

# THE LIVING CHURCH

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## **New Life**

**A sponsor's friendship  
with a Hmong family**

## **IN THE NEWS:**

**Barbara Harris consecrated  
in Massachusetts**



# CONTENTS

February 26, 1989

Lent 3

## FEATURES

### 9 New Life

by Orrene Raby

How sponsoring a Hmong family has bridged lives between two countries.

### 10 Meditations on the Lord's Prayer

by Charlotte van Stolk

Part III in a lenten series.

### 12 The Living Church Associates

## DEPARTMENTS

### 2 The First Article

### 3 Letters

### 6 News

### 11 Viewpoint

### 12 Editorials

### 16 Books

### 17 People and Places

### 17 Benediction

## ON THE COVER

The Most Rev. Robert Runcie, Archbishop of Canterbury, and Frances Waite, wife of the archbishop's special envoy Terry Waite, attend a service at London's All Souls, Langham Place, marking the second anniversary of Mr. Waite's kidnapping in Beirut. Several other services were held in connection with the January 20 anniversary.

RNS photo

## The Risky Road

I was walking in the winter in the swampy woods near where I live. I wanted to cross the little river, but the only way to do so was on the doubtful-looking ice. I decided to take the chance, and with cautious treads slowly made my way across. Had the ice broken, I would have been in serious difficulty in the cold water.

Such are many episodes in life. Things we want to do often involve some sort of risk — perhaps a risk to our comfort, or to our pocketbook, or to our relationship to others, or possibly to life itself. Danger cannot be avoided, since even crossing a street is hazardous. Without any fault of ours, a building may collapse upon us, as is mentioned in the Gospel for the Third Sunday in Lent this year.

Almost all sports are threatening. I had a friend, years ago, who was a regular tennis player. She died on the court in early middle age. An older man in our congregation, also a regular player, bent over to pick up a tennis ball and had a stroke, from which he never fully recovered.

Travelers are especially at risk. We cannot blame this on the automobiles and airplanes of today, since in the past horses, carriages and boats were always claiming lives.

The dangers we encounter and the risks we must face are examples of the mysterious intermixture of life and death which characterizes existence on this earth. Great achievements almost invariably involve great risks. To enter the game of life, one must accept the possibility of losing as well as winning.

As Christians, we should avoid unnecessary and frivolous dangers. Accidents do too much damage to ourselves and to others. Yet the kind of life to which we are called is not merely and not primarily the safe life. Moses, whom we read about on this Third Sunday in Lent, was the great risk taker of the Bible. Although he sometimes protested or complained, from the bulrushes to the mountain top he faced danger. The crossing of the Red Sea at the Exodus from Egypt, which St. Paul calls a baptism (I Corinthians 10:2), was perhaps the most dramatic and crucial point.

It is unlikely that you and I will have such an extraordinary experience. Yet we too, as baptized people, must be committed to the possibility that the Christian faith will demand that we face danger, even danger to life itself. In the meantime, we face innumerable little annoyances, irritations, and trials of our patience. May we have the grace to bear them! Most of us will not be glorious martyrs: the way of the cross is more likely to consist of the little privations we must endure — privations which no one else will recognize or thank us for — on our journey to the Holy City.

H. BOONE PORTER, EDITOR

# LETTERS

## Bishop Birney in Idaho

The article [TLC, Jan. 29] concerning the resignation of the Rt. Rev. David Birney as Bishop of the Diocese of Idaho may have conveyed an incorrect impression of the circumstances surrounding his departure.

Bishop Birney leaves the Diocese of Idaho with a deep sense of thanksgiving for the life which he has shared with us during these past six years. That's because of the positive manner in which the diocese has responded to the many problems attendant to relatively small congregations in communities which are widely separated geographically and which have been experiencing significant economic decline. He is leaving because of a conviction that his work in Idaho, as God intended it, has been completed, and "that a new bishop with different talents, skills and a fresh vision would provide the impetus to strengthen and lead you (the diocese) for the exciting days that lie ahead."

Those of us in this diocese respond with a loud chorus of "thank you" for the sharing of his life with us. His has been a risk-taking episcopate which has dared to experiment with new forms of ministry. He has frequently made us uncomfortable with his call to surrender parochial self-concern to the fundamental missionary imperative of Christ. The accomplishments of his episcopate in Idaho have better prepared us to do ministry, even beyond our present capacity to imagine. He goes to his new place in God's vineyard [p. 7] with the knowledge that he has been a good and faithful servant to those of us in this diocese.

(The Rev. Canon) DON SOWER  
St. Michael's Cathedral

Boise, Idaho

## Campus Ministry

Bravo for Fr. Carlson-Bancroft's "Viewpoint" [TLC, Jan. 29]! I look back to my college experience of the church as the turning point in my life as a Christian. From 1942 to 1946 I had the joy of close association with the Smith College student group at St. John's, Northampton, Mass., under the leadership and guidance of the late Fr. Bob Rodenmayer and Miss Eleanor Snyder (Mrs. Walter Williams). Note that the church provided both clergy and lay direction for the students.

How many lives have been devoted to service in the church from that group, I can't say. I point to three: Marianne Micks, professor at Virginia Theological Seminary; Patricia Page, associate professor, Church Divinity School of the Pacific; and Sr. Elsie Pendleton Reid, Order of St. Helena. For myself, I should say that my life from that time has been centered in the Episcopal Church as an active layperson.

I pray for the support and strengthening of campus ministry for the men and women of our church in the future.

VIRGINIA MARSHALL MALTERNER  
Sun City, Ariz.

## Sideline Churches

In recent issues of TLC several writers of letters have viewed reports of the decline of membership in ECUSA with lighthearted skepticism. The decline is real and extends across the spectrum of liberal denominations. William Hutchinson, professor of church history in the Harvard Divinity School, has done statistical studies which show that as American Protestantism tripled in size between 1920 and 1985 the percentage of Protestants belonging to member churches of the Federal, or later National, Council of Churches decreased with great regularity. At the same time, the conserva-



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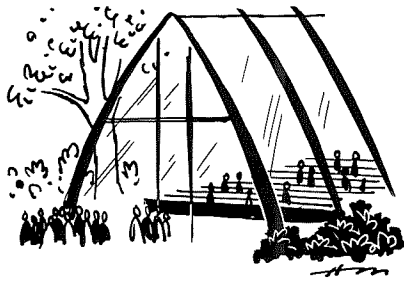
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## LETTERS

tive denominations were growing at a rate roughly three times that of the oldline churches.

At a recent meeting of the governing board of the National Council of Churches, Arie Brouwer, NCC general secretary, made this observation: "mainline Protestantism is having to find a wholly new place in our culture. Today we are likely to be known as the oldline or even the sideline churches, instead of the mainline."

(The Rev.) ROLAND W. THORWALDSEN  
Beaumont, Calif.

### Disputed Elections

I was interested in reading the article "It Happened in 1932" regarding the Very Rev. John Williamson of Arkansas who was elected bishop but never consecrated [TLC, Jan. 29].

This has happened before — in the case of the Rev. James DeKoven who was elected Bishop of Wisconsin in 1874 and Bishop of Illinois in 1875 and consents were not given to either election so that he was never consecrated. Fr. DeKoven is now commemorated in our calendar on March 22.

I would be interested to know how many times a person has been elected bishop in the Episcopal Church and not consecrated in addition to the above individuals.

KENNETH A. MOSS  
Matteson, Ill.

### Whose Mistake?

Those of us who continue to adhere to the apostolic ministry of the holy catholic church have a legitimate question which still has never been answered by the proponents of the change in the church's ministry. Did Jesus the Truth commit error when he established a male apostolate in his church? Was he, by whom all things were made, simply a captive of his culture? Did he knowingly or unknowingly make a mistake which, in Dr. Eric Mascall's words, "deprived half the human race of their rightful privileges for 2,000 years?" If we cannot trust him in the ordination issue, can we trust him in anything? He certainly would then have no power to save me from my sins if he is simply a fallible Jewish carpenter prone to making mistakes of such magnitude.

We are engaged today in a great Christological controversy similar to those of the first centuries of the Chris-

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tian era. The question is not whether a slim majority endorsed some idea at the 1976 General Convention, but whether Jesus is Lord.

(The Rev.) HERBERT A. WARD  
St. Jude's Ranch for Children  
Boulder City, Nev.

### Brigit a Bishop?

In all of this publicity and hype about the "first lady bishop" in our Anglican faith, we too soon forget, or didn't know, our history! One of our most famous Celtic saints was Brigit, the Mary of the Gael and companion of St. Patric. Translated from the Gaelic language, *The Book of Lismore* (an ancient Irish book) states, "It came to pass then through the grace of the Holy Ghost, that the form of ordaining a bishop was read over Brigit. Mac-caille said that a bishop's order should not be conferred on a woman.

"Said Bishop Mel: 'No power have I in this matter. That dignity hath been given by God unto Brigit beyond every woman.' Wherefore the men of Ireland from that time to this give episcopal honour to Brigit's successor."

In reading *The Book of Lismore*, it would seem that both Patric and Brigit had congregations (dioceses) under them that came together from time to time!

Maybe knowing some of our early history will make the Massachusetts

affair a little less unique and troublesome.

(The Rev.) MARLIN L. BOWMAN  
Long Beach, N.Y.

### Rendering Thanks

I read the Rev. Gordon Stenning's letter with interest [TLC, Jan. 22]. As a member of the committee on the Prayer Book at the 1976 General Convention, I was "struck" by the absence of "to render thanks —" in the Invitation to Confession in Morning Prayer. I questioned this in our meetings prior to the convention and was told by a member of the Standing Liturgical Commission that the reason for its absence in the draft book was that we didn't always render thanks!

I moved to restore this phrase because I believed that such an answer was "strange" in the light of thankful living. Some strong debate followed. If it had not been for Massey Shepherd's "siding" with me, I don't think it would have been restored. I "assumed" that the motion, which passed and restored the phrase, covered both Rites I and II. It evidently did not, which shows what can happen when one "assumes." I cannot explain why it did not, but my intention was that it should.

(The Rev. Canon) DUDLEY BARKSDALE  
Cathedral Church of St. Peter  
St. Petersburg, Fla.

### Smoky Mountain Man

For hours he sat out on his cabin stoop,  
guitar in hand, and hound dogs at his feet  
prepared to join in with a wag and whoop  
when ear had got the pitch, and tail the beat.

Small need of shelter, food, and clothes had he:  
whenever song was in his long red throat  
then he was roofed with rhythms wild and free,  
then he was fed with fantasies remote,  
then he was clothed with carols warm and strong.

His lusty voice awakened distant ears  
with an exultant volleying of song  
that rang across the valleys, and the years,  
as on he sang, until his voice grew dim,  
until — in time — the oldtime songs sang him.

Gloria A. Maxson



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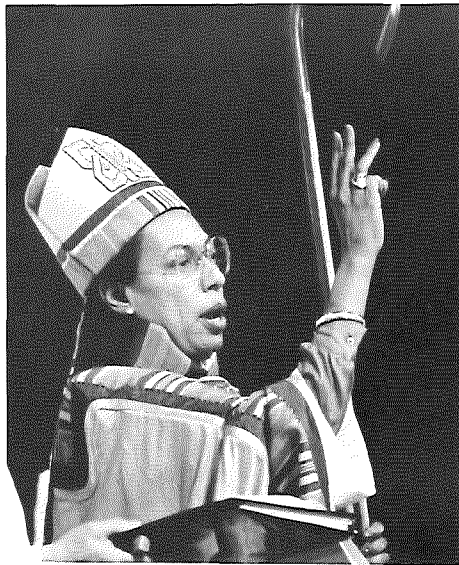
## Historic Consecration

More than 8,000 participants were gathered at Hynes Auditorium in Boston where history was made on February 11. The Rev. Barbara Clementine Harris of Philadelphia was consecrated Suffragan Bishop of Massachusetts, the first woman to be consecrated bishop in the Anglican Communion and the 834th bishop in the American succession. The Presiding Bishop, the Most Rev. Edmond Lee Browning, was chief consecrator. Co-consecrators were the Rt. Rev. David E. Johnson, Bishop of Massachusetts; the Rt. Rev. John T. Walker, Bishop of Washington; and the Rt. Rev. Allen L. Bartlett, Bishop of Pennsylvania. All told, there were 55 bishops present and participating.

Notables from other churches included the Rt. Rev. Walter Jones, Bishop of Rupert's Land in Canada and former Bishop of South Dakota. With him were numerous other Canadians including a contingent of Canadian women priests. Also attending by special invitation was the first woman ever to be ordained priest, the Rev. Timoi Li, now age 82 and ordained in China in 1944.

Most other Christian bodies sent official delegates, and the entire ecumenical spectrum of the Boston area was represented, either formally or informally, including Roman Catholic clergy and nuns. There were no official delegates from the Church of England; however, the retired dean of St. Paul's Cathedral, London and another English priest participated in the procession, and a woman deacon of the Church of England was also present, together with officials representing the Province of New Zealand, the Church of South India and the Church of Sweden. Distinguished guests included Governor Michael Dukakis of Massachusetts and Mayor Raymond Flynn of Boston.

However, as one layperson put it afterwards, "It was not the parade of notables which made this event." This note had been sounded by the Presiding Bishop in a statement prepared in advance of the consecration: "This consecration will be both a momentous and solemn occasion, and a time of great joy and celebration . . . I (have) asked the church to be sensitive to the convictions and feelings of others. I have felt that sensitivity being



Bishop Harris

expressed by the majority of the church. . . ."

But the historic fact of the consecration's happening seemed to outshine all sentiment, whether joyous or sorrowful, as the 96,000-member diocese and its 457 canonically resident or licensed active priests acquired a suffragan bishop who is a woman (of the 457 active priests in Massachusetts, 90 are women).

A dramatic moment occurred when two objections were presented by John Jamieson of Evanston, Ill., representing the Prayer Book Society, and the Rev. James H. Cupit, Jr. of the Church of the Resurrection, New York City. The consecration was termed illegal and a sacrilegious imposture, and contrary to sound doctrine grounded in scripture. It was noted that Barbara Harris's election had already caused division in the church, and it was called contrary to the unbroken tradition of 2,000 years of apostolic order. Shouts of "Go home!" were heard from the gallery.

The Presiding Bishop heard the objections, and then noting that these reasons had been advanced before now and fully discussed, and that a majority of standing committees and of bishops had consented to the Harris election, said, "We shall proceed with the service as printed." He was then greeted with lengthy standing applause.

Another dramatic point came during the sermon, preached by the Rev. Paul M. Washington, rector emeritus

of the Church of the Advocate in Philadelphia and long-time mentor and friend of the new bishop. Taking the Magnificat as text, he said (in part), "O my Episcopal Church. The Church of the powerful . . . of persons who run things . . . But today I have chosen a 'have not,' one of the humble, one of the most impotent in our word . . . who does not have the credentials but who can say, 'Just as I am without one plea.' God has chosen this weak thing to confound the mighty.

Music at the consecration service was varied and contributed to the solemnity of the occasion, as well as, at times, its mood of rejoicing. Five area choirs, together with organ and brass ensembles, reflected the diversity of the diocese and a catholicity of taste ranging from medieval plain chant to Afro-American spirituals. At the Eucharist, the Gospel was read both in English and in Spanish.

Following the consecration service, a reception was held in honor of the new bishop and to provide opportunity for some of the huge throng to meet her. Because of the season of Lent, and taking note of the large numbers of starving people in the world, no food was served at the reception. A press conference was also held for the benefit of worldwide representations of the press and television.



Bishop Harris presides at the Eucharist during her consecration service: ". . . excitement, joy, and humility."

It was notable for a wide range of questions posed, including several about the new suffragan's duties.

Bishop Harris's primary responsibilities will be in the areas of congregational development and resources, of outreach — consolidation of all the specialized ministries of the diocese (hospital, prison, Hispanic, etc.), and also, coordination of a new diocesan stewardship plan. Her duties apparently will not be primarily related to the prophetic ministries or peace and justice issues, although she stated these would continue to be among her concerns.

Asked for her personal reactions to her new status as a bishop, Bishop Harris replied, "A mixture of excitement, joy and humility."

Whatever the service's significance, whatever the mixture of feelings might have surrounded it, its historic importance could not be minimized. As a liturgical event participants found it most competently arranged. The huge crowds were shepherded with quiet skill. Fifty communion stations around the vast auditorium accommodated the worshipers, and it was clear from start to finish (three hours and 15 minutes) that those present were participating in a religious service and not a "spectacular." Its spirit found fitting reflection in the concluding hymn, "We're marching to Zion, the beautiful city of God."

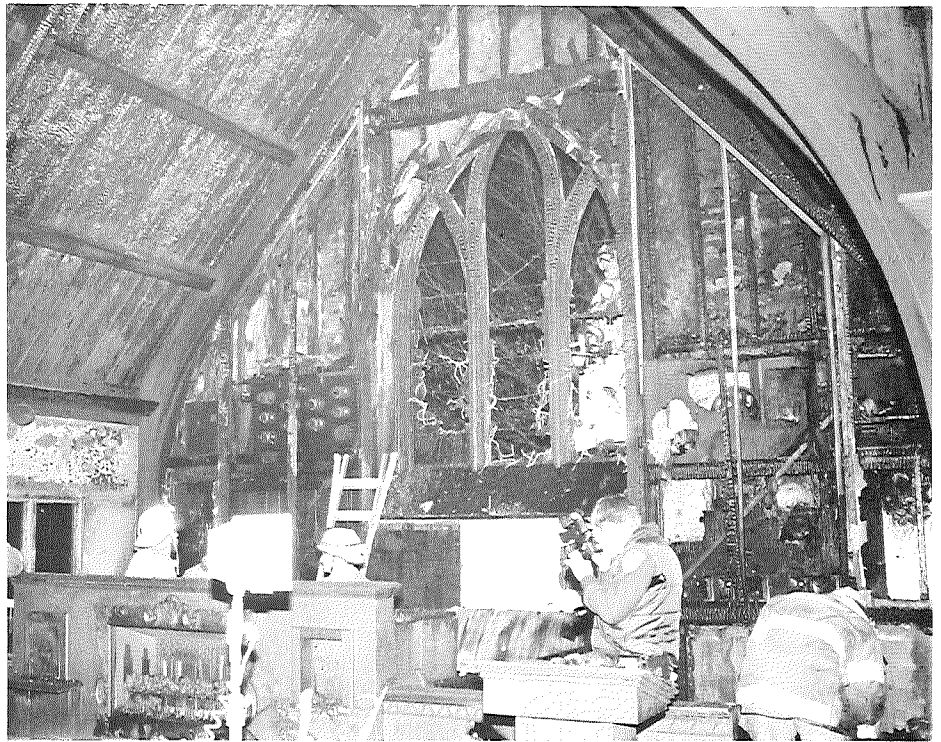
(The Rev.) FREDERICK W. PHINNEY

## Call Accepted

The Rt. Rev. David B. Birney, Bishop of Idaho since 1982, has accepted a call to become an Assistant Bishop of Massachusetts. He recently announced his resignation in Idaho and will move to Massachusetts in April.

Bishop Birney, 59, was born in New Orleans but grew up in Pennsylvania where he graduated from Franklin and Marshall College in Lancaster in 1952. After his graduation from Virginia Theological Seminary in Alexandria in 1955, he was ordained to the priesthood and served parishes in York, Hanover and Allentown, Pa., before moving to Uganda in 1969 to work as a tutor at Bishop Tucker Theological College.

After four years in Uganda, Bishop Birney moved to Botswana, and in 1976 he returned to the U.S. to serve as coordinator of Overseas Ministries for the World Mission Department of the national church center in New York.



The charred interior of All Saints, Hershey, Pa.

## Fire in Hershey

A fire which caused over \$1 million of damage to All Saints Church in Hershey, Pa. was caused by an arsonist, according to police reports. Flames 50-60 feet high were seen shooting from the church the night of January 26, when neighbors reported the conflagration.

The church, which had just celebrated its 50th anniversary, always left its front doors open in order to be accessible to the community. Police speculate that someone took kneelers from the sanctuary, placed them in the organ and choir area, doused them with a flammable substance such as kerosene, and lit them.

According to the Rev. Canon Howard Kishpaugh, who had retired as rector of All Saints in November, "The whole altar area is gutted. The entire inside is ruined. . . . This is God's house, and I don't know why they would want to destroy this beautiful little church," he told a local paper.

The four-alarm fire caused no injuries and the building was fully insured. Fr. Kishpaugh, who will head reconstruction, said the building will be restored as closely as possible to its original state.

## Priest Charged

The Diocese of Fond du Lac has been accused of slowing investigative attempts in the case of a priest of the

diocese who has been charged with sexual exploitation of minors in north-eastern Wisconsin.

Gary Schuster, district attorney of Door County, said that the Diocese of Fond du Lac hindered the investigation of the Rev. William J.M. Smith by quickly sending Fr. Smith to a treatment center in Oconomowoc, Wis. before authorities could get to him. Fr. Smith was to face a jury trial February 21 in Door County Circuit Court on seven counts of second-degree sexual assault involving a boy who was 14 and 15 at the time of the incidents.

Waushara County District Attorney James Thomas said that though the diocese's actions did not necessarily harm the case in Door County, it did delay investigations of Fr. Smith in Waushara County. If Fr. Smith is convicted of charges in the Door County case, charges from Waushara County would be read into the record.

The Rt. Rev. William Stevens, Bishop of Fond du Lac, stated that he in no way obstructed moves against Fr. Smith.

"We are cooperating fully with public authorities," Bishop Stevens told THE LIVING CHURCH, "and are providing all possible rehabilitative treatment for this man, as well as pastoral care for the other individuals."

Fr. Smith has been free on \$25,000 signature bond and has been undergoing treatment at another center while awaiting trial.

## CONVENTIONS

Delegates to the **Diocese of Easton** convention met at Christ Church, Cambridge, Md., January 27-28 and marked the beginning of a new companion relationship with the Diocese of Central Brazil.

The Rt. Rev. Elliott L. Sorge, diocesan, welcomed the Rt. Rev. Sydney Ruiz, Bishop of Central Brazil, and his wife. The two dioceses are acquainted through Bishop Sorge's days as Bishop of South-Central Brazil.

Workshops, which corresponded with the convention's theme, "Discovering our global mission," dealt with Christian education, housing and hunger, liturgy, ministry and stewardship.

The convention adopted program and administration budgets totalling \$482,094 and was informed about the continuing feasibility study of a capital funds campaign.

Such a campaign would meet many needs, including the expansion of the diocesan center, the renewal of several features of the diocese's summer camp for young people, the creation of an education/training facility for the diocese to accommodate 50 persons and house up to 32 overnight, and the establishment of a mission development fund to enable the purchase of land for new missions in growth areas of the diocese.

EMILY RUSSELL

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Delegates to the January 27-28 convention of the **Diocese of Central Florida**, meeting at the Cathedral Church of St. Luke in Orlando, were told that Episcopal Church membership within the diocese has increased two percent within the past five years while the population of the area has increased four percent.

The Rt. Rev. William H. Folwell, diocesan, asked Central Florida Episcopalians to "unite with Anglicans throughout the world" in beginning a decade of evangelism. He added "a word of caution" — "There is a temptation to go out and get new members rather than to proclaim the good news."

The convention voted to admit Ascension and Holy Family missions in Orlando into full parish status. A 1989

budget of \$1,715,205 was adopted.

It was announced that the offices of the diocese, which have been located in Winter Park for many years, will be in new quarters in Orlando, effective February 27.

The Rev. Canon John W. Howe, rector of Truro Church in Fairfax, Va., who was elected recently as bishop coadjutor of the diocese, told delegates that worship must be made appealing if it is to attract newcomers. "How can we make worship more open?" he asked.

Bishop Folwell plans to retire December 31. Canon Howe's consecration will be held April 15 in Calvary Assembly, Winter Park, where seating is provided for more than 5,000 people.

The Rt. Rev. Herbert D. Edmondson, Assistant Bishop of Central Florida and retired Bishop of Jamaica, said in a homily that "to be an evangelist is to recognize the value of a human soul."

He challenged delegates to think about the soul of Ted Bundy, the serial killer, who had been executed January 24 in an electric chair in a Florida prison. "Did society nip his life too early for him to accept Jesus Christ as his Lord and Savior?" he asked.

Jose Alfredo Lainez, 18, a student at St. Mary's Technical Institute in Tegucigalpa, Honduras, told delegates of his aspiration for ordained ministry in Honduras and his appreciation of many kinds of support provided to his diocese by the Diocese of Central Florida.

A.E.P. WALL

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Delegates to the council of the **Diocese of Virginia** unanimously approved a \$3,080,419 budget of which 52 percent will go to mission, and authorized the creation of a diocesan fund for human need to support and encourage local parish outreach.

Opening this year's council, held January 26-28 in Richmond, was a service of welcome for the Rt. Rev. Robert P. Atkinson, who became assistant bishop of the diocese on January 1 after serving 13 years as Bishop of West Virginia.

Also addressing delegates were the Rt. Rev. Alpha Mohamed, Bishop of Mount Kilimanjaro in Tanzania; and the Hon. Eva S. Teig, secretary of hu-

man resources for the Commonwealth of Virginia.

Bishop Mohamed, who had been Bishop of Central Tanganyika in Tanzania when that diocese became a companion to the Diocese of West Virginia, expressed gratitude for the relationship with Bishop Atkinson's former diocese. He also noted outreach efforts initiated by the Diocese of Virginia in saying that "the church of God in the Diocese of Virginia could be a beckoning for hope in the world."

In her remarks to delegates at the council banquet, Ms. Teig stressed the importance of cooperation between the public and private sectors to meet human need, noting that volunteerism has its roots in churches.

In his pastoral address, the Rt. Rev. Peter Lee, diocesan, noted that Bishop Atkinson will work closely with small congregations. He also restated the diocese's "strong commitment to evangelism and mission," and urged delegates to support a fund which would be "a new instrument for outreach within our diocese" that will complement the Presiding Bishop's Fund for World Relief on a national and international level.

Delegates later approved the creation of the diocesan fund for human need, which will be administered by the executive board of the diocese, thereby eliminating administrative costs and insuring that all donations are used directly for outreach. The board will offer congregations either matching grants for outreach monies raised or grants in recognition of volunteer efforts. The fund will especially provide an opportunity for congregations with limited monetary resources to initiate and participate in outreach projects. The budget approved by delegates includes \$10,000 for the new fund, which will receive voluntary contributions from individuals and churches.

Delegates also approved a canon which would permit early intervention by the bishop when there is a conflict between congregation and clergy and between rectors and assistant rectors. This canon, which is similar to a change enacted to the national canons at last summer's General Convention, is designed to help prevent the formation of potentially damaging relationships when there is dissension in a parish.

MARY EVANS



Eagerly I open the front door of an old, faded jade green, two-story house. I try quickly to adjust my eyes in the dark entry hall and start my climb up the narrow stairs leading to a small four-room apartment that is home to the Thao family. They are Hmong refugees now living in Oshkosh, Wis. Each week at about the same time, I try to visit them.

The mother's name is Dao, 36, and the father's is Boua, 38. They have two girls, Xiong, 12, and Lee 8; and two boys, Chai, 5, and Bee, 18 months. When I first met them it was hard to communicate. They laughed at everything I said, which I later learned was a cover for embarrassment of not understanding the language. They would say "yes" to anything asked them. By now we are able to have a conversation about their health, school, etc. and the feigned laughter isn't a part of our visit. In 14 months, they have come a long way.

How did I become interested in the Hmong? About four years ago a boy named Joua Thor enrolled in my eighth grade art class at the public school where I teach. He was a quiet, dedicated student, and had few friends. A year later his brother Sor Thor was in my seventh grade class. That next summer they helped with many odd jobs around the yard. As we became better acquainted, I learned that their mother didn't attend school or try to learn English. She consented to my help with tutoring once a week.

As our friendship developed, the family told me of Mr. Thor's brother and family — the Thaos — who were in Thailand and wanted to come to America. They needed a sponsor, as this is a requirement for all refugees entering the U.S. So I agreed to be their sponsor, through the assistance of a local agency. There are many agencies throughout the country that do this work.

The Hmong came originally from southern China. During the 19th century, 150,000 fled to Laos where they established mountain villages and cultivated dry rice. They had no written language until the American and French missionaries developed a text for them in the 1950s. In 1975 the Hmong had grown to a population of 350,000 in Laos. Because of their in-

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# New Life

How sponsoring  
a Hmong family  
has bridged lives  
between two  
countries

By ORRENE RABY

volvement in the Vietnam War (they fought the communists and rescued downed American pilots) a program of genocide was conducted against them as soon as Laos fell.

When the refugees arrive in the U.S., they must register their names. The reason the two brothers, Mr. Thor and Mr. Thao, have different last names is that officials in charge of filling out forms for them and other refugees when they arrived had to guess how to spell the names, and did so as closely as possible to the way the names were pronounced.

My initial task of being a sponsor was much easier than I had anticipated, as the Thor family helped with finding a home, schools and services for their cousins. How do I continue to help them? Just being an honest friend in a foreign land is the best I have to offer. I try to teach simple daily vocabulary and basic mathematics. I work from their school books and notes. Many times they copy something in the classroom they don't understand. They say we Americans speak so fast. Both of the Thao parents attend classes at the local technical institute.

When we discuss life in Laos, there is a deep sadness. All Hmong traveled at great risk to get to Thailand where refugee camps were set up. As an



Drawing by Orrene Raby

American I feel proud that we kept our promise to those unfortunate people and have tried to save them from the new vengeful rulers.

At times, I bring some fruit and we just talk about their activities. Last Christmas I gave a tree and gifts. I had a book with large pictures of the birth of Christ and told them the Christmas story. I have invited them to visit my church, Trinity Church in Oshkosh, but they put me off and say, "Some day, not yet." My church has been very generous. When I told the congregation about my pledge to sponsor this family, the members gave not only clothes, but furniture and two TVs, which provide an excellent means for English to be heard in the home. The family speaks Hmong most of the time, except when I'm with them.

I hired Boua, the father, to help rake my yard last year. He worked hard for four hours and when I handed money to him he refused it and said, "This time I work to say thanks for your help to my family." It brought home a point I had overlooked in our relationship. His own self-esteem and personal worth suffer in the refugee condition.

As I think about the long-range effects with the Hmong, it might be the parents who will suffer the most. The young learn so fast. A split could de-

# Part III: Meditations on the Lord's Prayer

By CHARLOTTE VAN STOLK

velop between generations. In fact, during a recent visit I heard the oldest girl, Xiong, talking and laughing on the phone with her friend and I thought how natural she feels already in our world. The two boys from the Thor family are good students in high school and have worked and saved to buy a car. They use it for the good of all the families. I learned again of one of the boy's commitment to hard work this past month when I had a few days stay in our hospital. At the end of the stay, I was taken to my car in a wheelchair, and to my surprise it was Sor Thor who was assigned to push me! He told me no jobs were available so he was donating his time to help at the hospital.

Refugees continue to arrive in this area. Many are coming not from Thailand but from the larger cities such as Chicago, Milwaukee and those further east. The Hmong families find life easier and slower in smaller cities. In Oshkosh, we have about 650 refugees. And the numbers are growing rapidly in the nearby cities of Appleton, Green Bay and Sheboygan. There are about 100,000 Hmong in the U.S. and roughly 12,000 in Wisconsin. The state has been ranked third in the nation for accepting refugees.

The most anyone can offer to a refugee family, whether it is through sponsorship or a less formal arrangement, is to be a friend to these strong people who are trying to become independent and adapt to a strange new life. They need someone to do simple things with them. Just going for a drive to show them interesting places in their new city would be very much appreciated.

There are many services and forms of assistance for refugees. But it is still very difficult for them to get by. The Hmong women are noted for their fine needlework and are able to earn money by selling this work at craft shows and other places. It is richly colored embroidery and applique. The women are expanding their craft to be more practical, and they now make glasses cases, purses, pillow shams, clothes, jewelry and table covers.

I have found that the elderly who have come to America to be with their children don't take to our ways easily or happily. The younger family members are eager to learn and become citizens. Both young and old need friends. Sponsorship has allowed me to become a vital link to the Hmong people in helping them adjust to this country.

**I** arm myself with the Lord's Prayer. Then I can think about life.

I ask you now to think of God's kingdom in your own particular way. Our lives are full of the sights and sounds and smells of heaven. These are like quick previews of the big show. A hardware store is one of my favorite places of preview. Think of your own favorite places this Lent.

## Hardware Store

*Our father in heaven, hallowed be your name, your kingdom come, your will be done.* You must know how it is there, but we dream it our way; a buttercup or a hiccup after a meal ends hunger. Like sleep without fear, or love turning turning until each is the other.

John, old in Patmos, wrote the sea out of the script, like an ungrateful son not wanting his mother at his wedding. Some of us want to go through her to heaven as ashes or peaceful torpedoes sliding home from under our temporary flags. Point of eternity. Eye of the storm; what You (we) will.

Slaves called it "Green Pastures." A mountain spinster, "The Great Immorality Hereafter," her red knuckled hands knotted in prayer; her strong heart beating hard, the way a girl's does when she has to wait by the wall to be asked to dance.

Children, just come from there, remember nothing, but bet on it being full of Popsicles and dogs, where you, God, are the coach and winning is normal.

We cannot look at our shabby sun except through a pin-prick, lest it burn our eyes. But these eyes see heaven, or think they do.

God, why do I feel most at home in a hardware store? Could heaven be like that? Hard and real and true and useful? Where *daily bread* is still

in seed and fertilizer close to the floor, smelling of sprouting, raw in the throat? Where shelf on shelf, beyond eye reach, challenges laziness to build, to mend, to make something or other better than it is?

Really, it would not be such a shock to come around a pile of stuff and meet your carpenter Son. Wandering happy through the aisles with James in tow, and Thomas touching everything. He would recognize most of it, but leave Matt to check out the cash register and Andrew and Peter snorting over the effete colored flies while rummaging for proper fishing nets.

The shape of containers for food and fire and water never change. Utensils to hold both things and hope. Tools to measure, tools to weigh and, tall in the corner, ladders as slim and upright as his young mother undergoing the Annunciation. He would smile in recognition; taking new milled boards in his hands with satisfaction, letting the dressed wood warm his palms.

Once grown to realize that crucifixion is neither towering nor splendid, I never again could look with comfort at "number 60 common nails." But he, kneeling to hammer, would take the huge spikes in his mouth, as all workmen do, tasting the bitter iron, but admiring their size and straightness with his teeth. *Forgive us our trespasses.*

*And lead us not to a place of trial* where we can only fail, or worse be found too contemptible to test. But let heaven continue a place like this, filled with the tools we can use to build toward you, oh God.

*And deliver our souls from evil* laziness, no matter how big your hardware store really is, or how inept our hands and hopes.

For yours are the dreams of saints, spinsters and children and us. Heaven for builders of cities and menders of birdhouses.

*For yours is the kingdom,* and is some of it something like a hardware store, oh God? *And the power and the glory — amen.*

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*Charlotte M. U. van Stolk is a lawyer in Cleveland, Ohio, and is a member of Christ Church, Shaker Heights.*

## A Commentary on Closed Communion

By EVA DREW

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

I just finished reading Leslie D. Weatherhead's book, *The Christian Agnostic*. Dr. Weatherhead begins by stating, "I am an angry old man, and I feel I must get the fire out of my bones, before I die." And again, "I am sad and angry at the same time."

Like Dr. Weatherhead, I am an "angry old woman" and feel I must get the fire out of my bones — before "I" die. And again, along with Dr. Weatherhead, I am "sad and angry at the same time."

Unlike Dr. Weatherhead, I am not a member of the Christian clergy. I am a lay Christian, one of the multitude who, out of a joyous heart, cries out with the Psalmist, "I was glad when they said to me, let us go to the house of the Lord."

It is from this position that I wish to "reason together" with the whole of the Christian church to rethink and reverse a doctrine and practice which, I believe, is unworthy of Christian belief, and is, in truth, unchristian.

The doctrine I put to question is that of "closed" or "close" communion — the practice of one Christian body withholding the Eucharist from members of another Christian body.

I leave to the clergy and scholars of the church the theological defense of "closed" communions. My purpose is to help strengthen the church, so that the world can experience the reality of our Lord's love through us, and say, "See how they love one another."

I was raised in a Christian denomination that held to and practiced "closed" communion. Moreover, it was not stressed as central to worship. As I grew up, I felt a void in my worship experience, and through the years realized that, for me, the Holy Eucha-

rist, the Great Thanksgiving, was central to worship, and welcomes all baptized Christians who are active in their church homes. It was like "coming home" for me. Worship became a glad anticipation and joyous fulfillment, not a "religious duty." Worship and community came alive for me. I began to know Christ, rather than just know of him. I felt his presence at his table, and his promise of the Holy Spirit to guide and comfort me. I knew, as I once read, that "I" would always have my place at his table. Wherever life found me, present or absent, that place remained solely mine.

As my children married and our family grew, we represented several denominations of our Christian faith. While visiting my son and his family, I went with them to their church home. I felt my usual joy to be in one of God's holy places with a community of believers. I felt especially grateful to be there with my children. I was familiar with the liturgy and felt a sense of complete belonging.

### Sad Divisions

During the liturgy of the Eucharist, as we readied ourselves for the distribution, I laid down the missal I was using, and my eyes fell upon the words: "It is a consequence of the sad divisions in Christianity that we cannot extend to them (other Christians) a general invitation to receive communion." It was like an unexpected slap in the face. I was suddenly an outsider. Alone, rejected and judged.

Since then, there have been a number of occasions when I have been in similar circumstances, and, although I felt Christ's welcome, I did not feel welcomed by many of my Christian brothers and sisters, and especially by those in "power" — the clergy. As I read scripture, it strikes me that the Pharisees had this same "power" over

the spiritual lives of the people of their day, as our own "spiritual" leaders have over us today, and that Jesus remarked to the multitudes and his disciples, "And they tie up heavy loads, and lay them on men's shoulders." I wonder what Jesus would have to say to our spiritual leaders today?

As mentioned before, I believe closed communions are unchristian. Unchristian is a bold statement, and I do not say it without deep conviction.

Our Lord's table, after all, is just that, *our Lord's*, not man's. He makes the invitation to the table, not those who would speak for him. He tells us to "love one another." Christians should be happy together rejoicing in one another, rather than worrying and warring about which Christian communion is the truest, and who qualifies to partake of it. Not only does the practice of "closed communions" estrange families, it alienates the whole Christian community.

At this point we need to look at change. The first insight to change, I believe, is that we change our "approach" to change. I am convinced change will never come about by trying to change one another's differences, but rather by accepting one another as we are in our varied branches of Christ's church. So often in our ecumenical efforts we have pursued changing doctrines. Doctrines, by their very nature, set us apart.

If we ever hope to unify Christ's church on earth, we must turn away from unifying doctrines, and turn toward the unifying love of Christ. If we accepted one another's differences in divine love, it is my solid conviction that we would find ourselves and one another changed and that the whole of God's church on earth would be united. Whether this would be denominational unity, or a unity through love, I don't know, nor do I believe it would matter.

*Eva Drew resides in Oxford, Wis.*

# EDITORIALS

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## Thank You

This special issue is dedicated to The Living Church Associates. It is a privilege at this time to give recognition to the Associates and to all who have participated in the campaign for The Living Church Fund during the past year. The individuals, families, parishes and other organizations which provide these voluntary contributions and sustaining subscriptions merit our fullest gratitude. Without them, it would not be possible to publish this unique magazine. To each and everyone, we say a most sincere "Thank You."

Because voluntary contributions have such a large part in sustaining your magazine, we hope that all who contribute understand the value of their support. All who contribute are participants in this "ministry of communication." Communication, knowing what is happening, knowing what people are thinking and feeling, understanding our past and planning for our future — all this is an urgent need in the church today. Your magazine is the only national weekly organ of public communication serving the Episcopal Church. We believe that what this magazine does, what its supporters enable it to do, is very important. Again, Thank You, one and all.

## Who Are the Givers?

Who are The Living Church Associates? They are those who, through one or more gifts during the year, or as sustaining subscribers, make voluntary contri-

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A deceased person in whose memory a gift or gifts of \$100 or more has been given is listed in this issue under "Memorials." All persons in whose memory memorial gifts, of whatever amount, are given are remembered before the altar at the Holy Eucharist at the next annual meeting of the The Living Church Foundation. Anyone making a gift of \$100 or more in memory of a deceased person is listed among Associates.

## Others Who Contribute

We also take this opportunity to express gratitude to the many others who contribute to this magazine in many important ways. This includes writers of articles and reviews; those who send news reports, particularly our diocesan correspondents; those who provide artwork and photos; and those who have encouraged advertisers to take advantage of our pages.

We are particularly grateful to those who give gift subscriptions to others and those who encourage other people to subscribe. New subscribers constantly strengthen this magazine.

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## Important Voice

**THE WISDOM OF THE PSYCHE.** By Ann Belford Ulanov. Cowley. Pp.142. \$8.95.

By now, the world of psychology and religion must begin to take seriously the voice of Ann Ulanov. Dr. Ulanov is professor of psychology and religion at Union Theological Seminary in New York City. In an important addition, she is also a Jungian analyst.

*The Wisdom of the Psyche* began as the Zabriskie Lectures at the Virginia Seminary. Professor Ulanov delivered the lectures in the fall of 1985. It was my good fortune to hear those lectures.

Most impressive is Mrs. Ulanov's use of poetic language. Thus she writes, "[Eve] is the part of the primordial human in all of us that is desiring, interested, receiving, and thus, temptable." In simple poetic language, Dr. Ulanov delivers prosaic concepts which become memorable.

Because currently much is being written in the field of analytical psychology and Christian theology, finding a new idea is now more difficult. The title of the first chapter carries the author's new contribution: "The Ministry of the Ego." For too long the Judeo-Christian tradition has downgraded, if not renounced, the importance of the ego in psychological development. This chapter makes important headway in defining the ego and giving proper importance to its place both in psychology and theology. She writes, "This, then, is the ministry of the ego: to claim all of it, good, bad, fake, real — and to give it back to the giver."

Another impression worth recalling is the place of the feminine voice in evolution of consciousness. Ann Ulanov rightly distinguishes the feminine from being the exclusive domain of the female. The feminine voice is available to every person in spite of gender definition. She uses the "yes" of both Eve and Mary to distinguish the light and dark of the feminine. Her case leaves us wondering where we would be if Eve and Mary hadn't said, "Yes."

The book is important. I highly recommend it for its style and content.

Further, her criticism of Jung draws us away from any temptation to place him beyond his importance as a seminal thinker, and far from worshipping him as a demigod.

(The Very Rev.) J. PITTMAN MCGEEHEE  
Christ Church Cathedral  
Houston, Texas

## Asking New Questions

**HOLY FEAST AND HOLY FAST: The Religious Significance of Food to Medieval Women.** By Caroline Walker Bynum. University of California. Pp. xvi and 444. \$12.95 paper.

Carolyn Walker Bynum, professor of history, comparative religion and women's studies at the University of Washington, has studied the ways in which holy women viewed and used food in the later Middle Ages. As in her previous book, *Jesus as Mother*, Bynum looks at people and ideas with a fresh eye, asking questions that few have asked. As central as breaking bread and eating, blessing wine and drinking is to the Christian tradition, it is surprising that no one has thought to do what Bynum has done here.

Bynum writes with grace about food as symbol and as a way for late medieval women to exercise some self-determination in a repressive society. She shows how medieval people viewed Christ as food and analyzes the ways in which the body of Christ as symbol and physical reality can relate to food practices. Thirty handsome illustrations strengthen her surprising claims.

This study is not just an interesting footnote to serious study of medieval life; it is a first-rate piece of scholarship that suggests a deep rethinking of Christianity in the Middle Ages. The author, to use her own words, "advances theories about the nature of asceticism and about women's use of symbols that are far-reaching in their implications for women's history and for the history of religion." Bynum notes that both medievalists and feminists may find, in her interpretive essay, "audacious reversal of received wisdom" (p. xv), and she sets out to prove her case rather than simply demonstrate it. With this reader, she succeeded.

(The Rev. Deacon) ALICE COWAN  
St. Paul School of Theology  
Kansas City, Mo.

## Medieval English Mystic

**A LESSON OF LOVE: The Revelations of Julian of Norwich.** Edited and translated by Fr. John-Julian, O.J.N. Walker and Co. Pp. xvii and 219. \$9.95 paper.

**JULIAN OF NORWICH: Mystic and Theologian.** By Grace M. Jantzen. Paulist. \$9.95 paper.

In recent years the Revelations of Julian of Norwich have become objects of considerable interest from both the perspectives of scholarship and devotion. She is indeed an important teacher and one who can well command our attention during Lent. Thomas Merton placed her far above St. John of the Cross. It is surprising that it took him so long to recognize the superiority of Julian's trinitarian and incarnational orientation over the Neo-Platonic *via negativa* of the Spanish mystic.

The first book is styled as a translation of the Revelations from Chaucerian to modern English, but goes much further. Some scholastic terminology is so altered as to lead to possible misinterpretation. In spite of this caveat there is much in this volume that will be of devotional value. Fr. John-Julian is the superior of the Order of Julian of Norwich at the DeKoven Institute in Racine, Wis.

Grace M. Jantzen, the author of the second work, describes herself as a Christian philosopher who wants to pray, love God and her neighbor. She finds Julian of Norwich a model for this activity. Before detailed study of the Revelations we have valuable chapters giving the historical and social background as well as some reconstruction of Julian's life as culled from her writing and what the life of an anchoress was like.

Frankly, the reviewer is uncomfortable with the unscriptural concept as expressed by Julian that we possess some kind of "substance" coming from God and which does not partake of the "Fall," whereas the "sensual nature" is subject to the "Fall."

St. Paul is very clear in telling us that our human rational and natural spiritual endowments are as much fallen as the purely physical endowments. It is only by the grace of regeneration that we become capable of response to God.

(The Rev.) JULIEN GUNN (ret.)  
Nashville, Tenn.





# PEOPLE and PLACES

## Appointments

The Rev. **Ricardo Frances** is Hispanic missionary for the Diocese of California.

The Rev. **Anne C. Garrison** is associate of St. Paul's, Jackson, Mich. and assistant to the bishop for programs combating alcoholism, racism and sexism. Add: 501 Burgundy Way, #201, East Lansing, Mich. 48823.

The Rev. **William K. McDonald** is priest-in-charge of St. Paul's, Corunna, Mich. Add: 421 E. Ellen, Fenton, Mich. 48430.

The Rev. **Thomas Murphy** is rector of St. Andrew's, N. 2404 Howard St., Spokane, Wash. 99205.

The Rev. **Mark Neumeier** is executive director of Neighborhood Renewal Services, Saginaw, Mich. Add: 2226 Delaware, Saginaw 48602.

The Rev. **Andrew Sloane** is now rector of Grace Church, Sheboygan, Wis.

The Rev. **Lewis W. Towler** is associate of St. Paul's, Wickford, R.I. Add: 47 Church Lane, North Kingstown, R.I. 02852.

## Ordinations

### Deacons

**Rochester**—**Mary Ann Taylor**, deacon-in-charge, St. John's, Honeoye Falls, N.Y. and communications officer, Diocese of Rochester; add: 467 Tarrington Rd., Rochester, N.Y. 14609.

**Southern Ohio**—**Cynthia Snodgrass**, chaplain, Hospice of Dayton, 6225 Mad River Rd., Dayton, Ohio 45459.

## Cathedral Clergy

The Rev. Canon **Priscilla Allen** is canon pastor of Christ Church Cathedral, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. Canon **Richard H. Baker** is canon and sub-dean of Christ Church Cathedral, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. **Gerald W. Porter** is provost of the Diocese of Massachusetts and the Cathedral Church of St. Paul, 138 Tremont, St., Boston, Mass. 02111.

The Rev. Canon **M. Jeanne Sproat** is now canon pastor of the Diocese of Massachusetts and the Cathedral Church of St. Paul, 138 Tremont St., Boston, Mass. 02111.

## Corrections

The Rev. **James Derek Harbin**, whose ordination in the Diocese of Western North Carolina was reported January 15th, was incorrectly listed as John.

## Other Changes

The Rev. **Robert Walton** is now doing supply work under license in the Diocese of Michigan; add: 2186 Tamarack, Okemos, Mich. 48864.

## Changes of Address

The Rev. **Gene E. Curry** may be addressed at 1830 N. York, Dearborn, Mich. 48128.

The Rev. **Richard M. Wilds** now lives at 121 Ambler Dr., Brooklyn, Mich. 49230.

## Deaths

The Rev. **Benjamin Scott Eppes**, retired priest of the Diocese of Alabama, died January 2 at the age of 82.

A graduate of the University of Georgia and Virginia Theological Seminary, he became rector of St. John's, Birmingham and St. Mary's, Jasper, Ala. in 1942. In 1946 the Bishop of Alabama asked him to locate and acquire property for a diocesan camp; this he did, and beginning in 1948 with 18 buildings moved from an army base, Fr. Eppes was instrumental in founding Camp Mikell, where he remained in charge until his retirement in 1978. While there, he supervised construction of the permanent facilities and brought the camp to national standing. He and his wife, Frances, who survives him, both earned the affection of thousands of campers, counselors, and clergy over the years. Besides his wife he is survived by three children, nine grandchildren and two great-grandchildren.

The Rev. **Roger Lee Henshaw**, for over 18 years rector of Zion Church, Charles Town, W. Va., died last fall in St. Joseph's Hospital, Towson, Md., following a heart attack. He was 64 years of age.

Born in Plainfield, N.J., he was a graduate of the Univ. of Miami (Fla.) and Virginia Theological Seminary. He was ordained priest in 1966 and had served parishes in Florida and Maryland before becoming rector in 1970 of Zion Church. He is survived by his wife, Ruth, and seven children.

The Rev. **Clark Hyde**, interim rector of St. Andrew's Church, Madison, Wis., died January 29 at University Hospital in Madison of pneumonia associated with cancer that had recurred unexpectedly. He was 40.

A graduate of Oberlin College, Pacific School of Religion, and the Univ. of the South, Fr. Hyde at the time of his death was a graduate student at Marquette Univ. He had served parishes in Ohio and Delaware where he had also worked on various diocesan commissions. A member of Phi Beta Kappa, he was the author of several books and articles and was a book reviewer for THE LIVING CHURCH. He is survived by his wife, Janet, and their two children.

**Sister Etheldreda Margaret, S.S.M.**, in the 53rd year of her religious profession in the Society of St. Margaret, died on January 16.

The Rev. **Hugh Douglas McCandless**, rector emeritus of the Church of the Epiphany, New York City, died of cancer at his home in Hamden, Conn. on January 15. He was 81 years old.

Fr. McCandless was graduated from Yale in 1929 and from the Virginia Theological Seminary in 1933; he was awarded an honorary doctorate by that seminary in 1961. His entire ministry was served in the Diocese of New York, where his father also served. He was in charge of two missions on Staten Island, the rector of Christ Church, Suffern and, from 1945 until his retirement, rector of the Church of the Epiphany. He was trustee of numerous organizations, including Seamen's Church Institute and St. Barnabas Hospital, and author of religious books and several articles for THE LIVING CHURCH. He is survived by his wife, Dorothy, a son and daughter, five grandchildren and three great-grandchildren.



## BENEDICTION

*The author is Thomas Edelson of Bethesda, Md.*

**L**ord, I ask that I might know your will for me; that with your help I may do it. Yet, if I am not to know, that in itself is of little importance. Better that I should do your will without knowing it, than that I should know your will without doing it.

What about the occasions when I fail to do your will? I ask that in time I should come to realize my failures and be sorrowful.

Yet I am so bold as to ask that in this sorrow also, I may in time be comforted. Indeed, I know that this comfort will be offered; but will I be strong enough to accept it? To refuse to accept it would be to compound one sin with another, namely, to exaggerate my own importance.

After all, when I act against your will, is your will frustrated? Not likely. You always find another way. Your will *is* done, of that we may be sure.

When I do wrong, then, should I not regret it? Yes, I should; the wounds I give to others are real, and each of them is equally a wound to myself. There is a time when it is right to feel the pain. And there is a time when it is right to give it up, to acknowledge that no wound is beyond the power of your healing.

When the wounds have been healed, then let me find joy in contemplating your handiwork, no longer concerned about whether my role was deserving of praise or blame. For in the last analysis, only one thing matters: not whether it is I who am the instrument of your will, but simply that your will be done.

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## PILGRIMAGE

**WOMEN MYSTICS PILGRIMAGE** — July 28-August 13, 1989. A contemplative journey to the sites of seven European mystics. Leaders: Rev. Bede Mudge, OHC; Rev. Elizabeth Canham, Obl. OHC. Write: **Holy Savior Priory**, P.O. Box 40, Pineville, S.C. 29468.

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**FULL-TIME EDUCATION ASSOCIATE** sought by dynamic urban parish experiencing substantial growth. An exciting opportunity for a layperson with significant experience: to build a five-person education staff and to help a good program for all ages become *great!* Apply with resumé to: **The Rev. Thomas L. Ehrlich, Rector**, St. Martin's Church, P.O. Box 36308, Charlotte, N.C. 28236.

**CHRIST CHURCH PARISH**, New Haven, seeks applicants for three-fourths time organist-choir director for 250 member parish with excellent music tradition. Paid and volunteer choir of mixed voices. Applicant must have pastoral and liturgical sensitivity as well as knowledge and understanding of Anglo-Catholic worship. Send resumé with references by March 10 to: **Daphne Ross, Christ Church Parish**, 84 Broadway, New Haven, Conn. 06511.

**A PART-TIME POSITION** with a small rectory is open for a priest to serve a small rural church near Charlottesville, Va. Ideal for a priest who is a graduate student, or a priest married to a graduate student, with the University of Virginia nearby; open to others interested in living near a university community. Write: **The Bishop of Virginia**, 110 W. Franklin St., Richmond, Va. 23220.

**HISTORIC** church in small town on Mississippi desires part-time ministry. Growth-oriented leadership wanted with community involvement. 1979 Prayer Book. Contact: **Diocese of Quincy**, 3601 N. North St., Peoria, Ill. 61604.

**RECTOR** needed for St. John's/Fremont and St. Mark's/Newaygo, two small parishes ten miles apart, serving a wide rural area of Western Michigan. International food company headquarters and four seasons recreation. Excellent schools, medical resources, and access to urban areas. Caring congregations working in partnership. Strong lay leadership. Community and ecumenical involvement. Diverse ages and Eucharistic focus. Reply to: **Ms. Mary Frens**, 1150 Cottage Lane, Newaygo, Mich. 49337.

**MIDWESTERN CATHEDRAL** seeks third priest to share full range of responsibilities with special emphasis on youth and new member ministry. Begin as early as April, 1989. Send resumé, CDO profile, financial requirements. Reply **Box G-673\***.

**CONFERENCE CENTER DIRECTOR** to oversee operations of century old Valle Crucis Episcopal Conference Center located in the mountains of Western North Carolina. Skills needed in hospitality management, marketing, and program development. For job description and application please write to: **Mr. William Diley**, P.O. Box 665, Valle Crucis, N.C. 28691. Deadline for receipt of applications is March 31, 1989.

## POSITIONS WANTED

**WORKER PRIEST** seeks enthusiastic band of pilgrims who live, worship and minister together towards the vision of God. Reply **Box G-672\***.

**LONGTIME** professor-cum-church musician desires change to less teaching with more music. Virtuoso organist/carillonner, good conductor/choirmaster, knowledgeable churchman. Reply **Box M-670\***.

**EXPERIENCED**, stable priest with proven skills in preaching, pastoral care and administration seeks relocation, preferably in southeast. Reply **Box R-671\***.

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

## PUBLICATIONS

**SYNTHESIS: A Weekly Resource for Preaching and Worship in the Episcopal Tradition** answers the need The College of Preachers survey in 1987 showed. 75% of clergy find preaching "challenging and enjoyable" but 77% also said "other demands interfered" with desired preparation. The only sermon and worship publication based on the Episcopal lectionary. *Synthesis* is authored by some of the seminary faculty from The School of Theology, Sewanee, Tenn., a priest, and parish musician. Scripture. Tradition. Culture. Worship. And Experience reflected on every week. *Synthesis*, P.O. Box 11428, Chattanooga, Tenn. 37401. 1-800-356-9391.

## PROPERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers**, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## SUMMER PROGRAMS

**ALASKA/YUKON** Wilderness Trips for adults and youth. A special ministry of **Holy Trinity Church—Wilderness Manna**, 325 Gold, Juneau, Alaska 99801. For information send \$1.00.

## TRAVEL

**TRINITY JOURNEY PROGRAM 1989** — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "The American Way of Religion" (Amish Country and Colonial Williamsburg) May 1-6 with Prof. Roland Foster of General Seminary. "Russian Orthodox Monasticism" (nine monasteries in the USSR) June 2-18 with Prof. William Green of the Episcopal Seminary of the Southwest. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$3235 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Parish of Trinity Church**, 74 Trinity Place, New York, N.Y. 10006-2088.

**ROME, FLORENCE**, Assisi, Venice, Milan, late June 1989. Two weeks, excellent price. Special attention to Christian sites, art, history. Join the people from **St. Luke's, Madison, WI 53716 (4011 Major Ave.)**. Write for brochure. Chicago departure.

**THE AMERICAN NATIONAL PILGRIMAGE** to Walsingham, Glastonbury, and, this year, to Wales! June 22-July 6, 1989. Director, the Rt. Rev. Br. John Charles, SSF, pilgrimage-secretary Fr. Charles Lynch, SSC. For more information and reservations write: **Pilgrimage Committee**, 6454 Clarkston Rd., Clarkston, Mich. 48016.

## VACATION/RENTAL

**CUERNAVACA, MEXICO.** Vacation, Spanish study, sabbaticals. Apartment rental information: **Hawkins Properties**, 4308 Lambeth, Fort Worth, Texas 76103. (817) 534-4925/534-0233.



# LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## PALOS VERDES ESTATES, CALIF.

**ST. FRANCIS** 2200 Via Rosa at Palos Verdes Dr., W.  
The Rev. Robert E. Dunn, r  
H Eu Sun 8, H Eu (1S & 3S) 10, MP (2S & 4S) 10. Full Holy Week and Easter schedule offered. Call (213) 375-4617

## SEBASTOPOL, CALIF.

**ST. STEPHEN'S** 500 Robinson Rd.  
The Rev. Dominic W. Sarubbi, r  
Sun H Eu 8, 10 (Cho), Wed 10

## HARTFORD, CONN.

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

## NEW HAVEN, CONN.

**CHRIST CHURCH** Broadway at Elm  
The Rev. Jerald G. Miner, r (across from Yale Co-op)  
Sun Masses 8:30, 11 (Sol), EP 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & Ep 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 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

**ST. GEORGE'S PARISH** 2nd and U Sts., N.W.  
The Rev. Dr. Richard Cornish Martin  
Sun Masses 7:30, 9, 11:15. Daily Masses Mon, Wed, Fri 12 noon; Tues, Thurs 7

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

## CLEARWATER, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

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

## MARIANNA, FLA.

**ST. LUKE'S** 212 W. Lafayette St. 32446  
The Rev. Millard H. Breyfogle, r  
Sun H Eu 7:30, 10:30. Wed 5:30

## SARASOTA, FLA.

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

## ST. PETERSBURG, FLA.

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

## GRAYSLAKE, ILL.

**ST. ANDREW PARISH** Park & Lake St.  
The Rev. K.K. Behrel, SSC, r  
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

## INDIANAPOLIS, IND.

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

## LAFAYETTE, IND.

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

## MISSION, KAN.

**ST. MICHAEL AND ALL ANGELS** 67th & Nall  
The Rev. David F. With, r  
Sun Eu 7:30, 10; noon Eu daily

## SALINA, KAN.

**CHRIST CATHEDRAL** 138 S. Eighth St.  
The Very Rev. M. Richard Hatfield, dean  
Sun Masses 8, 10 & Sat 6. Daily as anno

## LEXINGTON, KY.

**ST. RAPHAEL THE ARCHANGEL** 1891 Parkers Mill Rd.  
The Rev. Robert D. Matheus, r  
Sun H Eu 8:30, 10:30; Wed 7

## LOUISVILLE, KY.

**ST. GEORGE** 26th & Oak  
The Rev. Samuel Akuamoah, v  
Sun H Eu 11

## BALTIMORE, MD.

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

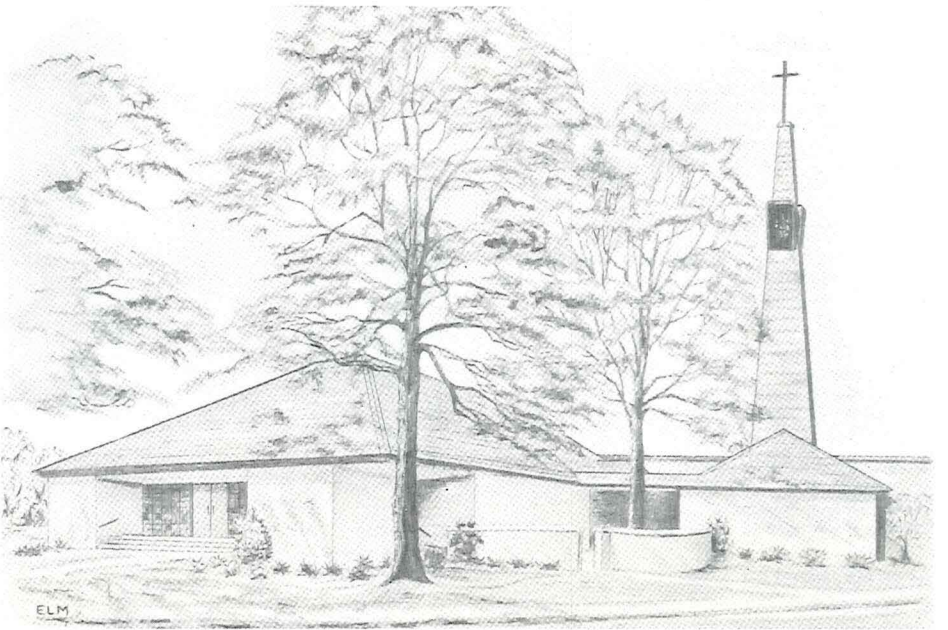
## BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. Arthur E. Woolley, r  
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

## SILVER SPRING, MD. (D.C. Area)

**TRANSFIGURATION** (384-6264) 13925 New Hampshire Ave.  
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music  
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

(Continued on next page)



Church of the Good Shepherd, Norfolk Va.

**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.

# LENT CHURCH SERVICES

(Continued from previous page)

## 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. PAUL, MINN.

**ST. MARY'S** 1895 Laurel at Howell (646-6175)  
The Rev. Russell W. Johnson, Jr., r; the Rev. John Cowan  
Sun H Eu: 8:30 & 10:30; Ad. Forum 9:30, Ch S 10:30. Wed H  
Eu: 7, 12:15 & 6:15; 1st Tues 7:30 HS & H Eu

## ST. LOUIS, MO.

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

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee, the Rev. William K. Christian, III, the Rev. Steven  
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.  
Michael Marshall, Anglican Institute  
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15.  
MP, HC, EP daily

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

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

## 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

## BERNARDSVILLE, N.J.

**ST. BERNARD'S**  
Parish House, Claremont Rd. (766-0602)  
Cemetery, Washington Rd. (766-1331)  
The Rev. Frederick S. Baldwin, r; the Rev. Donor Macneise,  
the Rev. Dr. Richard Ottaway, assoc  
Sun 8 HC, 10 HC (1S, 3S, 5S), MP & HC (2S, 4S), Ev 5. Thurs  
10 HC & Healing

## BURLINGTON, N.J.

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

## NEWARK, N.J.

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

## SCOTCH PLAINS, N.J.

**ALL SAINTS'**  
The Rev. John R. Neilson, r  
Sun H Eu 8 & 10. Wed 9

## ALBUQUERQUE, N.M.

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

## BRENTWOOD, N.Y.

**CHRIST CHURCH** 155 Third Ave.  
The Rev. Richard C. Mushorn, M.Div., v  
Sun Masses: Sat 5:30. Sun 8 & 10. Daily Mass 5:30

## HAMILTON, N.Y.

**ST. THOMAS** 12 1/2 Madison St.  
The Rev. Elizabeth R. H. Gillett, r  
Sun 8 & 10 HC; Wed 5:15 HC

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn St. & Magnolia  
Marlin Leonard Bowman, r Est. 1880  
Sat 5 EP & Mass. Sun 9 MP & Mass, 11 Gregorian High Mass.  
Wed 7 Sta & B. The Church on the beach

## NEW YORK, N.Y.

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

**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
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; the Rev. Andrew L. Sloane, a  
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

## RICHMOND HILL, N.Y.

**ALL SAINTS'** 97-25 Lefferts Blvd.  
JFK-Q10 Bus Direct  
The Rev. John J. T. Schnabel, r (718) 849-2352  
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)



Church of the Transfiguration,  
Silver Spring Md.

## SUNNYSIDE, N.Y.

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

## SYRACUSE, N.Y.

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

## PHILADELPHIA, PA.

**ST. LUKE'S, Germantown**  
5421 Germantown Ave., 19144  
The Rev. Charles L.L. Poindexter, r; the Rev. Frank Witt  
Hughes, ass't; the Rev. William J. Shepherd, ass't  
Sun HC 7:30, Sol Eu 10:30. Mon, Wed, Fri HC 7:30; Tues,  
Thurs, HC 7:30 & 9

## JOHN'S ISLAND, S.C.

**ST. JOHN'S** 3673 Maybank Hwy.  
The Rev. George F. Weld, II, r  
Sun 8:30 HC; 9:30 Christian Education; 10:30 HC 1S & 3S, MP  
others

## NASHVILLE, TENN.

**ST. ANDREW'S** 3700 Woodmont Blvd.  
Sun 7:30 Low Mass, 10 Sung Mass, 5 Ev. Daily (ex Fri) MP  
6:30, Mass 6:45, EP 5. Sat MP 8, Mass 8:15, C 4-5, EP 5. Lent:  
Sta & B Wed 7

## DALLAS, TEXAS

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

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

## LUBBOCK, TEXAS

**ST. PAUL'S ON THE PLAINS** 16th and Ave. X  
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the  
Rev. Jo Roberts Merriam  
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

## SAN ANTONIO, TEXAS

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

## LEXINGTON, VA.

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

## NORFOLK, VA.

**CHURCH OF THE GOOD SHEPHERD**  
1520 North Shore Rd. & on corner of Hampton Blvd.  
The Rev. Ross M. Wright, r  
Sun services: 8 HC; 10:30 HC or MP (HC 1S & 3S; MP 2S &  
4S). Wed: 10:30 HC & Healing service; 6 HC

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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