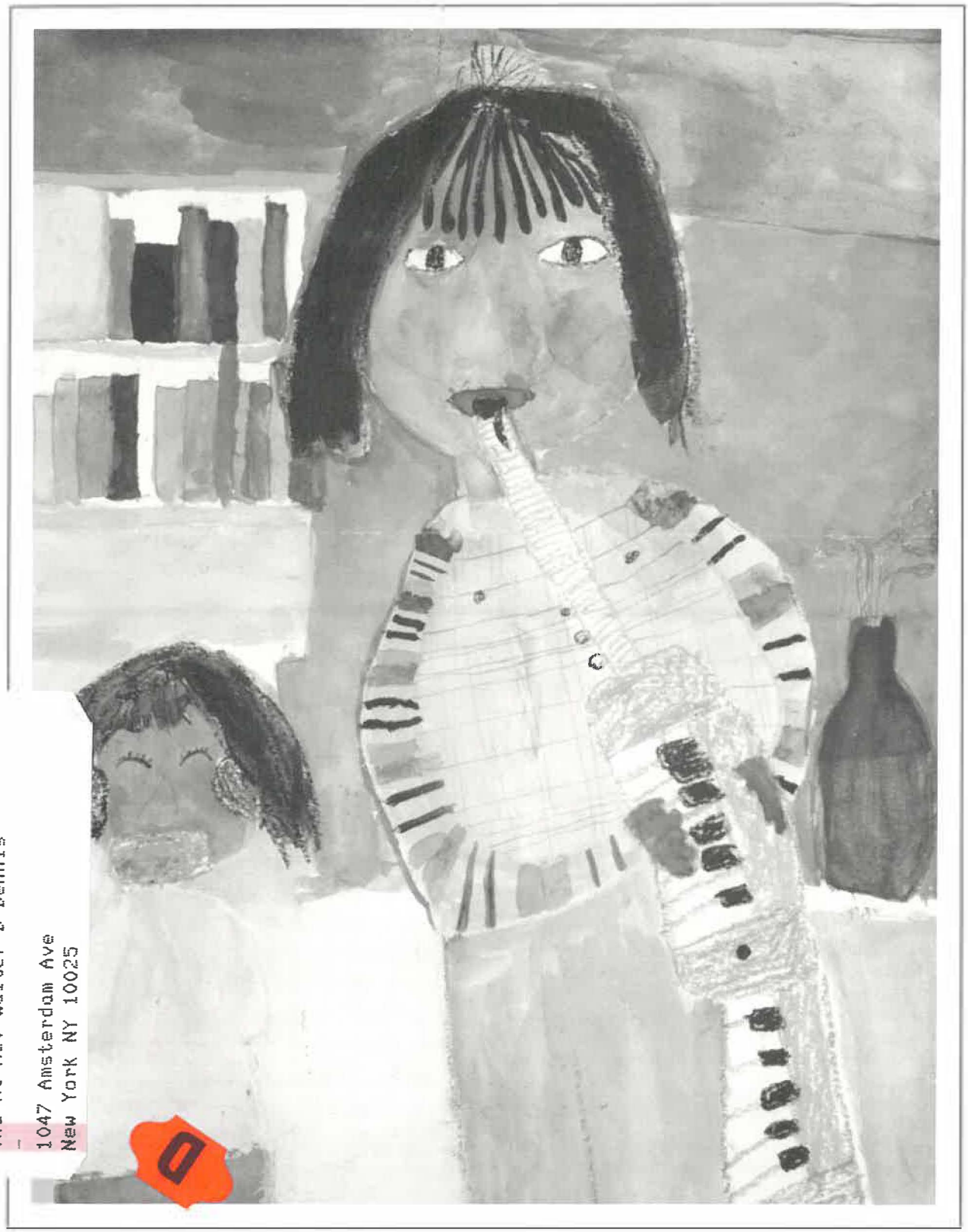
January 26, 1992 $1.50

THE LIVING CHURCH

Serving Episcopalians Since 1878



920915 06256
The Rt Rev Walter D Dennis
1047 Amsterdam Ave
New York NY 10025

A Church School Missionary Project

IN THIS CORNER

It Can Be So Confusing

The message was loud and clear: Cancel my subscription. Subscribers to this magazine are familiar with the renewal forms they receive whenever their subscriptions are about to expire. On one of the forms, subscribers have the opportunity to tell us what they like, or don't like, about THE LIVING CHURCH.

On successive days, two cancellation orders crossed my desk. The first subscriber said she no longer wanted to read the magazine because we were now "in the pocket" of those in charge at national church headquarters. The second "stop" order came from a man who thought we have become so conservative we had "become out of touch with the majority of the Episcopal Church."

I must admit to being confused about this. One subscriber wouldn't renew because the magazine was too far left. The other wouldn't sign up again because we were too far to the right. I had to find out more.

The woman concerned with pockets was more than willing to talk when I telephoned in search of an explanation.

"You accept anything those people say," she said.

I asked her to explain who "those people" were.

"You know," she said, "the Presiding Bishop and all those people on Second Avenue."

I assured her that we did not agree with whatever decisions were made at the Episcopal Church Center. I cited several instances in which our editorials challenged national church policies. And I admitted that there were other occurrences in which we commended some of what "those people" did.

"That's not good enough," she replied. "You have to establish a position and stick with it. That's what's the matter with this church. Too many people are swayed by what comes out of New York."

The other former subscriber was even more direct. All I needed to do was ask why he thought the magazine was so conservative.

"Listen, the Episcopal Church made its decisions according to Hoyle," he said. "You people keep harping on them instead of getting on with business."

Hoyle? Was Hoyle an Episcopalian? And, of course, I had to ask whom he meant by "you people."

"You people who run all those letters," he said. "All I read is negative letters from people who want to go back to the good old days. That's all been decided."

I admitted to him that THE LIVING CHURCH did publish letters to the editor from conservative correspondents, but added that we also run letters from people who think those conservative letter-writers are Neanderthals. And I reminded him that we had published editorials opposing some conservative ideologies.

"Listen, you're wasting your time," he said. "I have other things to read."

Too liberal? Too conservative? Now I'm really confused. So puzzled, in fact, that I vowed I wouldn't call any more ex-subscribers.

DAVID KALVELAGE, editor

CONTENTS

January 26, 1992 Epiphany 3

FEATURES

8 Hong Kong's High Island
by David Cox
Where Vietnamese "boat people" seek a glimmer of hope

10 Discovering Child-like Openness
by Calvin Girvin

DEPARTMENTS

3 Letters

6 News

11 Editorials

11 Viewpoint
• Clifton Noble writes about why he reads the King James Version of the Bible.

13 People and Places

15 Benediction

ON THE COVER

A drawing used in materials of the Church School Missionary Offering 1991-1992, which focuses on the Anglican Church in Japan [p. 6].

LETTERS

Visit from St. Nicholas

Susan Joy Smellie's reminder that the Christmas event is the coming of Christ, not the coming of Santa Claus, was a timely article [TLC, Dec. 22]. Honesty about the secular myth of Santa is not the only way of reminding children of the deep meaning of Emmanuel, however.

At St. Raphael's Church, we begin Advent season with a visit from St. Nicholas, who is vested in red episcopal vestments. The visit has taught our children that the fake Santa in the department stores sports a miter that is bent and vestments that are unreal. St. Nicholas' visit gives us a chance to tell the story of the saint who didn't slip down a chimney, but who did — so the legend goes — send a gift of gold down the chimney of a poor widow several hundred years ago. After the Eucharist (the "bishop" does not celebrate, of course . . .), parishioners enjoy an "Advent brunch," while children can visit with St. Nicholas. At the offertory, children give St. Nicholas presents for him to give to children who need Christmas gifts.

Children today are very sophisticated and usually have figured out that Santa isn't real by age six or seven. As Susan Smellie points out in her article, "children's 'innocence' (is) always somewhat mixed." What St. Raphael's tries to do is to fill the secular Santa myth with its meaning for Christian ministry, so children are able to understand the myth, and put their experience into action. It works!

(The Rev.) Christopher T. Connell
St. Raphael's Church
Brick, N.J.

• • •

I was disappointed by the Viewpoint from Susan Joy Smellie concerning Santa Claus. She seems to have simplified the dilemma Christian parents face each Christmas. Her solution: reject the "myth" of Santa and focus only on Christ.

I, too, am a clergy wife — and also a priest married to a priest. Both of us came from close, Christian families and both of us "believed" in Santa Claus. I cannot remember being disillusioned or feeling my parents lied to me when I realized that Santa did not really come to my house on Christmas Eve, any more than I was disappointed when I found some of my favorite characters in stories I read were not real. Part of growing up is moving from the imaginative and very "spiritual" world of the child toward coming to grips with the limitations of the material world and the integration with the material and the spiritual world.

I believe Mrs. Smellie is right in asserting that early Christians chose the date of a pre-existing Roman holiday to celebrate the birth of Christ. But it is important to look at the way they did not avoid this date and choose another one. Instead of avoiding the secular, they "Christianized" it, bringing new meaning to the mid-winter feast. In addition, she missed an opportunity to teach a wonderful story of Christian history and heritage — the story of the "real" Santa Claus — Bishop Nicholas.

(The Rev.) Anne O. Weatherholt
All Saints' Church
Frederick, Md.

Four Elements

In place of tradition, the Rev. Alden Besse [TLC, Dec. 22] wishes to substitute "the church: not, of course, as simply an institution, but the church in so far as it has been and is the living body of Christ."

The problem with this is its haziness: by whom and by what criteria is it to be discerned which teachings and which actions truly express the mind of Christ? Irenaeus and Tertullian, in the late second and early third centuries, found it necessary, in refuting the Gnostic mutilations of the scriptures,

(Continued on next page)

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

LENTEN RETREAT
with
ALAN JONES
March 16-19, 1992
Dante's Divine Comedy As A Spiritual Journey-- To Hell and Back

In our generation the world seems to be in hell, purgatory, and heaven all at the same time. We need both a new language for the spiritual life and guides to help us through.

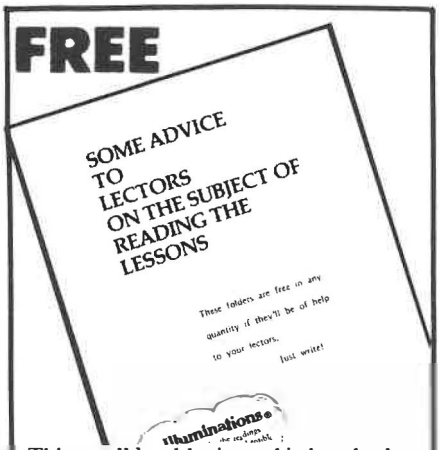
Dante, with his ability to "see the true springs and abysses of this mortal life" (R.W. Church), is one such guide. Participants will explore the *Divine Comedy* as a contemporary spiritual journey. They will have the opportunity to explore their own particular hell, with help towards purgation and where they stand, and how they might proceed through purgatory to the eternal dimension of their life.

Your contemporary guide on this journey is the Very Rev. Alan W. Jones, Dean, Grace Cathedral, San Francisco. Coordinator is the Rev. Robert L. Haden, Jr., Charlotte, North Carolina; musician is Marji Elzey, Etowah, North Carolina.

For more information, contact: Kanuga CONFERENCES, INC.

Postal Drawer 250, Hendersonville, North Carolina 28793
Telephone (704)692-9136

FREE



This small booklet is used in hundreds of parishes to help lectors to make the readings of the Holy Word much more comprehensible and interesting.

Write today for one or several. No charge or obligation

Illuminations®
90 Harrison Ave.
Sausalito, CA 94965

LENT to PENTECOST 12 weeks for spiritual growth

The Spiritual Quest is a 3-month curriculum designed to strengthen our relationship with the Lord. Excellent for groups of two or more, in any size parish.

Spiritual Quest combines **twelve-step spirituality** with the liturgical and prayer cycle of the **Book of Common Prayer.**

Order from Quest Enterprises
3406 Spyglass Hill Dr.
Harlingen, TX 78550
512-425-7925

When writing to advertisers, please tell them you saw their ad in

THE LIVING CHURCH

THE LIVING CHURCH

Volume 204 Established 1878 Number 4

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

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

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr., People and Places editor and book editor
The Rev. Emmet Gribbin, Jr., associate editor, Province IV
Peter A. Dayman, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; **Miss Augusta D. Roddis,** Marshfield, Wis., vice-president; **the Rt. Rev. Charles T. Gaskell,** Bishop of Milwaukee, (ret.), secretary; **Leonard Campbell, Jr.,** Milwaukee, treasurer; **Jackson Bruce, Jr.,** Milwaukee; **Mrs. Robert C. Brumder,** Hartland, Wis.; **the Rev. Thomas A. Fraser, III,** Riverside, Ill.; **John W. Matheus,** Glendale, Wis.; **the Rev. Canon H. Boone Porter,** Southport, Conn.; **George E. Reedy,** Milwaukee; **Wilmot F. Wheeler, Jr.,** Southport, Conn.; **the Rev. Jeffrey Steenson,** Fort Worth, Texas.

(Members of the Living Church Foundation are listed monthly.)

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: $39.50 for one year; $54.60 for 18 months; $70.72 for two years. Foreign postage $15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

©1991 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from previous page)

to point to those Christian communities which could display obviously tangible continuity with the apostles. For it was, after all, the tradition of the patristic church — i.e., its enduring practice — which determined the canon of the New Testament and mandated the retention of the Old.

An important precaution to remember about tradition is one which applies also to scripture: since it is multivocal, its various strands must be interpreted in their historical contexts and in relation to each other.

With respect to the third component, reason, Fr. Besse is right to refuse complete reliance upon either reason or feeling. I offer, however, a counterproposal: instead of substituting "inspiration" for "reason," let us expand the triad into a quadrilateral, specifically the quadrilateral of John Wesley, also an Anglican priest. This consists of scripture, tradition, reason and experience, with each of the four elements balanced against the other in a process of discerning just what things are truly inspired. Thus both the brain and the heart become fully engaged with the articulated thoughts and feelings of faith communities of ages past — a process in which we pray that the Holy Spirit will also be involved.

CAROLE C. BURNETT
Silver Spring, Md.

What Was Lost

Two prayers I reviewed while seeking one useful on the 50th anniversary of the attack on Pearl Harbor showed me some of what was lost in moving to the 1979 Book of Common Prayer.

The prayer "For the Army" in the 1928 Prayer Book (p. 41) is simple, solid and tastes of the real world. God is the "Lord God of Hosts," as scripture also reveals him. The old prayer speaks of the "day of battle," the basic reason for the armed forces, one would think. Moreover, in its honesty, this old prayer speaks of "evil" and the need to be kept "safe" from it.

The prayer in the 1979 book, "For those in the Armed Forces of our Country" (p. 823) is wordy and diffuse, a sad substitute for the old. Absent are "Lord God of Hosts," "day of battle," and "safe from all evil." God is now without his "almighty arms," and

"loyalty" is omitted, as is that splendid petition to "serve without reproach." No improvement here.

The current leadership of the Episcopal Church speaks of "no outcasts," which one can only applaud. But what of those many outcasts the 1979 Prayer Book has made and, apparently, is still making? A gracious church, dedicated to no outcasts, would restore the old prayer book as a valid option. Other Anglican provinces added new prayer books while keeping the old, and did so with no ill effect.

(The Rev.) JOHN PAUL ENGELCKE
Honolulu, Hawaii

Unpopular Emphasis

When was the last time you heard a homily or sermon centered on the belief, explicitly incorporated in the collect for Advent and preface for Advent, that Jesus Christ our Lord is coming again, this time to be our judge?

A recent Sunday service bulletin at Grace Cathedral in San Francisco reminded participants in the Eucharist that day that the liturgy during Advent directs us toward the close of history. "This emphasis is a central (though not popular) part of the Christian proclamation," it read.

It is indeed a central part of our proclamation, and therefore it ought to be articulated from our pulpits.

ROGER WHITE
Rochester, Minn.

Staying Small

I read with interest of Travis Du Priest's experience with being a visitor to a small church [TLC, Nov. 17]. However, the two responses [TLC, Dec. 29] were most revealing. They both protested that they were part of a friendly church and that some of the problem was with Fr. Du Priest.

Of course they think they're friendly! Nobody goes to an unfriendly church. The problem is that they are friendly with themselves. The issue is: how friendly and welcoming are they, or any parish, to the visitor, the stranger, or someone who is not "their kind?" How easy is it for a non-Episcopalian to worship with them?

It is no mystery why many small churches stay small. Until they can critically examine the ways they welcome and include visitors and not make visitors responsible for their own welcome, they will be exclusive communities.

I hope that in this Decade of Evangelism, all of our churches can at least make sure that those who enter our doors are treated as if he or she were the Lord, or is there still "no room for him at the inn"?

(The Ven.) MICHAEL R. MURPHY
Diocese of Southern Virginia
Petersburg, Va.

The Middle Way

After reading so many volatile, finger-pointing letters regarding dissatisfaction with the actions taken at General Convention, I would like to suggest that people read about our early church fathers. Short, pertinent articles on Richard Hooker, John Donne, Jeremy Taylor, etc., are presented in *The Middle Way* (Forward Movement, 1991).

These people lived in times of terrible turmoil within the church. The issues then were every bit as troublesome, emotional and bitter as any that face the church today. They chose the "middle way," — the "via media," based on scripture, reason and tradition. This has been the norm taken by Anglicans ever since.

If there is any one reason, more than others, keeping people out of the Episcopal Church, it is public displays of anger, intolerance and unforgiveness.

We can scarcely pray, honestly, for peace in the Middle East, when we fail to show that we are either praying or working for peace and concord in our own family.

MARGARET L. HAWORTH
Grove City, Pa.

To Be Ordained

I sincerely hope you are suffering from "foot-in-mouth" disease. How else would one explain: "Bishops in the Anglican Church of Canada voted recently to stay with the 1979 decision to ordain only celibate homosexuals to the priesthood" [TLC, Dec. 29]?

Surely you do not mean that. But then one wonders what you did mean. Some of the alternate possibilities overwhelm the mind.

ROBERT A. MCALLISTER
Cary, N.C.

What was meant was that Canadian bishops would not ordain practicing homosexuals. **Ed.**

Capital Campaign Management
by
HOLLIMAN ASSOCIATES
Founded & Directed by Episcopalians

Successful capital campaigns and/or feasibility studies recently completed or in progress for ...

- The Diocese of Central Pennsylvania
- The Diocese of Tennessee
- The Diocese of West Missouri
- The Diocese of West Texas
- The Diocese of East Carolina
- The Diocese of Southwest Florida
- The Diocese of Kansas

... and numerous Episcopal parishes and charities.

HOLLIMAN associates
FUND RAISING CONSULTANTS

P.O. Box 2097
Murfreesboro, TN 37133
(615) 896-0263

1722 North Second Street
Harrisburg, PA 17102
(717) 236-0367

SUMMER SCHOOL
in Anglican Studies
at
NASHOTAH HOUSE
6 July to 31 July 1992

Earn credit for the STM degree.
Refresh your knowledge of the Anglican Tradition.
Enjoy the Lake Country of Wisconsin.
Limited family accommodations available.

Details from:
The Revd Dr Peter Toon
Director of Admissions
2777 Mission Road
Nashotah, Wisconsin 53058
Phone: 414/646-3371 Ext. 276

Subscribe today to

THE LIVING CHURCH

816 E. Juneau Ave.
Milwaukee, WI 53202

one year $39.50

Project Targets Spiritual Needs of Children

A first step was taken to create and test a model program for children's ministries, at a meeting in Tampa, Fla., December 9-10. Representatives of 13 dioceses came together at the invitation of the Rev. Howard K. Williams, the national church's coordinator for Children's Ministries, to envision a pilot project to discover new ways to include children as full members and participants in the eucharistic community.

"We need to do more [in Christian education]," said Caroline Black, communications coordinator at St. Michael and All Angels in Dallas. "Everywhere I go in the Diocese of Dallas, people agree Christian education is a priority."

Winona Hawley teaches Sunday school in a small church above the Arctic Circle and was asked by the Bishop of Alaska, the Rt. Rev. Steven Charleston, to attend the meeting. "We need more help finding curriculum materials and fostering parent involvement," she said.

She follows the example of her mother, who translated the gospel into the Inupiaq language for the people of Kivalina. "I try to use something the children can see and relate to in the Bible," she said. Others talked about the challenges of teaching with few resources.

Carol Nyberg is Christian formation coordinator at St. Barnabas Church, in the Chicago suburb of Glen Ellyn. "The church is the only place left that nourishes the inner life of children," she said.

She favors the "Let me come to God by myself" approach of the Catechesis of the Good Shepherd, because it recognizes not only the ministry of adults but of children as well. Twelve parishes in the Diocese of Chicago are using the program, with more scheduled for training.

This approach brought about "a miracle in one year's time" at Trinity Church, in the depressed coal mining area of Pottsville, Pa., said the Rev. Robin Szoke, Trinity's associate rector, and Margaret Sipple, a staff member in the Diocese of Bethlehem. The children of the parish and of its neighborhood are included in the ministry that seeks to build community around children's issues.

Lois Stephens of the Diocese of Massachusetts expressed a need for "a group that makes a statement that children matter, and they are at risk."

"Children at risk" was a familiar phrase to Sharon Stark of the Diocese of Wyoming, who teaches in a family-oriented church in the sparsely-populated southern high plateau, a mining area of the state that is 90 percent Mormon.

"We are fighting for the spiritual souls of our children," she said. It has been an enormous mistake, she said, that young people have grown up without a clear sense of identity as Episcopalians and without an understanding of its doctrines.

A network of support was formed and a list of goals was compiled to do the following: make adults sensitive to the spiritual experience of children; model learning together as elder and child (with teens qualifying as elders); make both adults and children sensitive to children's gifts for ministry; and celebrate Episcopal models.

Fr. Williams said the participants arrived wanting something to happen now, but he sees a five-year project coming together in time for the 1997 General Convention.

JEANETTE CRANE

Church School Program Highlights Japan

Children can learn more about the Anglican Church in Japan (Nippon Sei Ko Kai) through the 1991-92 Church School Missionary Offering, sponsored by the Episcopal Church Center in New York.

Through a teacher's guidebook of activities, a children's magazine entitled *Treasures* and the development of fund-raising projects, children in church school or at home will be able to understand the importance of the Sei Ko Kai to the small but growing Christian community in Japan, and give to three of many social ministries it sponsors. These include work with disabled and minority children as well as strengthening existing parishes and the families who belong to them.

The teacher's guide offers suggestions for numerous activities designed to increase children's knowledge of the church, and *Treasures*, which has articles for a variety of reading levels, features children of different ages from Anglican congregations in Japan. There is background material on Japanese culture and church history and a pattern for making a "CSMO Kids Treasure Box" for children to contribute offerings for Sei Ko Kai's work.

CSMO materials are available from Episcopal Parish Services, 815 Second Ave., New York, N.Y. 10017-4594.

Photo by John Essington

So they had been "smoked" ahead of time to lower their senses and minimize stinging, but blessing the bees is still unusual enough that the Rev. Joseph Reeves of St. Luke's, Long Beach, Calif., deserves credit for ingenuity. Here he holds out an olive branch as he blesses the 20,000 to 40,000 bees that make up each of the boxes of hives belonging to vestry member John Essington.

Bishop McKinstry of Delaware Dies

The Rt. Rev. Arthur McKinstry, retired Bishop of Delaware, died December 25 of cancer at the Methodist Country House, Wilmington, Del. He was 97.

Bishop McKinstry, who was honored two years ago as the oldest living retired bishop, was ordained to the priesthood in 1920, after attending Bexley Hall Divinity School and Episcopal Theological School.

After serving churches in Kansas and Ohio, Bishop McKinstry eventually became rector of St. Paul's Church in Albany and was named chaplain of the New York State Legislature. While there, he became friends with Franklin D. Roosevelt, then governor of New York, who worshipped at the parish.

In 1931, he accepted a call as rector of St. Mark's Church in San Antonio, where he officiated at the marriage of Lyndon B. Johnson and Lady Bird Taylor.

He served in Texas for seven years, and then took the position of rector of Christ Church, Nashville. Shortly after, in 1938, he was elected Bishop of Delaware.

Bishop McKinstry was known for his ecumenical and evangelism efforts, doubling the number of diocesan communicants during his administration and establishing three new congregations.

He retired in 1954 because of ill health, and he and his wife, Isabelle, settled in Easton, Md. His wife preceded him in death in 1971. His second wife, Margery, died three years ago.

Bishop McKinstry

Bishop McKinstry is survived by sons, daughters, stepchildren and many grandchildren and great-grandchildren.

Memorial services were held December 30 at Christ Church, Greenville, Del.

CONVENTIONS

The convention of the **Diocese of Hawaii** met in Honolulu recently at St. Andrew's Cathedral.

Among business transacted was:

- admission of St. Anne's Church in Mililani as a new mission;
- passage of a $1.25 million balanced budget.

In addition, convention passed a resolution which supports an amendment of state law which allows some churches the right to decline to hire homosexuals on religious grounds. This counters the recent addition of "sexual orientation" to Hawaii's anti-discrimination law.

Special orders of business included the $1.3 million cathedral heritage campaign for the refurbishing of St. Andrew's, the Hawaii clergy family project, the Episcopal Homes Foundation (Hawaii) project in Honolulu, and a new clergy personnel policy.

In his address, the Rt. Rev. Donald P. Hart, diocesan bishop, reviewed his five-year tenure, General Convention mandates, the local housing crisis, Hawaii's diversity of cultures and its implications, the challenges posed by the Columbus 500th anniversary celebration and the 100th anniversary of the overthrow of the Hawaiian monarchy.

(The Rev.) JOHN PAUL ENGELCKE

• • •

The convention of the **Diocese of Rhode Island** met at St. Luke's Church, East Greenwich, November 2.

In his opening address, the Rt. Rev. George N. Hunt, diocesan bishop, called for all Christians in the state to root out corruption and demand reform. Hold public officials accountable for their actions, he said.

Among resolutions passed were those which:

- encourage parishes to develop ministries for older persons;
- establish a committee on racism and a diocesan and parish-level audit on institutional racism;
- will establish a companion relationship with the Diocese of the Dominican Republic.

A budget of $1,042,010 was approved.

(The Rev.) NELSON MACKIE

Diocese of West Texas

Evangelism Explained as Team Effort

Speaking to the more than 1,200 people who gathered on the campus of Texas Lutheran College in Seguin recently to participate in an evangelism conference, the Rt. Rev. John MacNaughton, Bishop of West Texas, said: "I remember when we did Venture in Mission in this diocese, and we were delighted to get 1,200 people out to hear movie star Olivia deHavilland."

Participants, who included 180 teenagers and dozens of children, joined in song, worship and workshops as they attended the Bishop's Conference on Evangelism and Renewal.

The Rt. Rev. William Frey, dean of Trinity School for Ministry in Ambridge, Pa., was the keynote speaker. He emphasized that evangelism must be a team effort and "it will take the cooperation and collaboration of all Christians." He urged laity to become active in evangelism efforts and told clergy to "recognize the giftedness of your congregations."

Bishop Frey added that so far the Decade of Evangelism has been overshadowed by sexual issues. "It has not been an auspicious beginning. Maybe that's why they told us to take 10 years to do it," he said.

Bishop MacNaughton stressed the importance of such a conference during a difficult time for the church. "When we don't agree with an agenda, people tend to get into a power play," he said. "A much more positive approach is to offer the church an alternative" such as the conference.

Planning for the conference took 70-80 persons an entire year to coordinate, with the expectation of 1,000 attendees.

BRIEFLY

The Rt. Rev. Donis Patterson, Bishop of Dallas, has announced he will retire as of March 1. In an open letter to the diocese, Bishop Patterson cited physical disability brought on by rheumatoid arthritis as the primary reason for his decision to step down after eight years.

Hong Kong's High Island

Where Vietnamese 'boat people' seek a glimmer of hope

By DAVID COX

Monsoon rains over Hong Kong let up just as my son Andrew and I pulled up to the gate of High Island Detention Centre, where 6,000 Vietnamese "boat people" were held. Eleven of us scampered into what is a virtual prison — high gray walls topped with fencing and billows of barbed wire. As we entered the guard room to get permits, the old Rolling Stones' song "Painted Black" blared suddenly from loudspeakers. Gray was more the prevailing color.

We were with a group from the Anglican congregation of Sai Kung and Clearwater Bay Church, a mission of St. Andrew's, Kowloon, to a growing area of the New Territories. Its Australian vicar, the Rev. Len Firth, is a Church Missionary Society priest. Since there was no ongoing Christian ministry to the High Island camp, he began visiting each fortnight to meet the people and hold a simple service. This Saturday his wife, Jill, four children and three adult parishioners went too, plus us — the most he has ever had along.

Located in a scenic but isolated area near a reservoir, High Island is crammed with Vietnamese. The center consists of two camps, each with about 19 quonset huts. A hut holds maybe 260 people apiece. Living quarters are two rows of cubicles running its length, in three tiers like bunk beds. Each cubicle is roughly three feet square and eight feet long, three people to a cubicle. This design originated a dozen years ago to detain illegal immigrants for a month or two before returning them to China. Now it is "home" for 6,000 — nearly as many as my home town, squeezed into an area of but a few blocks — for two years and more.

The Very Basics

Like any town, it has some basic necessities, but they are truly basic: spigots for water, an area to get water and bathe children, bathroom facilities, covered spaces to distribute food, an asphalt soccer field. One quonset hut serves as a community center. Most facilities are corporate; even with the cubicles, there is virtually no privacy. Len led us to the covered shelter in the north camp as residents gathered for the service. He warmly greeted The (pronounced "Tay"), a Roman Catholic who served as interpreter. Most were young, from children to early 20s, a few with children at their hips. Some brought Bibles.

Within 10 minutes, a hundred had arrived. Len's parishioners led some singing: Danae and Kathy-Lee Turner are sisters of Australian background who have lived for many years in Hong Kong. Lynda Rumble is from New Zealand. Coming from the Australian renewal movement, the music was not familiar to me nor the Vietnamese, but children fixed on Danae playing her guitar.

A simple service was held. I was asked to bring greetings from the States with a word of encouragement, then a Vietnamese leader read from Matthew of Jesus' baptism — his text for the day, anticipating the baptism that next week of 40 refugees. He explained the sacrament and commitment of Christian initiation. More songs, a prayer and blessing, then personal prayers. A teenager asked how she could become a Christian.

Then on to the south camp's "community hut," where several teens jammed on guitars and drums. We received an even warmer welcome. This camp already had Christians. Unlike the north camp, where Len has been starting a Christian community from scratch, here he has expanded on a core group. One ardent member was Nung, a man of 23 who eagerly told me of his gratitude to God. Meanwhile, the guitarists were looking over Danae's shoulder to pick out chords from a songbook held out by Sue Firth, a walking 6-year-old music stand.

Joyous sounds soon resonated inside the quonset hut as 125 people sat on chairs they brought down from a huge stack in the corner. Young and old, they all clapped after each introduction and in time with each song we led. Then two Vietnamese guitarists took a turn. I didn't recognize the first

---

The Rev. David Cox, rector of R.E. Lee Memorial Church in Lexington, Va., and his son Andrew visited Hong Kong last summer as part of a clergy exchange. This is the second of two articles.

two but then the music sounded vaguely familiar: "Our God reigns," and that old song from happier camps, "Give me oil in my lamp." Many sang in Vietnamese, we in English, and all together.

During Len's talk on baptism, the half who came for the "show" wandered off. But the others stayed on, those with Bibles closely following his teaching. This time Huong, a woman of 20, translated. Another song, some prayers requested for the ill, and a blessing; then time for fellowship. Some came forward for special prayers. An older teen asked for healing, so several laid hands upon him.

While my colleagues mingled with residents, The and Huong showed me the camp. Hills and seas around it make for gorgeous views, but walls block most any sight from within. Inside, all seems bleak, the only color from murals refugees painted on the gray walls.

Residents gather for worship

Life goes on, but it is far from "life abundant." Food was . . . well, there. Schools have enough equipment to give desks to children and blackboards to teachers. But later I found a sad irony: In "closed camps" like High Island, which lock people in from the outside world, enrollment is frequently lower than in the open camps where people may go to jobs in the city. Here they don't leave. When Len's congregation invited some Vietnamese for a picnic, it was the first time many had been on the outside in two years. (If they are lucky, younger people might be able to get out once a year.)

Social workers say that society was breaking down in the camps. Traditions from home no longer applied. With no work and nothing to do, fathers make poor role models for their children and vent frustrations on wives; spouse abuse is rampant. Teenage gangs melt plastic forks into weapons they use to prey on anyone who gets a bit of money. The elderly live in particular terror of gangs who hold sway at night, when security goes home with the guards. Though the heart goes out to the children, all who know the camps fear most for teenagers. Said one, "We're breeding psychopaths."

They do not have to stay. The American consulate reports that under a United Nations agreement, 7,548 willingly returned to Vietnam so far and another thousand wait to go back. But they do not return for the same reason they fled in the first place: What they go back to is reportedly worse than the camps. The country is broke. Schoolrooms lack desks and blackboards. Medical care is nil. But Hong Kong's "boat people" get food. Their sick go to a city hospital. Infant mortality in camps is lower than in Hong Kong, which itself has the world's lowest rate. Detainees have said, "We'd rather be here than in Vietnam."

So more come. By June, 1991, nearly 12,500 arrived, triple the rate of 1990. When a U.S. senator mused publicly that Vietnamese refugees might clean up Kuwait, rumors went around in Vietnam and boats loaded up.

Obviously, detaining 60,000 boat people puts a burden on Hong Kong. It will cost $90 million this year, much from the U.S. The colony's 98 percent ethnic Chinese largely resent taking care of illegal immigrants from Vietnam when those from China get sent back right away.

Force them out? U.S. policy "supports the voluntary return program and is opposed to the mandatory return of anyone to a country where the person faces persecution," according to a consulate statement. Some countries refuse to accept them in the first place.

Bring them in? The U.S. takes in more Vietnamese than any other country — 2,500 in 1990 and 1,500 each by Canada and Australia. But that number, determined yearly by the president and Congress, depends on politics. Moreover, leaving a country, even a bankrupt one, does not necessarily make one a legal refugee. Internationally-recognized definitions of a "refugee" cover one who is out of his or her own country and cannot return for fear of persecution because of race, religion, nationality, membership in a political or social group, or political beliefs. Some are. Most are illegal immigrants.

Everyone I spoke with — clergy, social workers, officials — cited only one long-term solution: Improve life in Vietnam, so people will not feel forced to leave and might be persuaded to return. To do that, the U.S. must normalize relations. Only that will permit economic progress. But that is a highly political decision.

Even then it won't much help the people in High Island. They don't qualify for resettlement abroad. Hong Kong doesn't want them, nor does Vietnam. In 1997, China takes over, and no one predicts what happens then. I have never visited a place where the people are so totally without hope.

It is at once easy and hard to know what to do. Len's parish recently raised funds for Bibles, but he reports a need for service and songbooks in Vietnamese. Urging recognition — and economic development — of Vietnam addresses a more fundamental need. More broadly, the world's refugees, by one estimate, total 15 million people, half of them children. Not all fit the legal definitions of "refugee," but that may not matter when one flees civil war in Mozambique or Somalia, famine in West Africa, strife in Central America or what people have decided are intolerable conditions in Albania or Cuba.

Len Firth asked for something any Christian can offer: "We would value your prayer support, as we are very conscious of our weaknesses and inadequacies in this area of ministry," he said.

As we drove out of the camp and over the hills above it, sunlight managed to poke through the clouds, making the bay glisten. It had been a sobering afternoon. But for all the worldly hopelessness of the camp, still it holds a joy: The people keep themselves and the camp clean. They smile, they play soccer, they offer a warm welcome. They look to a God whom many hear about for the first time, and for a "life abundant" which transcends this world.

This is exactly the sort of place the church must be.

Discovering Child-like Openness

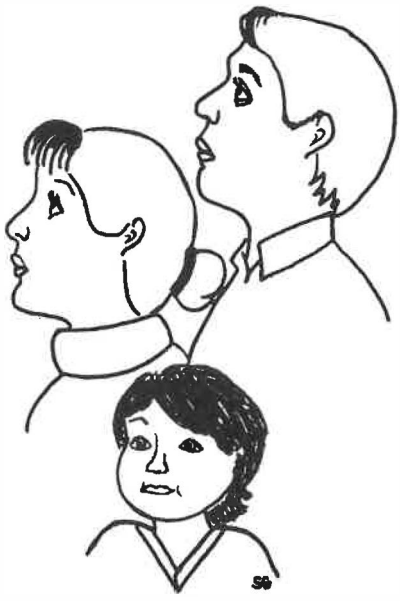
By CALVIN GIRVIN

Not long ago, in a working-class neighborhood in Dallas near the mission where I then served as vicar, the Blessed Virgin Mary was reported to be appearing to the faithful. I don't know how this strikes you, but this sort of thing is really not that unusual in the Hispanic and Roman Catholic portions of the diverse cultures of Texas. Reports of weeping statues, the appearance of the image of Christ on a church wall, or a miraculous apparition of his mother make the local news two or three times a year. Depending upon one's personal views, such reputed manifestations may be true apparitions, quaint examples of cultural expectations, or just plain nonsense.

On this particular Saturday morning, as we prepared for the Eucharist the next day, some members of the altar guild and I fell into conversation about this latest apparition which had made the news the night before. According to a dubious-sounding reporter covering the story for a local television station, a woman had seen the Virgin Mary in a tree in her front yard. The woman told her family and friends of this miraculous appearance, and soon the front yard was filled with people hoping to see for themselves. Before long the media became involved, and the television report had shown a large crowd of expectant people gazing up into an ordinary-looking tree.

After considerable speculation about what was really going on, we decided we wanted to go see for ourselves. We piled into my car and drove only a few blocks to the well-publicized address.

As I had spent the morning doing repairs around the church, I was dressed in a faded work shirt and jeans instead of my usual black shirt and collar. That suited me just fine. The last thing I wanted was a camera shoved into my face by an eager young reporter asking what I — as a priest — made of all this. I did not want to be asked that question, because even in



my own mind I did not know what I made of "all this." One part of me hoped that somehow this all might be true, while my natural skepticism of reputed miracles kept me from really believing.

Both my interest and my astonishment grew as we approached our destination. The traffic jam near the address was immense. Only with great difficulty did slowly-cruising police cars keep one lane of traffic moving in this crowded section of the city. Finally, after considerable searching, we found a place to park, only a few blocks away. As we walked toward the crowd, I could not help but reflect that this reputed apparition was drawing more people than normally attended our small mission during Christmas, Lent, Holy Week and Easter combined. What could God be up to in this place?

As we entered the yard of the modest home, the center of attention for the milling crowd became immediately apparent as they pointed upward into the tree and whispered to one another in subdued excitement. In front of the tree lay a mound of fresh flowers, rosaries, religious medals, scraps of paper with prayers written on them — offerings brought by believers. A load of newly-delivered brick sat a few feet away; soon the tree would be partially enclosed as a shrine.

Like everyone else, I stared up into the tree where the Blessed Virgin was said to appear. I saw nothing unusual, but from the conversation around me I learned that some people had seen her and some had not. In the flurry of whispered testimony and advice, some in the crowd said they had heard it might be easier to see her near sunrise or sunset, although others claimed they could see a vague outline of her miraculous presence even as we watched. I looked up into the tree and concentrated until I was dizzy, but all I could see was a tree and the bright blue of the Texas sky.

Soon I began to watch the people around me instead of the tree. A mother and daughter, heads carefully covered with lace mantillas, knelt in the grass and devoutly prayed their rosaries. A teen-aged couple, hands intertwined, looked silently up into the tree for a few moments, then turned and walked away, their thoughts unreadable but their expressions serene. I held my breath as an incredibly large woman lurched her way across the uneven ground to gain a better look, her cloth house slippers bunching up under her swollen feet as she made her way nearer the tree.

The attitude and intent of the crowd was mixed. Some came as believers, others as skeptics, yet others as

(Continued on page 14)

The Rev. Calvin Girvin is rector of St. Luke's Church and headmaster of St. Luke's School, Denton, Texas.

EDITORIALS

Challenge in El Salvador

The newest bishop in the Episcopal Church, the Rt. Rev. Martin Barahona of El Salvador, has an immense task. Bishop Barahona, the first Salvadoran native to be bishop of his diocese, will be a leader as his nation tries to rebuild after 12 years of civil war.

There is reason for hope in El Salvador. Not only is there a new bishop, there also is a peace agreement reached earlier this month to end the strife between rebel forces and the government of El Salvador. A cease-fire is supposed to go into effect February 1 following a series of peace talks which lasted nearly two years.

Our prayers are with Bishop Barahona as he begins his challenging ministry, and with the people of El Salvador, that they may achieve a lasting peace.

Thanks for Writing

Many of our readers tell us the letters to the editor section is their favorite part of our magazine. Then there are others who are so angered by the letters that they cancel their subscriptions [p. 2].

At any rate, letters to the editor are one of the most widely-read features of THE LIVING CHURCH. The wide variety of opinions expressed there and the ongoing dialogue which so often emanates helps us keep in touch with the opinions of our subscribers and in the wider church.

We receive far more letters to the editor than we could ever publish. A correspondent stands a good chance of having a letter published if that letter is brief (less than 200 words), typewritten rather than by hand, timely, and expresses a point of view which may not have been shared previously. Letters must be signed and should include the correspondent's address. We try to limit the number of letters from a particular correspondent.

We are grateful to all who take the time to write letters to the editor. Their opinions add greatly to the content and quality of THE LIVING CHURCH.

An Influential Leader

It could be said, arguably, that Dennis Bennett had more of an effect on the Episcopal Church than any individual during the past 30 years. The Rev. Canon Dennis J. Bennett, who died in November, could be called the father of charismatic renewal, not only in this church, but in others as well.

Canon Bennett was a pioneer in charismatic renewal, bringing a small Seattle congregation to life in the 1960s and becoming the leading spokesman for the movement during the 1970s. In recent years, he and his wife, Rita, traveled widely, leading teaching missions.

The Episcopal Church has lost a well-known author and teacher, an innovator who touched many of our lives.

VIEWPOINT

King James: a Marvelous Version

By CLIFTON J. NOBLE

In my 27th year, I wrote three short articles. Whence midnight inspiration came, I can only guess. Writing flowed without effort. I typed each one the following morning to mail on my way to work. A religious magazine promptly published all three without changing more than a single word. That such a thing could happen to me reinforced my belief that the Bible contains inspired writing.

Perhaps an engineering career with emphasis on logic and mathematical accuracy dampened my receptivity. Most published works of mine since have required lots of revision before becoming concise and interesting. I can't imagine biblical authors contriving their work by experiment and revision. Writing materials were too precious to waste on anything less than inspiration.

One does not read the Bible for entertainment. Even when one is aware of meanings of proper names and genealogies and lists of laws, boredom can result. But, for me, to read the Bible cover to cover year after year satisfies a consuming desire to feel the presence of God.

Reading to justify personal opinion might tempt one to alter the Bible. Is this the covert motive behind some modern versions whose words have minimal literal correspondence to the standard Hebrew and Greek texts? Isn't it safer to stay as close as possible to the original words of God than to seek enlightenment from modern guesswork? Speculative interpretation is fine for sermons where the sermonizer doesn't pretend to be God.

When I began regular Bible reading at age 10, the King James Bible was what I inherited from my deceased father. Produced in 1611 by a body of scholars at the command of King James I, it is classified by *Webster's Dictionary* and other experts as the Authorized Version, or A.V. Some 60 readings later, I marvel at its reliability. It furnishes pronunciation symbols for proper names as they occur. When included, marginal references not only list other verses expressing similar thought, but give variant readings for

(Continued on next page)

Clifton J. Noble resides in Russell, Mass.

Thailand
Ecumenical Seminar
July 28 - August 7, 1992
in cooperation with
Faculty of Theology,
PAYAP UNIVERSITY
CHIANG MAI
$849
Lectures, excursions, meetings with local Christians, Buddhists.
Low-cost air fares, travel options.
Another Unique Program from:
INTERNATIONAL SEMINARS
106 S. Fraley St. Kane, PA 16735
814/837-9178

IS CHRIST'S LAST COMMANDMENT OUR FIRST COMMITMENT?
A Conference on Evangelization for Laity and Clergy
with
BISHOP MICHAEL MARSHALL
Director of the Anglican Institute
and
Archbishop of Canterbury's Spearhead of Evangelism
March 6-7, 1992
NASHOTAH HOUSE
For information write:
The Rev. Charles R. Henery
2777 Mission Road
Nashotah, Wisconsin 53058

THE BOOK OF COMMON PRAYER AND LECTIONARY TEXTS FOR COMPUTERS
Entire text is online!
For liturgical planning, study, word processing, and much more.
Send for details:
Software Sharing Ministries
2020 North Fremont Street, Tacoma, Washington 98406
206-756-7980

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the classified columns of THE LIVING CHURCH. A modest 41-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in THE LIVING CHURCH. Rates are nominal — 41¢ a word for a single insertion; 37¢ a word an insertion when three or more insertions are ordered, with a minimum rate of $4.25 for any insertion. All classified advertising must be submitted in typewritten or clearly printed form and is on a cash with order basis.

VIEWPOINT

(Continued from previous page)

any word of doubtful connotation and translate certain names (e.g. Bethel — house of God).

The simplest way for a beginner to check the accuracy of modern translations is to explore Bible texts in their original languages with the help of an interlinear version. For instance, *The Kingdom Interlinear Translation of the Greek Scriptures* (Watchtower Bible and Tract Society of New York, Inc., Brooklyn, N.Y. 1969) provides consistent, literal, word-for-word English under the original Greek text. This interlinear translation corresponds well with A.V. It also offers alphabet, pronunciation and a preposition diagram which are most helpful if one wishes to study biblical Greek. *The NIV Interlinear Hebrew English Old Testament* (edited by John R. Kohlenberger, III, Zondervan Publishing House, Grand Rapids, Mich., 1987) provides a standard, beautifully-printed Hebrew text, but its interlinear Hebrew-to-English is no match for the King James translation. For example, Psalm 69:1, A.V., reads, "Save me, O God: for waters are come in unto my soul." *Nephesh* or *naphesh* is the Hebrew word corresponding to "soul." *Cruden's Complete Concordance* advises that *nephesh* also may be rendered by words such as "mind," "life," or "persons." However, *The NIV Interlinear* . . . places "neck" under *naphesh* making waters come up "to my neck." The Hebrew word for "neck" is nothing like *naphesh*.

Hebrew reads from right to left, and many sentences have nouns but no verbs. Prefixes and special endings can make one Hebrew letter-group express three or more English words. King James, A.V., established the helpful convention of printing in italics all words not to be found in the original Hebrew or Greek but which have been added for literary smoothness. Thus a student with King James as guide can move through Hebrew even when verse numbering varies as it does in many psalms and some prophets.

For those who find the doom-saying of Isaiah beclouded by archaic "wimples" and "crisping pins," Isaiah 3:22 A.V., there is the *New King James Version* of 1982 (Thomas Nelson, publ.) which more understandably — and probably correctly — uses "outer garments" and "purses." This *New King James* in modern English preserves most of the accuracy of the old one and updates obscurities according to best modern scholarship with footnotes to indicate variations. The old King James used "thee," "thou," "thy" and "thine" whence Hebrew and Greek text indicated one person being addressed and "you" and "your" for a group. *New King James* drops "thee" etc. and I miss that precision. One modern translation uses "you people" for second person plural. Awkward!

New King James preserves the covenant name of God as "Lord" to translate the Old Testament tetragrammation JHVH. The use of "Lord" follows the Jewish tradition of regarding JHVH as too sacred to be voiced and substituting for it "Adonai" or "Adoshem" (my Lord) when reading the scriptures aloud.

Today JHVH is often pronounced "Yahweh" but, in *The Book of Jewish Knowledge* (Crown Publishers, Inc., New York, 1964), author Nathan Ausubel notes — pages 45 and 402 — that the religious authority of the 12th century, Moses Maimonides, stated that he had no knowledge how it should be pronounced.

Also noted is the fact that JHVH was first written as "Jehovah" in 1518 by Peter Galatin, confessor of Pope Leo X. This distorted rendering arose from faulty knowledge of Hebrew vowel usage.

Often biblical inconsistencies are credited to the viewpoint of the writer, but 2 Chronicles contains two glaring errors, and I am grateful for the honesty of copyists from the Masoretes to the editors of *New King James* for preserving them even when they are so obvious.

It's Deceiving

Any version which corrects the error at 2 Chron. 22:2 without even a footnote breaks with the Hebrew text and deceives its readers. The verse reads, "Forty and two years old was Ahaziah when he began to reign . . ." Reference to 2 Chron. 21:20 shows that Ahaziah's father, Jehoram, was age 40 (one year younger than his son!) when he died. More reasonably, 2 Kings 8:26 gives, "Two and twenty years old was Ahaziah when he began to reign." Then, 2 Chron. 4:2 concerns dimensions of the "molten sea" "ten cubits from brim to brim" and "a line of thirty cubits did compass it." The ratio of a circle's circumference to its diameter is 3.14 . . . roughly 3 1/7. A designer clever enough to cast this swimming pool-size reservoir (nearly 15 feet

in diameter) certainly knew the ratio to be greater than 30 to 10, but some scribe considered the smaller figure close enough and recorded an impossibility.

Historical or mathematical inconsistencies, for me, do not detract from the presence of God in the Bible. If forced to observe the color red through a green glass, the best-intentioned observer would call it gray or black. I suspect that human frailty may be a sort of colored glass even in the presence of inspiration.

Nothing obscures the Bible fact that God appeared on earth in Jesus Christ to save me from sin and sinning. Faith, built from Bible stories, shows me that God can save — and already has saved — me from catastrophic results of my own mistakes.

About four pages a day gets me through my King James in a year. At least twice, under conditions of stress, I have read A.V. cover to cover in less than a month. In any emergency, the sense of God's presence gained from the reading has conquered fear and miraculously dissolved threatening conditions into harmlessness. To catalog all my benefits from reading and rereading the King James Bible would fill an autobiography.

PEOPLE and PLACES

Appointments

The Rev. **John H. Shepard** is rector of Trinity Church, 408 N. Jefferson, Pierre, SD 57501.

The Rev. **David L. Stokes** is rector of St. Stephen's, 114 George St., Providence, RI 02906.

The Rev. **Charles R. Threewit** is vicar of Christ Church, Newcastle, and Good Shepherd, Sundance, WY; add: Box 519, Newcastle 82701.

The Rev. **Gary Turner** is rector of the Church of the Holy Communion, Box 567, Rock Springs, WY 82901.

The Rev. **Robert Walcott** is vicar of the Church of St. Michael and All Angels, 13118 Church Ave., N.W., Uniontown, OH 44685.

The Rev. **Lynn Wright** is assistant of St. John's, Box "Y", Jackson, WY 83007.

Ordinations

Transitional Deacons

Chicago—James Earl Campbell, headmaster, St. Gregory's School, 201 S. Ashland Ave., Chicago, IL 60607.

Delaware—Christopher Mack Agnew, associate ecumenical officer, Episcopal Church Center, 815 Second Ave., New York, NY 10017. **John Thomas Farrell**. **Charles William Frampton, III**, curate, Church of the Saviour, Philadelphia, PA. **William Nicholas Knisely, Jr.**, curate, St. Barnabas, 2800 Duncan Rd., Wilmington, DE 19808.

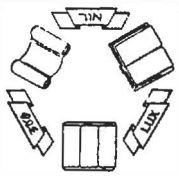
Lexington—James Mark Goodman, deacon-in-training, Christ Church, Cincinnati, OH.

Montana—Kerry Holder, assistant, Church of the Incarnation, Great Falls, MT; add: Box 3046, Great Falls 59403.

Wyoming—Richard A. Kalber, deacon-in-charge, St. George's, Box 38, Lusk, WY 82225.

Permanent Deacons

Northern Indiana—Joseph P. Illes, Holy Trinity, South Bend, IN; add: 56869 S. Sundown Rd., South Bend 46619. **Francis L. McKee**, St. John the Evangelist, Elkhart, IN; add: 1411 Fulton St., Elkhart 46514. **Theodore P. Neidlinger**, St. Andrew's, Kokomo, IN; add: 1255 McCann St., Kokomo 46901. **Leslie S.L. Richardson**, Trinity Church, Fort Wayne, IN; add: 5934 Sawmill Woods Court, Fort Wayne 46835. **Roberta K. Ring**, St. Alban's, Fort Wayne, IN; add: 6711 Winnebago Dr., Fort Wayne 46815. **Arthur C. Wolford**, St. Michael and All Angels', South Bend, IN; add: 733 Woodcliff Dr., South Bend 46615. **Alvin P. Zunkel**, St. John of the Cross, Bristol, IN; add: 24670 Aric Way, Elkhart, IN 46517.



GRADUATE THEOLOGICAL FOUNDATION

DOCTOR OF PHILOSOPHY (24 months)

The Ph.D. in **Pastoral Psychology** and the Ph.D. in **Theological Studies** are programs designed for ministry professionals — clergy, religious, laity — who seek to deepen and enrich their academic grasp of these disciplines. Thirty graduate hours of work including dissertation and one foreign language are required. Up to twelve graduate hours may be transferred from a recognized graduate university or seminary. Admission requirements include five years in professional ministry and a Doctor of Ministry (or equivalent). Four one-week seminars (two each May session) during May (1992 and 1993) constitute twelve graduate hours which must be taken at the Foundation plus six credit hours for the dissertation. The remaining twelve credit hours must be taken in an approved graduate program in the U.S. or Canada or at one of the Foundation's approved institutions in Oxford, Dublin, or Jerusalem. Room/board/tuition fees for each of the two-year May seminars are $2,500.00. Institutions selected by the student for the transfer of 12 credit hours determine their own fees. First and Second May sessions are May 24-30, 1992, and May 23-29, 1993. **Deadline for application is March 1, 1992.**

DOCTOR OF MINISTRY (30 months)

The **D.Min. in Pastoral Counseling** is designed specifically for ministry professionals who are primarily engaged in pastoral counseling in either parish or institutional settings or who work in administration.

The **D.Min in Spiritual Direction** is for individuals professionally engaged in spiritual direction as a ministry of guidance, nurture, and support to serve those seeking growth and deepening of the inner life.

The **D.Min. in Applied Ministries** is for persons seeking maximum degree-program flexibility with concentrations available in pastoral care, liturgy, creative arts, ecumenics, and religious education.

Admission requirements include a bachelor's and master's degree and five years in professional ministry. Degree requirements include four units of study (one-week residence sessions) over a 30 month period plus a doctoral project. The first and fourth units (one-week residence sessions) must be taken at the Foundation. The remaining two units (workshops/conferences/seminars) must be taken at another graduate institution in the U.S., Canada, or at one of our educational sites in Oxford, Dublin, or Jerusalem. All D.Min. programs begin in the fall of 1992. The first one-week units in 1992 are: Applied Ministries (Oct. 5-9); Spiritual Direction (Oct. 12-16); Pastoral Counseling (Nov. 2-6). Costs of all D.Min. programs are $1,500.00 for private room/board/tuition for each of the two units at the Foundation. Institutions selected by the student for the second and third "away" units set their own fees. **Application deadline is June 1, 1992.**

All doctoral programs are open to the clergy, religious, and the laity, and are conducted at the Lindenwood Ministry Center. For descriptive bulletin and application form write or call: **Administrative Office, Graduate Theological Foundation, Ancilla Domini Box 5, Donaldson, IN 46513. 219/848-7920 or 1-800-423-5983.**

§ The Graduate Theological Foundation celebrates thirty years in ministry education in 1992.

CHURCH SERVICES NEAR COLLEGES

Do you have someone at a college listed here? If so, write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

CONNECTICUT

YALE UNIVERSITY — **New Haven**
THE EPISCOPAL CHURCH AT YALE
The Rev. Grant Barber, chap
Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520
Sun H Eu followed by dinner **5,** Dwight Chapel. Mon-Fri: H Eu **5,** Dwight Chapel (Tues—Branford Chapel)

DELAWARE

UNIV. OF DELAWARE — **Newark**
ST. THOMAS'S PARISH IN NEWARK
The Rev. Robert Wm. Duncan, Jr., r; **the Rev. Robert J. O'Connor,** univ. v
Sun 8, 10, **5:30.** Wed **12:10.** Student Fellowship Sun **5:30.**
HD as anno. EP daily. ES 2nd Tues

GEORGIA

ATLANTA UNIV. CENTER — **Atlanta**
ABSALOM JONES CHAPEL at Canterbury Center
791 Fair St., SW
The Rev. William Boatright, chap
Sun HC 11. Wed HC **7. (404) 521-1602**

EMORY UNIVERSITY — **Atlanta**
ST. BARTHOLOMEW'S
The Rev. J. Chester Grey, r; **the Rev. Nancy Baxter,** chap
H Eu Sun 8, 10:30, **6;** Wed 10:30, **7;** Fri 7

EMORY EPISCOPAL CENTER
The Rev. Nancy Baxter, chap
H Eu Sun **6;** noon prayers daily. **EMORY CANNON CHAPEL** H Eu Wed **5:15; EMORY BUDD TERRACE** H Eu Tues **4. EMORY HOSPITAL** H Eu Sun **3.** Canterbury Sun **7**

ILLINOIS

SOUTHERN ILLINOIS UNIVERSITY — **Carbondale**
ST. ANDREW'S — **402 W. Mill**
The Very Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10:15. Wkdys as announced

INDIANA

PURDUE UNIVERSITY — **West Lafayette**
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906 — **(317) 743-1347**
The Rev. Peter J. Bunder, c; **the Rev. Nancy Tiederman,** d
Sun HC 8:30, 10:30, Lutheran/Anglican Dinner **5:30.**

IOWA

UNIVERSITY OF IOWA — **Iowa City**
EPISCOPAL UNIVERSITY CHAPLAINCY
26 E. Market Street 52245
The Rev. William Moorhead, interim chap
Thurs Eu **6:30 (319) 351-2211**

MINNESOTA

UNIV. OF MINNESOTA — **Minneapolis/St. Paul**
UNIVERSITY EPISCOPAL CENTER — **317 17th Ave., S.E.**
The Rev. David Selzer, chap — **Minneapolis 55414**
Sun Eu **6.** Wed Eu **12:20** — **(612) 331-3552**

NEBRASKA

HASTINGS COLLEGE — **Hastings**
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, dean; **the Rev. Fr. Karl E. Marsh,** ass't
Sun Eu 8, 10; Mon Eu **7;** Wed Eu 10

UNIVERSITY OF NEBRASKA — **Lincoln**
ST. MARK'S ON THE CAMPUS — **1309 R**
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, **5.** Tues **12:30**

NEW JERSEY

RUTGERS UNIV. — **New Brunswick**
ST. MICHAEL'S CHAPEL
40 Davidson Rd., Piscataway, NJ 08854
The Rev. Canon Henry L. Atkins, Jr., chap
Sun H Eu & sermon 10:30

NEW MEXICO

COLLEGE OF SANTA FE
ST. JOHN'S COLLEGE — **Santa Fe**
CHURCH OF THE HOLY FAITH — **311 E. Palace Ave.**
The Rev. Philip Wainwright, r; **the Rev. Ralph Bethancourt, the Rev. Chris Plank, the Rev. Canon James Daughtry,** ass'ts
HC Sun 8, 9:15, 11. MP wkdys 8:30. HC Wed 7, Thurs & Fri **12:10**

NEW YORK

SKIDMORE COLLEGE — **Saratoga Springs**
BETHESDA CHURCH — **Broadway at Washington St.**
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10

OHIO

YOUNGSTOWN STATE UNIV. — **Youngstown**
ST. JOHN'S — **323 Wick Ave., Youngstown (216) 743-3175**
The Rev. William Brewster, r
Sun 8 & 10:30 HC; Tues **7:30** HC

OKLAHOMA

OKLAHOMA STATE UNIV. — **Stillwater**
ST. ANDREW'S — **516 W. Third**
The Rev. Robert Fellows, r; **the Rev. Mary Hileman,** chap
Sun: HC 8 & 10:30. Canterbury HC **5:30,** dinner & program

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S — **E. Main at Iron, Bloomsburg**
Bruce M. Robison, r — **(717) 784-3316**
Sun H Eu 8 & 10. Wed H Eu 9:30

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

RHODE ISLAND

UNIV. OF RHODE ISLAND — **Kingston**
ST. AUGUSTINE'S — **Lower College Road**
The Rev. Norman MacLeod, v & chap
Sun Eu 8 & 10, **7;** Tues 7:30

TEXAS

BAYLOR UNIVERSITY — **Waco**
BAYLOR CANTERBURY ASSOCIATION — **1712 S. 10th St.**
The Rev. Robert L. Wells, chap
Sun **6;** Wed **5:15.** Canterbury House open 8 to **10** daily

TEXAS TECH UNIV. — **Lubbock**
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
The Rev. Jo Roberts Mann, chap; **Emily Brenner,** lay ass't
Sun **6;** Wed **5:30.** Canterbury House open 8-5 daily

UTAH

UNIVERSITY OF UTAH — **Salt Lake City**
LUTHERAN/EPISCOPAL CAMPUS MINISTRY
1334 E. 100 South
The Rev. JoAnn Leach, chap
Wed Eu **12:10,** Thurs Eu **5:30**

WISCONSIN

UNIVERSITY OF WISCONSIN — **Madison**
ST. FRANCIS HOUSE — **1001 University Ave.**
Chaplain Virginia Lund — **(608) 257-0688**
Sun Eu 10

CHILD

(Continued from page 10)

uncommitted tourists. The vast majority, however, came as true seekers, hoping for a glimpse of the miraculous but resigned to yet another disappointment in their spiritual quests.

Many in the group were Hispanics, but here one could see every race and color and, I surmised, every creed. No matter what their reasons for seeking out this perhaps holy place, regardless of their degree of belief or disbelief, all were hungry for a sign of God's love.

Working my way through the crowd to a little group on the front porch, I found the mistress of the house telling how she had seen the Virgin and about the fresh flowers that Our Lady had miraculously left behind. At this point in her story, the woman then passed around a small, yellow flower petal, now carefully encased in plastic. The group was strangely silent. I waited for the request for a donation, but none came. These people had more important things on their minds.

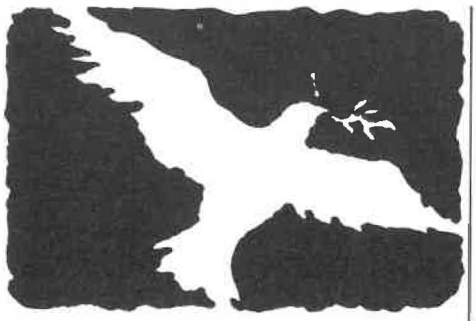
A Look Back

After half an hour or so, our party prepared to leave, each of us wrapped in personal reflection. As I made my way toward the gate which led out of the yard and back onto the sidewalk, something caused me to turn and look back, not at the tree, but at a child of about four years of age standing by his mother. Golden curls framed his none-too-clean face, and clutched in his grimy hand was a cheap, plastic rosary.

As I stood there, my hand on the gate, I thought of Christ's admonition that we are to approach matters of faith not childishly but with a child-like openness to mysteries larger and more wonderful than we can understand. As that little boy looked up into the tree, his small face was radiant through the dirt.

And then, for a split second he tore his gaze away from the tree and we looked into one another's eyes. I knew the instant our gaze met that this child had indeed seen the Blessed Mother. Unable to spare me more time, he turned back to the object of his adoration.

I looked once more into the sunlit tree, then turned and left, tears stinging my eyes. On the long walk back to the car, I prayed over and over, "God, please make me as a little child."



BENEDICTION

Praise to the Father, Son and Holy Ghost

The day could not have been worse. The ride down the subway escalator was a descent into Dante's Inferno. A professional association I belong to has rejected a close friend's membership application, questioning the utility and respectability of his human relations work. A child took our credit card and lost it downtown, setting off searches and phone calls. The routine car maintenance I anticipated cost ten times the dealer's original estimate. The man in front of me was smoking on the heated, clacking, descending escalator. Job in the Big City.

Suddenly, amid the cacophony of subway noises, I heard a flute playing. It was a street musician who is sometimes at the L'Enfant Plaza Metro stop, playing show tunes and seasonal music, plus hymns. The noise level in the tunnel was high, but he broke into the Doxology. Praise to God above all the noise and disappointment of the day. I felt my stomach muscles relax and some of the stress lift. A day can be transformed. The divine presence can infuse even the chaos of a subway tunnel. I put some money in his straw hat and headed toward a new destination, refreshed.

(The Rev.) FREDERICK QUINN
Chevy Chase, Md.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send $1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.**

CHRISTIAN EDUCATION

VBS—PILGRIM'S PROGRESS. Bunyan's classic allegory as a whole language learning experience. Complete materials for a 5-day VBS and intergenerational Family Parish Weekend. Active, fun. Examine for $10.00 (Cost $112.95). **Kidsword Publishing Co., Box 100425, Denver, CO 80210. Ph: 1-800-726-KIDS.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. **Margaret Haines Ransom, B.F. A., 229 Arbor Ave., West Chicago, IL 60185.** Phone **(708) 231-0781.**

ORGANIZATIONS

CATHOLIC-minded Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. George Keith, BSG, 235 W. 48th St., #14-G, New York, NY 10036.**

POSITIONS OFFERED

NASHOTAH HOUSE Seminary invites applications for faculty appointments in the fields of Old Testament and New Testament. Applicants should possess a doctorate. The two positions are available after June 1992. Application deadline is: 15 March 1992. For further information write: **The Dean of Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

COORDINATOR FOR SPIRITUAL DEVELOPMENT with hands on for Youth Ministry — responsible from infant through adults for spiritual growth, parish of 400, full-time layperson experienced in C.E./Youth Ministries. Degree preferred but not necessary. **Att: The Rev. Charles M. Roper, St. Thomas Church, 2100 Hilton Ave., Columbus, GA 31906.**

FIRST RECTOR — growing energetic congregation in Southern Virginia — about to attain parish status — seeks priest. Located close to two large lakes, beaches and major cities. Compensation of salary in $25,000-$30,000 range plus full benefit package and rectory. Reply to: **Search Committee, V. Dearden, Chairman, P.O. Box 746, South Hill, VA 23970** or call **(804) 636-5206.**

POSITIONS OFFERED

YOUTH MINISTERS needed at several Episcopal parishes nationwide. If you are called to youth ministry, the Institute for Professional Youth Ministry invites you to join a process of affirmation, placement, training and support. Contact us at: **1017 E. Robinson St., Orlando, FL 32801.** Phone: **(407) 423-3567.**

POSITIONS WANTED

LAY EDUCATION SPECIALIST, M.Div., ten-plus years of experience with all ages, children, teens and adults. Reply **Box S-720*.**

PROPERS

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

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

AGAPE GIFTS: Inspirational gifts for every occasion including Fourth Day. Free brochure. **1-800-262-2238.**

HAND PAINTED original icons by master Russian Orthodox iconographer. Old Style and New Style available in various sizes. Also special commissions. Catalogue available. **Holy Rosary Apostolate, 27 John St., N. (Dept. LV), Zurich, Ontario, Canada NOM 2TO.**

SUMMER SUPPLY

AUGUST vacation on the ocean in S.E. Florida in exchange for Sunday service. Reply **Box L-718*.**

TRAVEL

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: **(800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

WANTED

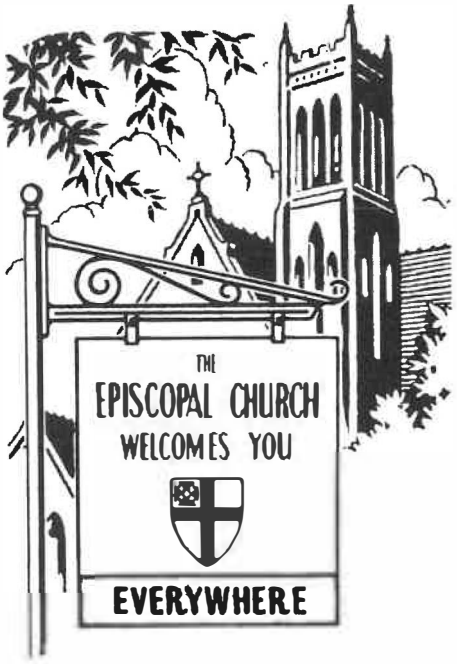
CLERGY for permanent or temporary assignment in Newfoundland. Pay and benefits adequate. Adventure unlimited. Church vestments also solicited. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

1928 PRAYER BOOKS and 1940 Hymnals in good condition. Will pay fair price and shipping. Contact: **Kenneth Nash, Esq., 423 S. Chilton Ave., Tyler, TX 75702. (903) 592-7875.**

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

CHURCH DIRECTORY

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.



WASHINGTON, D.C.

WASHINGTON NATIONAL 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** daily

ST. PAUL'S **2430 K St., N.W.**
The Rev. Dr. Richard Cornish Martin, r; **the Rev. August W. Peters, Jr.,** ass't; **the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes**
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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**

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove **2750 McFarlane Rd.**
Fr. Robert J. McCloskey, Jr., r; **the Rev. James W. Farwell, Jr.,** assoc; **Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr.,** ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), **5;** Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea **95 Harbor Dr.**
The Rev. Bob Libby, r; **the Rev. Ai Downey,** assoc
Sun H Eu 8, 10. Wed 12 noon

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

BALTIMORE, MD.

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

BOSTON, MASS.

CHURCH OF THE ADVENT **30 Brimmer St.**
The Rev. Andrew C. Mead, r; **the Rev. Jürgen W. Lilas, the Rev. Allan B. Warren, III,** ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed **6,** Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri **5:30**

ALL SAINTS **209 Ashmont St., Ashmont, Dorchester**
At Ashmont Station on the Red Line **(436-6370; 825-8456)**
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE **Clayton**
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; **the Rev. C. Frederick Barbee,** v; **the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf,** assocs
Sun Eu 8, 9:15, 11:15 (1S & 3S), **5:30;** MP 11:15 (2S, 4S, 5S) followed by HC **12:30;** Sun Sch 8:45, 9:15. Daily MP, EP, HC

HACKENSACK, N.J.

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

NEWARK, N.J.

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

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
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; **the Rev. Gary E.A. Lawler,** ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP **5:15.** Sat H Eu 9.

ST. PAUL'S **Broadway at Fulton**
Sun H Eu 8. Mon-Fri H Eu **1:05**

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-**5:30**
Trinity Dining Room (open to the public) **74 Trinity Pl., 2nd floor,** Mon-Fri 12 noon-**1:30**
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, **1-3:45;** Sat 10-**3:45;** Sun **1-3:45**

STONY BROOK, N.Y.

ALL SOULS' **Main St., Stony Brook Village**
The Rev. Fr. Kevin P. VonGonten, v **(516) 751-0034**
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S **3900 Mechanicsville Rd.**
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed **12:30,** Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 **823-8135**
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; **the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell**
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; **12:30** Sung Eu (Spanish), **6:30** H Eu (Spanish)

INCARNATION **3966 McKinney Ave.**
The Rev. Paul Waddell Pritchartt, r; **the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass** **(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**)

FORT WORTH, TEXAS

ST. ANDREW'S **10th and Lamar Sts. (Downtown)**
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. **(817) 332-3191**

SAN ANTONIO, TEXAS

ST. MARK'S **315 E. Pecan/Downtown**
The Rev. Hubert C. Palmer, interim r; **the Rev. Edwin E. Harvey,** assoc; **the Rev. John F. Daniels,** parish visitor **(512) 226-2426**
Sun 8 and 10:30 H Eu

SEATTLE, WASH.

TRINITY **The Downtown Episcopal Church**
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; **the Rev. Philip Peterson,** d; **Martin Olson,** organist-choirmaster
Sun H Eu 8 & 10:30, EP **5:30.** Wed H Eu and Healing 11 & **5:30.** Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL **Lake & S. Farwell Sts.**
The Very Rev. H. Scott Kirby, dean **(715) 835-3734**
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP **5:30**

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL **818 E. Juneau**
The Rt. Rev. Patrick Matolengwe, dean **271-7719**
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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