

THE LIVING CHURCH



Some of the people at a recent Hispanic ministries meeting gather for a small group discussion: concern for the future [p. 7].

Ministry in an Hispanic Community • page 9

Hartford CT 06105-2295
The Rev Robert G Carron
1335 Asylum Ave



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Light and Life

While I was recently in the hospital, soon after I had been admitted, a good friend and farmer neighbor came to call. He immediately announced that I would definitely recover, because my eyes "looked good." He went on to explain that when working with sick livestock one always looks at the eyes. If the eyes have sparkle, they will recover but, "if the eyes are bad, then it's 'Good-bye Charlie!'"

Needless to say I was glad not to be in the "Good-bye Charlie" category, but I reflected on the close link we indeed feel between seeing and living; between what we can see and what we are. Blind people of course feel differently, and may perceive things which sighted people do not perceive. For most of us, however, what we see, light, is closely linked with life itself.

Such is the case with the man born blind in our Gospel for Mid-Lent Sunday (St. John 9:1-38). Near the beginning of the passage, our Lord states, "I am the light of the world," and the entire episode in a sense acts out this statement. At the same time, this miracle links itself with baptism, often called enlightenment by ancient Christians. The newly baptized were called the enlightened. Our Lord first anoints the blind man's eyes with clay, then the man washes. It is perhaps not coincidental that in the earliest Syrian baptismal liturgies the anointing with chrism came before entry into the water, rather than afterwards as we now know it.

The bestowing of sight to the man born blind amounts to the gift of life. It is not simply a healing, a repair of something gone wrong. Rather it is a new and creative act of divine power. This man never had seen before. The suggestion of creation is given in our Lord's initial declaration that he is the light of the world, a statement already made in the previous chapter (St. John 9:5, also 12:46). This reference to light recalls us most particularly to the opening verses of St. John, "In the beginning was the

Word, . . . all things were made through him, . . . In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

Here is what we are dealing with in this miracle: Jesus as the light of the world gives life, indeed he is life. The prologue of the first chapter of John goes on to contrast physical birth with spiritual birth (v. 13) and the law of Moses with the grace and truth of Jesus Christ (v. 17). In parallel with this, the account of the man born blind shows his natural parents distancing themselves from him (vv. 20-23), and the opposition of the disciples of Moses to those of Jesus (vv. 27-29).

One of the most beloved sentences of chapter 1 is verse 14: "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." Although St. John frequently contrasts the spiritual with the physical, there is no denying of the reality of the latter, and no minimizing of the physical data through which our Lord made himself known and communicated his message. The Word was indeed made flesh and was truly seen. Our Gospel for today ends with the enlightened man seeing Jesus Christ, learning who he is, and worshipping him. He has the sublime privilege of seeing his Savior face to face.

For hundreds of years, the Old Testament shows, the Hebrew people dreaded seeing God, for to see the deity was expected to result in death. But to see Jesus Christ, knowingly and with faith, is to live. The man born blind has this sublime privilege which those who claimed to see (the Pharisees) had denied themselves. We will not have this privilege until our pilgrimage is over and we come to that place of which the lamp is the Lamb, and where "he will wipe away every tear from their eyes, and death will be no more" (Revelation 21:4).

H. BOONE PORTER, Editor

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LETTERS

Tradition

I will forecast many, many letters on the questions being raised in the Diocese of Newark about sex [TLC, March 1]. The bulk of them will in one way or another encompass the following positions:

Let's not think about it.

Let's change the subject from sex to sin.

Let's look in the book for answers.

We have answers. Don't raise any questions.

To raise the subject is a sign of depravity.

We know what God thinks.

The real subject at issue is not sex but Tradition. I make the following observations.

Tradition, which says this is the way it has always been, is no longer Tradition but Law. The sexual revolution may well come out at the traditional positions in the end but we do not know that. In any case we cannot return to square one. The process of finding out from where and from what circumstances the present tradition comes, even if it leads to a reassertion of that traditional belief, will not simply be a return to times past but will encompass a whole new set of perspectives. Tradition will eventually express what our current experience has taught us.

JOHN CLARK

Poughkeepsie, N.Y.

• • •

What particularly amazes me about the Newark report on sexuality is its conclusion that we are driving away sexually active couples by refusing to accept those arrangements which are "seriously intentioned." The comparison is raised that a trial marriage should be

permitted, similar to postulancy prior to life vows. I personally feel that what keeps non-married sexually active couples away is guilt and shame, the same feelings that separate any sinner from God.

The solution is not to lower our standards but rather to make them clearer. Granted, the report raises some well intentioned sociological conclusions, much like a "Brandeis brief"; it still reduces moral law down to situational ethics. I sincerely doubt that our declaration that the sixth commandment is outdated and of no force or effect would cause us to see a proportionate increase in the number of unrepentant murderers in our pews.

BRUCE KLEINSCHMIDT

Allen, Texas

• • •

The Newark report on sexuality is but another classic example of an attempt to bring the church in conformity with the world rather than with what is pleasing to God.

As a lifelong Episcopalian I am distressed that such events as the Newark report and the Sewanee film festival [TLC, Nov. 4, 1986] controversy occur with increasing frequency in our church. Four particular concerns I have are as follows:

That there are Episcopalians disregarding Christian faith and holy scripture and suggesting the church should conform with the world. This includes priests and bishops.

That so many Episcopalians want to "soft-peddle" sin, saying they are being compassionate, but even our Lord in his mercy told the woman taken in adultery, "Go and sin no more."

That our church seems lacking the authority to correct itself when in error. Anything goes, with little or no authoritative response.

That there are so few voices heard in defense of Christian faith and in opposi-

Lent's Long Days Remove

Cry for joy and for sorrow weep
For wonder at the gate and door of death
That days long done together in converse
Bring their sun of confidence to birth!

Cry for sorrow and for joy but weep
For marvel as dawn's entrance gave them breath
So sun of lengthening days reverse
Their fear of mirth!

And cry for joy and not for sorrow weep
Astonished that the dayspring come to earth
Presents the Son of Man for all perverse
Heaven's bold shout Life-death-outburst!

Frederic Howard Meisel

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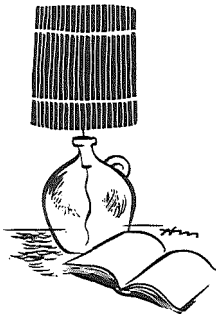
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tion to distortions of the Gospel. Even our bishops, who are supposed to be defenders of the faith, remain mostly quiet and unresponsive.

I am certain our church is fundamentally strong and faithful, but unfortunately it slumbers while radical liberalism takes control. I pray we awaken to action before our faith is diluted beyond recognition or the Episcopal Church dies out from incredulity.

MIKE COLLUM

Wylie, Texas

. . . .

What a curious activity the Episcopal Church is about to undertake; namely a public discussion of fornication, promiscuity, homosexuality, adultery, etc., as acceptable Christian behavior in the "modern age."

Is morality merely a matter of majority vote? If such were the case, the worshipers of the Golden Calf would have carried the day, and Moses would have been banished to outer darkness!

Can we not learn from history the outcome of licentious living?

As a friend of mine commented recently, "These days I'm ashamed to admit that I am an Episcopalian."

PAULINE S. SINCLAIR

Sewanee, Tenn.

Letters Unanswered

I appreciated the guest editorial of Fr. Charles Long about the slow response to a member of his family to become a part of a parish [TLC, March 1].

I have often wondered if an aspect of the Christian life was not being sensitive to others and responding to them. How often one writes a letter to one of our clergy and no answer ever comes. How often have I been told that they asked for help and there was no response. I made a call on a family in my interim ministry and they told me that I was the first member of the clergy to enter their home in over 20 years.

I am human enough to wonder, when about the only time I hear from my bishop is once a year to ask me what I have been doing?

Perhaps there is a reason for our decline in membership.

(The Rev.) H. PAUL OSBORNE
St. Matthew's Church

Pampa, Texas

Penitence

Thomas Talley's fine, helpful article on Ash Wednesday [TLC, Feb. 22] is undercut by his own reference to "signing of the foreheads of the faithful with ashes as a sign of repentance . . ."

Signing with ashes those who intend penitence does not make the ashes signs of penitence. If anything is a sign of the penitence it is the subsequent fast. The ashes are, as the Genesis 3:20 passage would imply, a sign of mortality.

One might speculate that it was the baptismal connection with death and resurrection, that is with new life, which commended the practice of placing the ashes where the baptismal cross had been placed.

Still, Fr. Talley's historical summary and the point taken from it are well done and well taken.

CHUCK PEER

Kearney, Neb.

Knowing Right and Wrong

In the response to the Presiding Bishop's statement on homosexuality, the "right" demands a condemnatory, pharisaic mirror of their own certainties, while the "left" pouts "I'm OK, you're OK" and pretends not to apprehend a moral issue. A sad anomaly of Anglican diversity is the intolerant narrowness of each position on the Anglican spectrum.

Twentieth century American Anglicanism has been blessed with the absence of Roman style "right think." Contrary to Fr. Crosby and Mr. Fay [TLC, Feb. 22] we need no Presiding Bishop telling us what to teach or what is right and wrong. Episcopalians draw on scripture, reason and tradition, not on ecclesiastical authority. God grant that we never surrender intellect for order, clarity, or consistency. Squabbling is better.

(The Rev.) THOMAS WELLER
Trinity Church

Apalachicola, Fla.

Church in Virginia

The recent article by Richard A. Best, Jr., "The Church that Died" [TLC, Feb. 15], should not pass without comment. Mr. Best's well-written summary correctly notes that the decline of the colonial Virginia church contains lessons for the present day. Unfortunately, his analysis has permitted him to draw some historically incorrect inferences.

As Rhys Isaac has noted in his excellent book, *The Transformation of Virginia 1740-1790* (University of North Carolina Press, 1982), the near-demise of the Virginia church in the late 18th century was due to a variety of factors, chief among them being the changing complexion of the Anglo-Virginia community brought about by the influx of Scots-Irish and continental immigrants in mid-century, and the radical republican values many of them imported. The new glorification of the individual, a disease which remains with us today, appears to be the main element responsible for the church's decline.

To suggest that the colonial church is responsible for a decline in the sense of community, and that it denied the "middle and lower-class Virginians" a "sense of fellowship and spiritual warmth," is to stand the truth on its head. The sense of community and of the public good were certainly shattered, but this occurred, to

quote Isaac, because the ancient forms were replaced "with an ideology in which 'the individual' was the legitimate metaphor." It was not the church and the entrenched upper classes which brought this about. To again quote Isaac:

"The old order had induced a sense of obligation to public service among those whose family and fortune had set them over their neighbors in parish and county. Within the new framework of contractual association the local units seemed to be less like patriarchal protectorates and more like outlets for the electoral ambitions of individuals. An acute sense of lost public spirit resulted" (Isaac, page 314).

Fashionable though it may be to assert it, the colonial church did not wither because its clergy pandered to the upper classes and ignored the slaves and the common good. Rather, the essentially anti-intellectual and solipsistic spirit of radical republicanism made a gentler (and more "socially conscious") order impossible to sustain.

JOHN GREGORY ODOM
New Orleans, La.

Burnout

As the senior warden of a five-year old mission church that has never had full-time clergy, I have almost no experience with the problems associated with clergy burnout [TLC, Feb. 15]. I do, however, support Fr. Hammond's concerns and suggestions based on my own life experiences and study. But I wish to add some personal observations.

First, I observed that the article reads just as well and makes just as many good points when "lay leader" is substituted for "clergy/pastor." The absence of a "collar" does not mean the absence of burnout. Fr. Hammond's cautions and concerns can and should be applied to the lay leadership of a congregation.

Second, I have observed that continuing education is as important for laypersons as it is for clergy. I feel that it is critically important to educate the laity in small mission churches that lack full-time clergy. Continuing education for laypersons should be supported in exactly the same manner as is clergy continuing education. In other words, the church should help defray the expense.

Third, I have observed that the spouse and family of the involved lay leader experience many of the same stresses and emotional costs that are associated with clergy families, but the lay leader's family usually has had no preparation for dealing with them. My involvement at local and diocesan levels has, at times, seriously stressed my marriage. To whom do my wife and family turn?

Fourth, I have observed that stressed clergy do have some avenues of assistance open to them: their bishops, other clergy, psychological counseling programs, etc. To whom does the charred

lay leader turn? Who checks on their emotional condition? More importantly, who ministers to their spiritual needs?

The church's mission is hindered when any of its ministers — lay or ordained — are suffering from the condition called burnout. A burned-out lay leader is not less tragic than a burned-out priest.

JOHN P. MCGARR
Canadian, Texas

Where is the Bride?

Would someone on the Standing Liturgical Commission's 1976 catechism committee please bother to defend the omission of "Bride of Christ" from the descriptions of the church, on p. 854? Surely this image (ikon) is one of the most extensively used and repeated, or implied, in the New Testament (see Ephesians 5, Revelations 21-22), and also in the Old, for the People of God (see Hosea, Isaiah 54:5, 62:5, etc.). Jesus uses it frequently of himself, as Groom in the Wedding Parables (Matt. 22 and 25), as well as in prophecies of his passion, when he refers to the fast by his disciples "when the Bridegroom is taken away" (Matt. 9:15).

And would someone in the 1982 Hymnal Commission please rise to defend the use of the pronoun "it" for Jesus, in that famous hymn, "How firm a foundation" (no. 636)? Historical research shows that the 1892 and 1916 hymnals capitalized this pronoun, showing that "His foes" refers to foes of Jesus Christ:

The soul that to Jesus has fled for repose,

I will not . . . desert to *His* foes.
(This demonstrates a clear value in capitalizing pronouns referring to Jesus!)

The stampede to "inclusive language" has already gone too far, sacrificing scriptural truth to contemporary fad. "Give me a break!" exclaimed one very modern lady lawyer when first exposed to the verbal iconoclasm of the new hymnal.

(The Rev.) CHRISTOPHER P. KELLEY
St. James Cathedral
Fresno, Calif.

Correction

In a letter to the editor by Harrison Walker in the March 1 issue, some of the content was inadvertently omitted; we wish to clarify what Mr. Walker said in referring to the stained-glass windows of Henry Lee Willet. Mr. Walker, who resides in Wilmington, Del., said that Willet developed a national reputation and has work in the Washington Cathedral, but three of his finest windows are in St. John's Cathedral, Wilmington, where he did the great west window of three lancets, as well as two transept windows.

We regret this error.

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Ecumenical Amendment

The Diocese of Southern Virginia, at its council February 21, voted to amend its revised constitution in order to grant seat, voice and vote privileges to delegates of other denominational parishes with which the diocese is in close relation.

Lay delegates, prior to the vote, expressed concern that the amendment would allow a representative from the United Methodist, Roman Catholic, Lutheran or other denomination to cast the deciding vote in the election of an Episcopal bishop.

The Rt. Rev. C. Charles Vaché diocesan bishop, spoke for the amendment before the vote, saying, "If we are serious about being one body, one faith (with other denominations), I do not see it being anything but incongruous to that spirit of unity to not allow people to vote."

The amendment passed by a wide margin in the clergy vote, but was closer (135-110) among lay delegates.

The three-day meeting in Virginia Beach was attended by the Most Rev. Edmond Lee Browning, Presiding Bishop.

Women Priests Debated

"Anglican Priestpersons" was the title given to the discussion on William F. Buckley's national TV show, *Firing Line*, February 28 and March 1. Mr. Buckley interviewed the Rt. Rev. William Wantland, Bishop of Eau Claire, the Rt. Rev. John Spong, Bishop of Newark, and the Rev. William Oddie of Pusey House, Oxford, England.

Bishop Wantland is a strong opponent of the ordination of women to the priesthood and the episcopate; Bishop Spong a strong advocate, and Fr. Oddie the author of a recent book challenging feminist theology titled *What Will Happen to God?* [reviewed TLC, May 25, 1986].

Fr. Oddie argued that Christianity has certain fixed institutions and practices because it is a revealed religion, "not just the product of a particular age." Bishop Spong, on the other hand, asserted that both the church and the Bible have often been wrong, with the low place of women in the hierarchy being a case in point. He conceded, however, that the place of women in Christianity is higher than in many other religions.

Bishop Wantland argued for the authority of the Bible and expressed the hope that some way to accommodate dif-



Bishop Vaché, (left), Bishop Browning (center) and the Rev. Richard Chang, an administrative official to the Presiding Bishop, attended Southern Virginia's convention: spirit of unity.

Marcelle Riddick/Jamestown Churchman

fering opinions can be found without dividing the Anglican Communion into two. Fr. Oddie asserted that Rome cannot change its view since it is committed to seeking reunion with Eastern Orthodoxy which in turn will never change. Thus, he said, the ordination of women may prove a permanent obstacle to the reunion of Christendom.

Request to End Contra Aid

The Bishop of Honduras, the Rt. Rev. Leopold Frade, has asked that American aid to the Contras be stopped. Bishop Frade, a refugee from Fidel Castro's Cuba and now an American citizen, has sent the following message to "people interested in the Central American situation:"

"In my three years in Honduras, I have been faced with social and political problems that I never could have imagined existed. One of them has been the civil war taking place inside Nicaragua and which constantly spills over into the country of Honduras which forms my diocese.

"One of the forces of this war has been the Contra army which opposes the Sandinista regime of Managua. In the past, I have been supportive of the Contras'

plea, hoping that with enough help and supervision they would be able to improve their dealings with the civilian population of Nicaragua and eventually bring about their freedom.

"I write this letter now in the midst of the congressional debate over stopping aid to the Contras. I sincerely feel that I cannot back this group any longer. We must stop the help to the Contra army. If we do not, we will be partly responsible for its continued disregard for human rights. Also, the Contras have shown very poor accountability for the monies given to them. Nicaraguan refugees no longer have respect for the Contras because of their inability to win any victories, their reluctance to fight, and because of the Somoza followers' control of the armed branch of the Contra organization.

"I write this letter with fear because of the Contras' ruthless tactics in dealing with people who criticize them. But I must speak out to help bring about an end to the killing and suffering brought about by this conflict which engulfs us and which is financed in part by the American tax dollar.

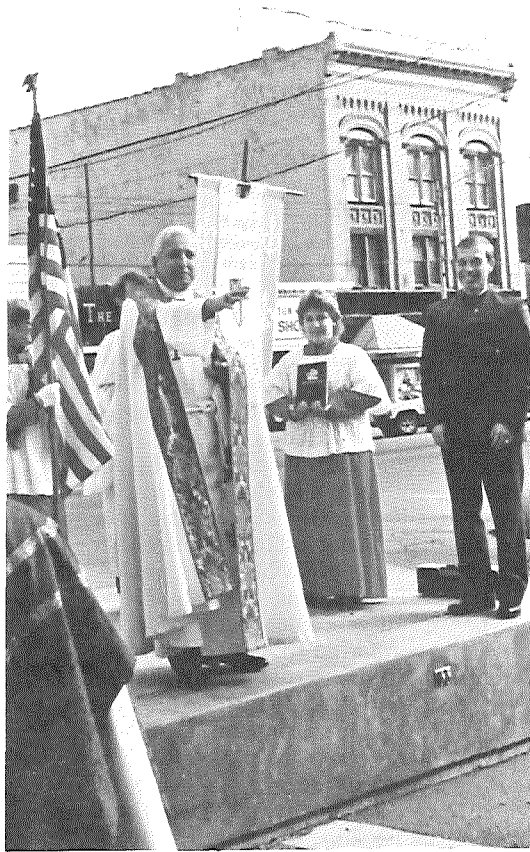
"By making this statement I am not conceding to the Sandinistas. They still are engaged in a very long list of human rights abuses and denial of the basic freedoms of their countrymen. However, this problem cannot be solved by financing a group of people as ruthless as the Sandinistas. We must back the people who in the future will guarantee the democratic process to operate in Nicaragua. Contadora may not be the perfect means of solving the problem, but it is at least making a sincere attempt. It deserves to be backed.

"I ask your prayers for us in Honduras and for others in Central America that God will continue to give us the courage to speak out and that he will preserve our freedoms. We also ask your prayers that our Lord will protect us from dangers and from the attacks from those who have chosen to bless evil and destruction."

Church Army Headquarters

A large crowd of people composed of steel mill workers, homemakers, seminary students, two bishops and many Church Army friends marched through the streets of the steel town of Beaver Falls, Pa., to mark the recent establishment of the Church Army national headquarters in St. Mary's Church.

The bannered procession stopped near



Bishop Hathaway (center) and Fr. Pierce (far right) at the establishment of Church Army headquarters: "new sources of strength and faith."

the library on the main street to hear the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, deliver a message of hope. All were invited to return to St. Mary's for the reception which followed, honoring the Rev. George Pierce, national director, on his installation as rector of St. Mary's.

President of the Church Army, Betty Connelly of Newport Beach, Calif., thanked the diocesan bishop and people for giving the organization a new home.

Fr. Pierce reported that the Church Army has plans underway to work in rescue missions and to revitalize congregations in areas suffering economic reversal. "We want to help people defeated by the economic situation find new sources of strength and faith," he said. "The thrust of the Church Army is to touch people not reached by the usual ministries."

St. Mary's is located near Trinity Episcopal School for Ministry in Ambridge, a major training resource for the Church Army. The location in the Beaver Valley area with its 17 percent unemployment rate will enable Church Army students to develop a variety of target ministries.

Upon completion of the two-year training, Church Army evangelists will be commissioned by the Presiding Bishop, licensed by diocesan bishops and will work in coordination with local parish priests.

Hispanic Ministries Meeting

The National Commission for Hispanic Ministries recently held an "Encuentra" (encounter) at the James L. Duncan Center for Continuing Education in Delray Beach, Fla.

More than 80 people gathered for the purpose of examining the present state of Hispanic communities, to discuss concerns as Spanish-speaking Episcopalians, and to draw up plans and suggestions for the future of Hispanic ministries.

Among those attending were the Most Rev. Edmond Browning, Presiding Bishop, and three other bishops, the Rt. Rev. Emilio J. Hernandez, Bishop of the Episcopal Church in Cuba, the Rt. Rev. Calvin O. Schofield, Jr., Bishop of Southeast Florida, and the Rt. Rev. Leopold Frade, Bishop of Honduras.

The Presiding Bishop met with the group later in the conference, delivering a brief statement and answering questions. He then presided over a bilingual service, at which participants sang from a forthcoming Spanish hymnal, *Himnario* by Dr. Skinner Chavez-Meio. The president of the commission is the Rev. Max Salvador [p. 9].

Ecumenical AIDS Center

Episcopalians and Roman Catholics in Indianapolis have joined together to establish the Damien Center as a place for educating and counseling those affected by the AIDS crisis.

Expected to begin operation in mid-March, the center is sponsored by Christ Church Cathedral and the Episcopal Diocese of Indianapolis; as well as St. Peter and St. Paul's Cathedral and the Roman Catholic Archdiocese of Indianapolis. It takes its name from the Rev. Joseph Damien DeVeuster, a 19th century missionary who has been proposed for canonization for his work with lepers in Hawaii.

The Rev. Canon Earl L. Conner, canon of Christ Church Cathedral, and the Rev. Gerald A. Gettlefinger, rector of St. Peter and St. Paul's Cathedral are co-organizers of the center. Fr. Gettlefinger explained at a press conference that "we want to emphasize that this is a community project, not just an (Episcopal) or a Catholic project."

Several organizations already active in AIDS work will be using the facilities of the new center. They will have access to a library with current information on the disease. The development of a speakers' bureau is planned to assist groups or organizations that would be open to learning more about AIDS.

The initial impetus for the center came from a resolution of the 1985 General Convention, which called for the development, implementation and funding of programs which deal with AIDS awareness, education and prevention, and of

ministry to all persons affected by AIDS.

After several attempts to find housing for an AIDS center failed, Fr. Conner learned that the Roman Catholic archdiocese was no longer using its old chancery building. He asked Fr. Gettlefinger, who holds the title to the old chancery building through his office as cathedral rector, to join the fight against the AIDS crisis and the priest agreed.

CONVENTIONS

The 1987 council meeting of the Diocese of Southern Virginia was held at Virginia Beach, Va., February 20-22, with the Most Rev. Edmond Browning, Presiding Bishop, as the guest speaker. His appearance gave council participants an opportunity to ask him about his views on a variety of topics, human sexuality, the possibility of a female bishop, the possibility of a schism in the Anglican Communion over women's ordination and other items.

In reference to the presidential aspirations of the Rev. Pat Robertson (as Virginia Beach is home to Mr. Robertson's Christian Broadcasting Network), Bishop Browning said, "There's a deep concern that the focus he brings to politics is too narrow . . . I sense that elected officials have to be in touch with the whole populace and have a concern for the well being of the whole populace."

In other matters, the council:

- passed a resolution permitting members of other denominations which are in close relationship with the Episcopal Church to have seats, voices and votes in the affairs of Southern Virginia [see p. 6];
- initiated a relationship with the Russian Orthodox Church, the Diocese of Stavropol, Baku, Russia;
- formed a commission of family life and expanded the commission on alcoholism to include a drug information ministry;
- recommended a change in law to include life without parole for convicted criminals as an alternative to the death penalty;
- approved a budget of \$1,329,712.

(The Rev.) JAMES R. McDOWELL

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Delegates to the council of the Diocese of West Texas, meeting in San Marcos February 12-14 in the Strahan Coliseum, voted overwhelmingly to accept the proposal and master plan presented to build an adult conference center at Camp Capers, the 40-year-old diocesan facility near Comfort.

The plan also included expansion and

Continued on page 13

Bread and Light

Meditation for the Fourth Sunday of Lent

By LAWRENCE CRUMB

This Fourth Sunday in Lent has been known by many names: Mid-Lent Sunday, for obvious reasons; Leatare Sunday, from the first word of the traditional Latin introit beginning the day's liturgy and thus the name of a medal given to some distinguished person each year at this time by Notre Dame University; Mothering Sunday, possibly from the traditional epistle for the day, in which St. Paul speaks of "Jerusalem above, which is the mother of us all," but more likely from the medieval English tradition of letting apprentices go home at this time to visit their mothers, who would bake something called a *simnel* cake to celebrate the occasion; and Refreshment Sunday, possibly from the *simnel* cakes and other relaxations of the lenten discipline at the midpoint, but also because the traditional gospel for this Sunday told of the feeding of the five thousand. We now hear this gospel only once every three years — we'll be hearing it next year at this time — but we now have an echo of it each year in the new collect for this Sunday, which draws on the words of Jesus later in the same chapter of John by speaking of him as "the true bread (which) came down from heaven (and) gives life to the world."

Today's gospel, the story of the healing of the man born blind, when taken in conjunction with the collect (or, rather, with the scriptural passage lying behind it), provides us with an interesting juxtaposition of two very different metaphors which Jesus used to describe himself, both found in the somewhat mystical fourth gospel. For just as in John 6, after the multitude has been fed and gone away, Jesus says to his disciples (as if by way of commentary), "(I am) the true bread from heaven . . . (which) gives life to the world"; so in John 9, just before giving sight to the blind, Jesus says (as if by way of explanation in advance), "I am the light of the world." "I am bread" . . . "I am light."

"I am bread." There is probably no other item which can better represent the entire created order. It is something that we have all seen and touched and tasted; and, if we have ever been fortunate enough to live in a home where

bread is baked, we have had the pleasure of smelling it as well. It has color, texture, and weight. In saying, "I am bread," Jesus identifies himself with all of creation, just as we are told in the epistle to the Ephesians that it was God's plan from the beginning "to unite all things in (Christ), things in heaven and things on earth" (1:10).

But bread is not only physical — it is also living! It is made from plants that have lived and grown, from the various cereal grains that seem to be the most efficient means of providing nourishment for both man and beast. In our advanced, technological society we have a wide variety of foodstuffs from which to choose, but for a large part of the human race, bread is still the staff of life, literally as well as figuratively. In saying, "I am bread," Jesus is identifying himself with the ultimate source of our physical life, and also proclaiming himself to be the source of our spiritual life, as well.

"I am light." What better contrast to bread than light? Although part of the physical order — indeed, the very first thing to be created, according to the Genesis account — yet it has no shape or weight, and its ability to pass through a variety of solid objects has made possible a wide range of benefits, both practical and aesthetic: from the bay window to the stained-glass window, from the storage of government records on a tiny reel of microfilm to the art of the motion picture director as projected onto the wide screen.

In saying, "I am light," Jesus is again identifying himself with the Creator of light and of the life which that makes possible. But this time, he is also reminding us that there is an important aspect of reality which cannot be grasped, dissected, or wrapped up in neat little packages; that there are things which we know because we have experienced them with the entirety of our being, just as the sun's rays are experienced by the entire surface of the body; and that there are, like the radiance of light, realities which serve not only to provide for practical necessities but also to give glory to the source and enjoyment to the perceiver.

Thus far I have written about bread and light as they exist in the natural order, but what of their role in the super-

natural, in the religion in which Jesus and his followers had been raised? Now the most significant event in the history of Israel was the Exodus, in which God not only brought his people out of Egypt but also kept them alive for a generation of wandering in the wilderness. The manna with which God fed them neither looked nor tasted like bread — indeed, the word *manna* means "what is it?" — but because it served as the staff of life it was later referred to as "bread in the wilderness," a phrase echoed by the disciples in their question just before the feeding of the multitude in Matthew: "Where are we to get bread enough in the wilderness to feed so great a crowd?" (15:33). Be referring in both word and deed to the Exodus event, this basic experience of God's salvation in response to which the nation of Israel had come into being, Jesus proclaims himself to be the fulfillment of God's promises to Israel, as he says (returning now to John), "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." And the account continues, echoing the Lord's Prayer, "They said to him, 'Lord, give us this bread always'" (6:33-34).

Likewise, the theme of light figures prominently in the Jewish religion. Not only does it dominate the account of creation, as mentioned earlier, but it also serves as the basis of Isaiah's great metaphor for the role of Israel in the history of the world, that it is to be "a light to the Gentiles," the phrase repeated by the prophet Simeon at the presentation of Christ in the Temple. The imagery of light literally radiates throughout the fourth gospel, beginning with its famous prologue: "In the beginning was the Word, and the Word was with God, and the Word was God . . . In him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not" (1:1, 5).

"I am bread" . . . "I am light." At the mid-point of our lenten pilgrimage, we are reminded that both physically and spiritually, both literally and figuratively, we walk illumined by light, and we walk strengthened by bread, and that Jesus is the source of both, and in both, and the end of both.

The Rev. Lawrence Crumb is an assistant at St. Mary's Church, Eugene, Ore.

Ministry Work in an Hispanic Community

An Interview with the Rev. Max Salvador

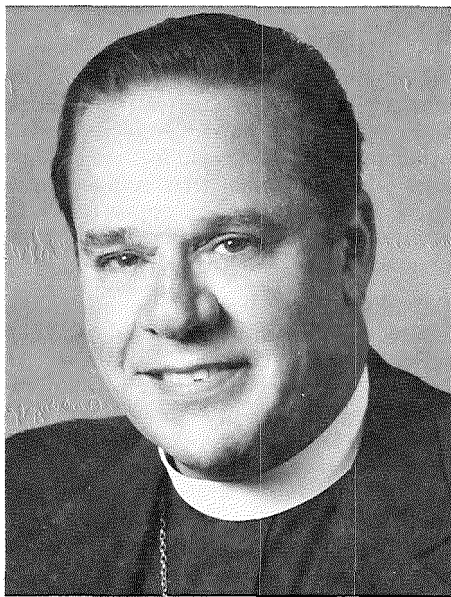
By ONELL SOTO

This interview by Fr. Soto, mission information officer at the Episcopal Church Center, is excerpted from a much longer one that appeared in *Anglicanos*, the Spanish-language quarterly produced by the Mission Information Office. Fr. Salvador is rector of *Todos los Santos* (All Saints' Church) in Miami and is president of the National Commission on Hispanic Ministries. [Fr. Soto was elected Bishop of Venezuela March 7. A story will appear in next week's issue.]

OS: What has it meant for your congregation to have its own buildings?

MS: It has meant a lot, I believe. From the very beginning we realized that it was not healthy for our spiritual and institutional growth to be an appendage of an English-speaking congregation. After being at the Church of the Holy Cross for a while, we moved to an old, dirty garage on 17th Avenue. There we had to do everything in order to offer services but the people felt it was theirs. They were the owners of their own church. We could hold meetings at any time without bothering anyone, we could make changes.

During the last 16 years, we have made innumerable improvements to our "new" building on 27th Avenue (an abandoned Baptist Church) and, for our 25th anniversary, we made the largest improvements we have ever made. Today, our property is worth more than a million dollars. This has been made possible by the large numbers of people who have helped and who have given the best of their lives. I don't think that this same enthusiasm would have reigned



The Rev. Max I. Salvador

among us if we had remained as part of Holy Cross Church.

OS: What role has the laity played?

MS: Here the laity do practically everything and their decisions are respected. At times it takes us some effort to reach a decision because we study the problem, restudy it and, most of all, we pray over it. Until a considerable number of the laity are convinced, we do not go forward. I believe that the church has to function like a large family. God utilizes the different gifts each one of us has.

OS: There are people who criticize the Episcopal Church for offering services in Spanish. What is your opinion?

MS: The mission of the church is to preach the gospel and for that reason it has to speak the language the people understand. Those who criticize the church do not understand the role language plays in expressing the deepest sentiments of the soul. In any language, it is difficult to express the reality of God. This becomes almost impossible to do in a language that is not well understood.

OS: Nevertheless, there exists the criticism that Hispanics do not want to learn English. What do you think?

MS: ... Everyone knows that English is the dominant language of this country and that in order to succeed, both economically and socially, you have to know it well. The reality of the situation is that there are a lot of older people, especially here in Miami, for whom it is almost impossible to learn the language.

OS: Those who are opposed to the use of Spanish say that a different language tends to create another society, to form a ghetto. Is this true?

MS: Ghettos are created when the people enclose themselves and do not try to share with others. At All Saints' the services are in Spanish but we participate in the activities of the diocese. The important thing is that we try to understand each other and live as a family of God. This is a nation of immigrants, of poor people and working-class people who came here in search of liberty and better living conditions. The difference between the Cuban and European immigrants is that they arrived here much earlier than we did. Unfortunately, many

From Santa Clara to Miami

The Rev. Max Salvador was born in Santiago, Cuba, in 1929. His father was an Episcopal priest, his grandfather a Methodist minister. "I was born in a church pew," Fr. Salvador says frequently. He was ordained a priest in 1955, and soon after he was sent to Santa Clara to establish a church; to build a congregation he went to the major park in the city and became friends with students and others there. Some weeks later he began services in his apartment and a few years later, the

Church of the Nazarene was built in a residential neighborhood.

During this period, Fr. Salvador became actively involved in youth ministry, which placed him at the pulse of a growing political movement. In 1958, great changes took place in Cuba: the dictatorial government of Fulgencio Batista collapsed — under the onslaught of a generation of youths looking for new horizons. But the hope was brief; three years later the revolution of Fidel Castro took place, and Fr. Salvador and his family joined thousands of other Cubans in exile.

Upon arrival in Miami, Fr. Salvador found that there were no Episcopal services being offered in Spanish. He quickly remedied that situation. On November 1, 1961 — All Saints' Day — he celebrated the Eucharist in Spanish at the Church of the Holy Cross. Thirteen laypersons, the nucleus of today's congregation of All Saints', attended. Three months later, they rented an abandoned garage and, after a great deal of effort, converted it into an attractive chapel. All Saints' had found a home church.

Knowing that spiritual help alone

would not suffice — social services assistance also was needed — Fr. Salvador sought and received financial help from the Presiding Bishop's Fund for World Relief and from Church World Service to establish the Episcopal Latin Center. For a number of years, the center helped thousands of refugees who arrived from Cuba, relocating some 10,000 persons and obtaining education for 200 youngsters.

In January, 1970 the congregation of All Saints' acquired an old abandoned church and quickly began the work of renovation. This vocational triumph, however, was offset by a personal tragedy for Fr. Salvador. His wife, Lourdes, died in 1980 after a ten-year battle with cancer. A year later, he married a second time, to Teresita Machado, an opera singer and an enthusiastic organizer of choirs and music recitals.

Ever since his arrival in Miami in 1961, Fr. Salvador has been tirelessly involved in many things. But to the people he serves, he may be perhaps still best known as the man who helped turn a deserted garage into a chapel fit for Episcopal worship.

of them have forgotten the language of their parents and have become completely assimilated into the country. I believe that in the process they have lost something important.

OS: Won't the same thing happen with the new immigrants from Latin America?

MS: I don't believe so, even though it is true that the children of many Latin Americans are forgetting their Spanish. The difference is based on the fact that the United States has 20 Spanish-speaking countries as immediate neighbors and contacts with Latin America continue in a constant and growing manner.

OS: Why did you come to this country?

MS: I arrived here three years after the triumph of the revolution simply because I wanted liberty for myself and my family. I believe that if I hadn't exiled myself I would have ended up in prison like so many others. Here we have been able to accomplish work that is Christian, humanitarian and patriotic that would have been impossible in any other way.

OS: What do you mean by that?

MS: From the very moment I became a political refugee, I have given the best of my life to help those in need. In this church and in my home, many people found a friendly welcome and a plate of food when they were in actual need. Sometimes I believe that only someone who has been a refugee can truly understand the depth of hurt that one feels.

We remember the thousands of Cubans who arrived here without a penny, with their souls smashed. Together with other religious and civic leaders, I have always struggled so that refugees and those in need have the opportunity to rebuild their lives with government or private help.

OS: What about your relations with the Episcopal Church in Cuba and with the priests there?

MS: The Episcopal Church there inspired me to the priesthood, educated me in the faith and gave me the opportunity to serve. My roots are in that church, the church where my father and mother offered their lives. . . . In my office I have an enlarged photograph of all the priests in Cuba.

Not too long ago, this congregation bought a guitar for an Episcopal priest who lives in Cuba. There have been so many times when we have sent them clothing and medicine. Here we know the conditions under which they live, not just the Episcopalians but all the Cuban people. We always try to encourage our congregation to give not only material help but also caring help — brotherly love. . . . We pray for them. Whenever they pass through Miami, we receive them with affection.

OS: What are the principal pastoral problems in a city like Miami?

MS: . . . The family suffers the tensions of modern society in which both parents have to work and the nuclear family is debilitated. . . . There are very serious

problems with assimilation. I refer to those people who arrive here from Latin America. The reality is that they live in two worlds. Other problems are the loneliness that many people suffer. There are many families that are divided, the father is in Cuba and the mother and children are here. Another problem is unemployment. There are many people who are out of work and who have very few resources. A frequent occurrence is that someone dies in Cuba and the family here is not allowed by the Cuban government to attend the funeral. The feeling of impotence and sadness that is generated is very real and often shakes one's faith.

OS: As president of the National Commission on Hispanic Ministries, what can you tell us about this work?

MS: In the United States there are more than 90 Spanish-speaking congregations with thousands of members. The number continues to grow and even in Alaska the bishop is planning to establish a congregation among the Hispanics who live there.

The Hispanic office has produced the Book of Common Prayer in Spanish, it is currently working on a hymnal in Spanish, it holds consultations on topics of interest to Hispanic ministry, it supports vocations to the priesthood, provides scholarships for Hispanic seminarians, helps in the establishment of new congregations, publishes booklets and an excellent periodical called *CNMH* — the National Commission on Hispanic Ministry.

Impulse and Absorption

Like ornamenters in the courts of kings,
we furniture our lives with sin.

By DAVID THORNTON

To be an expert at sin, all you need do is be human. True, we may not always be under the control of sin, but we are at least subject to its influence. Which is why the brotherhood of man — its finer qualities notwithstanding — is also based on the fact that we all share ancient rituals of evil: Like ornamenters and artificers of the courts of kings, we furniture and encrust our lives with sin.

For example, when we scorn another's sinfulness, we merely give evidence of our own, if only because scorn is not a neutral act. Or, when we presumptuously number ourselves among the elect, we blindly disregard the mortal malady of sinfulness that we embody. To invert the scriptural comparison, we may avoid the diet of scandalous camel only to end up swallowing every venial gnat in a fit of petty righteousness.

Sin is neither accidental nor unconscious. In Luther's phrase, it is an *inward curvature* of head and heart, and thus encompasses intellect and will, recognition and compliance, advice and consent.

For biblical writers, sin is essentially an occurrence *within* man, and comes "out of the human heart" (Mark 7:21), which itself is considered inattentive, incomprehensible, and incurably deceitful: Freud clearly learned much from the Bible. Hardening of the heart, *sklerokardia*, is obviously a biblical, not a medical, diagnosis.

David Thornton is the pen name of a retired psychotherapist and editor who is a member of the Church of the Ascension, Carrabelle, Fla., in the Diocese of Florida. This is the fifth article in his lenten series.

That the human heart is where sinning takes place — knowingly and freely — is nowhere more clearly expressed than in Jesus' admonition (Matt. 5:28) that an adulterous gaze is adultery itself; that Lust in the heart is as good — or, rather, as bad — as Lust in the flesh.

Yet we ought not imagine that Lust pertains only to sexual instinct; there is also biblical reference to food-lust (Num. 11:4,34), to "lusts of deceitfulness" (Eph. 4:22) and "the lusts of other things" (Mark 4:19).

Here, then, is a suitable instance in which an Unpretentious Counterpart of a Capital Sin acquires, not a smaller, but a larger meaning. Let us call this sin *Impulse*.

Impulse includes, but is not restricted to, sexual conquest. It also comprises the lust for power, for position, for dominance; the lust for ease and luxury, for money and accomplishment, for career and self-expression — as well as the lust of blood-instinct and vengeance, of "getting even" and "settling scores." While it may enter as a guest, it often stays on as master.

The Greek word for Lust has the characteristic drumbeat of impulse-activity, and carries with it the sense of swelling *urge*, of inner rage, a boiling-up and burning-over. It is a possessive, demanding, imperious word.

Reflecting this mood, Impulse signifies enthronement of appetite, and knowing pursuit of unrestrained cravings and inclinations of body and soul. In the language of the day, Impulse "lets it all hang out," "goes with it," "goes for it."

Lust is usually partnered with Gluttony, perhaps because Lust "grabs" what Gluttony "pulls in." Gluttony, too, has its Unpretentious Counterpart,

which we shall call *Absorption*.

Absorption signifies regnant appetite — endlessly consuming and devouring appetite, like the polyphagus belly of a shark. It has an acquisitive, grasping genius for subjecting and storing up people ("Hey, we can *use* this guy") and things for self-gratification. It possesses the singlemindedness of an ambitious hostess or a politician on the make, along with the caricatured greed of an old-fashioned capitalist. In a consumer age, Absorption "settles everywhere, nestles everywhere, everywhere establishes connections."

Of all the Unpretentious Sins, Absorption comes closest to approximating the essence of evil. Perhaps this is what C.S. Lewis had in mind in his ventriloquistic speech for Tempter Screwtape who compares fellow-devils and God. As Screwtape put it: "We want to suck in. He wants to give out. We are empty and would be filled. He is full and flows over."

Here lies a central lenten truth, which is also true for all time:

Sin is absorption, and is set upon omni-voracious engorgement. It centripetally sucks downward like the force of polluting fluids secretly sluicing through a hidden ditch. Sin turns inward to contain the human heart, to settle upon it in brooding residence.

But the lenten truth is this: That there is also grace.

There is also grace that seeks out the human heart. And seeks it out in liberality and *largesse*. With centrifugal urgency, like the surge of overflowing fountains and the prodigality of petals blown from spring flowers, grace invites itself into the human heart, and invites the human heart to abide with it.

EDITORIALS

The Foxes Have Holes . . .

By United Nations declaration, 1987 is the International Year of Shelter for the Homeless. Unlike some other activities designated for a year, however, the homeless emphasis will extend well beyond 1987 to the year 2000, affording all concerned with the problem to take more than a passing glance at its challenge. For many in the Christian community, the tone for IYSH was set by Pope John Paul II's address during his recent visit to Habitat, the United Nations Center in Nairobi, Kenya. His text: "Foxes have holes and birds of the air have nests; but the Son of Man has nowhere to lay his head."

Shelter has been a Christian problem since Bethlehem, and through the centuries many Christians have labored on behalf of the homeless and dispossessed, having recognized our Lord's use of the apocalyptic term "Son of Man" (who had nowhere to lay his head) to sum up the meaning of the Incarnation, and its implications for social action. To have no place to stay, to find no room at the inn, has always represented the depth of humiliation; and it has provided the motive power to work for the fulfilling of God's kingdom in human midst.

In 1987 homelessness, population displacement, refugee status, have become increasingly alarming phenomena. Some U.N. authorities estimate that by the year 2000 shelter will be the number one problem for the world's teeming population. What can Christian churchpeople do to help?

First and perhaps most obvious, churchpeople can inform themselves on the issues, digest some of the alarming statistics, sort and sift some of the opinions and solutions being offered or suggested, try to find

out where the homeless come from and why they are without proper shelter.

Second, individual Christians can exercise personal influence — on the politicians, within the private building and financial sector — to promote sound stewardship of corporate resources. Some persons may wish to join planning initiatives sponsored by private secular groups concerned with shelter problems, or to support diocesan initiatives where they exist which have shelter among their concerns.

Third, parish outreach committees can support local projects which benefit the homeless. This may include study of needs for low income housing and finding effective ways to alleviate local housing shortage.

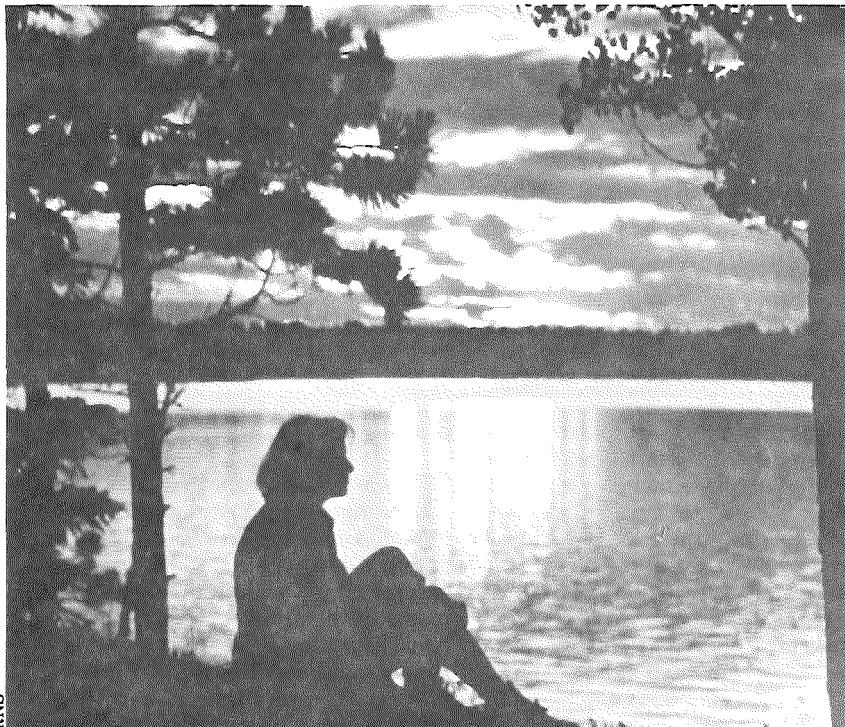
Fourth, churches and dioceses can take one more good hard look at their own land and building utilization, considering possible redirection of under-used land and facilities to benefit the poor.

Finally, in the eucharistic life of each parish and community, homelessness together with all its fearsome related challenges can consciously and conspicuously become part of that offering up of all life to the One who came down, but had no place to lay his head.

Editor's Thanks

During February your editor suffered a blood clot in the left lung and was hospitalized for over two weeks. I wish at this time to express gratitude to the staff of the magazine for carrying on all aspects of operation, and special thanks to our associate editor, the Rev. Emmet Gribbin, who dropped other activities to leave Alabama for a week and come to Milwaukee to assume editorial responsibilities. I also wish to express thanks to the many individuals who found out about my illness and sent messages of greeting and encouragement. At this time, I am reported to be making a good recovery, having returned to the office on a limited schedule earlier this month.

H.B.P.



Reflections

- 1
If God is Love
and Heaven is where God is
this callous heart of mine
is my damnation.
- 2
Though our sins be forgiven
there's no avoiding their consequences.
If I miss the train I must walk
no matter what the weather.
- 3
Stubborn for the best port
we did not drop anchor.
Now we are adrift on the high sea
our provisions nearly gone.

Charlene Palmer

NEWS

Continued from page 7

improvements for the summer camping installation.

Total cost of the project would be \$4.6 million, the Rev. Burton Shepherd of Kingsville, chairman of the strategic planning committee, told delegates from 94 churches in the 60-country diocese. However, the first phase, the conference center building and service facilities, could be constructed for \$2.9 million.

The center will provide sleeping accommodations for up to 100 persons and conference rooms for up to 150. Target date for completion is 1990.

Presiding at his first council as diocesan bishop was the Rt. Rev. John H. MacNaughton of San Antonio, who received the crozier from the Rt. Rev. Scott Field Bailey, retiring bishop, in installation services February 12 in St. John's Catholic Church. More than 1,200 persons witnessed the ceremony.

In his hour-long address, the bishop commented on the convention of the Diocese of Newark at which a report on human sexuality was submitted advocating the blessing of non-marital sexual unions between homosexuals, young adults, the widowed and the divorced [TLC, March 1]. He assured the council that the report had been "received" by the Newark convention but had not been "approved" or "endorsed."

Replying to a number of complaints he had received from Episcopalians in the Diocese of West Texas, he stressed the sanctity of the marriage bond, pointing out that "outside of that commitment our sexuality, if it is properly understood as a gift of God, is compromised and our relationships have the potential for tremendous human destruction."

But he also declared that "when most of us get incensed about a moral issue, it is usually an issue of sexual morality, as though sexual morality was the only moral issue of consequence to the church."

In other business the council, attended by more than 800 delegates, clergy and visitors, adopted a 1987 budget of \$2,161,396. Delegates also approved a resolution to increase ministry to refugees from Central and South America, one which would encourage contact with bishops of the Russian Orthodox Church in the Soviet Union, and one calling on the diocese to celebrate in August the 400th anniversary of the first Anglican Church rites in North America, held in 1587 in what is now Virginia.

WILLIAM NOBLE

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"Lord, When Did We See You?" was the theme of the convention of the Diocese of Easton, held February 6-7 at Em-

manuel Church in Chestertown, Md.

Gail Stevens, a nurse of the staff of a rural ministries program in the diocese, Delmarva Rural Ministries, spoke at the convention banquet. Her organization is giving special attention to the 10,000 migrant workers who come annually into Maryland counties seeking work. Thirty-four housing units are being built in Wicomico County through grants and gifts for the migrants.

The next day, combined budgets for administration and programs were approved at \$440,580.

Resolutions passed included:

- guidelines for clergy compensation;
- the establishment of a commission to study the implications of abortion;
- a proposal that diocesan council study proportional assessments to enable low income parishes to retain more of their assets for local support.

The department of Christian social relations reported to the convention that it has eliminated activities which are not authorized by either the diocesan convention or General Convention. It now includes commissions on aging, alcoholism, peace, race relations, hunger, health and low income housing.

Special guests of the convention included the Rev. Charles Long, director of Forward Movement Publications, Roy Whitescarver of the Church Insurance Corporation, and representatives of St. Paul's College in Lawrenceville, Va., one of three Episcopal colleges primarily for black students.

EMILY RUSSELL

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The Diocese of Western Louisiana held its convention at St. James Church in Alexandria February 6-7. The Rt. Rev. Willis Henton, diocesan bishop, was celebrant and homilist at the convention eucharist, following a recital on the church's new organ.

Of great interest to the convention was mission and ministry within the diocese, with special emphasis on poverty and unemployment due to the depressed farm and oil economy of the state. Resolutions urged citizens and leaders to take responsible actions toward changes, utilizing the political process. The Louisiana Interchurch Conference, which met the week prior to the convention, had urged churches across the state to adopt such measures.

To meet changing needs within the diocese, a separate department of communications was established. In addition, Bishop Henton suggested the possibility of calling for the election of a bishop coadjutor in 1988 and the convention adopted a budget of \$888,970.

JANET MORGAN

PEOPLE and places

Appointments

The Rev. George H. Murphy is priest-in-charge of St. Paul's, Hillsboro Mission, Box 103, Bayshore Rd., Fishing Creek, Md. 21634.

The Rev. Raymond Nelson will, in July, become headmaster of Trinity Episcopal High School, Richmond, Va. He is currently serving as interim headmaster.

The Rev. Charles E. Walling is now rector of St. John's, Harrison, Ark. Add: 704 W. Stephenson, Harrison, Ark. 72601.

The Rev. Robert Weaver is rector of St. Alban's, 2555 Euclid Heights Blvd., Cleveland Heights, Ohio 44106.

Ordinations

Priests

Albany—Edgar LaCombe, assistant, St. John's, 815 Pickering St., Ogdensburg, N.Y. 13669.

Bethlehem—Rodney Whitacre, assistant professor of biblical studies, Trinity School for Ministry; add: 231 Chestnut St., Sewickley, Pa. 15143.

Central Gulf Coast—June Thompson Chandler, vicar, Immanuel, Bay Minette and St. John's, Robertsdale, Ala. Add: 700 McMillan Ave., Bay Minette, Ala. 36507.

Dallas—Joseph N. Davis, (for the Bishop of Tennessee), curate, Incarnation, 3966 McKinney, Dallas, Texas 75204. David Kietzing (for the Bishop of Northern Indiana), curate, Resurrection, 11540 Ferguson Rd., Dallas, Texas 75228.

Hawaii—Robert L. Banse, pastoral assistant and youth minister, St. Andrew's Cathedral, Queen Emma Sq., Honolulu, Hawaii 96813.

Retirements

The Rev. Jess Lee Hansen, as rector of St. Mary's, Blair, Neb. Add: Central City, Neb.

The Rev. A. Emile Joffrion, as rector of the Church of the Nativity, Huntsville, Ala. Add: 433 McClung Ave., Huntsville, Ala. 35801.

The Rev. Canon Darwin Kirby, Jr., as rector of St. George's, Schenectady, N.Y. Add: 246 Fox Ridge Rd., Pittsboro, N.C. 27312.

The Rev. Bradley McCormick, as canon to the ordinary of the Diocese of Northern Indiana. Add: Apt. 511, 1311 W. Jefferson St., Plymouth Ind. 46563.

The Rev. Calvin R. Miller, as rector of St. John's, Franklin, Pa. Add: 11 Harvard Ave., Lancaster, Pa. 17603.

The Rev. Canon Charles H. Osborn, non-parochial, from active ministry. Add: 5240 N. 20th St., #2-A, Phoenix, Ariz. 85016.

The Rev. Hubert C. Palmer, as rector of the Church of the Holy Spirit, Houston, Texas. Add: Box 353, Ingram, Texas 78025.

The Rev. Gene Rose, as rector of All Saints', Providence, R.I.

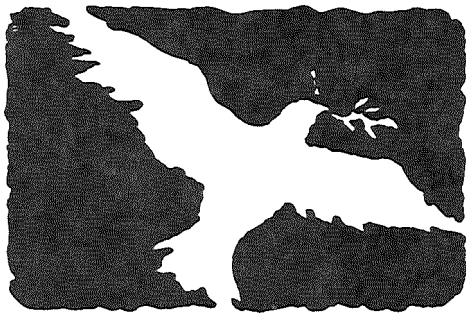
The Rt. Rev. William Cockburn Sheridan, as fifth Bishop of Northern Indiana. Add: 16564 18th B Rd., Culver, Ind. 46511.

The Rev. Ward R. Smith, as rector of St. Andrew's, Longmeadow, Mass. 01106. Add: 81 The Meadows, Enfield, Conn. 06082.

Deaths

Shirley Vinton O'Leary, wife of the Rev. Canon S. Barry O'Leary, canon administrative officer for the Diocese of Minnesota, died on February 7 after a lengthy illness. She was 62 years of age.

Born in Minneapolis, Minn., Mrs. O'Leary was graduated from the University of Minnesota and in 1947 married Barry O'Leary. She is survived by her husband, two sons, a daughter, and two grandsons.



Benediction

The author is the Rev. Canon Eugene L. Warner, retired canon to the ordinary, Diocese of Western Louisiana. He resides in Decatur, Ala.

Augustine of Hippo paints a poignant picture of Jesus, the Healer, in the charming little collect we use in Compline and Evening Prayer (BCP, pp. 124 and 134) which comes from the pen of this saint. It begins with a quaint alliteration: "Keep watch dear Lord, with those who work, or watch or weep this night." Angels are called upon to protect the sleeping. And then comes the plea for healing to the Great Physician, but it is not couched in the lofty language of pageantry and rite. The cameo is of the Gentle Jesus puttering around the bedside table amongst the prescriptions and nostrums. He seems

to be in that ancient costume — a flannel nightgown — wearing a cap whose tassel hangs long down his back. The role is comforter, loving parent, concerned for those who are sick in body, mind and spirit. This is not a time for miracles; they are too significant for this evening. As the shadows close in, Jesus squints from bottle to bottle, examining through the glass, "No, not this one." Allowing a tablet to fall into his hand, "No, not this one either . . . Ah, now here's the one! I knew it was here all the time. Just couldn't see it. (Better get my eyes checked.) This will relieve the ache." The kindly Figure turns to offer with infinite love the remedy of wholeness. St. Augustine includes us all — especially me — in the summary: "Tend the sick, Lord Christ, give rest to the weary, bless the dying, soothe the suffering, pity the afflicted. . . ."

Then the saint asks of Christ for each of us, "shield the joyous"; strange request in the litany of caring, but I'm so glad he did! Only Jesus knows how often we come so perilously close to taking our joy for granted, or considering them deserved, or merited. The song of a bird, the high arch of heaven acting as the echo chamber for the brightly feathered songster, and a row of daisies standing straight and tall lifting their voices in joyous acclaim. Somehow we can learn to take this beauty for granted. We did it all — with the wind in our faces, our eyes sparkling, and our lips filled with laughter. Yes, we did it all by ourselves. And we have the children to prove it. "Shield the joyous," Lord. It is so easy when happiness is our lot. Thank goodness, Jesus is with us always to sustain our joy, and brood over us in adversity "and all for your love's sake."

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FOR RENT

LOVELY MOUNTAIN HOME adjacent to Kanuga Conference Center, Hendersonville, N.C., three bedrooms, three baths, fireplace-living room, kitchen, sundeck, screened porch. \$400.00 a week, \$1,400.00 a month. R.L. Haden (704) 364-9722 or (704) 366-3034.

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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, Ill. 60185. Phone (312) 231-0781.

ORGANIZATIONS

DO YOU WANT "non-sexist" language in our Prayer Book? If not, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

PERIODICALS

FREE ISSUE: *The Inner Way* Christian Meditation Letter. Topics include: Relating to the spiritual world, methods of meditation, the meaning of dreams, Christian healing. For your free issue, with no obligation, write: The Inner Way, Box 5000, Homeland Calif. 92348.

POSITIONS OFFERED

LARGE URBAN parish seeks a visionary director of Christian education to plan, coordinate and oversee pre-kindergarten through adult programs. Send letter of application to: St. James Church, P.O. Box 126, Baton Rouge, La. 70821. (504) 387-5141.

ORGANIST/CHOIRMASTER and Education Assistant: A combined position for someone accomplished on the organ and interested in Christian education and youth work. 21 rank Zimmer organ built in 1972. Children's choir and adult choir. Active laity of all ages. Historic, relatively traditional parish in town of 10,000. Contact: The Rev. Douglas Remer, Calvary Parish, P.O. Box 1245, Tarboro, N.C. 27886.

SUPPLY PRIEST: married; may be retired; for New York parish, July through September; comfortable accommodation. Reply Box 648*.

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

POSITIONS OFFERED

THE DIOCESE OF MAINE seeks a director for its new Diocesan Resource Center. The position is three-quarter time at \$7,680. The DRC will be located at St. Luke's Cathedral, Portland, and will open in mid-June. Application deadline is April 17, 1987. For more information, write the Diocesan Resource Center, c/o Klara Tammany, St. Paul's Church, Brunswick, Maine 04011.

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RELIGIOUS HERITAGE & CATHEDRALS TOUR — Sunday in Canterbury! Plus York, Bath, Ely, Westminster Abbey, St. Paul's and much more. 12 departures. THE HOLY LAND IN DEPTH — Jerusalem, Bethlehem, Masada, Nazareth and all sites. 22 departures. Call TOLL FREE 1-800-237-3448 for brochures, or write Episcopal Travel Club, Suite 100, 1305 US Highway 19 So., Clearwater, Fla. 33546.

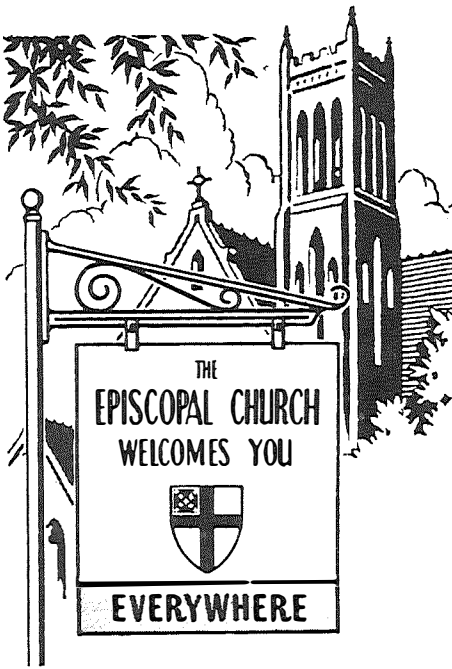
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LENT CHURCH SERVICES

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



SACRAMENTO, CALIF.

ALL SAINTS MEMORIAL CHURCH 2076 Sutterville Rd.
The Rev. George M. Foxworth, r;
Sun H Eu 8 & 10. Mon H Eu 11:30, Tues H Eu 7. Thurs H Eu & Healing 6

NEW HAVEN, CONN.

CHRIST CHURCH Broadway and Elm
The Rev. Jerald G. Miner (across from Yale Co-op)
Sun Masses 8:30 & 11 (Sol); Cho Eu & B 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & EP daily as anno

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. George C. Laedlein
Sun H Eu 8, 9, 10, 11; (Rite II), 10 (Rite I), 11:15 Education. MP Mon-Sat 8, EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Sat 8:20

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
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. Hours 10-4:30 Mon to Sat; 8-6 Sun

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. C. Christopher Epting, r; the Rev. Michael P. Basden, c; James Brush, organist; Roger Norman, youth dir; Mary Hudson, pastoral care coord; Linda Britton, headmistress
Sun Masses 8 & 10, Daily Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10, Fri 7. Parish Supper & Christian Ed Wed. 6. Organ recital Thurs 12:15. C by appt

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.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

FORT WALTON BEACH, FLA.

ST. SIMON'S ON-THE-SOUND 28 W. Miracle Strip Pkwy. 32548
The Rev. Richard Hooker Cobbs, IV, r; the Rev. Dennis Calvin Lloyd, assoc; the Rev. John Reeve Scheel
Sun H Eu 8, 10, 6, MP 2S & 4S 10. Wed H Eu & Healing 10. Saints & Holy Days 10

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

ST. PETERSBURG, FLA.

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

SARASOTA, FLA.

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

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington 465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10



St. Peter's Church, Ellicott City, Md.

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 & 6. C Sat 11—noon

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri. 7; Tues, Wed, Thurs 12:05 Sat 8. HD 12:05

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Sun Masses 8, 10, Tues 10, Wed & Thurs 7

ELLICOTT CITY, MD.

ST. PETER'S 3695 Rogers Ave.
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as anno

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett
Sun H Eu 8, 10:15; Wed 10 & 8:30. 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. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

NEWTON, MASS.

GOOD SHEPHERD 1671 Beacon St. (Waban Station)
A.B. Warren, r; H.M. Palmer, R. Geffen
Sun Masses 8 & 10 (Sol); Tues 7, Wed 9; EP & B Wed 6:30. C by appt

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as announced

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward Ave. at King
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Trippensee, assoc
Sun 8 H Eu, 11 Sol Eu. Wed 10 Low Mass & Healing Ser; 5:45 Low Mass & Sta of the Cross. HD Masses 5:45, Sat 1. Serving Detroit since 1846

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves.
The Rev. Adam Joseph Walters, p-i-c
Open all year. H Eu 10. June thru Labor Day, 8 & 10

BERNARDSVILLE, N.J.

ST. BERNARD'S Claremont Rd. (766-0602)
The Rev. Frederick Baldwin, r; the Rev. Mary Johnson, assoc
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), Thurs 10 HC & Healing

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St. Est. 1880
The Rev. Marlin Leonard Bowman, v
Sat 5, Sun 9 & 11 (Gregorian High Mass)

MAMARONECK, N.Y.

ST. THOMAS' Cor. Boston Post Rd. & Mt. Pleasant Ave.
The Rev. Wm. A. Kolb, r
Sun Eu 8, 10:30 (1S & 3S), Ch S 9:30, Nursery 10:30. Wed EP 5:30. Thurs Eu 12:10

MATTITUCK, N.Y.

CHURCH OF THE REDEEMER
The Rev. James Dennison Edwards, p-i-c
Sun H Eu 8 & 10; Thurs H Eu 9. HD H Eu 9

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 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4 EP

EPIPHANY

1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed 12:10. Eu Sat 10

PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

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

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave.
Fr. John H. Shumaker, r
Sun 7:45 Mat, 8 Low Mass, 10 High Mass, 7 Sol Ev. Novena & B (1S). Sat: 4 C (1st Sat), 4:45 V, 5 Vigil Mass of Sun. Tues: 9:45 Mat, 10 Low Mass Wed: 6:45 V 7 Low Mass Fri in Lent: 6:30 Rosary, 6:45 V, 7 Sta & B

PHILADELPHIA, PA.

ST. LUKE'S, Germantown 5421 Germantown Ave.
The Rev. Kenneth L. Schmidt, the Rev. William J. Shepherd
Sun 7:30 H Eu, 10 H Eu & Sermon (Sol). Daily Eu Mon-Fri 7, Thurs & Sat 9:30, Fri in Lent 7:30

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu Wed 7:30 H Eu

WESTERLY, R.I.

CHRIST CHURCH 7 Elm Street, 02891
The Rev. Lawrence C. Provenzano, p-i-c
Sun H Eu 8, 9, 11 (MP 2S & 4S at 11). Sat H Eu 5

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL Cumberland & Walnut
The Very Rev. James L. Sanders, dean
HC: Sun 7:30 & 10:30; Mon, Wed, Fri 7, Tues & Thurs 12

AMARILLO, TEXAS

ST. ANDREW'S 1601 S. Georgia 79102
The Rev. Stuart H. Hoke, r
Sun Eu 8 & 10:45. Ch S 9:30. MP daily 8:30, EP daily 5. Wed Eu 9:30 & 5:30

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
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

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). Ep daily 6. H Eu Wed 10

LUBBOCK, TEXAS

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

MANASSAS, VA.

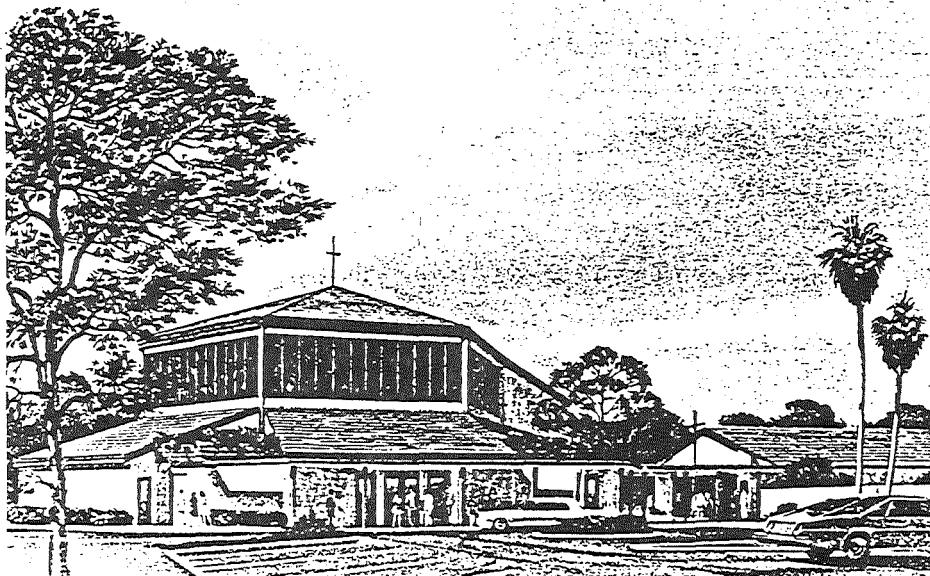
TRINITY 9325 West St. (703) 368-4231
The Rev. Edmund D. Campbell, r; the Rev. Robert Lundquist
Sun Eu 7:30, 8:30, 11. Wed Eu 10, Community Ser noon

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno



St. Boniface Church, Sarasota, Fla.

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.