

# The Living Church

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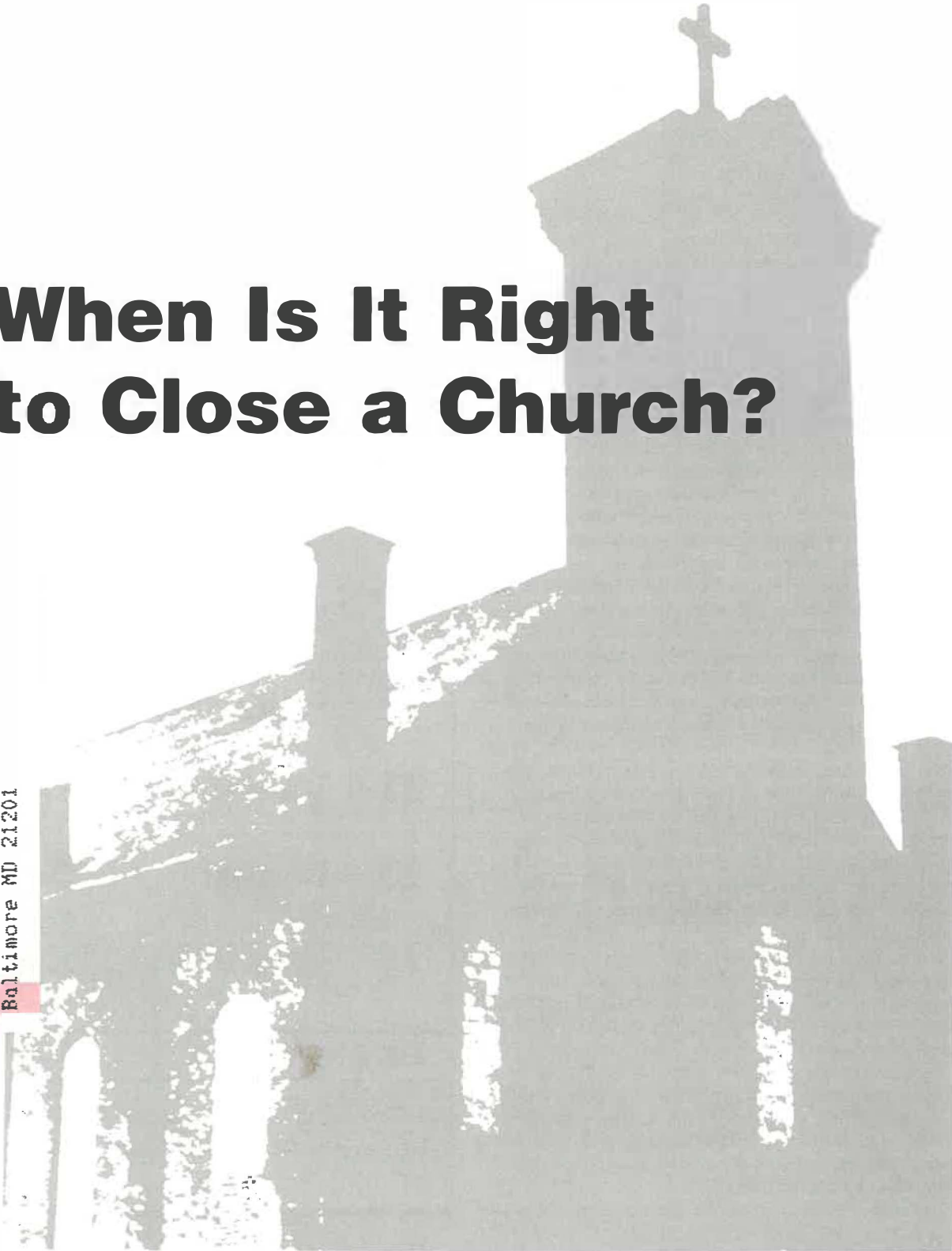
*The Magazine for Episcopalians*

## **When Is It Right to Close a Church?**

950604 17830

F Garner Ranney

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Baltimore MD 21201





## We Can't Live Without Bugs

*(First of two parts)*

A little girl sat on the back steps of her grandmother's house, enjoying a jam sandwich, sipping a cup of grape juice, and admiring the colors of the late summer flowers in her grandmother's garden.

"Gramma," she said, "there's bugs out here. I hate bugs. Why did God have to make bugs?"

The grandmother could not answer the question. Neither she nor the little girl had reflected on the fact that the jam in the sandwich was made from fruits or berries which depend on



insects to pollinate their blossoms so fruit can be produced and seeds formed for future generations of the plant. Nor did they know that the grapes from which grape juice comes, and other fruit juices too, also come from vines and trees dependent on insect pollinators. Many foods we need for proper nutrition have the same source.

The grandmother finds insects a pest in her garden, but without insects she would have no garden. Flowers, in their endless variety of shapes and sizes, developed mainly to attract insects carrying pollen from one plant to another. Their sweet smells and their countless shades of colors evolved, in the first instance, for precisely the same reason, to lure various species of insects. In fact, much of the earth is covered, or partly covered, with plants, including many trees, which require the cooperation of insects. These plants, in turn, have influenced the physical evolution of animals, including ourselves!

Meanwhile, some ants at the base of the back steps were cleaning up the crumbs the little girl dropped, heroically struggling with morsels several times larger than themselves. Watching them, the child noticed, is more fun than stepping on them. They and their ancestors have been cleaning up debris on the earth for perhaps a hundred million years. Had it not been for their ceaseless labor, the surface of this planet would have become a garbage heap.

The garden is not a still and silent place. Birds coming in, singing, chirping, or tapping on trees are part of its charm. For many birds, insects and insect larvae are the source of protein. This includes many wild and free-ranging domestic fowl which in turn we ourselves eat.

Yes, mosquito bites are offensive, but without the assemblage of species of our little six-legged fellow citizens on this earth, life as we know it could not continue. As they were here, doing very well, millions of years before us, it appears we need them more than they need us. The good Lord indeed knew what he was doing when he created insects.

(The Rev. Canon) H. BOONE PORTER, senior editor

## CONTENTS

October 2, 1994

Pentecost 19

### FEATURES

- 8** When Is It Right to Close a Church?  
by Robert Legnani
- 9** Many Good Things Happen at General Convention  
by Catherine Walker
- 10** Retirees Make Time for Daily Office  
by Samuel West

### DEPARTMENTS

- 4** Letters
- 6** News
- 11** Editorials
- 11** Viewpoint
- 13** Books
- 14** People and Places

### ON THE COVER

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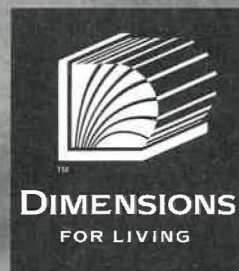
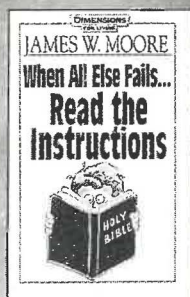
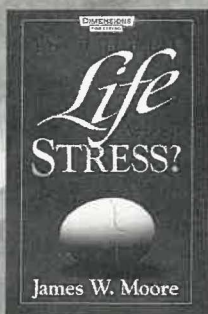


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# LETTERS \_\_\_\_\_

## Special Emphasis

A deacon who sounds like someone tremendously committed to ministry is advertising for employment [TLC, Sept. 4]. He lists a broad range of qualifications which would be a tremendous asset to any congregation. I am amazed, however, that nowhere in the ad is any mention made of the ministry of service. As I understand the diaconate, it is a ministry of service with special emphasis on the needs of the poor and the oppressed. While I am deeply committed to the order of deacons, I am concerned that so often deacons are simply doing work which might appropriately be done by parish priests or by qualified lay persons. I would hope that all those who take the diaconate seriously will be deeply concerned about this.

(The Rev.) JOHN R. MCGRORY, JR.  
St. James' Church

Bozeman, Mont.

## Why Wait?

Concerning the alleged sexual abuse of Jeffrey Haines [TLC, Aug. 28], the son of the Bishop of Washington, this supposed encounter began when Jeffrey Haines was 8 years old. There is no mention of the present age of the alleged victim. I assume he is now an adult. If this is true, why is the Bishop of Washington taking over the affairs of his son? And why should the bishop write to other bishops about this matter? Fr. Hodge, the accused, has not yet been convicted of a crime.

I am tired of reading about people who "remember" sexual abuse 10, 15 or even 20 years after the event supposedly took place. Why do not these people make known their charge soon after the event takes place?

HARRISON WALKER

Wilmington, Del.

## Like a Business

I read with interest and appreciation the Viewpoint by the Rev. Timothy Pickering, "The Fast Track in Parishes" [TLC, Sept. 11]. Fr. Pickering has pointed to an issue which by and large has been given little attention. I have even heard one rector refer to his parish as a "corporate parish." He meant in size and operation, and how he sees himself. If the use of the word corporate has to do with the church being the body of Christ, I would agree, but when it is conducted like a business, then the real pastoral sense gets set aside or forgotten.

When the Church Deployment Office's computer ejects 50 to 100 names and

sends them to vestries or search committees, people can be overwhelmed. Because of the oversupply of clergy, and the scarcity of desirable parishes, the mad scramble begins.

It appears to me that the Holy Spirit has some difficulty in working through this process where divine guidance is not sought. Fr. Pickering is calling us to a more thoughtful and prayerful process.

(The Rev.) H. PAUL OSBORNE  
Wichita, Kan.

### Share the Power

Not only is Bishop Howe truly our national leader in matters of sexuality, but he excels in matters of organization and finance as well [TLC, Aug. 21].

I abhor the unwillingness of parishes to support the financial needs of their bishops, but I also think I know where it's coming from. The power of our church is in the parishes, with the people. If parishes don't work, we don't work. The bishop's job is apostolic, nothing more, nothing less. Conventions of representatives, per se, are passe. We are all the church. Please, bishops, keep the authori-

ty, but please also share the power, with all of us!

To underscore the conclusion Bishop Howe reaches in his article, why not rekindle the time of Presiding Bishop Henry Knox Sherrill? The "national office" needs virtual elimination. (Our dioceses are overstaffed as well.) The Presiding Bishop should be a diocesan bishop, and his peers should share consensual duties in a collegial manner.

Finally, given a chance, General Convention expenses can be reduced considerably with information superhighway thinking, less physical togetherness, fewer hospitality suites, fewer hotel rooms, and lower air fares. In short, the Lambeth frequency effectively abetted by E-mail with high touch as well as high tech.

Furthermore, if national headquarters is appropriately tiny, who cares where it is?

ALAN O. DANN  
Bethany, Conn.

### Distinctive Qualities

Two items in your magazine [TLC, Aug. 28] and one in the Michaelmas issue of *Diakoneo*, taken together, have cement-

ed my belief that the distinctive qualities of the four orders (laity, bishops, priests and deacons) are a sure guide into effective mission.

Fr. Carpenter quotes the Lambeth Conference 1988 as follows: "The local congregation determines the agenda for the church at other levels, whose primary vocation is to respond to and support the mission of the local church." Fr. Whitney, in his Viewpoint article, laments the near-sighted, psychological focus of modern priestly formation and the worldly politics of episcopal life. Deacon Phina Borgeson writes that both the clergy and people of a parish need to realize that they are "primarily adult Christians."

Let's review the basics. The laity are the people of God, called to minister to the world in the name of Jesus Christ. Lay ministry looks outward to the world, and is the central Christian "institution" around which all others revolve. Deacons are called to a life of service both within and outside the local church, serving alongside the laity in the name of Jesus Christ and of the bishop. They are, with

(Continued on page 12)

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Rev. Robert E. Fosse, Rector  
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Robert E. Fosse

## Other Church Leaders

"Seven days a week, (your director) was meeting, phoning, cajoling, reminding, suggesting, and yes, insisting that we all do our respective assignments. Both cheerleader and taskmaster, he led us on the path to success. We were blessed to have your company at our service."

- Richard G. Giles

"As senior warden of St. Paul's, I want to add my thanks. While I supported our campaign goal, I expected to actually achieve about 60% of the goal. The financial capabilities were there, but I felt we all needed to develop a broader, deeper commitment to the church which couldn't have been done in the short period of the campaign. You helped a number of key people think beyond the limitations we had set for ourselves, not just financially, but emotionally. Thanks for helping us to expand our potential. It will carry beyond the capital campaign to our parish life."

- Ray Watson

"Your director did a masterful job in guiding, leading, shepherding and encouraging the many members of our Church who participated in the Campaign by making visitations and 'telling the story.'"

- Angelo A. Haddad

"It is a fool who undertakes a Capital Campaign without the benefit of a professional campaign advisor, and it is even a bigger fool who does not do **exactly** as he is admonished." - Paul Pruett



# Convention Relieves Some Anxiety

"Relief" seemed to be the key word in a random, unscientific telephone survey of parishes conducted by THE LIVING CHURCH two weeks after the conclusion of General Convention. Causes of the reaction, however, seemed very different among small town or suburban versus big city churches. The intent of the survey was to gauge interest in the convention.

One respondent, who is secretary of a small parish and a member of the cathedral congregation, said people she had talked to expressed "relief that very controversial things did not pass." Mary Welsh, at St. David's Church, Oklahoma City, who had attended two previous conventions, said deputies had presented information at a diocesan forum.

Peggy Annan, parish secretary and member of St. Andrew's, Broken Arrow, Okla., said no presentation had been made to the parish and none was expected "unless the bishop writes a letter. I don't think there's been any big reaction. One family left [before convention] because the homosexuality issue was going to be discussed."

The Rev. Ronald Jackson, rector of St. Luke's of the Mountains, La Crescenta, Calif., "overlooking Los Angeles," said he had received daily faxes through the diocesan office. "People were thrilled by the 102 bishops who modified the fifth draft [of the sexuality document];" he said.

He described his parish as "conservative in a liberal diocese," and said many people had had "great anxiety going in. This is a biblically orthodox parish. People were relieved that convention didn't do anything to embarrass them again!"

At two urban churches, rather different views were expressed. The Rev. Ward Ewing, rector of Trinity Church, Buffalo, N.Y., and a convention deputy, said some of his parishioners were relieved that more conservative resolutions had not passed. "A strong conservative, punitive tone would have been devastating," he said.

"Personally, I went with premonitions, but I came away very positive. Where we couldn't develop compromises, we left decisions open."

During informal visits prior to formal reports being issued, the Rev. Frank Wilson, rector of St. Luke's, Minneapolis, found people concerned about the conscience clause referring to the ordination of women. St. Luke's has had several

women priests, he said. "Our feeling is, if we're going to do it, we ought to — do it." Fr. Wilson also noted that many of his parishioners would have liked "a stronger presentation on sexuality: It should not be a barrier to ordination." He said that, after a two-year study, St. Luke's had produced a statement saying all are equally entitled to partake of the sacraments.

Lay forums on General Convention will probably be held, Fr. Wilson said, following the clergy conference at which formal reports will be presented.

At St. James' Church, Pullman, Wash., in the Diocese of Spokane, parish member and secretary Catherine Ritchie said, "a number of people were praying about various issues" before convention. She mentioned a resolution by the education committee asking deputies to petition legislators to allow prayer in schools. Many people in Idaho would not be in favor of

school prayer, she said, because "Mormons control the schools, and prayer would tend to propagate the Latter Day Saints' faith." (The Diocese of Spokane has parishes in both eastern Washington and northern Idaho.)

"Nobody here has any idea what transpired at General Convention!" said the Rev. John Dempsey, rector of Holy Nativity, Lewiston, Idaho. "It's seldom good news': that's the opinion out here in the trenches."

Fr. Dempsey said there had been concern over the question of same-sex marriages; the general feeling in his "not exactly liberal" parish was "if you've got to vote about it, something is wrong with the church."

"We've been ignoring General Convention for years," he said.

The Rev. Paul Pradat's father, the Rev. Ray Pradat, attended convention and provided information which Fr. Paul, rector of Trinity Church, Yazoo City, Miss., reported during Sunday school. Lina Farrish, a member of the congregation and the parish secretary, said people generally "responded well to what was said." In the very conservative congregation, she said the sexuality issues were "abrasive to people. I'm glad it was done the way it was," she said. "These things take time."

The Rev. Joseph James said the people of Christ Church, Milford, Del., were upset at Bishop Spong of Newark especially. The local press had reported little except the sexuality discussion, and, he said, "the papers jump on things like that and take things out of context." He said he had commented in a sermon on a particularly blatant headline, pointing out that the headline was not supported by the story which followed. He told his congregation, "Headlines sell papers."

Fr. James said people were also interested in national finances, "how it will affect us as a parish," a concern echoed by Ms. Farrish in Mississippi.

A new feature this year in the Diocese of Delaware was a voice mail 800 number containing four-minute nightly reports on convention business from the diocese's deputies. "It was well publicized, and anyone had access to it," Fr. James said.

About 20 calls were made per day for the first couple days of convention, and "the number increased significantly afterward," according to the Rev. Thomas Kerr, canon pastor of the Cathedral Church of St. John in Wilmington.

## BRIEFLY

The Bishop of Kansas, the Rt. Rev. **William E. Smalley**, has issued a statement concerning standards which will apply in the diocese in matters of sexuality. Bishop Smalley said, "The blessing of same-sex unions will not be permitted," and "the bishop will not knowingly ordain anyone who is sexually active outside of marriage as defined by the Episcopal Church."

A Eucharist of healing and thanksgiving for the ministries of the Rt. Rev. **Donald P. Hart** and his wife, Elizabeth, was celebrated in St. Andrew's Cathedral, Honolulu, Hawaii, Sept. 11. Bishop Hart, who announced his resignation [TLC, July 17], left the diocese in September.

An ecumenical **HIV/AIDS conference** in Thailand dropped plans to hold a worship service at Christ Anglican Church in Bangkok after the church tried to ban homosexuals from taking an active part in the gathering. The August gathering of the International Christian AIDS Network included many Anglicans.

### Turning a phrase

While he was visiting Church of the Holy Presence, a mission that holds Sunday services at the YMCA in De Land, Fla., A.E.P. Wall spotted this banner which he said had been "hung on the bias, as it were." Mr. Wall is communications officer for the Diocese of Central Florida and a correspondent for THE LIVING CHURCH.



## Episcopal Clergy on Site After USAir Crash

Episcopalians were among the most visible helpers in the days following the crash of USAir Flight 427 Sept. 8 in Hopewell Township, Pa., six miles from the Pittsburgh International Airport.

The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, was interviewed on a network television news program the day following the accident, and two of his clergy were photographed by Associated Press as they prepared to move into the wooded area where the Boeing 737 aircraft dived to the ground.

"I'm very proud of my clergy, especially those immediately around the airport," Bishop Hathaway said in a telephone interview with TLC. "They have exercised a wonderful ministry of presence."

Bishop Hathaway recalled he had been at a dinner on the evening of the crash when he heard the news. He telephoned the rector of Prince of Peace Church in Hopewell, the Rev. Thad Barnum, "but he already was at the Green Garden Mall" where a rescue effort was centered.

"The next morning, as I was getting ready to go to work, I thought I'd go by (Hopewell) and pray with them," Bishop Hathaway said. He found Fr. Barnum and Deacon Ken Ross at Prince of Peace, "and we prayed together for the ministry they were called to experience that day."

The bishop and the clergy from Prince of Peace went to the same mall and found the coroner and his staff, crisis intervention units and others organizing what they were going to do.

"We just walked among them and told them we were praying for them," Bishop Hathaway said, "and we wished them well for what they were going to do."

The Episcopalians were asked to join Salvation Army director Paul Kelly, a

**'We prayed with the people there and we prayed a benediction before we left.'**

*Bishop Alden Hathaway*

leader of the attempted rescue effort, to travel in a four-wheel drive vehicle to the site of the crash. A light rain was falling, and the clergy stayed at the crash site for about 40 minutes.

"It was horrible," Bishop Hathaway said. "We prayed with the people there and we prayed a benediction before we left. We also prayed for USAir. They're so much a part of our community. These people are devastated."

When they returned to the mall from the crash site, Bishop Hathaway said the area was filled with news media. "They descended upon us because they had no 'hard copy' at the time, and they hadn't been to the crash site."

After Bishop Hathaway and others talked with the media, they asked the news people how they were dealing with the tragedy.

"Some of them were hardened," and said they were unaffected, he said, "but a number of them were sincere Christians.

"What I noticed about the media as the days have gone on is they became more ready to hear a word of consolation," he said. "It wasn't so at first."

On Monday, Sept. 12, a community service for the victims of the crash was held in downtown Pittsburgh with about 5,000 persons in attendance. Bishop Hathaway led the call to worship, and he described an unusual part of that service.

"The thing in this that was really wonderful — eerie in a way — was that they played in the midst of the service a recording of a song written by a young man who was killed in the crash. He was an evangelical Christian. The song describes 'flying to heaven.' It was written for a baptism or a marriage, I don't recall which. It's almost as if our Lord was preparing us for this."

Bishop Hathaway said that in addition to the work of Prince of Peace Church, others had shown exemplary ministry, including the Rev. Carl Neely, rector of Trinity Church, Beaver, a retired Army colonel, who was "recruited" by the Air Force in the aftermath; Church of Our Savior, Ambridge; All Saints', Aliquippa; and Trinity Episcopal School for Ministry in Ambridge.

The bishop added that the rectors of the diocese's two largest churches had died during the same week. "It's been a difficult time for us," he said.

# When Is It Right to Close a Church?

By ROBERT H. LEGNANI

**H**ow does a diocese decide whether to close a church or to keep it open? All too often the answer to that question involves the financial and membership statistics of the church under review.

That is not to say numbers aren't important. While they don't tell the whole story about any church, they can and often do tell what the church's story means in a concrete way.

The Episcopal Church is composed largely of small churches (200 members or less) among the 7,391 parishes and missions listed in the statistics of the 1994 *Episcopal Church Annual*. The numbers are too limited a set of criteria for determining which of these churches in any diocese should close and which stay open. A broader set of criteria is needed, one which includes questions that don't usually get asked by diocesan committees charged with mission strategy. For example:

- How is this church representing the Episcopal Church to its surrounding community? We all know of churches whose priest and congregation believe they are keeping the "faith once delivered to the saints," but in reality are living in a world completely cut off from the surrounding town. Whether a church is making its presence and ministry known in the community, or whether it is essentially a chaplaincy to a select group of people or a few families makes a great deal of difference in how people view the Episcopal Church. This does not mean big churches should stay open and small churches close. Small congregations can have a strong outreach ministry while large "downtown" churches can have the reputation of being the church of the elite (not an uncommon image for the Episcopal Church). Rather a board of missions or diocese should ask itself what this particular church says about the Episcopal Church to those outside it.

- "What is unique about the style of this church?" Like the first question, this



St. Andrew's, Prairieville, Ala., has been closed for many years.

one has little to do with the number of Episcopal churches in a given area. What is important is the style of the church (in a sense, what we used to call churchmanship) and how it marks it off from other nearby Episcopal churches. Including "Anglo-catholic" and "low," those emphasizing personal development and the socially active, an array of styles among a number of area churches need not work to the detriment of the Episcopal Church. One priest can't do it all and neither can one parish. A variety of liturgical styles and programs can offer to the unchurched a choice of programs and worship that will make the Episcopal Church attractive. Not to be overlooked is the ever present economic reality we have to face (the numbers again) and, of course, this determines the number of churches an area can support, especially when the Episcopal churches are similar in liturgy and program. An additional factor is the competitiveness that can exist among churches and rectors. My experience is that such competition is not necessary and only harms the church's image.

- "How is this church growing?" Again, this has nothing to do with big church vs. little church. It makes a great deal of difference whether a church is growing because Episcopalians are transferring into it, or whether non-Episcopalians are converting. If a church

grew by 20 people, all of whom were transfers from other Episcopal churches, the Episcopal Church hasn't grown; it's just shifted the numbers around. If in another church two people who were unchurched or from another denomination were presented to the bishop for confirmation, then the Episcopal Church has grown by two. The second church could, in fact, be a very small mission but have a consistent history of converts to the Episcopal Church. The question is how much is a diocese willing to spend to keep that second church open? Considered on a per convert basis, how much is a convert worth? Again, the style of one church may be more attractive to new members than another nearby Episcopal church. To close the smaller doesn't necessarily mean that "seekers" will go to the bigger parish.

The numbers are always with us. The future of some churches will continue to be problematical to the leadership of every diocese. While the above questions may seem blatantly chauvinistic, especially in the Decade of Evangelism, they are meant to get us beyond only statistics when considering the future of a particular church. They are meant to ask what the Episcopal Church is doing there and what that says to those around that church, as well as what that means to those who have so much history and hope tied up in being Episcopalians in that place.

*The Rev. Robert H. Legnani is rector of St. Stephen's Church, Beverly, N.J.*



# Many Good Things Happen at General Convention

By CATHERINE WALKER

The biblical verse “in my Father’s house there are many rooms” (John 14:2) is an apt description of the 71st General Convention of the Episcopal Church. The recent Indianapolis meeting [TLC, Sept. 11 et seq.] was my third, once as a Triennial delegate, once as a member of the House of Deputies, and once as editor of the Episcopal Church Women’s daily newspaper, *Triennial Today*, published during convention. Doing press work at each also afforded me a “bird’s-eye” view of the action in all three “houses” of convention. I found the complexion of each to be distinct.

Being a deputy to General Convention is demanding. There is a lot of reading and preparation to do, as well as the sacrifice of 10 or more days away from loved ones and work. The pace is grueling, even for those who attend only the regular legislative sessions, not to mention a host of committee meetings, open hearings, worship services, dinners, caucuses, exhibits and regional gatherings.

There is some measure of tedium that accompanies any task accomplished through legislation, vote and consensus. Some wags, noting that “God so loved the world that he did not send a committee,” suggest that God makes it his business to be elsewhere when the church holds its triennial meeting.

My experience has been very different. I have been singularly impressed with the preparation of deputies; most of them “do their homework” and come with humility to do the work of the church. With a few notable exceptions, they are civil and ready to listen to others’ viewpoints; and they offer themselves as part of our discerning where God is leading the church. Granted, legislative sessions can be leaden; but the House of Deputies also experi-

ences many galvanizing spiritual moments as part of its work. I will never forget the day in Phoenix in 1991, for example, when debate and business were suspended at the announcement that the House of Bishops had “tied into it” and had abandoned its agenda to go into closed session and address their differences. In the House of Deputies, right in the middle of a discussion, more than a thousand deputies, visitors, press and vol-

**Perhaps most significant for me are the ‘joint’ activities that pull together all three houses.**

unteers rose and joined in prayer for the bishops and whatever God might work through them. It was one of many such moments, and I could only think, with Jacob, “Surely God is in this place; and I did not know it” (Gen. 28:16).

A whole other set of activities runs concurrent with General Convention in the Episcopal Church Women’s Triennial meeting. “Unite Us in Christ” proved to be a significant theme for those who gathered this year in Indianapolis. Their nine days together were powerful, combining elements of education and leadership training, challenge and inspiration from nationally known speakers, moving worship experiences, and emphasis on mission and ministry, especially through some \$3 million in United Thank Offering grants. This may have been the most successful meeting yet for getting women around the country “connected” with each other and for sharing resources (“Now I know how we can try this project in our parish back home!” was a common statement). Most participants seemed ready to answer president Ginger Paul’s call to “mission, vision and generosity,” and her challenge that they be “stone rollers” like the women at the tomb on Easter morning, and not “stone throwers.”

At breaks and at the end of long days, it was often the churchwomen, fresh from a day of challenge and inspiration, who, through their encouragement and enthusi-

asm, helped weary deputies remember what they had come to Indianapolis for.

Perhaps most significant for me are the “joint” activities that pull together all three houses. I am convinced that daily Eucharist and Bible study are changing the shape of General Convention; and powerful “forum” addresses from Desmond Tutu, Henri Nouwen and Marian Wright Edelman called listeners out of their own agendas to a larger vision of the church and the world. Friend and adversary alike were moved by the power of the Presiding Bishop’s personal and impassioned address to the joint session on the need for mission in the church; and even those who rolled their eyes at the idea of more discussion of racism and sexism heard stories — both chilling and hopeful — from the very heart of others’ lives.

Maybe it is true that people find at General Convention exactly what they seek. Those who are disgruntled find plenty to complain about; and to the “Pollyannas” of the church the pain and dissension of others is a mere shadow of the glory of the church gathered. In truth, most of us are somewhere in between, and we have important stories to tell of our time together.

Returning deputies and delegates, in reporting to their dioceses and parishes, often feel they are expected to give synopses of General Convention that focus on resolutions and committee reports and votes. I say if you want to know what being at Indianapolis was really like, you should also give representatives a chance to talk about other things. Ask what they learned; find out what the surprises were; make them tell you what moved them about being there.

For my part, putting people from every part of the Episcopal Church together at close quarters for 10 days is valuable. For the past 12 years, and in three different capacities, I have always left a changed person, proud and hopeful about our part in the body of Christ. I have always come home saying, with Jacob of the Old Testament, “Surely God is in this place . . . This is none other than the House of God.”

*Catherine Walker resides in Amarillo, Texas, and was recently elected as member-at-large for the national Episcopal Church Women’s board.*

# Retirees Making Time for Daily Office

More retired communicants are being encouraged to adopt the practice



Photo by Carolyn A. Raskind

Reading the Daily Office at Westminster-Canterbury House in Richmond, Va.

By SAMUEL E. WEST

Retired members of St. Michael and All Angels' Church, Savannah, Ga., offer the Daily Office regularly on weekends. During the week, retirees of Westminster-Canterbury House in Richmond, Va., do the same. The Rev. Edward Gregory, a retired priest who is a resident of the Episcopal and Presbyterian retirement center, initiated the habit and also trains lay persons to officiate.

Monastic and various worshipping communities and centers continue this historic prayer book standard. Many parishes and cathedrals still keep the offices of Morning and Evening Prayer as part of their daily worship. Other places have found it difficult to provide the offices during recent years when people have been so tied into their work schedules they could not participate; other conflicting day and night activities have made it even more difficult.

My wife and I, in our 16th year of retirement, have long since made the Daily Office at home a habit for our weekday lives when it is not provided at

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*The Rev. Samuel E. West is a retired priest of the Diocese of Western Michigan. He resides in Richmond, Va.*

a nearby parish church.

The Rev. Charles Long, editor of Forward Movement Publications, reports that increasing numbers of retirees are Daily Office people, as indicated by his mail. And he says they also make use of Forward Day-by-Day, the popular devotional booklet which prints the Daily Office two-year lectionary as appointed for each day.

The Anglican Fellowship of Prayer (AFP) called for the church to pray for General Convention in the midst of so many confusing, difficult and controversial issues. The AFP urged people to pray "for the spiritual health and unity of the Episcopal Church" as a special intention before and through the Indianapolis convention.

## Health of the Church

Use of the Daily Office for this and all needs places the intention for the health of the church in the context of holy scripture in relation to the orderly biblical coverage appointed in the Daily Office lectionary.

Many retirees and those planning retirement have the advantage of arranging their days more freely, which also provides time for planned Bible study and discussion.

The Episcopal Society for Ministry on Aging (ESMA) is being asked to help

## Help for Using the Daily Office

*To facilitate preparation for using the Book of Common Prayer and the Bible ...*

### **Bible reference helps for use of the 2-year lectionary:**

*Daily Office Readings.* Edited by Terrence L. Wilson. Church Hymnal Corp.

*The Daily Lectionary.* "A Weekly Guide for Daily Bible Readings." By Joseph P. Russell. Forward Movement.

*Pocket Bible Commentary.* By William Neil. HarperCollins.

### **Helps for use of the Prayer Book Daily Offices:**

*The Daily Office.* Published by Associated Parishes, Inc.

*Redeeming the Time.* By Byron David Stuhlman. Church Hymnal Corp.

*Daily Prayer and Bible Study with the Book of Common Prayer.* By Joseph P. Russell. Forward Movement.

*Lesser Feasts and Fasts.* Church Hymnal Corp.

encourage more retired communicants to adopt the Daily Office habit. According to ESMA's headquarters, the agency has not previously focused upon retirees' use of the Daily Office as a ministry. The sizable cadre of retired communicants would join many other members of the church who already are making these services a regular part of their lives.

The AFP, too, is being asked to encourage its members to make the Daily Office the standard, historic means for daily prayer.

Of course, the Daily Office is also a normal means, among others, of preparing for "the Lord's own service on the Lord's own day" — the Holy Eucharist. A number of parishes do include the Daily Office as part of the Eucharist on Sundays.

## An Un-Anglican Practice

On this page, as usual, is our Viewpoint article, this one raising the possibility of lay persons being authorized to celebrate the Eucharist. This is an issue which has not received major attention in the Episcopal Church, although Bishop Edward Chalfant of Maine proposed it on an experimental basis at the recent General Convention in Indianapolis, but the resolution had little support.

Celebration of the Eucharist by lay persons, or lay presidency, is a far bigger topic in the dioceses of Sydney and Armidale in the Anglican Church of Australia. Synods of both dioceses are considering the matter seriously. In addition, Anglicans in England and South Africa have dealt briefly with lay presidency before casting it aside.

When the matter of lay presidency was raised by evangelicals in the General Synod of the Church of England [TLC, Aug. 7], the Most Rev. George Carey, Archbishop of Canterbury, called it "unnecessary, unwelcome, untimely and un-Anglican." While all of the archbishop's descriptions are accurate, "un-Anglican" would seem to be at the heart of the matter.

The three-fold ordained ministry of bishops, priests and dea-

cons is part of what makes us Anglicans. Admitting lay persons to this role would represent a denial of our tradition and a break from the church's order and discipline. It also questions the role of, and a need for, a priestly ministry. Archbishop Carey is right on target.

## Spreading the Word

Sunday, Oct. 2 has been designated Church Periodical Club Sunday by the Presiding Bishop. It is a day on which the ministry of the Church Periodical Club (CPC) is recognized and in many places an ingathering of support takes place.

The CPC, now in its second century of serving the Episcopal Church, may be known best for its ministry of providing textbooks and other academic resources to seminary students. Grants are distributed equally to Episcopal seminaries and are presented to worthy recipients upon recommendation of the deans. CPC also sends grants and printed material to all parts of the world, and its "miles of pennies" collections supply grants for children's books.

We give thanks for the ministry of CPC, and for its effectiveness in spreading the word of God.

## VIEWPOINT

# Lay Celebrants Are Worth Considering

By JONATHAN C. SAMS

The church press has carried news of efforts in the Diocese of Sydney, Australia, to gain canonical warrant for lay persons to preside at celebrations of the Eucharist.

Such initiatives are not new in the Anglican Communion. Similar proposals have come from dioceses in the Southern Cone of South America. Australia and South America are far distant from each other in geography, but similar in that each has deep roots in the evangelical wing of the Church of England, and can be presumed to share at least some of that movement's traditional "low" sacramental theology. Nonetheless, these proposals might be attractive, even to Anglicans not as pronounced in their evangelicalism.

Lay celebrants might give further expression to our renewed theology of baptism; they could reduce the tendency

toward clericalism; they could ease the clergy shortage in areas where that is a factor; they might serve to "democratize" the church and make it more accessible to ordinary folk. That such an approach is workable has been demonstrated by the churches of the Campbellite tradition (Disciples of Christ, Churches of Christ, etc.) wherein the clergy are not normally the ones who preside at the Lord's Supper (which is a weekly observance). So why not?

"Lay" celebration is a contradiction in terms. I would say that a baptized person who presides at the Eucharist has been ordained to the priesthood by a short-cut method. The function of eucharistic celebrant is a crucially important one in the life of the church, and the persons who serve in that role must be ones who are called, trusted and authenticated by the communities in which they serve. This function in the early church became an order of ministry as part of a natural human tendency to provide for accountability and continuity in the life of the church.

It is not that the church invented a "holy order of priests" and then assigned the role of eucharistic celebrant to it, but rather that the celebrants of the early days came to be regarded as a distinct order within the community of the baptized. If I am right, this process would repeat itself in a church that embraced the notion of "lay celebration." That is, a new "order of eucharistic celebrants" would emerge that would have systems of call, accountability, and continuity just as our present system of holy orders does. Just how this works itself out in churches of the Campbellite tradition, I don't know, but I would be surprised if a stranger visiting one of their congregations for the first time were invited to preside at the Lord's Supper!

If I am right that some system of holy order is inevitable in church life, and if I am right that congregations have high expectations of those who preside over the eucharistic mystery, then accountability becomes a major factor. There can be little doubt that local church leaders of the

*(Continued on next page)*

*The Rev. Jonathan C. Sams is rector of St. Stephen's Church, Troy, Mich.*

## VIEWPOINT

(Continued from previous page)

post-apostolic period were highly motivated to establish a system of ecclesiastical control. Holy orders, the canon of scripture and the Nicene Creed are all symptoms of this process. We may lament aspects of this, and struggle to recover parts of the early tradition that were smothered by it, but some version of it was inevitable and necessary for the Christian movement to survive persecution, internal division and efforts to co-opt it on the part of the Imperial State.

Our version of this early system of accountability and control takes the form of commissions on ministry, bishops, and, increasingly, local "congregational discernment groups" which seek to ensure that leadership of important symbolic functions gets exercised by those who are truly called, trusted and authenticated by both the local church community and the larger church. A church that assigns

eucharistic celebrants the same way it does coffee-hour hosts will soon either devalue the Eucharist or design an ordination service for those who preside at coffee hour (which might not be such a bad idea in any case).

### Faith Passed Down

Continuity has always been of concern to Anglicans, and this has been expressed in the tradition of ordination by laying on of episcopal hands. Lutherans have made a convincing case for the notion of a continuity or "apostolic succession" of faith passed on down through the centuries, as distinct from the idea of a tactual chain of authority extending back through the succession of bishops to the apostolic era. At its worst, Anglican practice has resulted in eucharistic leaders who are validly ordained but have no credibility whatsoever with their own people, who take their ordination as a license to "lord it over" the community without reference to gospel or

authenticity. At best, it serves to connect the community to the apostles, the resurrection, and the Lord, and to hold them accountable to concerns transcending merely local ones.

There is a better alternative to "lay celebration," one that gains most of its perceived benefits without cutting us loose from our historical moorings. This lies in the direction of "Mutual Ministry" or "Total Ministry," the names by which some dioceses have acted to enable local congregations to call ministry leaders from among their own membership, including that of eucharistic presidency. Where this approach is taken, local authenticity is supplemented by accountability and continuity through the bishops and the larger church. In this manner, we can uphold our renewed theology of baptism, make leadership accessible to more people, and democratize the church in a gospel manner, and all without sacrificing important elements of catholic order and Anglican heritage.

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## LETTERS

(Continued from page 5)

the laity, in the "front line" of mission.

Priests serve the local people of God by baptizing, teaching, preaching, celebrating the Eucharist, and presiding at important stages of individual and community life. All of these actions help lay people become mature Christians. Bishops serve the whole people of God by their witness to the church's history and continuity, by teaching and preaching, by pastoral care of the clergy, and by overseeing the mission which lay people carry out.

How simple it all seems! We understand perfectly well, for example, that the coach of the Chicago Bulls doesn't also play in the championship game, but we don't understand that the priest or deacon of a parish doesn't also do the work of

ministry to the world. The players on the team, or the parishioners in the pew, are really better qualified for that. If they're not qualified, the coach (priest or deacon) will answer for it.

All of us, laity, bishops, priests and deacons, must realize, as Fr. Carpenter says, that the burden for the church's ministry rests on our shoulders, but we also need to be certain what our roles are in fulfilling this great commission.

RODGER PATIENCE

Park Ridge, Ill.

### Short-changed

It was with wry interest that I read the Viewpoint article by John R. Whitney [TLC, Aug. 28] identifying corruptions in the church. The first one cited, "Psychologization of the clergy," is part of the criticism of the therapeutic model that has long afflicted us all. I was sorry to read immediately after that this problem "began largely in the hallowed halls of the seminaries."

As a former dean of one of these seminaries (Berkeley/Yale) I would like to point out that this trend, among others, was thrust upon our seminaries by a series of resolutions from General Convention that seemed to believe that whatever the newest trend of interest that had struck the church, the seminaries should be mandated by the convention to offer "training" in this field. I refer to Clinical Pastoral Education, group process, management organization development, alcohol and

drug dependency, etc. They were all appropriate and relevant fields for clergy to develop sensitivity and expertise.

However, it has long been known by the seminaries that they are not best equipped to educate in these fields. (I prefer to say "educate" because only animals should be "trained"!)

It should be obvious that it is not possible to mandate more and more time from the curriculum for new courses and still maintain the standards that should be expected in the basic academic fields. Our students and the church have been short-changed.

Alas, later in the article I see that even Fr. Whitney has succumbed by recommending that seminaries be told to teach his newly-discerned missing discipline: Apologetics. With GOEs and deployment interrupting (and largely terminating) the senior year's learning, and with ever new courses demanded by convention, it is not surprising that some are discovering we are not turning out clergy with the educated depths in the traditional academic fields that were evident in previous years.

For some time deans have been urging the church to initiate a period of skill acquisition in post-graduate and in subsequent continuing educational programs. The seminaries are competent to do what they are constituted to do, but there is no reason to believe that further expectations can be added without some deterioration in what they do best.

(The Very Rev.) JAMES E. ANNAND  
Wakefield, R.I.

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### Corrections:

Because of a typing error, two General Convention deputies from the Diocese of Western Louisiana were misidentified [TLC, Aug. 21]. Neither Sidney Galloway nor John G. McClure is ordained.

Because of incorrect information sent to THE LIVING CHURCH, the Rt. Rev. John Howe was listed as having signed the statement issued by a group of clergy meeting in Atlanta [TLC, Sept. 18]. Bishop Howe reports he is not one of the signatories of that statement.

# BOOKS

## Fresh and Inviting

**THE SEARCH FOR THE ORIGINS OF CHRISTIAN WORSHIP.** By Paul F. Bradshaw. Oxford. Pp. xi and 271. \$13.95 paper.

**THE STUDY OF LITURGY** (Revised Edition). Edited by Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold and Paul Bradshaw. Oxford. Pp. xxviii and 601. \$19.95 paper.

Good books, these. Though the second is a revision of an earlier volume, each brings to the study of liturgy something fresh and inviting. And, it appears to this reviewer, the responsibility for this freshness in each instance is due to the efforts of Paul Bradshaw.

Bradshaw's own *The Search for the Origins of Christian Worship*, subtitled "Sources and Method for the Study of Early Liturgy," is a collection of essays intended to equip readers to assess primary sources on their own. The author provides bibliographical sources and assists in identifying problems with the received interpretations as he offers insightful suggestions on the way toward new ones.

The second volume is a thorough and lively revision of an earlier work first published in 1978. *The Study of Liturgy* has become a standard text over the years, even given its idiosyncratic interpretations here and there and its decidedly English flavor, aspects this revision has succeeded in changing for the good.

As with the first edition, the revision gives attention to initiation, Eucharist, ordination, the divine office and the calendar. In general, the various subjects are treated historically. The augmented bibliographies are helpful, although I miss William Crockett's *Eucharist: Symbol of Transformation* (1989) in suggestions under that heading.

Both of these books will serve the teaching ministry of the church very well.

(The Rev.) WILLIAM SETH ADAMS  
Episcopal Theological Seminary  
of the Southwest  
Austin, Texas

## Play It Again, Sam

**NEW LIGHT ON ALCOHOLISM: The A.A. Legacy from Sam Shoemaker.** By Dick B. Good Book. Pp. xx and 392. \$19.95 paper.

On the eve of its 59th anniversary, Alcoholics Anonymous gets a boost and a buffet from this exploratory work which is more apologia than it is revealing. The title, at first glance, will undoubtedly

attract those eager to know the latest findings concerning what Scott Peck calls "the sacred disease," when in fact Dick B.'s purpose is to reclaim that "old" light of Christian principles which laid the foundation of that Christ-like fellowship, but which had gradually faded into a "universal spiritual" program.

The author leaves no doubt that Sam Shoemaker, preacher, writer and friend of the hopeless, not only influenced A.A.'s founders (Bill W. and Dr. Bob knighted Sam a "co-founder.") but obviously expected alcoholics to be brought to Christ by "working the steps." Not until the end of the book are we enlightened when the author makes a rather impassioned plea for A.A.'s return to Christian spirituality.

Still, the book is valuable for its insightful, at times laborious, research (674 footnotes) of Shoemaker's publications, correspondence and journals and the precursor tracts of the Oxford Group which so profoundly influenced Bill Wilson and Dr. Bob, the formation of the Twelve Steps and whole chapters in A.A.'s "Big Book."

This much we know after reading Dick B.'s book: Bill Wilson was converted at Shoemaker's New York Calvary Mission, Dr. Bob was already an ardent student of the Bible in Akron and Sam was not afraid to align himself with "helpless, hopeless drunks" at a time when to do so was risky (certainly "unbecoming a man of the cloth"). The Episcopal Church today, thanks to Sam Shoemaker, continues to be the denominational trend-setter in recovery programs and the truly Christian approach to those of us afflicted with this disease.

(The Rev.) W.D. McLEAN, III  
Church of the Good Shepherd  
LaBelle, Fla.

## Encounter with God

**ART OF MEDITATION ON SCRIPTURE.** By Peter Toon. Zondervan. Pp. 160. \$9.99 paper.

The eminent historian Peter Toon has given us a clear and simple aid in that most pressing of all problems facing the church today: how God speaks to us through scripture. "Many students and ministers," he writes, "find it easier to use the Bible either academically or as a source on which to hang their sermonic material rather than as the originator of an encounter with God in prayer."

The foundation of meditation on scripture he finds in Romans with Paul's proclamation of the "righteousness of faith" and the following growth in grace of sanctification. Toon is that rare scholar



who perceives the crucial role of *logesthai* (to reckon) in Paul's doctrine of justification. The complex issues are presented with simplicity and clarity that is the fruit of unobtrusive scholarship.

The indispensable activities of meditation and contemplation in the study of scripture are traced through Augustine, Bernard, John Owen, Richard Baxter, Teresa, John of the Cross, and the tradition of Eastern Orthodoxy showing a congruent and mutual spiritual approach to scripture in Roman Catholicism, protestantism, and Orthodoxy. It is a classically Christian way of approach (despite differences among them) that is almost totally lacking in the contemporary Western church in the way we are taught to treat the Bible.

It might be helpful in future treatments of this subject to concede that *some* mystical approaches to scripture are justifiably criticized and have given excuse to the lamentable rejection of mysticism altogether that characterizes something of the dead hand on the limping discipline of contemporary biblical studies.

(The Rt. Rev.) C. FITZSIMONS ALLISON  
Georgetown, S.C.

## Books Received

**THE EFFECTIVE MINISTER OF EDUCATION: A Comprehensive Handbook.** By Jerry M. Stubblefield. Broadman & Holman. Pp. 253. \$17.99 paper.

**GETTING RIGHT WITH GOD.** By Lionel Newton. Dutton. Pp. 277. \$19.95.

**THE GOSPEL ACCORDING TO JOB.** By Mike Mason. Crossway. Pp. 448. \$15.99.

**HEALING THE EARTH: A Theocentric Perspective on Environmental Problems and Their Solutions.** By Richard A. Young. Broadman & Holman. Pp. 333. \$19.99 paper.

# PEOPLE and PLACES

## Appointments

The Rev. **Nancy J. Allison** is assistant of Christ Church, Raleigh, NC; add: P.O. Box 25778, Raleigh, NC 27611.

The Rev. **Dena S. Bearl** is canon of St. John's Cathedral, 256 E. Church St., Jacksonville, FL 32202.

The Rev. **Gwen Langdoc Buehrens** is associate of St. Andrew's, 79 Denton Rd., Wellesley, MA 02181.

The Rev. **Thomas R. Minifie** is assistant of St. John's, 127 State St., Kirkland, WA 98033.


The Rev. **Clifford A.H. Pike** is rector of St. Luke's, Salisbury, NC; add: 131 W. Council St., Salisbury, NC 28144.

The Rev. **C. Mark Rutenbar** is rector of St. Luke's, Kalamazoo, MI; add: 247 W. Lovell St., Kalamazoo, MI 49007.

The Rt. Rev. **Robert P. Varley** is bishop-in-residence of All Saints', 1425 Cherokee Rd., Florence, SC 29501.

## Ordinations Priests

Kansas — **Thomas Lynn Wilson**, St. Timothy's,



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233 Grove Road, South Orange, N.J. 07079

## GIFTS

Gift (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin \_\_\_\_\_"

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P.O. Box 92936  
Milwaukee, WI 53202-0936

Iola, KS; add: 1101 S. Larson, Chanute, KS 66720.  
North Carolina — **David B. Vryhof**, 4326  
Yorkshire, Detroit, MI 48224.

## Retirements

The Rev. **Richard Guy Belliss**, as rector, All Saints', Riverside, CA; add: 25712 Lupita Dr., Santa Clarita, CA 91355.

The Rev. **Albert Minor**, as vicar, St. Michael & All Angels, Knoxville, TN, and as chaplain, University of Tennessee, Knoxville, TN.

The Rev. **Robert Reuss**, as rector, St. David's-on-the-Hill, Cranston, RI.

## Changes of Address

The Rev. **Fielder Israel, Jr.**, Fairhaven Retirement Home, 7200 3rd Ave., Sykesville, MD 21784.

The Rev. **Helen McClenahan**, 7320 Princeton Ave., St. Louis, MO 63130.

**New Directions Ministries, Inc.**, 1765 Juno Ave., St. Paul, MN 55116.

The Rev. **H. Paul Osborne**, 202 N. Rock Rd. #207, Wichita, KS 67206.

## Resignations

The Rev. **Thomas I. Anderson**, as rector, St. Mark's and Church of the Savior, Syracuse, NY.

The Rev. **James Curtis**, as rector, Grace Church, Chattanooga, TN.

The Rev. Canon **Russell Martin**, as canon for Youth and Christian Education, St. John's Cathedral, Jacksonville, FL.

The Rev. **Perry Smith**, as rector, Ascension and St. Agnes, Washington, DC.

## Deaths

The Rev. **J. Finley Cooper**, a non-parochial priest of the Diocese of Olympia, died of cancer at Swedish Hospital on April 4. He was 59.

Fr. Cooper was born in Sylva, NC. He received a BA from the University of North Carolina in 1957 and an MDiv from Virginia Theological Seminary in 1960. He was ordained priest in 1960. He was editor of the *Highland Churchman* from 1962-63. Fr. Cooper also served parishes in Maryland and Washington. He served Emmanuel, Mercer Island, WA, until his retirement in 1984. Fr. Cooper is survived by his wife, Anne, their sons, Aaron and Adam, two brothers and two sisters.

The Rev. **Iva J. O'Neal Cutshaw**, priest of the Diocese of Utah, died of cancer at her home on April 25. She was 78.

Ms. Cutshaw was born in 1916 in Hutchinson, KS. She was married in 1934 to the late Robert Leo Cutshaw. Ms. Cutshaw served as Uintah County Selective Service Board clerk for 23 years and a correspondent for the *Salt Lake Tribune* for 17 years. In 1985 she was ordained deacon and in 1987 she was ordained priest. Ms. Cutshaw was a member of the Order of St. Luke and served St. Paul's, Vernal, UT, since 1985. She is survived by a daughter, a son, five grandchildren, and 13 great-grandchildren.

The Rev. **Richard L. Harbour**, retired priest of the Diocese of Ohio, died April 22 at the age of 82.

Fr. Harbour was born in Kansas City, MO. He graduated with a BA from Northwestern University in 1933, a Bachelor of Sacred Theology from

Seabury-Western Theological Seminary in 1935, and a Master of Sacred Theology from Union Theological Seminary in 1970. He was ordained priest in 1935 and went on to serve as chaplain in the U.S. Navy during the final years of World War II. He also served parishes in New York and Ohio. He was rector of Harcourt Parish, Gambier, OH, and chaplain of Kenyon College for six years before his retirement in 1977. His wife, Virginia, preceded him in death.

The Rev. **William Henderson**, retired priest of the Diocese of Southwestern Virginia, died April 26 at Carol Woods retirement home, Chapel Hill, N.C. He was 103.

Fr. Henderson was born in Edgewater, NY, in 1890. At the age of 65, at the peak of his career as a civil engineer, he decided to become an ordained minister. He attended the University of the South, from 1956-58 and was ordained priest in 1959. He served parishes throughout Virginia, including Christ Church, Big Stone Gap; St. John's, Roanoke; and St. Paul's, Martinsville. He established the Henderson Endowment for the Elderly of the Diocese and several other projects aimed at helping the elderly. He retired in 1980. He was preceded in death by his wife, Margaret.

The Rev. **Warren Benjamin Holmes**, priest of the Diocese of Pennsylvania, died May 7 in Atlantic City, NJ, at the age of 69.

Fr. Holmes was born in Lansing, MI, in 1924. He was educated at the University of Michigan and Union Theological Seminary. He was ordained priest in 1950 and was in the U.S. Navy from 1943-46. He served parishes throughout New York and Massachusetts and he was chaplain of Retarded Children's Hospital from 1960-67, and vice-president and chief operating officer of the Atlantic Mental Health Center. Fr. Holmes is survived by his wife, Herle, two sons, a daughter, four stepsons and five stepdaughters.

The Rev. **Scott T. O'Brien**, priest of the Diocese of Pennsylvania, died during emergency surgery in Albany, NY, on May 26. He was 42.

Fr. O'Brien was born in Mount Kisco, NY. He was educated at Yale where he earned his BA, MDiv and STM. He was ordained priest in 1981. He was chaplain of Westover School, Westover, CT, from 1978-81, and also assisted at St. John's, Waterbury, CT, and St. Martin-in-the-Fields, Philadelphia, PA. He resigned from his position at St. Martin's last fall. Fr. O'Brien is survived by his wife, Lallie, and their two children.

The Rev. **Barbara Trombley St. Andrews**, priest of the Diocese of California, died instantly in a car accident April 22. She was 49.

Ms. St. Andrews attended the University of Rochester, BA & MA, Wesley Seminary, MDiv, Princeton Theological School, and the Graduate Theological Union at the University of California, Berkeley. She was ordained priest in 1979. She served parishes in California and was an assistant to the Bishop of California. In 1990-91, Ms. St. Andrews was the first woman guest chaplain for the State of the Union address to the joint houses of Congress. She was also a former U.S. Naval Reserve officer and the author of *Ripening in the Wilderness: The Inner Light and the Art of Healing*. Ms. St. Andrews is survived by her mother, a sister and a brother.

# CLASSIFIED

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## BOOKS

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## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499**

## CHURCH MUSIC

**FOUR-PART MASS** (Sydney Nicholoso, adapted for Rite II). \$7.50 each. **Episcopal Support Services, 30 Glenwood Ave., Poughkeepsie, NY 12603.**

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**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (303) 522-3184.**

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## ORGANIZATIONS

**BEING AN ANGLO-CATHOLIC** means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

**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: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

## POSITIONS OFFERED

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.**

**DIRECTOR OF DEVELOPMENT:** South American Missionary Society (SAMS). Directs all fund raising for the organization, which includes direct mail, pledge programs, direct contact, planned giving and fund raising programs. Requirements: The ideal candidate should have a bachelor's degree with five years fund-raising experience, be self-motivated and disciplined with a track record for raising large gifts. Salaried position reports to the Executive Director. Moderately heavy travel schedule should be expected. Candidates must be open to relocation to the Pittsburgh area. No telephone calls or faxes please. Resumes and references may be sent to: **David Wilson, South American Missionary Society, P.O. Box 399, Ambridge, PA 15003.**

**DIRECTOR OF DEVELOPMENT:** A continuing care retirement community in southern New Jersey seeks dynamic Director of Development to plan and implement a bequest program and annual fund raising campaign. Must be self-starter, creative in developing fund raising strategies, highly organized and able to motivate staff and volunteers. Minimum five years professional experience in fund raising or marketing. Computer skills required. Send resume and letter including salary requirements to: **J.C. Geever, Inc., Attn: The Evergreens Search, 417 Canal Street, 8th Floor, New York, NY 10013.**

**ST. MARK'S, PALM BEACH GARDENS, FL,** is searching for an assistant rector to share leadership in liturgical, pastoral, adult education and parish day school ministry. Inquire or send resume to: **The Rev. G. Kerry Robb, 3395 Burns Rd., Palm Beach Gardens, FL 33410-4394.**

**REWARDING MINISTRY** — El Hogar Projects, Diocese of Honduras, seeking new executive director for oversight of 3 homes/schools for abandoned youngsters, and funding of \$325K budget. Write: **El Hogar Search, c/o John Rohde, 5681 W. Camino Cerro, Tucson, AZ 85745 w/resume; phone (602) 743-9447.**

## RESOURCES

**DIAL-A-SERMON: 1-900-443-3377.** \$2.50 per minute, average call 5 minutes, touchtone phones only, updated Wednesdays. **The Rev. Edward Schultz, Trumbull, CT.**

## RETREATS

**"IF YOU'RE READY ... When You're Ready ... To Embrace The Silence** beyond the silence ... " Private deep meditation retreats in the tradition of the Desert Fathers. For free brochure write or phone: **The Mystic Journey Retreat, P.O. Box 1021, Guntersville, AL 35976: (205) 582-5745.**

## FOR SALE

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

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**EUCCHARISTICS** — Three in each color, sold separately, including veil and stole. Contemporary and plain. One set white and red including cope and dalmatics. Used 5 years. Photos on request. **The Rev. Don Robinson, Veterans Home, Yountville, CA 94599. (707) 944-4841.**

**EPISCOPAL CHURCH TIES** — Neckties superbly woven in England with the Episcopal shield in full proper colors on Navy or Burgundy background. \$24.95 including gift box and mailing. For brochure write: **Church Ties, P.O. Box 1445, Tryon, NC 28782. (803) 457-4613.**

**HANDWOVEN LITURGICAL VESTMENTS.** Handspun wool stoles; wool silk chasubles: albs. Brochures \$1. **MARYWEAVE, R.R. 1, Box 1100, Brooks, ME 04921.**

## TRAINING PROGRAM

**CRIME! A Christian response?** Nov. 3-5. Training to start a Church-Based Victim Offender Reconciliation Program in your area. Call: **1-800-909-VORP (Fresno, CA).**

## TRAVEL

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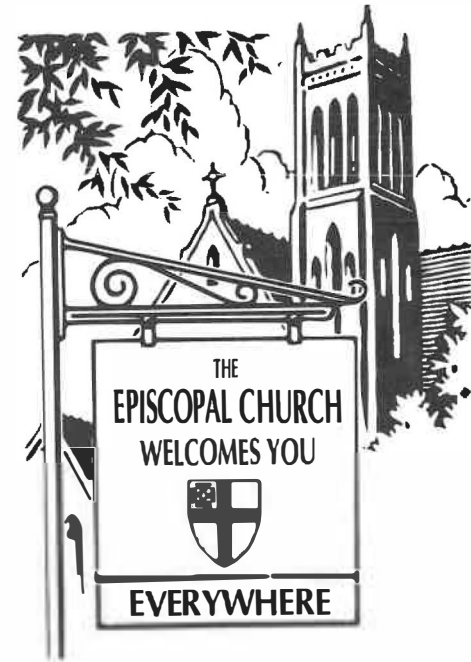
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# CHURCH DIRECTORY



## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
**The Rev. Dr. Richard Cornish Martin, r** (202) 337-2020  
 Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol  
 Ev & B 6. Masses daily 7, 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

## RIVERSIDE, ILL.

(Chicago West Suburban)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
**The Rev. Thomas A. Fraser, r**  
 Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament  
 of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IND.

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

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
**The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lilas, ass't**  
 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., Dorchester  
 At Ashmont Station on the Red Line (617) 436-6370  
**The Rev. Richard S. Bradford, SSC, r**  
 Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;  
 Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward and Fisher Fwy.  
**The Rev. Richard Kim** (313) 962-7358  
 Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

## KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
**The Very Rev. Bruce D. Rahtjen, Ph.D., r** (816) 842-0975  
 Masses: Sun 8 Low; 10 Solemn; Daily, noon

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
**The Rev. J. David Clark, r; the Rev. Canon James Daughtry**  
 Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7).  
 EP Mon-Fri 5

**KEY** - Light face type denotes AM, bold 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. A/C, air-conditioned; H/A, handicapped accessible

## 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. & 43rd 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. David L. Carlson, c**  
 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; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

**The Rev. Daniel P. Matthews, D.D., Rector**  
**The Rt. Rev. Herbert A. Donovan, Jr., Vicar**

**TRINITY** Broadway at Wall  
 Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
 Sun H Eu 8  
**Trinity Bookstore, 74 Trinity Pl.** Open Mon-Thurs 8:30 to 6, Fri 8-3:30  
**Trinity Dining Room** (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30  
**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 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

## GETTYSBURG, PA.

**PRINCE OF PEACE MEMORIAL CHURCH**  
 West High and Baltimore Sts. 17325 (717) 334-6463  
 Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## PHILADELPHIA, PA

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
 20th and Cherry Sts. (215) 563-1876  
**The Rev. Canon Barry E. B. Swain, r**  
 Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8:10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
 129 N. Market  
 Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

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

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 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)

## DALLAS, TEXAS (Cont'd.)

**INCARNATION** 3966 McKinney Ave.  
**The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John H. Munson**  
 Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

## FORT WORTH, TEXAS

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

## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
**The Rev. Robert Francis DeWolfe, r** (210) 787-1243  
 Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
**Fr. Keithly R.S. Warner, S.S.C., r**  
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
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**The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, M. Div., assoc**  
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**ST. PAUL'S** Calzada del Carde  
 Near the Instituto Allende (465) 20387  
 Mailing address APDO 268; Rectory phone (465) 20328  
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 Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Thes & Thurs 9