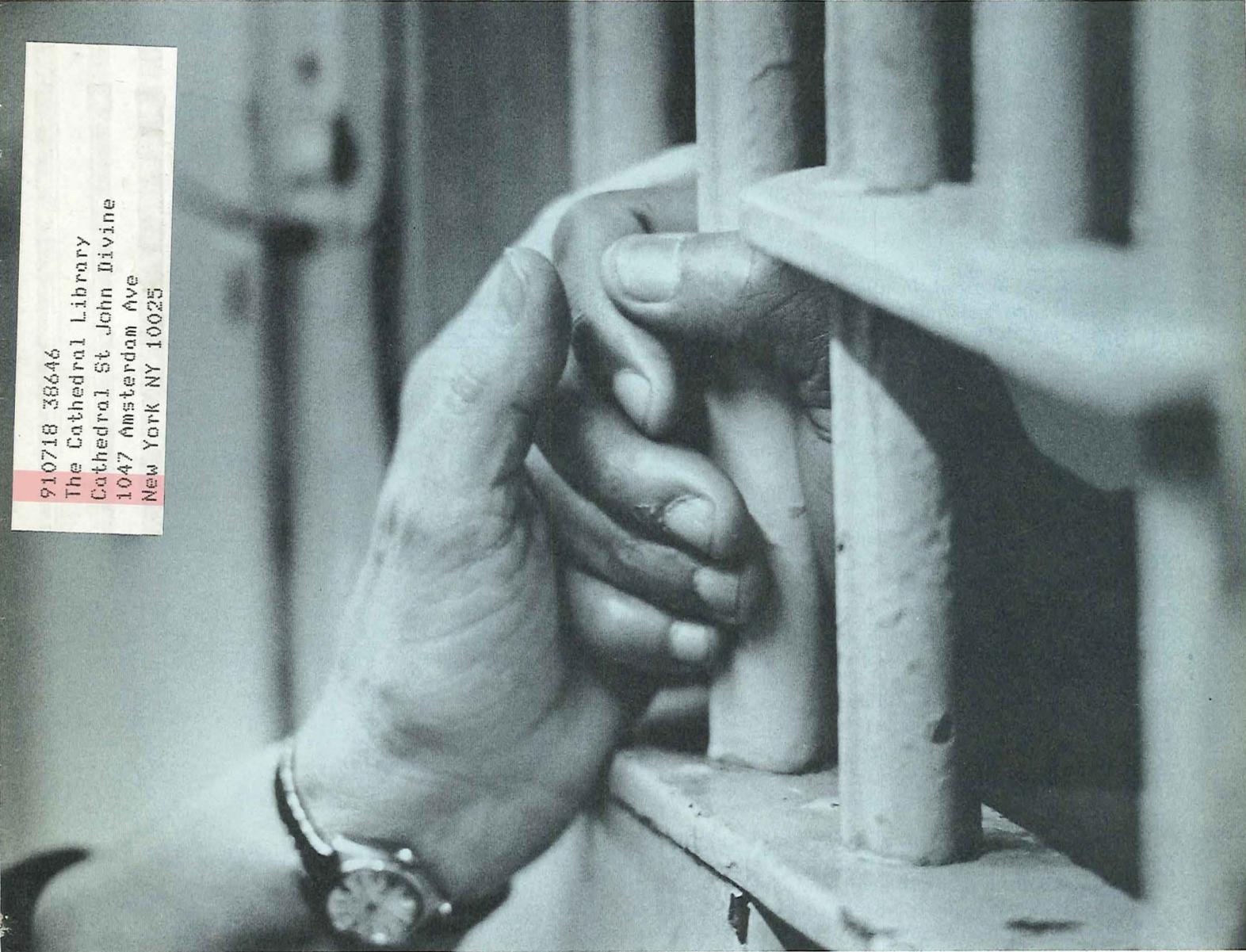


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Reaching the Prisoners



Personal Weeding

August is a great time for gardens. Vegetables are in production, flowers are blooming, and fruit is ripening. Unfortunately, it is also a great time for weeds. If they have not been pulled out earlier, or if their growth has not been blocked by mulching, they are now ready to take over.

In the spring, most weeds are very small. A pinch of the fingers or the stroke of a rake destroys them. Those which were not pulled, however, are now formidable. Their stems are tough, their roots are deeply entrenched, and many of them are already spreading seeds. Others are spreading through tendrils either above or below the ground, multiplying their baleful population over and over.

It is ironic that gardeners do not work to make their plants grow. Given sunshine, water, and decent soil, it is the nature of vegetables and flowers to grow. The work is in getting rid of the weeds which impede their growth.

Of course there is a moral to this. It is our nature as Christians to grow spiritually, "bearing fruit in every good work" (Colossians 1:10). Given baptism and the other sacraments, illuminated by God's word, and upheld in a community of fellow-believers, we ought to grow inevitably, producing good fruit. The problem is the weeds. The weeds have to be gotten rid of.

In our spiritual lives, the weeds are of course our sins. Like offensive grasses, they send out invisible tendrils, reaching under the surface of life, and are ready to spring up anywhere. Like some other weeds they can get bigger and bigger, with deep roots that are hard to excavate. Like all weeds, sins are relatively easy to pull out when they first begin, but rapidly become deeply and stubbornly rooted.

The one good thing about a big weed is the peculiar satisfaction of successfully pulling it up with its whole root, throwing it on the trash heap, and later seeing it dead, dried up and ready to be burned or composted. Such too is repentance for our sins. There is joy in heaven for a sinner who repents, but also joy on earth for the individual who repents and experiences God's forgiveness and the reopening of the way to spiritual growth and health.

As with pulling weeds, the sooner we start, the easier penitence is. Later on it becomes hard work. In either case the result is happy. This is something we can think of as we bend our backs over the earth in the August sun. It is something that those who bend over desks, counters, keyboards or stoves can think of too.

H. BOONE PORTER, Editor

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ON THE COVER

Photo by Richard Wood

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—Ralph Posey,
Minister



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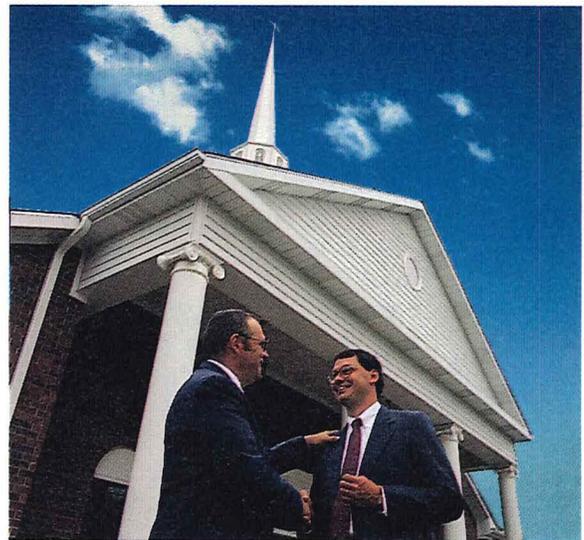
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LETTERS

Still the Lord's

I write this in full support of the warning expressed by the Rt. Rev. Robert M. Hatch in his letter "Still the Lord's" [TLC, July 9].

I too visit the sites of the loon, the goose and other waterfowl. The sight of these creatures is a joy to behold. God is still and ever will be the Lord of the universe.

The good Rt. Rev. is so right when he says "This earth is still the Lord's — not ours to plunder, pollute and desecrate." So we ought to pray, "Father, forgive."

(The Rev.) A. RAYMOND SMITH
Augusta, Maine

ECW Prayer

The prayer that was voted "out of order" by delegates to the meeting of the Diocese of Central Florida Episcopal Church Women is not a new one [TLC, July 2]. The prayer has been used since 1983 following a resolution passed at the 1982 Triennial Meeting held in New Orleans, calling for the ECW and UTO prayers to be written in Rite II language.

Theologically, the Trinity in its fullest is invoked when any one person of the Trinity is named. The prayer is as follows: "Almighty God, bless we pray our work in mission and ministry in the world; and make us so thankful for the precious gift to us of your beloved Son, that we may pray fervently, labor diligently, and give liberally to make known throughout the world the redeeming love of our Savior. Amen."

MARJORIE A. BURKE
Episcopal Church Women
Lexington, Mass.

Changing Times

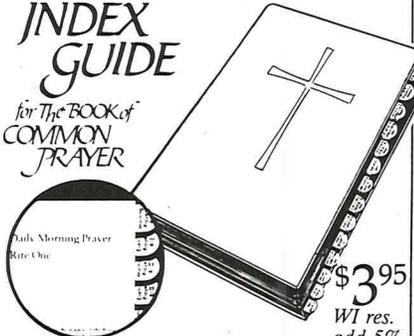
I came into the church at the age of 15 and the year was 1935. On getting to know some of the people at that then very famous Church of the Messiah in Detroit, I became rather confused as I heard some people storming about the new 1928 Prayer Book. I gathered that they did not like a number of the changes made in that new book.

More than once I heard the remark made "I hate this new book." Why? I asked myself, for I found this church far more interesting and exciting than the Methodist Church. The magnifi-

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cent sanctuary, reredos filled with carved saints, a great gold and silver crucifix on a gold door tabernacle, many flowers and candles, and large choirs and a priest in magnificent vestments chanting and bells ringing. What more could a person ask for . . . this kind of worship was the greatest . . . and fun too. To top it, there was mass every day of the week.

Anyway I was told by the complainers the new book messed things up. The Lord's Prayer had been moved from after the communion of the people to being placed in the canon. Then there were other things like clipping off the repeated phrase "miserable sinners" that was a part of the long old litany. I was told people *were* miserable sinners! What's new? Now we have a small group of people who do not like our present Prayer Book. Furthermore, women are a threat to many of them.

The Anglo-Saxon folk that have called the cards and ruled the church since the revolution and prayed in Elizabethan English down through the years and were the "best people" — bankers, doctors, lawyers, college presidents — are no longer calling the shots, as the kids would say today. Jesus' favorite people, the poor, are taking over and the Episcopal Church of tomorrow (in less than a decade) will be packed with black people, Hispanics, Asians . . . yes . . . the people of God who find their riches in Christ the King. I am a German Polack and for most of my life I have worshiped, sang, prayed in black catholic parishes of our church, where we pray in American English, sing and love, enjoy smells and bells, and celebrate our love for our black Jesus (anyone who has been to the Holy Land and seen the men there know Jesus was no blond lily). Hang on, great days are on their way, for sure for us who do not own stocks, bonds, big savings accounts or property, but who do have Jesus — it is he who is our rich treasure.

ROBERT CHRISTMAN

Detroit, Mich.

God's Own Child

Joanne Maynard's letter, "Not Anybody's Son" [TLC, July 9] points up one of the difficulties of translating into "inclusive" language. She tells of her emendation of the verse, "He who

conquers shall have this heritage, and I shall be his God and he shall be my son," to the plural with the substitution of children for son, at a woman's funeral. This may have solved one problem, but only at the cost of altering the meaning: in New Testament usage "son(s) of God" connotes a redeemed relationship with God through the Son while "child(ren) of God" connotes only the relationship of creature to Creator.

I grant that "son" has an exclusively male sense in English (which seems to be less true in Greek), and I note that the RSV itself makes a similar change in some other passages (e.g. John 1:14), but surely there must be a way to be inclusive without losing the more important distinction which the Greek text makes in this case. It might, for example, be possible to use the phrase "own child(ren)" to translate "*huios* (son)" when it is used in this sense.

(The Rev.) WILLIAM D. LORING
Danbury, Conn.

Gunning for Trouble

Regarding the greater Boston Church Leader's Covenant [TLC, July 9], these ultra-liberals are the same ones who oppose stronger criminal penalties, urge unlimited compassion for the vilest of criminals and then want to take away the right of honest people to protect themselves.

It's still the killer that shoots, who's responsible, not the weapon used. It's also possible to use knives, tire-irons, bricks, poison, automobiles, etc. to murder. Do we then outlaw all? If so the outlaws will have them and they most certainly will have something.

(The Very Rev.) ROBERT D. BOHYER
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Helped by Fletcher

Thank you for your editorial "Ethical Failures" [TLC, July 2]. I agree wholeheartedly with your sentiment and your assessment that there is no easy solution to the problem. I am perplexed, however, by your negative feelings toward situation ethics.

After reading Dr. Joseph Fletcher's book *Situation Ethics*, attending his lectures, and having private conversations with him, it is my feeling that his understanding of how one could make

(CONTINUED ON PAGE 13)



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Bishop Consecrated

The Rev. Robert J. Hargrove Jr., former rector of the Church of the Ascension in Lafayette, La., was consecrated Bishop Coadjutor of Western Louisiana July 8. He will become the second bishop of the diocese when he succeeds the Rt. Rev. Willis R. Henton in July 1990.

The solemn high service of prayer, worship and laying on of hands took place at St. Mark's Church in Shreveport. Chief consecrator, the Most Rev. Edmond L. Browning, Presiding Bishop, was assisted by the Rt. Rev. Willis R. Henton, Bishop of Western Louisiana; the Rt. Rev. James B. Brown, Bishop of Louisiana; and the Rt. Rev. Girault M. Jones, seventh Bishop of Louisiana. The preacher was the Rt. Rev. John M. Allin, former Presiding Bishop.

Music under the direction of St. Mark's organist-choirmaster Donald L. Smith incorporated a choir of 150 drawn from parishes throughout the diocese, the Shreveport Brass Quintet and St. James' Handbell Choir of Alexandria.

The latter performed a handbell voluntary entitled "Regal Celebration" by Cynthia Dobrinski. The piece had been commissioned for the occasion and dedicated to Bishop Hargrove as a memorial to Betty Arrington Sutherland, long-time president of the Daughters of the King in the diocese.



Photo by Lee Shively

Bishop Hargrove

Receptions for the 1,500 people in attendance were held in the parish hall and on the grounds of St. Mark's, made possible through the efforts of the Episcopal Church Women from the 54 parishes and missions of the diocese.

JANET MORGAN

Aircraft Disaster

Life in Sioux City, Iowa has gradually quieted down since the crash of a United Airlines DC-10 on July 19. But for months the events surrounding the disaster will run through the minds of the community's 80,000 people, and many will struggle with haunting memories.

Recognizing this fact, clergy, psychiatrists and others took steps soon after the crash to prepare for coming days. One example was an ecumenical service that was being planned for a date in early August. The Rev. Daryl Stahl, rector of St. Thomas' Church, said the service was being designed to mourn the loss and help "focus the recovery."

Church personnel played a large role in the events immediately following the accident. Fr. Stahl was among area clergy at Marian Health Center, one of the city's hospitals which received victims. He concentrated on getting phone numbers from the survivors so that their families could be told they were alright and could be contacted at the hospital.

Fr. Stahl said he and others received calls from clergy throughout the country asking them to meet members of their parishes who were on their way to Sioux City.

Though some stayed in homes, most family members were brought to Briar Cliff College, a small Roman Catholic school, where they received lodging and any care they needed. As they arrived at the college, each family was assigned a United Airlines representative and a counselor, said Marilyn Austin, a lay assistant at St. Thomas' who helped organize the clergy.

Ms. Austin said counselors were busy around the clock. Many family members, unable to sleep, walked throughout the college dormitories in the middle of the night and appreciated having someone to talk to, she said.

Ms. Austin counseled at St. Luke's Hospital. She was there upon arrival of those crash victims who were able to

walk in. The first person she met, a man who was married and had three young children, told her he was not hurt and that she should help someone else.

An hour later, he called for her because he was feeling guilty and wanted to talk, she said. He told of how he had tried to pull free an elderly woman who had been next to him on the plane. As the smoke and fire increased, he began thinking of his family, and in fear for his life, got off the plane without the woman. He told officials outside the plane that the woman was inside, but never learned if she got out.

Two days later, while Ms. Austin was at the college, she met a woman who was crying and learned she was the daughter of the elderly woman. Her mother had died. The daughter said she had discovered from airline officials that the passenger next to her mother had survived and wanted to call him.

The two did talk. The man told of how he had tried; the daughter told him not to feel guilty, he could never have succeeded because her mother's arms had to be cut in order to get her body out of the wreckage.

Ms. Austin said the two agreed to call each other again. "They were able to find comfort in knowing each other's stories," she said.

The Rev. David Titus, rector of St. Paul's Indian Mission, was also among the counselors. He said the day after the crash was "particularly difficult" because of having to deal with the families of those who had died. By the second day, many of the survivors had left Sioux City for their homes, Fr. Titus said.

An ecumenical prayer service was held at the Roman Catholic Cathedral of the Epiphany the night after the crash, attended by over 500 people.

Fr. Titus said the disaster caused people to pull together. In the community at large, in churches, in families, "the differences that otherwise separated us became miniscule and unimportant," he said.

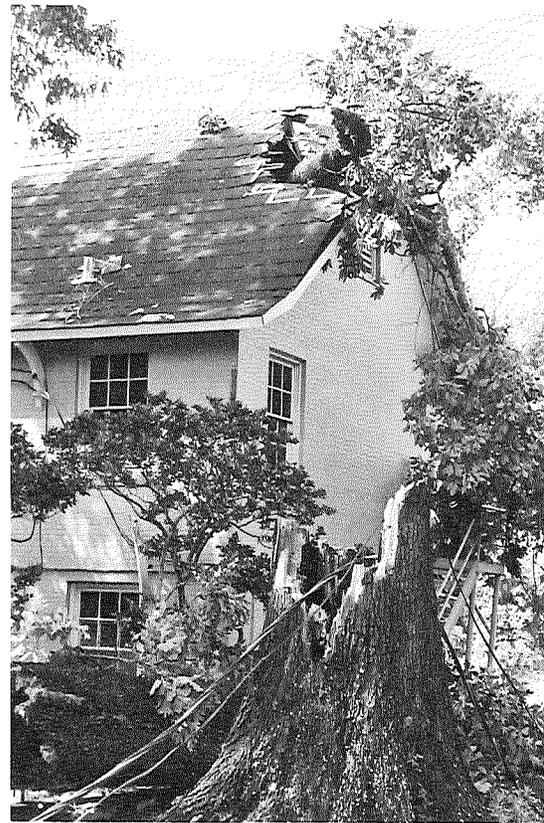
JOHN SCHUESSLER

Louisiana Storm

A recent storm that passed through Pineville, La., one of many that have rocked the area this summer, caused heavy damage to the diocesan center of Western Louisiana. The trunk of a



Western Louisiana diocesan center (above) with Mt. Olivet Chapel; (right) power lines draped across the stump of 100-year-old oak tree, whose branches smashed into the center's roof: the morning after the storm. [Photos by Janet Morgan.]



100-year-old oak tree was snapped by the force of a 50-mph wind, causing a portion of the tree to slam into the roof of the two-story brick building. The most severe damage was sustained over an area where diocesan archives were stored.

A thick limb was driven through the first floor wall of the Rt. Rev. Willis R. Henton's office, leaving a gaping three-foot hole within inches of his desk chair. Limbs, branches and portions of the trunk laced with live power lines buried the parking area.

Quick Response

There were blessings amidst the chaos, however. The storm hit while the office was closed, so staff and their cars were spared. Canon Craig Morgan passed by within minutes of the crash. "I called one person from [each] of the two nearest churches, St. Michael's, Pineville, and St. James Alexandria, and within 15 minutes had 25 volunteers removing archives, furniture, everything from the damaged portions" he said.

Fortunately, rainfall was light following the winds. Gerrie Pringle of the diocesan staff said the offices sustained "very little" water damage, including none to the archives, which are stored in acid-free boxes. Damage estimates were not yet available.

Offices are housed in a former parish hall (vintage 1946) adjacent to historic Mount Olivet Chapel, which was

consecrated by Louisiana's first bishop, Leonidas Polk, in 1859. The chapel was narrowly missed by the falling tree.

The morning after the storm, central Louisiana was declared a national disaster area by President George Bush. Rainstorms have dumped over 42 inches in the area this year, nearly twice the amount by the same time in 1988. Thousands of homes have been flooded and crops have been ruined. Some houses have remained flooded for over two weeks.

The mayor of Pineville offered all-night safety patrol following the storm since downed power lines in more crucial areas took precedence for the power company. High winds accompanied by a line of thunderstorms pelted surrounding areas. By 6 a.m., clean-up crews were removing debris and covering holes with tarpaulins, against predictions of still more rain.

JANET MORGAN

China Program Reduced

Due to the political turmoil in Beijing, China, the Amity Foundation will be cutting back on the number of teachers it sends into China, it was announced recently.

According to the Rev. Franklin Woo, director of the National Council of Churches' China Program, the foundation is reducing the number of foreign teachers it sponsors in five Chinese provinces, from 85 to about 50.

The Episcopal Church has three teachers in the country under the auspices of the foundation [TLC, July 9]. Mr. Woo said that means the next wave of teachers assigned to the Amity program through the National Council of Churches will be cut in half, from 19 down to ten.

Meanwhile, Mr. Woo said that there are no indications so far that any reprisals have been taken against the Rt. Rev. K.H. Ting, president of the China Christian Council and chairman of the Christian Three-Self Patriotic Movement Committee.

Bishop Ting had made strong statements in support of the students leading the democratic movement in China during the weeks preceding the Tiananmen Square massacre.

Of the cutbacks in the Amity Foundation program, Mr. Woo said, "I think they [Amity officials] want to take a more cautious assessment of what's happening and do not want to hurt the program at the same time."

Mr. Woo noted, however, that all of the Amity teachers who are not due to return to the United States this year have decided to continue their work in China until their assignments are up.

The Amity Foundation, founded in 1985, publishes Bibles and promotes

health, education and social service projects to aid China's modernization efforts and make Christianity more widely known in the country. Teachers in the program are from many countries throughout the world.

Historians Meet

Members of the National Episcopal Historians Association, during a conference in June at Trinity College, Hartford, Conn., focused on the bicentennial of the constitution of the Episcopal Church and the history of the Diocese of Connecticut. About 40 people, including, diocesan and parish archivists, historians and historiographers, attended.

Following the opening service of Evensong at which the Bishop of Connecticut, the Rt. Rev. Arthur Walmsley, preached, the history of Trinity College was presented by Dr. Glenn Weaver, professor of history emeritus at Trinity, who is completing a book about the history of the college. Trinity was chartered in 1823 following earlier attempts by Bishop Seabury and others to organize an Episcopal Academy. It became Trinity College in 1845.

In another presentation, Dr. Nelson Burr, author of many parish and diocesan histories, discussed the General Convention of 1789 which first met as two houses and which also drafted and adopted the constitution of the church in the United States.

Dr. Burr was followed by Anne W. Rowthorn, wife of the Suffragan Bishop of Connecticut, who described the early history of the diocese in a presentation entitled, "The Diocese that Samuel Built." Mrs. Rowthorn is also the author of a book on the life of Bishop Seabury.

Glebe House

Participants spent the next day on a bus tour to Glebe House where in 1783, ten priests selected Samuel Seabury to be America's first bishop.

Frances Swinford, archivist of the Diocese of Lexington, delivered the first of two papers the next day. She outlined her understanding of the historic episcopate as a symbol of unity, questioning the future of this unity during these controversial times.

The second paper was by Christopher Agnew, a student at General

Theological Seminary in New York, who discussed the life of the Rev. Charles Wharton, contemporary and friend of the Rt. Rev. William White, one of the first bishops of the American church. Wharton is a native of Maryland and related to the famous Carroll family. He studied for the Roman Catholic priesthood in France and Belgium, becoming a Jesuit in the process. After exposure to the Church of England in Worcester, he returned to America after the Revolution and offered his services to several clergy in Pennsylvania, including William White, then rector of Christ Church, Philadelphia.

After much counsel, White drafted a process whereby Wharton might be received into the Episcopal Church and on August 17, 1784, Wharton signed a declaration similar to the one now signed by all ordinands and was received into the church as a priest. An expert on liturgy, he found himself making suggestions for the proposed Book of Common Prayer of 1785 and for the first authorized book in 1789. After serving in several parishes in Pennsylvania and Delaware, he became a trustee of Princeton University, later president of Columbia and a pro-

fessor in the new General Theological Seminary in New York. He died July 23, 1838.

In further conference news, the Rev. John W. Davis, a retired priest of the Diocese of Long Island, was re-elected as president.

(The Rev.) CHARLES F. REHKOFF

Building Bridges

It was a time for spiritual renewal for those gathered at Cass Lake Camp on the Leech Lake Reservation in north central Minnesota. The recent Minnesota/North Dakota Indian Convocation drew about 400 people, members of Native American churches and other participants. It was hosted by St. Peter's Church, Cass Lake, with assistance from Gilfillan Memorial Church in Squaw Lake. The Rt. Rev. Robert Anderson, Bishop of Minnesota, presided.

Opening service included the commissioning of servers, chalice bearers, and lay readers. Also celebrated was the new ministry of the Rev. Bruce L. MacDuffie, supervising priest on the Leech Lake Reservation. The Rev. George A. Smith, a noted Ojibwe In-

(CONTINUED ON PAGE 15)

CONVENTIONS

Meeting in Lewisburg, Pa., delegates to the June 16-17 convention of the **Diocese of Central Pennsylvania** learned that the diocese met and exceeded its \$1.7 million endowment campaign goal by more than \$100,000.

Kenneth W. Whitney, Sr., chairman of the "Sharing the Vision" campaign, announced that as of the middle of June the year-long campaign had achieved a total of \$1,820,515. He also explained that ten of the 65 parishes which participated sponsored co-campaigns for local needs, bringing the overall goal of the campaign to more than \$2.4 million.

In his convention address, the Rt. Rev. Charlie F. McNutt, Jr., diocesan, expressed his gratitude and charged the diocesan planning committee with the task of presenting a three-year plan to the diocese by next year, stating specifically how the campaign's funds will meet its objectives.

The campaign is intended to support outreach ministries, new and existing congregations, and special programs for the youth and elderly as well as leadership development.

The Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, preached during a convention service. He expressed concern over equality and justice for all people, but focused on the coal miners in Virginia who are currently on strike. "If hell is a place of suffering, separation and loss, then hell is where the church can and must go," he said in justifying the church's role in the strike. "We need to close the gap between our faith, the church and the world around us."

Delegates passed resolutions addressing the needs of the mentally handicapped and incorporating more educational materials concerning the poor and disadvantaged into the church's teaching efforts. They also established a task force to study issues related to human sexuality.

An annual diocesan budget of \$1,063,010 was approved.

Spiritual Life in Jail

“Many of these prisoners have become like a tonic to me.”

By NORMAN S. HEANEY

About four years ago I was among a dozen members of St. Anne's Church, Annapolis, Md., who met with our associate rector to discuss what to do in outreach. Three of us opted for prison ministry.

We didn't know how to get started. What were we getting into? Eventually we phoned the superintendent of the county detention center and made an appointment.

At our meeting we were shown into the superintendent's office where a deputy and a staff assistant explained security measures and visiting rules. The superintendent was satisfied that we were bona fide. Then the deputy led us off to be finger-printed and photographed. He took us along corridors where inmates were on work details or lying in bunks with radios blaring. As we approached each section, guards unlocked iron gates and then clanged them behind us.

When we got back to the parish house, the three of us discussed our initial visit to the jail. One member, a young mother of two, said it had been too overwhelming. We two men, both of retirement age, did not urge her to carry through with the visiting.

The staff assistant at the detention center gave us the names of two inmates whom we would visit. He had paired us with ones whom we could relate to by age, religion, personality or other characteristics. We were asked to avoid regular visiting hours on Wednesday and Sundays, as these were for families.

Norman S. Heaney resides in Annapolis, Md., where he visits the county jail weekly and is a member of St. Anne's Church. For a number of years he was in charge of overseas project development for General Motors.

We made our visit once a week, speaking by telephone to the inmates who were separated from us by a heavy window. I don't remember what my first man was charged with. He didn't know what to make of me. Our conversation soon sputtered, as did my partner's, and we left.

We persevered, though, for five weeks, gaining experience and confidence, meeting new inmates. My partner then stopped. He was discouraged by the number of repeaters and found no style of conversation to convey values or energies for useful lives. He thought the prisoners were concerned only with getting out; their attendance at religious services, educational classes and counseling session was designed only to earn "good time" — earlier release. Thereafter, the ingrained offender's cycle would repeat.

About this time another man, in his 40s, joined the ministry; but being rather shy, he soon gave up. Another parishioner, an energetic young woman studying for a social service degree at the University of Maryland, was a regular visitor. This was required as part of her course work. She soon completed the requirement and was gone.

Hmmm. What remains? Why did Jesus say to visit the prisoners? Well, for his sake, let's go on.

Volunteers sign a log at each visit. On one day there might be up to 30 volunteers from a variety of groups with religious affiliations. Some of these people go back into the cells, in contrast to our window visits, and conduct services or visit one-on-one, giving a prisoner a booklet with instructions for Bible reading. Questions are included. Answers are mailed in, marked and returned, as in correspondence courses. The visitor explains, discusses and emphasizes the material for the inmate.

A hard-working chaplain arrived at the detention center in 1986. He is a



retired auto dealer from Ohio, and is sponsored by a prison ministry organization. He assigns me to inmates who are new converts or lapsed Christians. It has been exciting to discover that on the common ground of faith, I can encourage these fellow Christians to love God more deeply and walk more carefully in his ways.

Among those he has assigned me to have been an armed robber, two convicted child abusers, and a first-degree murderer. I've talked to them about their offenses, the status of their cases, their family concerns — and always about their devotion to Christ and their discovery of faith, hope and joy in their study of scripture.

Recently I started to meet with two new inmates: an unbending, unbelieving child-abuser; and a well-educated, but frantic and confused woman in jail for trespassing and arson. I have made no apparent spiritual progress with them, yet have spent many hours in full, frank exchanges and have come to care about them deeply. On behalf of the woman, I visited her public defender, who was able to relieve some of her intense anxiety about stored property on which she wasn't able to pay rent.

Volunteers are in no position to testify in court. Nevertheless, it is encouraging to the prisoner to see a visitor among the onlookers; maybe they can even shake hands.

Many times a prisoner has asked me

for a few dollars to spend at the canteen. A few of those times I've left two dollars for him. All prisoners I've visited know my name, and my address is readily available. Two who have moved on to a prison to serve longer terms have written me letters. I've given a paperback version of John Bunyan's *Pilgrim's Progress* to several inmates. To my surprise, they like it and lend it to others.

How close does one get to inmates? I have been able to sit at a table in a dayroom with a middle-aged carpenter who was jailed for drinking while on probation. Once I sat in a large cell with a dozen prisoners while a black evangelist preached, and his partner sang, for two hours. In an area where high security prisoners are kept, two to a cell, I've stood for nearly an hour at a time talking to a murderer and his accomplice. We could shake hands and pray together. One was sentenced to three consecutive life terms of 15 years each; the other, to one such term. More recently, I've visited men at their cells.

The chaplain brings the volunteers together for lunch one Saturday a month. We may be joined by one or two former inmates. Someone may offer to help the inmates find a job or temporary lodging. And we may offer a few dollars.

Tonight I go to see Joe. He will be released in a few days but only to another jail in a western county where there's another count to be settled. He's been converted from a life of drugs and petty crime. His wife is divorcing him and taking their daughter. He prays that God will help him "get them back." He's helped the chaplain for a while in evangelizing other prisoners. He may study for the ministry. . . .

Talking About Jesus

I've come to realize my role at the jail. I don't pretend to be a psychologist or a social service worker, nor do I try to cure anyone of drug and alcohol addiction. My purpose is simply to get the inmates talking about what the Lord Jesus Christ means to them and lead them into a wider understanding of what it means to be a Christian.

And at age 75, I can say many of these prisoners have become like a tonic to me; I have been uplifted by their commitment to Jesus Christ and their desire to serve him all their lives, on either side of the bars.



Sitting on Both Sides

What one priest learned through
visiting a prisoner

By JULIAN CAVE

Giving food to the hungry, offering drink to the thirsty and providing clothes for the naked have been promoted enthusiastically in my ministry. But when it comes to visiting those in prison, as encouraged by St. Matthew (25:36), I have been guilty of gross neglect.

Perhaps I retreated from this facet of ministry because of early exposures to religious zealots who inundated jails with gospel tracts and New Testaments, inflicting worship services on "captive" audiences whose response showed more cynicism than conversion. Pre-ministerial students on my college campus conducted weekly services at the county stockade. One inmate was overheard to say, "Those young preachers come out here just to practice their sermons on us!"

The Rev. Julian Cave, Jr., is assistant rector of St. James Church, Wilmington, N.C.

My perspective began to change after a recent telephone call from an elderly mother in another state who asked me to visit her son at the jail in my town. "I think you will like him" she said. I agreed to make the visit, and promised to report back to her.

Being new to the area, I had to ask for directions. I was surprised to learn that the jail was in the Law Enforcement Center, a building only two blocks from St. James; I had passed it many, many times before. The jail was on the fourth floor and I moved tentatively into the waiting room. On the wall was a telephone for contacting the officer in charge who was seated at a desk behind a darkened glass window. He lifted the receiver, asked my identity and the name of the person I wished to see. He wanted more credentials than what he could detect through the glass — just an ordinary man, wearing a clerical collar. "Do you have any proof that you are a minister?" he inquired. I did not. How does one prove clerical status? Mildly frustrated, I suggested he call the

church office. He took great pains to establish who I was. Non-clergy visit only on Mondays. It was Thursday.

Once satisfied, he instructed me to have a seat while he sent for my man. I waited anxiously, wondering what I could say as an opener. A short time later, I heard the sound of a key turning in the metal door that separated the prison from the visiting area. The prisoner stepped out, smiling as he looked through the glass and saw me. Maybe his mother had written to say she had requested a local Episcopal priest to visit him. At any rate, he seemed to know I was there for him. He moved swiftly along the glassed-in area to a panel near the corner where we could talk with few distractions.

We sat facing each other through the thick glass, having to bend awkwardly and shout through a perforated, stainless steel panel to be heard. He began with profuse thanks for my coming, his words punctuated with intermittent sighs and embarrassed attempts to stifle emotions.

That was the start of several weeks of frequent visits during which time I got a "crash course" in prison life. A few of my discoveries were: the standard uniform in our jail is an orange jumpsuit — "no underwear," he quipped. There were no complaints about the food — his career in the armed services had conditioned him for any type of cuisine. I was aware of his dependency on our short, almost daily, visits. I became a crucial go-between for family and friends. I furnished him with varied reading materials — all paperbacks (prison regulations). I deposited cash (no checks permitted) in the office for his account.

In many subtle and not-so-subtle ways, I sensed how dehumanizing jail is. I felt it most acutely during my attempted visit late on Easter Sunday. My request to see him was denied. "It's feeding time," the officer explained. Feeding time, please!

Resemblances

These visits did more than inform about prison life. To be sure, St. Matthew reports that prison visits expose us to God: ". . . in as much as you have done it to one of the least of these, you have done it unto me," Jesus says. However, visiting prisoners can teach us about ourselves, too. Perhaps one reason we institutionalize offenders, put them

out of sight, is not that they are different, but they resemble us too closely. They highlight less complimentary dimensions of who we are. At least, in my experience, there were dramatic self-disclosures as I visited the prisoner.

For instance, I had a physical resemblance to this man — we are both slightly over six feet tall. Our weight is comparable; that is, I would be as trim as he, if I shared his commitment to physical fitness. Both of us wear glasses, and hair is losing its battle with scalp.

Identification ran deeper; we were intellectual compatible. He was bright and well read, displayed impressive communicative skills. Our conversations flowed easily. He was analytical about his crime, and we explored ways to "redeem the time" during his confinement.

There was another, more arresting similarity: he was an Episcopal priest — and a good one, according

to his bishop and mutual clergy friends I called for data to help me understand him better. We enjoyed reading many of the same authors. I resonated to his pastoral instincts as he asked me to talk with his young cellmate whom he felt showed great promise.

These many likenesses helped us identify with each other. Furthermore, it was not terribly difficult for me to understand the stated rationale for committing his crime (murder), heinous though it was. Some of me sat on his side of the glass, while some of him sat on my side. He seemed to derive much strength from my visits; I experienced surges of vulnerability in being there. The glass between us was more of a nuisance than a significant divider.

Now I see how my failure to visit the prisoners deprived me of profound encounters with God; and with myself. So simple a command, so great a reward.

Prayer During Pain

My stunned mind winces, reels, and trembles
Through this day.
Lord Christ, I hurt.

"Unfair, unjust; it is not right,"
Mind screams,
While face attempts
Poor threadbare creaky smiles.

Lord Christ, I hurt.
I have been hurt.
Pain will not vanish; now
I shall be being hurt.

So also You, Lord Christ.
When Roman nails split artery from bone
It was unfair. It was unjust.
It was not right.

In some way, is this throbbing pain
I cringe against
A kinsman to Your throbbing pains?

Lord Christ, I hurt.
Oh, let it somehow be redemptive
Pain.

Elva McAllaster

Visiting the Prisoner

Our Lord's injunction to visit the prisoner ("as you did it to one of the least . . ." St. Matthew 25:34-45) is one of the best known but perhaps least obeyed elements in his teaching. Yet, as crime rates continue to rise in our nation, a response by the churches to the prisoners is greatly needed.

We include two articles on this topic. Neither of them is about elaborate programs or especially difficult situations. The writers explain things which church members, both lay and clerical, can do. And doing them will bear rich rewards.

Church Attitudes

We all seem to be victims of stress, in one way or another, in today's hectic world, and this may be viewed either as an opportunity or as a problem for the church. Many of us turn to our religion for calmness, reflection and renewal. Yet when we penetrate into the field of religion more deeply, we find that the church also suffers from unsolved problems, anxieties and controversy. Not surprisingly, people resent this. Some feel cheated; some become hostile in their outlook.

Meanwhile, others point out that religion is a serious matter and we ought not to expect to coast along as placid spectators. Church life should be as challenging as business, government, or other fields of serious work. Not surprisingly, the clergy and the officials of larger women's organizations often feel this way. After all, the church is their work, as well as providing their religion. They will wish to defend their positions and their influence will be powerful in official bodies and agencies.

Some people accept the challenge and jump into church activities and controversies. Others drop back to becoming Christmas and Easter attendants. Still others dig in their heels and stand their ground, strongly resisting whatever developments, activities or changes are distasteful to them.

Where one stands in all of this is not a barometer of the worth of one's Christian faith. Some people who work hard at applying Christianity to their work, their decisions, and their personal relationships do in fact wish to be quiet spectators on Sunday morning, enjoying the music and the stained glass windows, and not caring whether the Prayer for the Whole State of Christ's Church or Intercession Form I is used — providing of course it is the same one every week! Similarly, some who have little vision of the Christian life as a whole may be deeply taken up with debates and divisions within the church.

It seems to be natural for people to go through certain alternations in their preoccupations with one aspect of life or another. In some fields one may be active, assertive and competitive. In other areas of life one may be very quiet, fixed in one's habits and resistive to change. One moves from one to the other, and over the years one's chosen fields for action and for withdrawal may change. Professional and business activities, family concerns and other associations and our own personal spiritual development

may change our patterns.

These are some of the psycho-social forces which affect church life today. Such motives may be reasonable and potentially helpful. Or they may be rash, self-serving and potentially harmful. In any case, insight into why we speak and act as we do, and why others speak and act as they do, will assist us in dealing with issues in a constructive, rather than a destructive manner.

Old Copies

We have been looking through two old copies of THE LIVING CHURCH. One, dated September 7, 1912, has the story of the death and obsequies of Bishop Grafton. He lay in state in his cathedral vested in cope and mitre and with a silver pastoral staff. A column entitled "Social Service" deals with the progress of the eight hour day, and the provision of public parks.

These copies, recently found in an attic, were kindly sent to us by a reader. May we encourage others to do the same? Our original invaluable collection of bound volumes is no longer available to us. When the present editor came, copies only went back to 1941. Since then, a generous gift of old volumes has carried our collection back through 1928.

We will be extremely grateful for copies prior to 1928, especially bound volumes. For these we will be happy to pay any reasonable costs for packing and shipping, and to furnish a letter acknowledging receipt of a tax-deductible gift. Before shipping any materials, please contact us.

Focal Point

Whoever has seen me has seen the Father.

This silver chalice, balanced in one's hands,
Displays an image deep within the bowl:
One's own inverted face suspended at
The brilliant metal's wine-dark focal point.

So when this first was done, as God-made-man
Was mirrored in the wine and in the face
Of each of those who ate the bread you broke,
The universal order was about
To be reversed, inverted in this cup
Of suffering that changes thorns to crown
And cross to throne, and makes mortality
A portion of your own eternal life —

Yet you are not a mirror, but a lens:
And one whose focus sets my heart aflame.

John William Houghton

LETTERS

(CONTINUED FROM PAGE 5)

moral decisions could be very helpful for us today. Far from intending his ideas to be used by scholars in musty studies, I feel that Dr. Fletcher offers help to those who desire to respond to real life situations in compassionate, Christ-like ways.

It seems to me that Dr. Fletcher offers a way of looking at each situation and responding to it by being well-informed of our historical, biblical and traditional value systems, and then responding as we feel God would have us do today. This is not always easy to do, and we may make mistakes, but as you said, "God is ready to give us the grace we need if we sincerely wish to resist temptation."

Thank you for addressing this important issue in your publication.

(The Rev.) FRANK E. WILSON
St. Mark's Church

Shreveport, La.

South African Poll

Your reporter, Dorothy Mills Parker, was evidently puzzled as I was by the juxtaposition of the two quotes from Archbishop Desmond Tutu appearing in the *Washington Post* during the bishop's recent visit [TLC, June 25]. Commenting on the Gallup poll which indicated that over 80 percent of South Africans opposed sanctions and total divestment, the bishop said, "It is amazing how black opinion can be found when certain people want to find it." The implications seemed to be the poll was intentionally skewed by the pollsters, even though the results only reconfirmed the results of several previous polls.

Later the same day, while explaining the poll to Senator Kennedy, the bishop said, "If Moses had polled the Israelites as to whether they wanted to go with him through the wilderness to the promised land, probably few would have been enthusiastic." The implication here seemed to be that the poll was accurate but that South African blacks did not really understand what was in their best interest. Which really represents the bishop's view?

This discrepancy, if not contradiction, is yet one more indication of the questionable nature of sanctions and total divestment (as opposed to a selective approach) as a way to show "solidarity" with those suffering under the oppression of the apartheid system. The South African workers themselves seem to prefer a more constructive

form of solidarity. With reverence to the bishop himself, we need to remember that just as a cause is not discredited because some use disreputable tactics to advance it, so a cause or action should not receive instant assent because of personal admiration for some who advocate it.

ALLAN M. PARRENT

Alexandria, Va.

Lewis Raw or Cooked?

At the risk of giving further publicity to Kathryn Lindskoog's *The C.S. Lewis Hoax*, I must briefly reply to

her recent letter [TLC, June 4]. According to Mrs. Lindskoog, my defense of the "Warner Report" (upholding the authenticity of *The Dark Tower*) contains "accidental misinformation." I must confess I found this charge rather depressing, for I had taken considerable pains to be accurate, and none of my words were accidental.

Of her continued attempts to discredit the report by observing (1) that Francis Warner does not answer her letters, and (2) that Dennis Porter, formerly of the Bodleian Library, has told her he was not part of any "committee



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carrying out chemical tests," I really have little to say. No one has pretended that Mr. Porter is a chemist. My point is that for many years he was in charge of one of the largest collections of Lewis papers in the world, and that he was present at Mr. Warner's examination of the autograph manuscript of *The Dark Tower*, and that he too thought it genuine.

As for Mr. Warner's having chosen not to enter into a correspondence with Mrs. Lindskoog, I can hardly blame him for that. *The C.S. Lewis Hoax* is not just another scholarly book. It is the stuff of which libel suits are made — "purely and simply a piece of character assassination" as one reviewer has put it — and I cannot blame anyone who chooses to keep a rule of judicious silence on the subject.

Mrs. Lindskoog implies that I object to the fact that her book has "raised extremely serious questions." She has missed the point. What I object to is the fact that her book is not a good book, and to the fact that in its pages she advances what amounts to a set of criminal charges against Walter Hooper without even having done her homework properly.

She claims that it is possible to consult the manuscript of *The Dark Tower* only if one has Walter Hooper's "personal permission." This is not true. I have consulted it myself in the Bodleian, and I neither sought, had, nor was asked whether I had, his permission to do so. It is quite easy actually.

In defense of her failure even to look at this manuscript before pronouncing it a forgery, she offers the fact that she was "not quite sure" it existed, and then the staggering proposition that "One does not, however, have to know that a document exists, much less see it," to dub it a forgery [TLC, June 4]. Is it only my mind that feels like jelly when I try to understand such a claim? Before making charges of forgery, it was Mrs. Lindskoog's job to be informed about such a basic point as the existence of a manuscript. She may think such details are inconsequential; not everyone else does.

I am intrigued by the way in which Mrs. Lindskoog, even while asserting the irrelevance of an autographed manuscript, faults the Warner Report for having been limited merely to the visual analysis of ink, paper and handwriting. She seems to feel that chemical or forensic analysis is in order, and in support of this position invokes the authority of Jennifer Larson, a Californian expert in the study of forged

documents. This, I think, is a good idea, and I urge Mrs. Lindskoog to arrange for such a test. If I were Walter Hooper I would welcome it. Having seen the manuscript myself, I solemnly pledge to eat all 62 of its pages if it turns out to be fake.

MICHAEL PIRET

Oxford, England

Expand Cooperation

Regarding current controversy over the ordination of women, I hope we can begin some dialogue between bishops (and others) on both sides of this issue, to see how far we can currently cooperate on ministerial matters, to try to reduce tension to the lowest level, and to expand cooperation to the highest level. Perhaps, if we approached the matter as we do differences in ecumenical relations (the Lund principle), we could then isolate the matter to the areas of real difference, and not just political or emotional differences.

Then, we might be able to move toward that ultimate reception or rejection manifest in the *consensus fidelium* that ultimately resolves for us (under the guidance of the Holy Spirit) the will of God.

This also means that recrimination, refusal to accept or recognize as sincere the opposition, denial of position or election, will all start to fade away. If we quit acting like an American political party, and started acting like Christian brothers and sisters with an honest difference to be resolved by consensus, we might be able to get on with God's work for us, to win the world to Christ.

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

"Not Believe In"

Thank you, Charlotte Van Stolk, for your Credo that sings to eye, ear and heart — and speaks strongly and clearly through its rhythmic lightness to the core of faith [TLC, July 2].

You're right, Charlotte. Logic won't do it. It takes a hummingbird to "Not Believe In" — or a migrating sandpiper, or "that great leviathan" playing and singing — wonderful to "Not Believe In." I mean, credibility is the issue here.

But then, as you say in your beautifully understated title, "What the Heck!" It's going into my collection.

JUNE A. KNOWLES
Belmont, Mass.

NEWS

(CONTINUED FROM PAGE 8)

dian, whose long and active ministry was spent on or near the same reservation, was the celebrant, and the Rev. Doyle Turner was the preacher.

On the second day the Minnesota Committee on Indian Work held a meeting. The Rev. Virgil Foote, deacon in charge of the Mazakute Mission in St. Paul, Minn., presided and Owanah Anderson, a national church officer for Native American ministry at the national church center, gave a report.

She praised the Diocese of Minnesota for its efforts in Indian ministry, noting that other dioceses and bishops tire of her repeated references to how the ministry is carried out in that state. She noted that, in the face of

severe cuts in the diocese's budget, Indian ministry was the only area the diocesan council and the bishop recommended for an increase.

Later, a discussion was held on the uniting of Anglican and Indian spirituality, chaired by the Rev. Philip Allen, executive director of the Minnesota Committee on Indian Work.

That evening the highlight was when about 100 persons gathered to sing Ojibwe and Dakota hymns under the leadership of Fr. Foote, and Dan Brown and Jim Allen, song leaders on the Leech Lake Reservation.

The weekend closed with a Sunday service which included baptisms, confirmations, the commissioning of a lay reader and the ordination of a deacon, an Ojibwe Indian recently graduated from Seabury-Western Theological Seminary in Evanston, Ill.

(The Rev.) BRUCE MACDUFFIE

Around the Church

The Diocese of Pennsylvania recently held an open house to introduce members to its new location in Philadelphia. The Rt. Rev. Allen L. Bartlett, diocesan, blessed the new church house and consecrated its chapel. The building is comprised of two homes, one built around 1750 and the other built in 1826, both connected through a common wall.

* * *

Earlier this summer at St. Michael's Cathedral in Boise, Idaho, a new paten and chalice were dedicated in memory of the Rt. Rev. Hanford L. King, Jr., Bishop of Idaho from 1972 to 1981, who died in 1986. Bishop King's wife, Helen, commissioned a metalsmith professor at Boise State University to use a traditional, more valuable form of liturgical metalcraft to make the items. The paten has the bishop's cross inlaid on its rim and the chalice has the bishop's ring on its

stem. Both cross and ring were gifts of Emmanuel Church in Rapid City, S.D. where Bishop King was rector before his election to the episcopate.

* * *

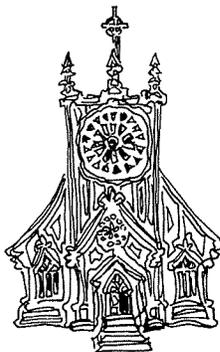
William Olsen, a member of St. James' Church of Jerusalem in Long Beach, N.Y., recently donated a \$10,000 state of the art security system to a local animal shelter which had been suffering from vandalism and the torturing and killing of animals. The system was donated in the name of St. James.

* * *

There may be only 12 members, but the tiny parish of St. Luke's Church in Childress, Texas, started an outreach ministry by opening a diabetes screening clinic recently. After being closed for years, the church reopened last July and about 100 people came to celebrate the start of its latest venture, including the Rt. Rev. Sam Hulsey, Bishop of Northwest Texas, and the mayor of Childress.

* * *

From St. Paul's Church, Vermillion, S.D., via the *South Dakota Episcopal Church News* comes this gem: "A bishop was in a rowboat with a priest, when a stiff wind came up and blew the cap off the bishop's head. The priest tried to reach it with a fishing pole, but he couldn't. So the bishop got up, walked across the water and retrieved his cap. The story was covered in the local newspaper the next day, with a headline reading 'Episcopal Bishop Can't Swim'."



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PEOPLE and PLACES

Appointments

The Rev. **Russell Martin** now serves as curate of St. Dunstan's, San Diego, CA; add: 3634 Mission Mesa Way, San Diego 92120.

The Rev. **Robert J. McCloskey, Jr.** is rector of St. Stephen's Parish and School, Coconut Grove, Miami, FL.

The Rev. Canon **Mark A. Pearson** now serves St. John's, 226 W. State St., Sharon, PA 16146.

The Rev. **Terry Sweeney** is now rector of St. Andrew's, 323 S. State St., Big Rapids, MI 49307.

Ordinations

Priests

Mississippi—**Linda Louise Lowry**, curate, St. James', 3921 Oak Ridge, Dr., Jackson, MS 39216.

Rhode Island—**Mary B. Johnstone**, curate, Trinity Church, Queen Anne Square, Newport, RI 02840.

Permanent Deacons

California—**Anne P. Vellom**, deacon, Holy Trinity, Richmond, CA; add: 2237 Lupine Rd., Hercules, CA 94547.

Michigan—**Barbara Wagner**, deacon assistant, St. John's, 109 Walnut, Alma, MI 48801.

Pittsburgh—**Mary Hartwell Brown**, assistant, St. Thomas, Canonsburg, PA; add: 102 Lakewood Dr., McMurray, PA 15317. **Rebecca Conrad Spanos**, 540 Sycamore St., Sewickley, PA 15143.

Transitional Deacons

Mississippi—**John Robinson Childress**, deacon-in-charge, St. Matthew's Mission, Kosciusko and St. Francis of Assisi Mission, Philadelphia, MS; add: Box 74, Kosciusko 39090.

The Living Church Foundation, Inc.

The Rt. Rev. **John M. Allin**, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. **Stanley Atkins**; the Rt. Rev. **Charles T. Gaskell**; the Rt. Rev. **Christoph Keller, Jr.**, Bishop of Arkansas (ret.); the Rt. Rev. **Quintin E. Primo, Jr.**, Suffragan Bishop of Chicago, (ret.); the Rt. Rev. **William C. R. Sheridan**, Bishop of Northern Indiana (ret.); the Rt. Rev. **William A. Stevens**, Bishop of Fond du Lac; the Rt. Rev. **Alexander D. Stewart**, Church Pension Fund, New York, N.Y.; the Rt. Rev. **William C. Wantland**, Bishop of Eau Claire; the Rev. **William H. Baar**, Venice, Italy; the Rev. **O. C. Edwards**, Evanston, Ill.; the Rev. **Thomas A. Fraser**, Riversville, Ill.; the Rev. **R. Emmet Gribbin, Jr.**, Northport, Ala.; the Very Rev. **M. Richard Hatfield**, Salina, Kan.; the Rev. **R. Brien Koehler**, Fort Worth, Texas; the Rev. **W. Ward McCabe**, San Jose, Calif.; the Rev. **Edwin A. Norris, Jr.**, Chicago, Ill.; the Rev. **Charles L. Poindexter**, Germantown, Pa.; the Rev. **Canon H. Boone Porter**; the Rev. **Paul W. Pritchardt**, Dallas; the Rev. **C. Corydon Randall**, Del Mar, Calif.; the Rev.

Calvin Judson Meanders, Jr., deacon-in-charge, Chapel of the Cross, Box 276, Rolling Fork, MS 39159. **Kay Reynolds**, curate, St. Paul's, 1116 23rd Ave., Meridian, MS 39301. **John Merrill Wade**, curate, Church of the Holy Trinity, Box 24, Vicksburg, MS 39181.

Resignations

The Rev. **William Loutrel**, as rector of St. John's, East Hartford, CT.

The Rev. **John Morgan**, as rector of St. John of the Cross, Bristol, IN.

Other Changes

The Rev. **Theodore W. Edwards, Jr.**, a chaplain in the U.S. Navy, has changed assignments and is now with U.S. Coast Guard Support Center, Governors Island, NY.

Deaths

The Rev. **John E. Daley**, retired priest of the Diocese of California, died at the age of 74 in Belmont, CA on June 23 after a long illness related to heart disease.

A graduate of the University of the South and Yale School for Alcohol Studies, Fr. Daley built a reputation as a counselor to alcoholics and eventually founded Henry Ohlhoff House in San Francisco, a home for recovering alcoholics. For 27 years he was rector of the Church of the Good Shepherd, Belmont, having served other churches earlier in Florida and New York. He had served also as a lay evangelist in the Church Army, distributing Bible tracts and bicycling and preaching before becoming an ordained minister. Along with his parochial work he was engaged in the healing ministry and in numerous ministerial associations. He was named by the Belmont Chamber of Commerce in 1969 "Man of the Year." He is survived by his wife, Jacqueline, four children and five grandchildren.

Jeffrey N. Steenson, Rosemont, Pa.; the Rev. **Herbert A. Ward, Jr.**, Boulder City, Nev.; the Rev. **Christopher L. Webber**, Bronxville, N.Y.; the Rev. **David A. Works**, Boston; the Rev. **Mother Mary Grace**, CSM, Racine, Wis.; Mrs. **Edwin P. Allen**, Gig Harbor, Wash.; Mrs. **William Aylward**, Neenah, Wis.; **Ettore Barbatelli**; Mrs. **Gilbert L. Braun**, Bella Vista, Ark.; **Jackson Bruce, Jr.**; Mrs. **Robert C. Brumder**; **Leonard Campbell, Jr.**; **Phil deMontmollin**, Miami, Fla.; **R. William Franklin**, Colledgeville, Minn.; **George H. Gallup, Jr.**, Princeton, N.J.; **Robert L. Hall**, Milwaukee, Wis.; Mrs. **John W. Hayden**, La Crosse, Wis.; **H. N. Kelley**; **John W. Matheus**; Mrs. **Baxter Melton**, Lexington, Ky.; **William Murchison**, Dallas, Texas; **George E. Reedy**; Mrs. **Thomas Reeves**, Racine, Wis.; **Prezell R. Robinson**, Raleigh, N.C.; **Robert A. Robinson**, New Canaan, Conn.; **Miss Augusta D. Roddis**; **Frank J. Starzel**, Denver, Colo.; Mrs. **Frederick Sturges**, Old Lyme, Conn.; Mrs. **C.W. Swinford**, Lexington, Ky.; **Donald W. Tendick, Sr.**, Brookfield, Wis.; **Wilmot F. Wheeler, Jr.**

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PEWS NEEDED: Wood pews needed for our sanctuary and choir area. Our existing pews are oak, and we would like to match, if possible. We need two pews about 5 feet long, four pews about 8 feet long, and two pews 9 feet long. **St. Peter's**, 505 Main St., Spotswood, NJ 08884. 201-251-2449.

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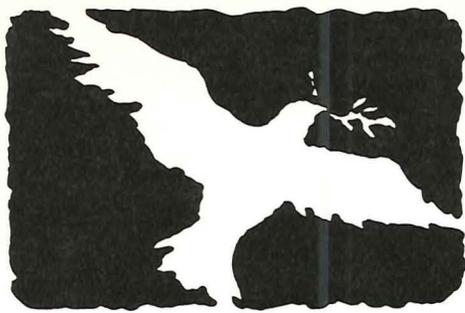
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BENEDICTION

The author, Sister Mary Michael of the Society of St. Margaret, resides in Philadelphia, Pa.

There was a sister who during 35 years of service in her religious order did not appreciate the wondrous riches she had been given: a daily Eucharist, time each day for contemplation, intercession and reading, and family and friends to share in God's joy with her. Nor did she fully participate in her calling — to help bring other hungry, thirsty souls to God and help in any way she

could build his kingdom on earth, of love and righteousness, peace and justice.

Instead of the voice of her heavenly Father, she listened to worldly voices — voices of self-concern and even of self-pity: "Take care of Number One, Do your own thing, Choose your own work, Fulfill your own self."

She would ponder questions like, "Are your gifts really appreciated here? Aren't you really working too hard for someone your age?" The Way of the Cross was considered folly.

But, at last, after having wallowed in self-centeredness, she realized the ultimate choice would always be the same: Christ or self.

"Could the Way of the Cross — the way of self-sacrificing love — ever really be folly in any age?" she asked herself. "I will arise and go to my Savior and tell him I am not worthy of my calling."

But the minute she began to con-

fess her sins, he lavished his Easter peace and resurrection joy upon her. Because of her Savior's love, she turned from self-pity to celebration.

Some other sisters had been away from the convent. When they returned, they were not eager to share in their sister's joy. They, too, were stuck on their own concerns. One said her gifts were not being used and she was tired of filling a slot that someone else chose for her. She left. Two others decided to be priests elsewhere, rejecting the radical, costly vocation of poverty, chastity and obedience. Another said she didn't want to be dependent upon others. And so she too left.

But there were those who still remained. And this was the Savior's message to them: "My Sisters, you are always with me, and all that I have is yours. Your sister here was dead and has come back to life. She was lost in self-pity and has been found in my love and life and joy. Let the festivities begin."

SUMMER CHURCH SERVICES

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Sun H Eu 10

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The historical church of Alaska's first bishop
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South I-5 at El Toro
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Sun H Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

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Fr. L.L. Westling, D.Min., r; Fr. F. W. Mayo, ass't
Sun H Eu 7:30 & 9. Thurs H Eu 10. (916) 243-1000

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Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. Terence L. Wilson, r
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Very Rev. Edward J. Morgan
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

LITTLETON, COLO.

(So. suburban Denver)
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The Rev. Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30

HARTFORD, CONN.

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

ROXBURY, CONN.

CHRIST CHURCH Church and North St.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10:30 (10 summer). Wkdys: MP 9, EP 5:30

TRUMBULL, CONN.

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Sun H Eu 8 & 10. MP daily 8, EP 7:30

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Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7

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2430 K St., N.W.
The Rev. August W. Peters, Jr., priest in charge
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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

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.

SUMMER CHURCH SERVICES

(Continued from previous page)

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
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 8 & 10, Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd. N.E.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev. Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

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

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9, 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, Daily MP 9

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 9. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat 4:30. MP daily 9; EP daily as anno

CLARKSTON, MICH.

RESURRECTION 6454 Clarkston Rd.
Fr. Charles Lynch, SSC, r (313) 625-2325
Sun 7:45 MP, 8 H Eu, 10 Sung H Eu

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Sun Eu 9. Wed Eu 7

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Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP, HC, EP Daily. Sat Vigil 5:30

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

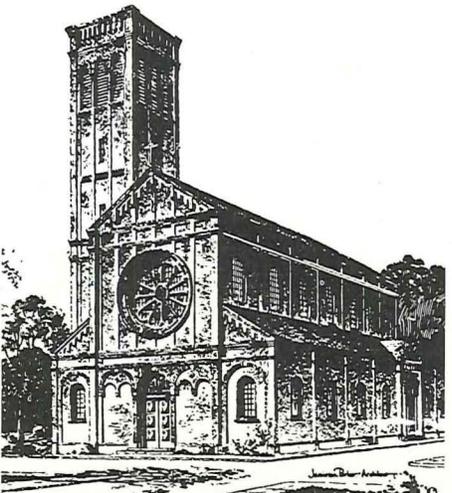
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
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BEACH HAVEN, N.J.

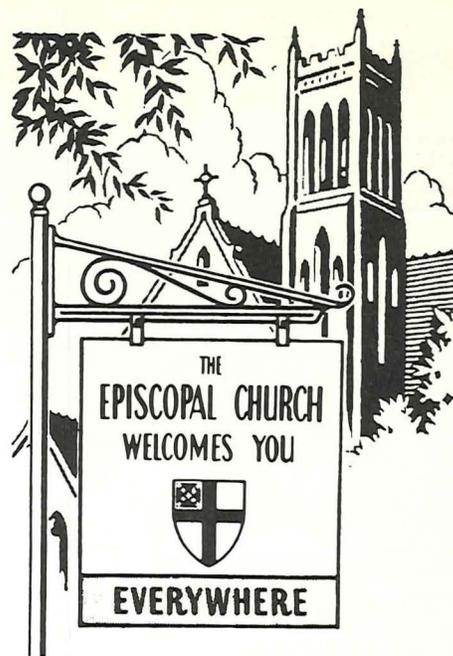
HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri H Eu 8. Sat H Eu 5

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



St. Mark's, Portland, Ore.



ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

VENTNOR, N.J.

EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10. First & Third Sat 7

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 10:30. Wed HU & H Eu 9:30, 7

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La Santa Misa En Español

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H Eu 8

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 The Rev. Donald A. Nickerson, Jr., chap
 Daily Morning Prayer 8:45; H Eu 12:10

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
 The Rev. John Martin, D.Min., r; the Rev. Sunny McMil-
 lian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev.
 Robert Spears, assoc
 Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
 The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a
 Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

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

SYRACUSE, N.Y.

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

WEST POINT, N.Y.

ST. MICHAEL'S, U.S. Military Academy
 The Rev. Haynes W. Dugan, II, r
 Sun H Eu 8:30 at Cadet Chapel

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
 The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
 Sun Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 80)
 Fr. John H. Shumaker, r
 Sat Vigil 5 V, Low Mass. Sun MP 7:45, Low Mass 8, High Mass
 10

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
 Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues
 6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
 Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6,
 Sat 9. MP before first mass of day, EP 5

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

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
 The Rev. John H. Evans, priest-in-charge
 Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
 Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
 The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,
 ass't; the Rev. Jean W. Hickox, d
 H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
 The Rev. James F. Marquis, Jr., r
 Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
 The Rev. J. Walter R. Thomas, r
 Sun Eu 8 & 11. Wkdays as anno

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
 The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't
 Sun Eu 8 & 10

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). Wkdays 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. Rex D. Perry; the Rev. Frank B. Bass; the
 Rev. Edwin S. Baldwin; the Rev. C. V. Westapher, (ret).
 (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)

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 H Eu 8 & 10:30. (512) 226-2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
 The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-
 Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
 Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel
 Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.
 Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary
 Chapel); 9 HC II (Zabriskie Chapel): 11:15 (1S, 3S HC I, 2S, 4S
 MP I) VTS Chapel

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.

GOOD SHEPHERD 1520 North Shore Rd./
 corner of Hampton Blvd.

The Rev. Ross M. Wright, r
 Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30
 HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
 The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
 Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
 The Rev. H. James Rains, Jr., r
 Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
 John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
 The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
 MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30
 Sung, Adult Ed 9:15

LEWISBURG, W.VA.

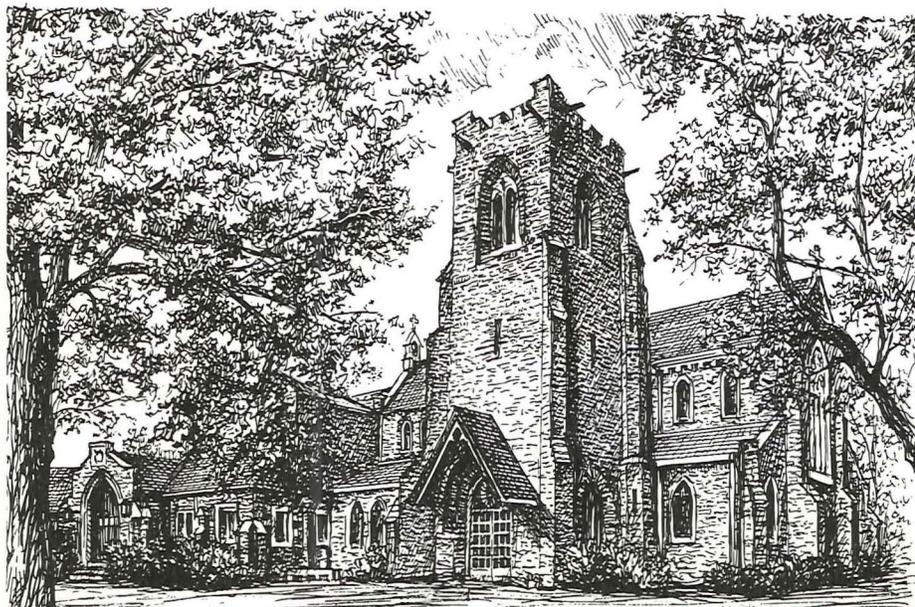
ST. JAMES 218 Church St. 24901
 The Rev. J. Christopher Roberts, r
 Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
 The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-
 ser, canon in residence. Sisters of the Holy Nativity
 Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9. Tues 6:30,
 Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily
 Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MILWAUKEE, WIS.

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



Church of the Good Shepherd, Rosemont, Pa.