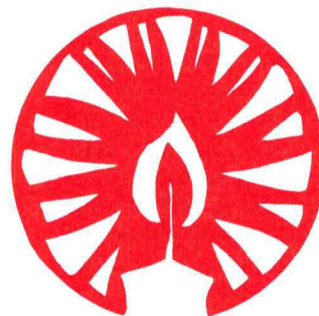
Kay Wissinger

Our Greetings

We extend our warmest Christmas greetings to all of our readers. May this be a joyful time, and a holy time, as we celebrate the coming of Jesus Christ into our lives and as we try to bring him into the lives of others. It is with hearts open to him and with hearts open to others that we experience the wonder of this sacred season. May it be so for all of The Living Church Family. We hope that the articles, columns and poems in this Christmas issue will help all of us enter more fully into the meaning of this glad occasion.

Freedom and Peace

It appears as if this will be the happiest Christmas in four decades for most of the different peoples of Eastern Europe. We give thanks for this and pray that God may guide them in their restored freedom. At the same



time, remembering Tiananmen Square in Beijing, we cannot naively assume that the struggle for freedom has been safely and permanently won. Nor can deliverance from the persecution of religion be taken for granted. Let us also pray for peoples who are denied freedom in various ways in the Holy Land, in South Africa, in parts of Latin America, and elsewhere. Today, as 2,000 years ago, the world still needs the Savior's message of love, peace and obedience to God.

Christmas 1989 The Presiding Bishop's Message

All through Advent we have waited expectantly for the dawning of Christmas morn. We have anticipated what is to come, that glorious day, that splendid season. We have waited and warmed ourselves by our expectations.

Yet we know that the Christmas holidays are a time of sadness and depression for many. The reality of Christmas can become determined by the powerful feelings we have about it, diminishing our ability to participate in the actual essence of the event.

Sometimes the reality of the current Christmas does not seem to be able to compete with the happy memories of Christmases past. Our memories can blur over the years, rough places smooth out, and we remember Christmases gone by as rosier and more bedecked with holly than they actually were.

Sometimes when the presents we hoped for are not under our tree, when we do not feel the quiet joy of home and hearth in the way we had envisioned, when the fun and frivolity of the evening turns into a blurry dawn, then our spirit of expectancy evaporates, gives way to one of disappointment, regret.

Is it that we expect too much? Is it that Christmas cannot bear up under the weight of our accumulated expectations? Is it that we expect what used to be or what has never yet been and are opening ourselves to disappointment? Gloriously, happily, joyfully, resound-

ingly — no. We do not expect too much. Most of the time we expect far too little.

When Christmas morning comes we are not simply celebrating a wonderful event that happened 2,000 years ago, though we are certainly doing that. We are not simply celebrating the wonder of what God gave us then, though we are doing that. The gift of Christ, given to us, is so much greater than that. We can expect, and in fact have been promised, what is greater still. Christmas is not about what has been, a look back to our beginnings. Christmas is about what is and what is becoming. Christmas is about the birth each day, today, tomorrow, and forever, of the new creation and our participation in that. Christmas is about what God is doing now. Christmas is about the reality of the kingdom in which we now live. Christmas is about the Word made flesh to dwell among us, to be with us, not just then but now and forever.

Let us rejoice into the reality of the Incarnation, ever present. Let us expect, and well receive, the love and life and wonder upon wonder that we have been promised. We need not fear disappointment as we slip the ribbons from this gift. It is ever before us, more wonderful than we could hope or imagine.

My prayers and blessings to each of you for a joyous Christmas in the here and now.

(The Most Rev.) EDMOND L. BROWNING

PEOPLE and PLACES

Appointments

The Rev. **John Bartle** is assistant of St. Mary's, Portsmouth, RI; add: 78 Benefit St., Providence, RI 02904.

The Rev. **David Bird** now serves Grace Church, Washington, DC.

The Rev. **Hebert Bolles** is vicar of St. Andrew's, Little Compton, RI; add: 45 De Arruda Terrace, Portsmouth, RI 02871.

The Rev. **Harvey G. Cook** is rector of Christ Church of the Ascension, 4015 E. Lincoln Dr., Paradise Valley, AZ 85253.

The Rev. **John Fowler Eberman** is rector of St. Paul's, Baden, MD 20608.

The Rev. **Robert S. Gillespie, Jr.** is vicar of St. James', Bowie, MD 20715.

The Rev. **Ann Heinemann** now serves St. Thaddeus', Aiken, SC.

The Rev. **S. Scott Hunter** is assistant to the rector of Calvary, Fletcher, NC.

The Rev. **Bevan Leach** is assistant at St. James-the-Less, Scarsdale, NY.

The Very Rev. **Osborne R. Littleford**, rector emeritus of the Cathedral Church of St. Luke, Orlando, FL, is now interim rector of St. Mark's, Box 1810, 102 N. 9th St., Haines City, FL 33844.

The Rev. **Sharon Mahood** is assistant of St. Paul's, Des Moines, IA.

The Rev. **William V. Murray** is interim rector of the Church of the Holy Apostles, Penn Wynne, Pa 19151.

The Rev. **C. Perrin Radley** has been called as rector of St. Mark's, Waterville, ME.

The Rev. **Ronald Sacco** is rector of St. John's, Bedford, IN.

The Rev. **Teunisje Velthuisen** is interim rector of Resurrection, Battle Creek, MI.

The Rev. **C. Bruce Wilson** is rector of Grace Church, 102 E. Live Oak, Cuero, TX 77954; Fr. Wilson is also vicar of Holy Communion, Yoakum, TX.

Ordinations

Priests

Mississippi— **Robert G. Nichols, III**, curate, St. John's, 3507 Pine St., Pascagoula, MA 39567.

Pennsylvania— **Katherine R. Firth** (for the Bishop of Pittsburgh), assistant, Church of the Holy Cross, Homewood, PA; add: 7507 Kelly St., Pittsburgh, PA 15208.

Pittsburgh— **Thomas R. Finnie**, assistant, St. Peter's, 218 E. Jefferson St., Butler, PA 16001. **Melody S. Williams**, assistant, Trinity Cathedral, Sixth Ave., Pittsburgh, PA 15222.

San Diego— **Eugene Richard Wahl**, assistant, St. John's, Box 217, Ross, CA 94957.

Transitional Deacons

Pittsburgh— **John Golden**, Christ Church, North Hills, PA; add: 1126 Murray Hill Ave., Pittsburgh, PA 15217.

Western Louisiana— **Joseph A. Bordelon**, Box 640, Pollock, LA 71467. **James Smalley**, deacon-in-charge, St. Andrew's, Moss Bluff, LA; add: Box 12326, Lake Charles, LA 70611.

Wyoming— **Duncan Lanum**, deacon-in-charge, All Souls', Box 537, Edgerton, WY 82635; Deacon Lanum also serves the Midwest/Kaycee area.

Retirement

The Rev. **Lewis T. Johnston**, as rector of St. Peter's, 100 E. Red Bridge Rd., Kansas City, MO; add: 409 Country Lane Terrace, Kansas City, MO 64114.

The Rev. **Kale King**, as rector of All Saints', Wheatland and the Church of Our Saviour, Hartville, Wyo.

Resignations

The Rev. **Bob Burger**, as rector of All Saints', Torrington, WY.

Deaths

The Rev. **Leon B.G. Adams**, a retired priest of the Diocese of Chicago, died after a period of ill health at the age of 72 on October 5 at Kishwaukee Hospital in DeKalb, IL.

A native of England, Fr. Adams emigrated to Toronto, Canada, where he attended Ridley College and received his seminary degree from Bishop's University in Quebec. He was a priest in the mission field of northern Ontario for ten years, and then he came to the U.S. where he

was rector of St. Luke's, Whitewater, WI, from 1951 to 1953. He then served several parishes in Illinois and was rector of St. John's, Chicago, from 1965 to 1975, and rector of Grace Church, Pontiac, IL, from 1975 to 1982, the year of his retirement. He is survived by two daughters, a son, and seven grandchildren.

The Rev. **Joseph Buchanan Bernardin**, retired priest of the Diocese of Southern Virginia, died at the age of 90 on October 4, at Westminster-Canterbury, Virginia Beach, VA.

A graduate of Yale University and Episcopal Theological School, Dr. Bernardin also held the Th.D. from Union Theological Seminary, from which he was graduated magna cum laude. He was ordained priest in 1924 at Holy Trinity Pro-Cathedral, Paris, France and served parishes in Missouri, New York, Massachusetts, Tennessee, and Florida. During WW I, Fr. Bernardin served as a second lieutenant in field artillery and as chaplain in the Pacific theater during WW II. The author of numerous books and articles, he had also studied at Magdalen College, Oxford, England, and done research in liturgy, biblical and church history. There are no immediate survivors.

BOOKS

Young People's Viewpoint

THE SINGING TREE. By Caryl Porter. Crossway. Pp. 192. \$7.95 paper.

Novelist Caryl Porter addresses a preteen audience in her highly allegorical tale concerning nuclear war and Armageddon. I read the book on the day the Berlin Wall was breached. My 11-year-old daughter had read it the day before. It is a timely book, one whose topic interested Julia a great deal and about which she made the following observations.

"Not many books on this subject are written for kids. They're worried about nuclear war but don't want to talk about it. A lot of my friends would think it was corny. 'X,' who is serious about church, would understand it. I think that people should believe in miracles but not expect them. They have to believe that it's possible for a miracle to happen now, not just in the past. But if they go out looking for miracles, they're probably going to be disappointed."

She felt that the author accurately captured a youngster's point of view. Namely, that kids notice parents' attitudes and what they worry about; that parents keep secrets from their kids; that the melancholy aspects of the story realistically reflect kids' conver-

sations and discussions.

In not talking down to her audience, the author captured my daughter's respect and developed her interest in the book's heavy symbolism and word play. Gratuitous references to Madeleine L'Engle struck me as unnecessary, but delighted my daughter who was pleased to see one of her favorite authors praised.

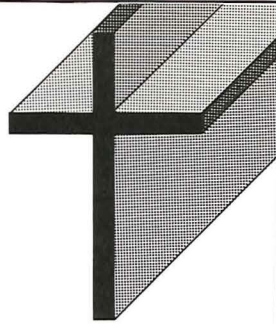
The international setting of the story adds to its power. A girl planning the ultimate 13-year-old birthday party is uprooted prior to the event and taken by her parents on a mysterious trip to England and France. In both places she encounters precocious, devout boys and girls like herself. The birthday party becomes an entirely different event than the one first planned.

Porter's theological explorations include the concept of sanctuary both as a place and a quality of God, that God's primary characteristic is steadfast love, that he has promised peace and will keep his word. Her story stresses that each person can make a difference, that the innocent do suffer, and that loyalty, caring, family and friends are the comforting values in a changing world.

Julia and I recommend it.

BARBARA CAREY
Carlsbad, N.M.

THE LIVING CHURCH NEEDS YOU



THE LIVING CHURCH is now in the final stages of its 1989 voluntary fund drive. We need the united support of the Living Church Family to meet this year's challenge, and to make the continued publication of this magazine possible.

How do we stand? Our budgeted goal of \$135,000 is still ahead of us. We have just a few more weeks of this year in which to reach our essential and important goal. Won't you help?

Since TLC is an independent magazine and receives no subsidy from the church, we must rely on our readers and friends to make possible the publication of this vital national Episcopal newsmagazine. Your contributions will give you a significant part in the unique ministry of communication which THE LIVING CHURCH now provides and for the challenges it will face as we enter the decade of the '90s.

I hope all of our readers and friends will give this appeal their thoughtful consideration and will be as generous as possible. Those who contribute \$100 or more this year become Living Church Associates and their names (not addresses) will be published in a special issue of the magazine early next year, which will be dedicated to the Associates. If you have given this year, would you consider adding to your previous contribution? Every gift, large or small, is sincerely appreciated and strengthens the magazine.

A coupon for your convenience is provided below, or, if you prefer, you may simply send your contribution to: The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202.

With all good wishes to you for the Christmas holy days, and with sincere thanks.

H. Boone Porter

(The Rev.) H. Boone Porter
Editor

Become a Living Church Associate in 1989.

Please enroll me as an associate
to further and continue the work of The Living Church.

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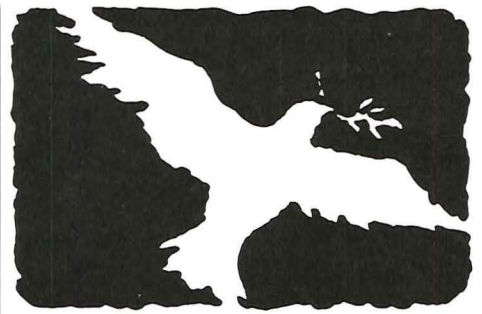
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BENEDICTION

The author is Katherine G. Wilcox of Orlando, Fla.

Having been born on Christmas day at the beginning of the century, I have memories of this season that seem too dear and important to be forgotten. In years past our thoughts of Christmas presents were involved with things we might make or perhaps buy for our family and friends with the small amount of money we had saved. These presents were purchased at the General Store which sold nearly everything families needed. We never expected more than one or two gifts plus the simple things that were put in our stockings, like an orange, some nuts, sticks of wrapped candy and perhaps a whistle or a piece of jewelry.

Most gifts were very practical, but I do remember my sisters and I one year getting a sled with steel runners to replace the big, wooden butter bowl we had used until it broke. We went to the woods to get our Christmas trees. Fathers were especially involved with this big occasion; they made the wooden contraption that held the tree erect (which was later used for firewood).

Early in December, never until after Thanksgiving celebrations, many evenings, we sat around the dining room table, by the light of a kerosene lamp, making long paper chains and popcorn strings to decorate the tree. We used old wallpaper books, free from the village store, to make the chains. We made chains of cranberries when we could get them, and cut out paper ornaments to represent snowflakes and other things. This was a happy time as we anticipated a very special event in which the whole family took part.

We now spend many hours shopping for our gifts, and often we become weary before the great event of Christmas occurs. Let's slow down and remember to keep this season a time for family and friends.

NEWS

(Continued from page 7)

standard of living which makes latch-key children of affluence in our suburbs."

He announced that he had sent a telegram to President George Bush urging him not to veto legislation permitting Medicaid assistance to poor women seeking abortions for rape and incest.

In other business, convention delegates voted to establish a diocesan-wide property/casualty insurance program that all parishes would be required to join. The move was described as a way for parishes to live out their mutual responsibility while spreading out risk and cost. They also voted to work toward achieving barrier-free access to all churches in the diocese by the year 1994.

JAMES THRALL

The Diocese of West Missouri met for its historic centennial convention in St. Joseph, Mo., November 17-18. It was the Rt. Rev. John C. Buchanan's first convention as diocesan. Bishop Buchanan, in his opening presentation, challenged the diocese to open five new missions during the coming decade; to formulate a comprehensive development plan for all mission congregations; to establish a year-round camping, conference and spiritual renewal center; and to initiate a capital funds campaign.

A number of resolutions were adopted including those which involved:

- a 1990 budget of \$1,273,608;
- a diocesan-wide program of celebration for the centennial year;
- a call for active local Christian social ministries;
- a call for study and action designed to foster preservation of the earth;
- continuing education conferences for congregations in the spring.

Bishop Buchanan instituted the Ven. John H. McCann as archdeacon, the Rev. Douglas Johnson as canon to the ordinary and John Murphy as diocesan provost.

(The Rev.) HARRY FIRTH

NOTICE TO SUBSCRIBERS

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NEWLY published history of St. Michael's Church in Bristol, by D.W. Tildesley (14th rector). SPG parish (1718); see of Eastern Diocese under Bishop A.V. Griswold (5th rector). 287pp. Hardbound. Scholarly. Readable. Illustrated. \$21.50 prepaid. P.O. Box 414, Bristol, RI 02809.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

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ORGANIZATIONS

TRUTH IS NOT established by counting heads, not even mitred heads. Anglicans test church teaching by Scripture, not by popular demand. If you agree with this, you should support the Evangelical and Catholic Mission. For information, write: **ECM, 1206 Buchanan St., McLean, VA 22101**. Send \$20.00 to subscribe to the newsletter.

THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: **CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468**.

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

POSITIONS OFFERED

STABLE, established parish with diverse congregation — situated in the Tampa Bay area — strong lay ministry and outreach program — seeking a rector. Send resumé to: **Search Committee, St. Giles' Episcopal Church, 8271 52nd St., N., Pinellas Park, FL 34665**.

DIRECTOR of education sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: **Rector, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043**.

DIRECTOR of year-round Episcopal conference center in the mountain resort area of the Western North Carolina Diocese. The director is responsible for marketing and other activities associated with church-owned conference center. Experience with related type organization acceptable. For application and job particulars, send resumé to: **Mr. Bill Dilley, Interim Director, Att: Louise Hatch, P.O. box 654, Valle Crucis, NC 28691**. Deadline for applications 1/10/90.

WHY NOT South Dakota? A truly great place to live, grow and raise a family. St. Mark's parish in Aberdeen is seeking a rector for its parish family. Write for an information packet and/or application to: **Search Committee, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57402-0022**. Position closes 1/31/90.

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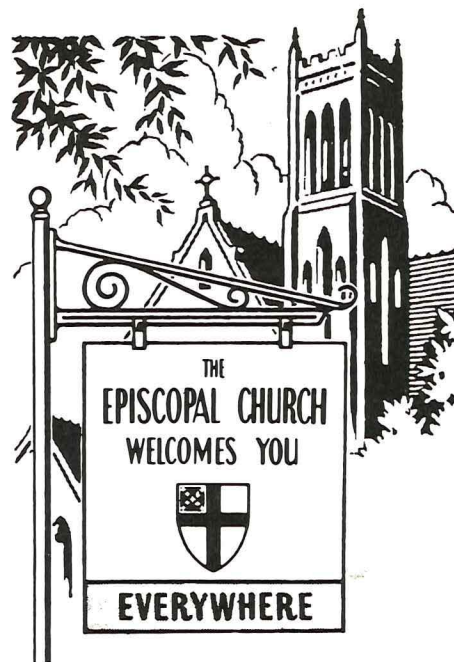
RETIREMENT COMMUNITY

FINANCIAL assistance available. Bristol Village, a church-affiliated continuing care retirement community in small-town southern Ohio, offers housing assistance to church or human service workers retiring on limited income. Limited funding available. For eligibility details, prospective applicants or nominators may write: **Bristol Village Foundation Housing Assistance, Bristol Village, 111 Wendy Lane, Waverly, OH 45690**.

FOR SALE

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

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GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30-2:45. Hours 10:4-3:00 Mon-Fri, 10:4-3:00 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
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Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SARASOTA, FLA.

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The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

INDIANAPOLIS, IND.

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

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

BALTIMORE, MD.

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Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

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

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

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

BARNEGAT LIGHT, N.J.

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

BURLINGTON, N.J.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
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Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

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

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The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

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

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

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Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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ST. ANDREW'S (downtown) 917 Lamar St.
(817) 332-3191
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

SAN ANTONIO, TEXAS

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

LEXINGTON, VA.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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