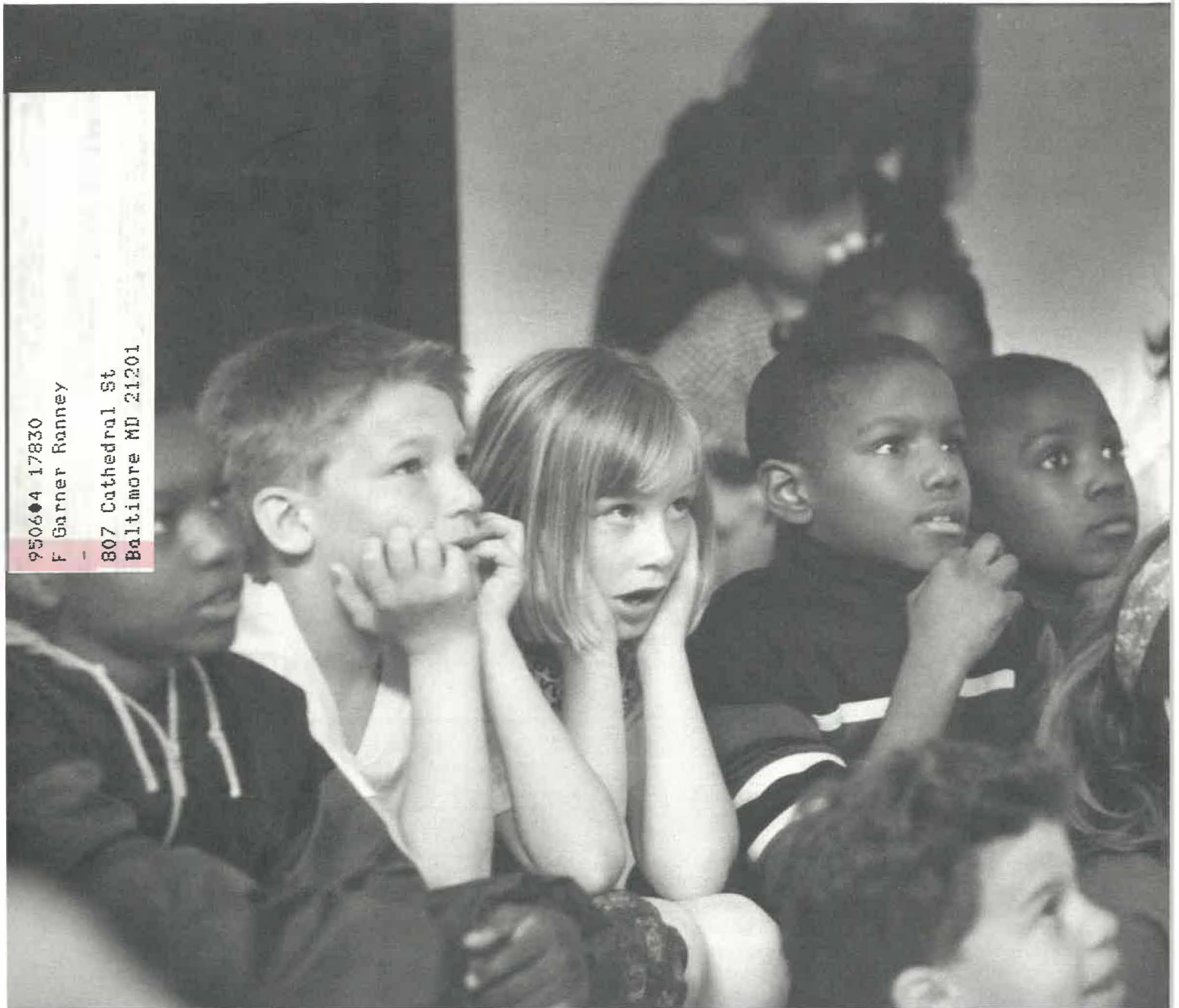


# The Living Church

June 26, 1994 / \$1.50

*The Magazine for Episcopalians*



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*Where Children Feel at Home*

# IN THIS CORNER

## Looking Ahead in Mission

The greatest outcry concerning the reductions in staff and programs at the Episcopal Church Center has been from advocates of world mission. Articles and letters to the editor in these pages have pointed out that the Episcopal Church has a long history of involvement in world mission which ought not be eliminated. For this reason, I was anxious to see the report of the Standing Commission on World Mission in the recently published Blue Book of General Convention.

The 12-member commission acknowledges the problem in the opening sentence of its report. "The missionary structures of the Episcopal Church are in crisis," it announces boldly, and goes on to explain that long-term missionaries and Volunteers for Mission will be eliminated under the budget being proposed to the 71st General Convention.

"The danger in the crisis of the missionary structures of the church is that a rising parochialism in our church may give priority to the needs and agendas of our local communities at the expense of the spiritual and physical needs of the wider world," the report states.

The report includes some helpful historical background on the current plight and refers to the Anglican Congress in 1963 and the document published there, "Mutual Responsibility and Interdependence in the Body of Christ" (MRI), as a point of change in how the church viewed vision for mission. "MRI recognized and celebrated the emergence of autonomous Anglican churches in what had previously been 'mission fields,'" the report states. Such provinces as Brazil, the Philippines and South Korea have become autonomous in recent years, and this year's convention will face the emergence of the five dioceses of Mexico into a separate province.

The commission notes the presence in the mission field of such voluntary agencies as the South American Missionary Society and Sharing of Ministries Abroad, and seems willing to collaborate and consult with such ministries. Rather than fret over the current crisis, or the past, the commission looks to the future in its report.

"We in the Episcopal Church must break out of our parochialism and discover new ways to participate with brothers and sisters in Christ around the world in God's mission of reconciliation," the report states, and it offers areas of activity "that seek to broaden the Episcopal Church's engagement in world mission."

One particularly intriguing proposal, offered as a resolution to convention, is "that each diocese and congregation enter into a course of study around issues of mutuality and partnership with regard to the Episcopal Church's participation in the global mission of God, and that each diocese appoint one presbyter and one lay person to make preparation for and assist in such study."

A second resolution states "that dioceses and congregations engage in the exchange of lay and ordained ministers of the gospel with other churches and jurisdictions in the Anglican Communion . . ." Another resolution would create a task force "to investigate and develop World Mission/Cross-Cultural Internships for seminarians of the Episcopal Church."

It would appear the commission might have considerable support for its resolutions. Will it have enough money? It proposes a \$75,000 budget for the triennium, but one has to remember, it was finances, or lack of them, that brought about this crisis in the first place.

DAVID KALVELAGE, editor

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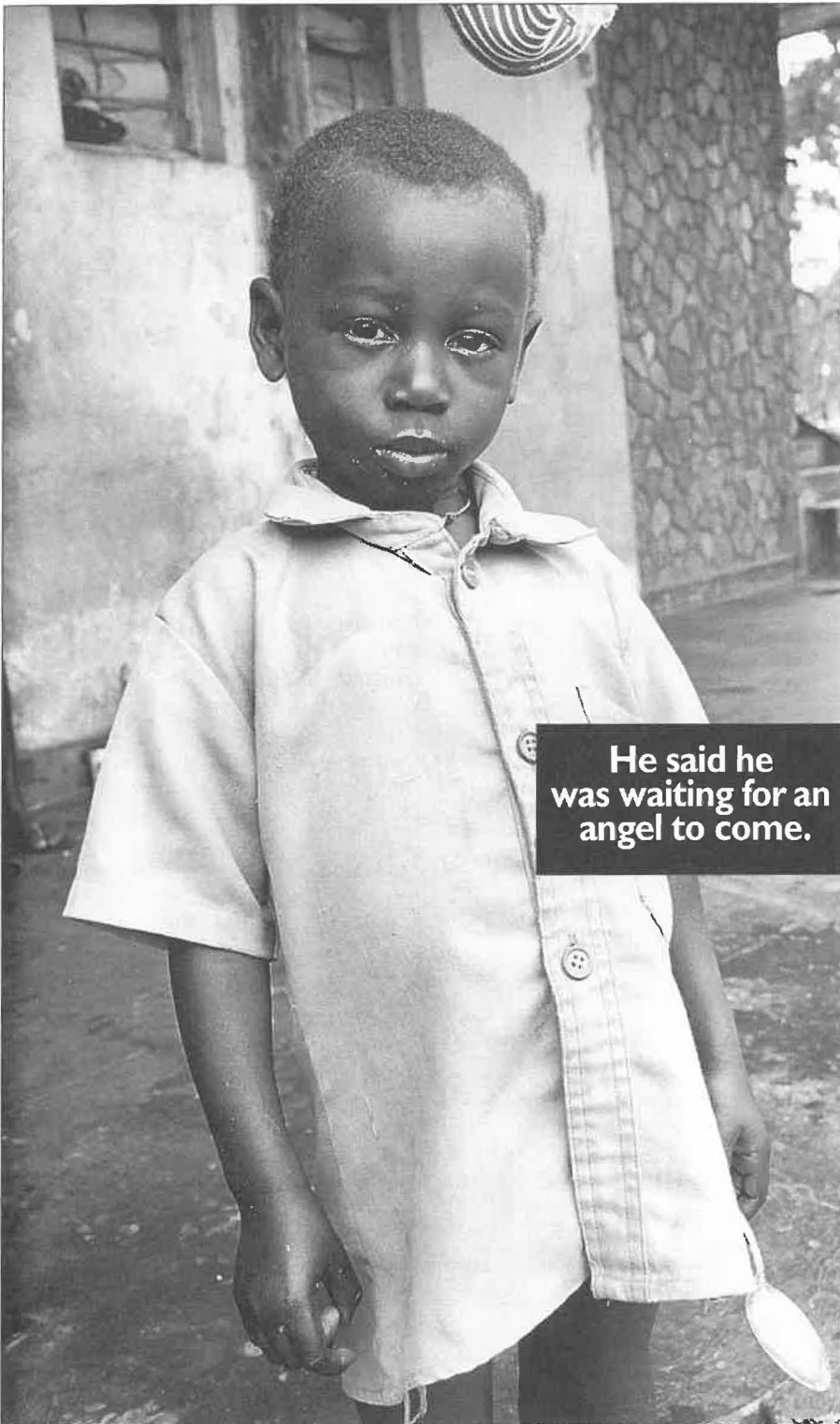
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### ON THE COVER

Children are the focus of ministry at St. Andrew's, Milwaukee, Wis., which is featured this week as "A Living Church" [p. 9].

Photo by Richard Wood



**He said he was waiting for an angel to come.**

There are more than a million orphans in Uganda. Most have nothing but childlike hope and a tenacious desire to survive. One little boy told a Christian Children's Fund field worker that he wished very hard for his mother in heaven to send a guardian angel to take care of him. And he believed she would, because he was hungry and very scared.

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**We're looking for a miracle.**

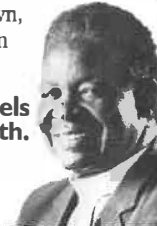
All the Ugandan orphans need love, nourishment and medical care. New stories of desperate need unfold every day. Archbishop Okoth is determined to keep as many children as possible with members of their extended families. With your assistance this can happen. So today we turn to you.

**Please help.**

Give a boy or girl in trouble a way to survive and flourish. People just like you pitch in every day - in parish groups or on their own, offering better lives to children who desperately need them.

**Sometimes the angels are right here on earth.**

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# The Living Church

Volume 208 Established 1878 Number 26

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

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

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

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

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

**POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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# LETTERS

## A Trade?

There was a report on a "controversial Roman Catholic theologian" who had become an Episcopalian and now intends to put on a "Rave Mass" (!) in Grace Cathedral featuring "loud music, and women dancing in bikinis, etc." [TLC, May 8]. Another article reported that the great and learned Dr. Graham Leonard, retired Bishop of London, had been received as a priest into the Roman Church [TLC, May 15].

Why is it that we give them our brightest and best and in return they send us their crazy rejects?

JAMES PARKER

New York, N.Y.

## United in Purpose

I recently attended New Wineskins for Global Mission, a conference sponsored by Episcopal Church Missionary Community [TLC, May 29].

The content never varied from the subject of mission — local, national and international. Also very important was that the issues that separate and divide us were never mentioned. This may prove they receive more attention than they need or deserve. We were one church, united in prayer, liturgy and community. Why can't it be that way more often?

LOIS C. ROBINSON, C.A.

San Diego, Calif.

## Other Races

A church which wishes to be inclusive of race and culture should not address a pastoral letter to one race alone. Nor should it take the tone that all members of that race think the same.

In the social activism Esperanto of the letter from the House of Bishops on the persistence of racism in the church [TLC, May 15], "we" in "the prevailing system" invite only the conformity of people "of color," who number among "all oppressed people," when instead we should invite their full cultural participation: The church is a body of privileged white

## To Our Readers:

*We welcome your letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published.*

parishioners who disapprove of having non-whites among them unless they all behave, in other words. Ignoring for now the potential for racism in this message, let us posit that part of what keeps people of color out of white congregations and neighborhoods is not so different from what keeps whites out of non-white congregations and neighborhoods.

To the bishops: What about those of us from the prevailing system who do honor diversity, and what do we do when we encounter resistance rooted in anti-white biases? We agree that race-hatred is a blasphemy, but the church and the world contain racisms besides white racism. This particular sin need not occur only in a race "in a position of power and dominance," that strange axiom implicit on page three of the letter. A more effective pastoral letter would start with a less simplistic and potentially unfair analysis, and would include instruction on what to do when genuine evangelical outreach is foiled by outside prejudice. And let us not merely continue the argument as I heard it in graduate school: that anti-white racism is merely a matter of just deserts.

DUNCAN G. FISHER

New Haven, Conn.

I have recently completed reading the pastoral letter from the House of Bishops entitled "The Sin of Racism." A careful reading of the letter reveals some disturbing statements. Page references are to appropriate pages of the letter.

I am troubled that people who have been elevated to the positions of privilege which bishops enjoy are apparently racists (page 5). However, the fact that bishops admit to being racists certainly does not justify their attempt to sweep the entire church into the same classification. I resent their accusation that I and all my fellow parishioners are people who share the bishops' sinful behavior. I know my neighbors better than do the bishops and I know the bishops' accusation is wrong and most foul.

I further object to the suggestion of the bishops that segregation may be a desirable goal (p. 4). Too many people have dedicated their lives and died to make us "one nation under God." Now those to whom we look for leadership in things spiritual, imply we should be many nations under (?).

Finally, the bishops propose to engage in discrimination (p. 7). I am appalled!

Many of us believe the national church and its constituent organizations are out of

touch with scriptural and traditional roots of the church, not to speak of the people who pay their salaries, benefits, travel allowances, etc. The socially reprehensible positions which the bishops now espouse clearly add fuel to those widely held beliefs and further fortify the view that "815" still has too much money to waste on counterproductive activities. Now, of course, the bishops have added a point of view bordering on the unlawful. It is that type of wayward thinking which leads to an increasing lack of support for national structures in the Episcopal Church.

I urge everyone who is upset with racism in the House of Bishops to urge the bishops to issue a retraction and apology to all citizens of this country, and especially to the people of this church.

G.W. HAIGHT

Coeur d'Alene, Idaho

### One More

Fr. Crumb knows his American church history, but his account of SSJE fathers elected bishops [TLC, May 22] didn't go back quite far enough.

How about Charles Chapman Grafton, Bishop of Fond du Lac, 1889-1912? If

memory serves, he was one of the three Cowley Fathers who came from the motherhouse in England to establish Cowley in the U.S.

(The Rt. Rev.) DONALD H.V. HALLOCK  
Bishop of Milwaukee, retired  
Denver, Colo.

Thanks to Fr. Crumb for documenting religious in the American episcopate — SSJE and OHC. It stirs the heart to remember these great bishops in their apostolate at home and overseas, not forgetting the revered man in the magpie, Henry St. George Tucker of blessed memory.

(The Rev.) JOHN G. MILLS  
Cold Spring, N.Y.

### Positive Things

Thank you for the positive approach of your May 29 issue, especially "Eyes to the Outside" and "Revival."

How can we expect the Episcopal Church to grow if we keep "bad mouthing" it? And how can we grow in the faith if we focus on what we perceive to be wrong?

(The Rev.) ELISE DONAHOWER  
Battle Ground, Wash.

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# What Anglo-Catholics Hold in Common

More than 100 lay persons, deacons, priests and bishops gathered in early June in Mundelein, Ill., to pray and reflect together on what it means to live the catholic mystery within Anglicanism. The four-day conference at the University of St. Mary of the Lake followed similar events that have been held in the Church of England and the Anglican Church of Canada which have sought to witness to the catholicity of the Anglican Communion in an attractive manner and not a condemnatory one.

Known as "Affirming Catholicism," these conferences held in London, York (twice), Toronto and Chicago (twice) have been times when Anglican catholics have come together in order to raise up what unites them rather than to fight over differences. The Mundelein conference was sponsored by the Rt. Rev. Frank Griswold, Bishop of Chicago, the Rt. Rev. Robert Tharp, Bishop of East Tennessee, and the Rt. Rev. Joachim Fricker, retired Bishop of the Credit Valley in the Diocese of Toronto.

The conference began with a retreat led by the Rt. Rev. Rowan Williams, Bishop of Monmouth in the Church of Wales and a leader of "Affirming Catholicism." Bishop Williams gave three meditations during the silent retreat using the theme of living the catholic mystery. In the first meditation, he proposed that to live the catholic mystery is to live sacramentally, which is to live out God's desire to make a new humanity in Christ. Bishop Williams focused upon two dimensions of



Photo by David Skidmore

Mr. Hurd speaks of church music.

this sacramental life: gift and commitment.

Each day of the conference was centered around worship — Morning Prayer, Evensong and the Holy Eucharist, with sermons by the sponsoring bishops. After the retreat, on the second day of the conference, participants heard a variety of speakers on the topics of liturgy, music, spirituality, pastoral care, moral theology and the continuing relevance of the Oxford Movement.

The Rev. Louis Weil, professor of litur-

gy at the Church Divinity School of the Pacific, spoke of a shift from a clerical model of the church to an ecclesial one which considers the liturgy as belonging to all the baptized. Fr. Weil noted the growing awareness of the cultural diversity of the Anglican Communion and how the liturgy is to articulate this diversity. For him, the primary question for liturgy to be celebrated authentically by a culture is, "What is the nature of this community?" Liturgical leaders are to ask the accompanying question, "What are the gifts of this community?"

David Hurd, professor of church music and organist at the General Theological Seminary, spoke of the historical struggle to separate the secular from the sacred in church music. He said creation as offered in music is not to be divided between the sacred and secular because bad music does not come from leaving behind parts of creation, but from bad craftsmanship. He stressed that our music is not to be oriented toward entertainment, because artists do not seek to entertain but to share an experience.

Participants also heard from Sister Mary Christabel of the Community of the Holy Spirit, who spoke of the church as sharing who we are with each other because the Trinity bids us to share the life of God. For her, the Trinity has a place waiting for us, and Anglicans as catholics are to witness to this mystery.

R. William Franklin, professor of church history at General, presented the Oxford Movement, and especially Edward Pusey, as a guide for Anglican Catholics today. He recounted how the catholic movement in Anglicanism has offered a place of freedom and transformation for those who live on the margins of society.

The conference concluded with an open discussion on what direction participants wished "Affirming Catholicism" to go. There was a strong consensus that there is a need for Anglican catholics to gather to pray and to explore the mystery of God, the catholic faith and the richness of the sacramental life. Such themes as "healing" and "renewal" were invoked repeatedly as participants envisioned future occasions when Anglican catholics could come together to share boldly what it means for them to live the catholic mystery.

(The Rev.) RALPH N. MCMICHAEL, JR

## W.W. II Memorial at Paris Cathedral Honors Sacrifice of Americans

The Cathedral of the Holy Trinity in Paris, France, dedicated a World War II addition to its World War I memorial cloister June 21. Known as the American Cathedral in Paris, it is the seat of the Bishop of the Convocation of American Churches in Europe.

"America's Battle Cloister" was dedicated in 1923 in order to remember Americans of all faiths who sacrificed their lives in World War I. Less than 20 years later, the Very Rev. Frederick Beekman, dean of the cathedral, was forced to leave on the day of the fall of France in 1940. In 1945, Dean Beekman

returned to preside at a Memorial Day service for representatives of the Allied Armed Forces.

The dedication of a World War II memorial, a few weeks after the anniversary of D-Day, is a way of recalling the sacrifice of more than 138,000 Americans, many of them buried in the American cemeteries of Europe, whose names will be listed in the memorial cloister.

The Very Rev. Ernest Hunt, dean of the cathedral, said the memorial cloister is also a tribute to all civilians, members of the resistance, concentration camp victims, and all innocents who died or disappeared.

# Healing Prayers for Two Bishops in Massachusetts

A public service of healing for two bishops was held at Christ Church Cathedral, Springfield, Mass., May 19, in response to both bishops having been struck by cancer in the last few weeks.

The Rt. Rev. Robert S. Denig, Episcopal Bishop of Western Massachusetts, was diagnosed with multiple myeloma, an incurable cancer of the bone marrow [TLC, May 15]. The Most Rev. John A. Marshall, Bishop of the Roman Catholic Diocese of Springfield, announced last month he is suffering from metastatic adenocarcinoma.

The service of prayer and laying on of hands was attended by more than 400 people. It was sponsored by both the Episcopal and Roman Catholic dioceses and the Council of Churches of Greater Springfield. Bishop Denig participated, but Bishop Marshall was prevented by his illness from attending.

"I want to welcome you to this grace-filled place," Bishop Denig said in a greeting. "Don't misunderstand me. It is no fun" to be facing a life-threatening illness. But, he said, "In these past few weeks of learning to live with cancer, I've also learned to live with God in a way I've never known . . ."

The Roman Catholic diocese was represented by Auxiliary Bishop Thomas L. Dupre and retired Bishop Joseph F. Maguire. Laity and clergy of the various religious communities led the congregation in prayers for healing, hymns and reflection on gospel readings. After prayers were offered for Bishop Denig and Bishop Marshall, members of the congregation were invited to come forward and kneel for prayers for each person individually.

## Similar Services

Several other western Massachusetts communities have held similar services, and parishes of all denominations have been including both bishops in their weekly prayers.

The two bishops have met on occasions to talk with and pray for each other, and both have exhorted their congregations to join them in seeking God's will in these troubles and to grow with them in faith and confidence in his love and grace.

MARY LOU LAVALLEE



Photo by M. Richard Fish

Bishop Maguire (left), the Rev. Ann Geer, executive director of the Greater Springfield Council of Churches, Bishop Denig and Bishop Dupre take part in the healing service.

## Charges Dismissed in South Carolina

An ecclesiastical court in the Diocese of South Carolina has dismissed two charges of "conduct unbecoming a member of the clergy" against the Rev. Canon Antoine L. Campbell, canon missionary of the diocese.

According to a statement released by the diocese, Canon Campbell "acknowledged that in his dealings with a woman who has complained of his conduct he did not recognize ethnic and cultural differences in the styles of his ministry which were interpreted by her as sexual misconduct; and that the complaint against him by the woman was not racially motivated; and that he has apologized to the woman." The statement adds, "Canon Campbell further acknowledged that cultural and ethnic traditions cause various people and groups to view questions of appropriateness differently."

In the second charge, the court accepted a statement of regret for pain caused to another priest, and Canon Campbell withdrew his accusations that her charge was racially motivated.

Canon Campbell had been elected as one of two suffragan bishops in the Diocese of Virginia last year, but he withdrew from the process when the second charge was made.

While the canonical process took place in South Carolina, the Diocese of Virginia investigated the complaints.

## BRIEFLY

The Rt. Rev. George N. Hunt, Bishop of Rhode Island, has announced plans to retire at the end of 1994. Bishop Hunt, who was consecrated in 1980, announced his intention in a letter to the standing committee and in person to the diocesan staff. Bishop Hunt, 62, served parishes in Wyoming and California before his election in Rhode Island.

The Anglican chaplain in Algeria, the Rev. Derek Elton, and his wife **have left Algiers** because of threats to Westerners in that country, according to *Church Times*. The Anglican chaplaincy is being canceled and a church in Algiers locked until more peaceful times return. The chaplaincy is maintained by the Diocese of Egypt.

The Rev. Russell Martin, former canon at St. John's Cathedral, Jacksonville, Fla., is the **third person charged** with sexual assault of a minor at Nashotah House (Wis.) seminary in the 1980s. Fr. Martin, 35, was charged with the assault of a 13-year-old son of a seminarian. Fr. Martin was placed on a leave of absence and subsequently resigned from St. John's. He has been admonished not to function as a priest. Waukesha County authorities said additional arrests are expected.

# Those Unfortunate Newlyweds

Becoming a member of the clergy today means facing a far different church after 40 years of upheaval

By HAROLD BRUMBAUM

It's June again, and church bells everywhere are pealing out the news that some couple has just been married or someone has been newly ordained. A giddy time in either case, one of dreams about to come true. And sometimes, worse luck, a time of unwelcome surprises instead.

For some of those newlyweds, a lifetime of felicity lies ahead. For too many others, however, such are the times, a rude reality check is to be their lot: A misbegotten dream become a failed one, then divorce. As for those who are being ordained, many will find themselves cast in a role they feel themselves born to, but here and there a harsh awakening may be in store, because the life of the clergy today can be far different from the one they may have thought to be bargaining for, and, like those unfortunate newlyweds, they may find themselves unsuited to the task. So, to reduce the risk of coming to grief, those contemplating marriage or ordination will both be well served to ask themselves if the estate they're aspiring to still bears sufficient likeness to the one they have had in mind.

Not to strain the parallels to the point of collapse, but those between ordination and marriage invite a bit more notice before we move on. In each case, of late, the institution has been changing almost faster than they can follow or the wits absorb, and the model before us today only faintly resembles that of a quarter-century ago. More vexing still, that model has acquired a case of St. Vitus' dance, the unnerving habit of not standing still. Those being married in their 20s see marriage, and their roles in it, differ-

ently than their parents — and most certainly their grandparents — did. And our church has clearly departed from its stately old ways as well: For some people, pounding, on what they still take to be restrictive doors, not far enough; for others, too much so (to the point that, like disgruntled spouses, not a few of them have packed their bags and departed in turn) — a tug-of-war whose outcome is yet in doubt, but which is meanwhile keeping the contestants' hands from more appropriate employment.

To trace these developments, a glance in the rear-view mirror will suffice. In the 1950s, like the rest of the so-called main line churches, ours was In. Glory days, and, for the clergy, days of unmitigated fun. A seller's market, the likes of which we haven't seen in the neighborhood since, unless we look over the backyard fence at the fundamentalists. Scads of people — some of them fox-hole Christians born of World War II, many others, baby boomers' parents wanting to "do right" by them — swarmed around.



In the '60s it was civil rights.

In such a feeding frenzy, parishes had to add services and staff; dioceses, starved though they were for clergy, had to start more missions overnight, even pressing seminarians into that service.

The '50s also included the beginnings of theological ferment, English Bishop John (*Honest to God*) Robinson and his American counterpart James (*This I Believe*) Pike being mainly responsible for stirring up the pot, to the alarm of those who preferred their piety tepid and undisturbed. Parish priests became instant paramedics, hastily summoned to patch up a faith which, suddenly fractured, had until now appeared to be intact, and more than once delivering sermons off the cuff to compensate for what, according to the Sunday morning press, one of those "new theologians" had purportedly just said to make their congregations' fur fly. To the good, those controversies — generically known as the God-Is-Dead debate — got the people in the pews thinking and talking theology, which hadn't much happened before and hasn't often happened since. On the down side, distressed by the confusion attending those disputes, some parishioners' confidence in the institutional church and its leadership began to erode.

Then abruptly, in the '60s, social issues commandeered the stage, and one didn't hear much theologizing anymore. First came the matter of race and civil rights, with black America, finding its muscle and voice, telling white America how it was and where to get off — a movement abetted by white guilt on the one hand and hindered by white defensiveness on the other. Sometimes parishioners' attention was caught by events occurring at a distance, like the march on Selma (the versatile Bishop Pike again) or the special convention at South Bend; sometimes it was caught by others much closer to home — in the form, for instance, of open housing initiatives which served to divide congregations along conservative-liberal battle lines and prompted many parishioners to stomp out the door, prayer books and

(Continued on page 13)

*The Rev. Harold R. Brumbaum is a retired priest of the Diocese of California who resides in Nicasio, Calif. He is a frequent contributor to THE LIVING CHURCH.*





Fr. Boyd delivers a sermon to the children at the 11 a.m. Sunday service.

Photo by Richard Wood

# St. Andrew's Is for Children

By JOHN SCHUESSLER

St. Andrew's in Milwaukee is a church where children can feel at home, particularly those who live nearby, in a neighborhood that recorded the highest number of homicides in Milwaukee County last year.

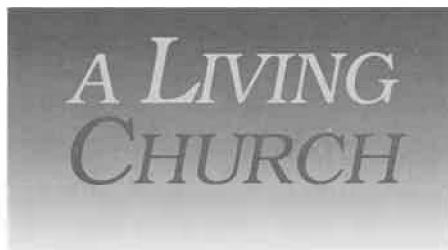
The congregation of St. Andrew's started this church year in a new building, on land an X-rated theater used to occupy. Spartan but stylish, the church's contemporary building stands in contrast to the rest of the neighborhood. Across the street, next to Shorty's Wishy Wash Laundromat, is a food market where the sale of beer is advertised most prominently. The streets and sidewalks, with debris scattered about, look like a dance hall at the end of a party. In back of the church is a row of tall houses, two of which have been charred severely in fires.

Apart from its building, what stands out about the church is the children. A visitor to worship at St. Andrew's shouldn't be surprised if a child sits on his lap during the service. That's normal. One Sunday, of the 90 people in attendance, close to half were children from the neighborhood, mostly unaccompanied by a parent. Every service at St. Andrew's includes a children's sermon.

For the kids, "St. Andrew's is really

their family," said Jim Gettel, an attorney who attends services there periodically. He is a member of Christ Church in suburban Whitefish Bay, which gives substantial financial support to the inner city parish.

"An adult can't go to a service without



having a kid either sitting on your lap or having a couple of them sitting next to you," Mr. Gettel said. "The people of the parish truly serve as their godparents. Some actually are their godparents." Being "godparents" might involve taking the kids shopping for new shoes or going out to celebrate their birthdays.

This involvement with young people from the predominantly single-parent households of the area has captured the attention of people in the Diocese of Milwaukee, including non-Episcopalians. Financial and other support has followed.

The church has raised most of the

\$620,000 needed to build what is called St. Andrew's Church and Community Center, which replaced a weathered, old structure a few blocks away. A half million dollars was given by the end of 1993. The church in Whitefish Bay committed \$25,000 before a fund drive began in 1992. And Trinity Church, Wauwatosa, a few miles to the west of St. Andrew's, tithed on its building fund to contribute \$40,000.

The focal point of ministry at St. Andrew's is the Homework Club, which meets at the church from 4:45 to 6:15 four days a week after school. Sue Patcot, director, is the only full-time employee on the church's staff of a half dozen. She was hired last summer when the club became too much work for a volunteer to coordinate. Half of her salary is paid through another gift of the Whitefish Bay church, a three-year grant.

"In the church right now, we're writing a new book" on parish ministry, said the Rev. David Boyd, rector since 1990. "We're piecing together the skills and gifts of part-time ministers with those of many volunteers." He added, "I think it's significant that our only full-time staff member is a program person." Fr. Boyd is also rector of St. John's Church, a few

*(Continued on next page)*

(Continued from previous page)

miles south in the city.

The Homework Club, which emphasizes one-on-one relationships, ended the school year with more than 40 tutors. The number of young people involved exceeded 50 while the names of another 30 children were on a list, awaiting tutors. Some of the volunteers are members of the church, but many more come from other places. Three-fourths live in the suburbs.

First through fifth graders attend the club on Mondays and Wednesdays. The other two days are for children in the fifth

## Building trust with parents has led some of them to attend services.

Fr. Boyd added, "Local black pastors have been checking us out," partly out of suspicion. That's understandable, he said. "They're in store fronts, and we build this half-million dollar facility..."

With the kids out of school, the church sustains its attention to children through Jubilee Camp, a six-week day camp. The church has 100 kids (up from 70 last summer) participating in everything from bowling, swimming and roller skating to visiting area zoos and museums and competing in an Olympic day. In addition, funds are being raised to send 50 children

for a week at the diocese's Camp Webb. While Jubilee Camp goes on, the Homework Club is conducting a summer school as a pilot project.

Ms. Patcot said the summer school's intent is twofold: To help kids maintain their skills and interest in academics, and to give attention to the 3-5-year-olds, who are not yet in school, are too young for the other activities, but "who love to run around in the parking lot." One of four sessions is just for those children. In another, practical experiences in working together and resolving conflict are planned for those in school.

The purpose of a third is to improve reading, writing and math skills of first to fourth graders who seem to loathe the subjects. "We're going to try to make it fun and have them learn at the same time," Ms. Patcot said. The final session is in arts and recreation.

A non-profit, non-sectarian foundation has been established to support St. Andrew's operation as a community center. The Next Generation Foundation, Inc., receives money from individuals, corporations, foundations and charitable groups. As resources become available, St. Andrew's hopes to have a wellness clinic, counseling services and additional one-on-one mentoring.

Some have asked Fr. Boyd whether operating a community center is a way of "selling out" on being a church. To this, he has responded, "If we're not a center for the community, we're not the church. I'm as proud of one as the other.

"Our programming is evangelistic to (Continued on page 12)



Photo by Richard Wood

St. Andrew's gives special attention to neighborhood families.

grade through high school. The older children, particularly in the middle grades, are inclined to put themselves down, one tutor observed. She said that often they believe they are untalented or unintelligent, so they need much praise and encouragement.

Started by parishioners three years ago, the club was intended to guide teenagers in the neighborhood toward college. The focus changed to helping children 6-16 years old.

As the tutors have developed trust with the children, some have gained respect from the parents as well. "Our interest is not in supplanting the parents," Fr. Boyd

said. "We really want to build them up and support them."

Tutors have served as "liaisons" between the parents and the schools, either by talking to teachers and principals to express parents' concerns, or the other way around. Parents sometimes get rides to teacher conferences when the children's schools are not easily accessible on county transit bus lines. Through the church, neighborhood families receive gifts of clothing, beds and appliances, such as washers and dryers, all of which have been donated from many different people and places.

Building trust with parents has led some of them to attend services. Of the adults active in the church, 50 percent are members, many who are white and from the suburbs, while the neighborhood primarily is black, and, Fr. Boyd said, "Episcopal is not their ecclesial experience. This is challenging the church to change. We're certainly not the typical Episcopal Church."

### St. Andrew's, Milwaukee, Wis.

Diocese: **Milwaukee**

Communicants: **130**

Staff: Clergy **2 part-time**

Lay **1 full, 1 part-time**

# EDITORIALS

## A Costly Venture

Just when some Episcopalians are becoming familiar with the 1979 Book of Common Prayer, along comes the Committee on the Status of Women with a resolution to General Convention that calls for another revision of the prayer book. Status of Women has been one of the most active committees since General Convention of 1991. It conducted six consultations on violence against women during the triennium, and made some news when it recommended changes in titles for priests, among them eliminating "Father" as a form of address for male priests.

The resolution proposed to the 71st General Convention Aug. 24-Sept. 2 in Indianapolis proposes that convention "authorize the Standing Liturgical Commission to prepare a plan for the next revision of the Book of Common Prayer, and a timetable for revision such that a new book might be ready for the 75th General Convention in the year 2006, being the 30th anniversary of the first approval of the 1979 Book of Common Prayer." The explanation accompanying the resolution gives little reasoning to the perceived necessity for revision, although it does point out "many theological and linguistic developments and a wealth of liturgical resources have been recovered and created, both here and in other parts of the Anglican Communion."

We believe this would not be a good time for the church to plunge into more prayer book revision. If the desire for more inclusive language is behind the committee's resolution, it should say so. There does not seem to be a compelling reason for a new prayer book. The church should wait at least until our members get used to the current version. In addition, prayer book revision would be a costly venture. At this time, when so much of the church is cutting back on expenses, the finances needed for such a project probably would be better used elsewhere.

## Another Group Needed?

In recent weeks we have learned of the development of "Episcopalians in Apostolic Mission" [TLC, June 19], a group of church members who have signed a covenant in support of orthodox Christianity, and the formation of the North American Missionary Society [TLC, June 5], an organization whose purpose is "to plant great commission churches within the Episcopal Church and in the Episcopal tradition. . ." While we would not quarrel with the principles these new groups uphold, we must question whether more groups are needed in the church at this time.

Noting the names of persons who have aligned themselves with the new groups, we have spotted members of Episcopalians United and the Episcopal Synod of America, two other organizations which have attracted large numbers of traditionalist Episcopalians, along with members of Episcopal Renewal Ministries.

Each of these organizations will attract Episcopalians who find conservative theology to their liking, and each maintains a desire to remain within the Episcopal Church. But it must be confusing to many Episcopalians who aren't familiar with organizations outside their own church building. We wish these new organizations well, but is now, only a few weeks before General Convention, the time to be adding to the existing confusion?

## VIEWPOINT

# A Trinitarian Sexual Ethic

By GORDON T. CHARLTON

When I heard that, under the new housing policy at the General Theological Seminary, same-sex couples might cohabit if the appropriate authorities of seminary and diocese adjudged them sufficiently "committed," I knew the time had come for me to stop being an obstacle to Christian progress and get with it.

This determination has opened new vistas for me, and new concerns. For example, just now I am worried about the plight of certain overlooked people in our midst, namely our bisexuals. I am afraid that, with all this emphasis on "monogamy" (the word is now applied both to homosexual and to heterosexual relationships) and all these unquestioned assumptions about "couples," our bisexual friends are going to wind up with the short end of the stick, so to speak.

What I mean is that the new morality which is shaping up is inherently unfair to those who cannot fully be themselves without at least one partner of each persuasion. I acknowledge the possibility that one might find a compatible hermaphrodite who has the double personality to go with his/her double set of physical apparatus, but this leaves the vast majority of these unhappy people poorly served, ethically speaking.

What is needed, clearly, is a sexual ethic designed specifically for those whose genetically determined (read God-given) sexual nature can only be fulfilled in a *menage a trois*. I am currently trying to frame a resolution for General Convention which will accomplish this purpose. After all, nothing is holier in Christian circles than the number three. Indeed, I am thinking of calling my proposal "A Call For A Trinitarian Sexual Ethic for the 21st Century."

The issue here, as in so many contemporary matters, is justice for an oppressed minority. Everyone has the right to act out his or her God-given nature and it is up to the church to design a way in which this can be done within the approved ethical system.

I must say that this new theological orientation is exciting. My mind teems with dragons to slay. First, of course, we must complete the work, so ably begun by Bishop Spong, of discrediting those aspects of scripture and tradition which stand in our way. But once that is accomplished, there is no limit to what we might do. I had even begun toying with the possibility of developing a "plight" for white males, who currently make up the only social group without one. Admittedly, this will be difficult, but then all sorts of things are happening today which I would have thought impossible.

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*The Rt. Rev. Gordon T. Charlton is retired Suffragan Bishop of Texas. He resides in Pittsboro, N.C.*

## ST. ANDREW'S

(Continued from page 10)

the extent that we are sharing the love of Christ with the children. At the same time, you can't come into the building without seeing the altar."

He added, "Our ministry is an ecumenical one, as it should be. The catechism and prayer book say nothing about being Episcopal."

Recently, St. Andrew's began participating in an "internship" program with United Parcel Service, in which UPS sends 8 to 10 persons in management once a month to spend a week experiencing city ministry. The week is split between St. Andrew's and the House of Peace, a ministry center in the same neighborhood run by a Capuchin brother. The program was the idea of a retired UPS employee who is an Episcopalian.

"Part of our ministry is breaking down barriers, with social and economic barriers being as much a problem as racial barriers," Fr. Boyd said. "We think in our minds that other people are different from us, but when we work side by side we feel we have the same sorrows, the same fears . . ."

The church is one of several sites for the Gathering, a meal program of the diocese. Restaurant quality kitchen appliances formerly used in a company's cafeteria were given to St. Andrew's. The Gathering's meals are on Saturdays, but



Photo by Richard Wood

Children listen to a sermon at St. Andrew's.

other meals are served regularly.

Pearlena Ambers is a longtime member of the church who lives within walking distance. She got interested in St. Andrew's in 1974 after her children had

taken part in a parade there. Her son, Andre, now an adult, was the youngest subdeacon in the church at age 10. She remembers being embarrassed while listening to her son as a boy chanting a reading from Genesis. But her embarrassment left her as she saw the encouragement he got. Her daughter, Annie, was the first girl acolyte.

She works with the meal program and Homework Club and is on the board of the Next Generation Foundation. A Baptist by upbringing, she especially enjoys the liturgy in the Episcopal Church, but says of the music, "It's not that impressive to me. I'm used to more moving songs."

She highlighted the passing of the peace at St. Andrew's. "Sometimes it could be described as outrageous," she said. In fact, during one ecumenical service at the church, the peace lasted so long (with literally everyone hugging everyone else) that some of the visitors headed for the door, thinking the service was over.

"We really have a very healthy church, I think," she said, noting regular weekday worship and the volunteer spirit of the people. "It's just a good gathering."

People of St. Andrew's are tithers. The average weekly pledge is \$25. "We have no casual members," Fr. Boyd said. "They don't come for the neighborhood or the prestige. They come because they love Jesus."

## PEOPLE and PLACES

### Appointments

The Rev. **Gary J.M. Barker**, vicar of Grace Church, Stanardsville, VA, 22973.

The Rev. **John Bettmann** is rector of Holy Cross, 9801 Old Lincoln Tr., Fairview Heights, IL 62208.

The Rev. **Deborah Brown** is associate rector of St. Christopher's, Roseville, MN.

The Rev. **H. James Clendenin** is rector of St. Paul's, 745 S. Palm St., Jesup, GA 31545.

The Rev. **Paul Cochran** is priest-in-charge of St. Augustine's, 18 Old Post Road, Croton-on-Hudson, NY 10520.

The Rev. **Michael Cole** is rector of St. John's, Box 905, Halifax, VA 24558.

The Rev. **John Denaro** is vicar at St. George's, Manhattan, New York City.

The Rev. **Robert J. Hill** is rector of St. James', 8235 W. 44th St., Wheat Ridge, CO 80033.

The Rev. **Emmett Jarrett** is rector of St. Michael and All Angels, 6780 Memorial Dr., Stone Mountain, GA 30083.

The Rev. **Robert M. Lindbergh** is rector of Christ Church, 2627 Atlantic, Warren, OH 44483.

The Rev. **Sunny Lopez** is deacon assistant, St. Francis', Chicago, IL.

The Rev. **James Mathes** is rector of St. James the Less, 550 Sunset Ridge, Northfield, IL 60093.

The Rev. **Robert Montiel** is rector of Christ the King, 918 S. University, Normal, IL 61761.

The Rev. **Russ Murphy** is rector of St. Paul's, 223 N. East St., Fayetteville, AR 72702.

The Rev. **Ernest R.M. Parker** is part-time vicar of Holy Cross, Baltimore, MD.

The Rev. **William Parnell** is rector of Christ Church, 251 State St., Hackensack, NJ 07601.

The Rev. **H. James Rains** is rector of St. James', 11815 Seven Locks Road, Potomac, MD 20854.

The Rev. **Frank St. Amour** is rector of Christ Church, 75 Van Buren, Joliet, IL 60431.

The Rev. **Thomas Schirmer** is priest-in-charge of St. Andrew's, 46-09 31st Ave., Astoria, NY 11103.

The Rev. **Carolyn Schmidt** is rector of Holy Cross, Dundas, MN 55019.

The Rev. **James R. Seale** is rector of All Saints', 108 W. Church St., Frederick, MD 21701.

The Rev. **John Thompson** is rector of Holy Spirit, Rt. 1, Box 508, Vashon, WA 98070.

The Rev. **Mark Tnsken** is rector of St. Mark's Church, Box 126, Geneva, IL 60134.

The Rev. **Robert Vanderau** is rector of Ascension, 390 Potomac Ave., Cranston, RI 02910.

### Ordinations Priests

**Chicago** (for the Bishop of Western Michigan) — **Jocelyn Bell**, director of religious education, Grace Church, 924 Lake St., Oak Park, IL 60301.

### Retirements

The Rev. **Mary Campbell**, as vicar of St. Peter's, Lebanon, IN.

The Rev. **Wayne R. Hanson**, as rector of All Saints', Indianapolis, IN.

The Rev. Canon **Margo Maris**, as canon to the ordinary, Diocese of Minnesota.

The Rev. **Lorenzo Parker**, as rector, St. Luke's, Bronx, NY.

### Resignations

The Rev. **Rayner W. Hesse, Jr.**, as rector of St. Andrew's, Hartsdale, NY.

The Rev. **Robert Newyear**, as rector of Good Shepherd, Town and Country, MO.

### Deaths

The Rev. **Edward Joseph Henry**, a priest of the Diocese of Lexington, died of cancer on Jan. 16 at the age of 69.

Fr. Henry was a native of Versailles, KY, and a graduate of Transylvania University and the University of Kentucky. He was ordained priest in 1976 and served parishes throughout Kentucky. Fr. Henry was an associate of the Society of St. Margaret and a member of the diocesan commission on ministry and executive council. He became diocesan youth director in 1988. Fr. Henry is survived by his wife, Sue, and their son, Kevin.

## NEWLYWEDS

(Continued from page 8)

pocketbooks in hand.

Then, hard on the heels of the issue of race, and on into the '70s, came that of Vietnam, with a given congregation's hawks and doves now squaring off. And in the middle of both those frays stood the clergy, sure to be shot at whichever position they took, unless, hoisting a white flag in self-defense, they chose to preach about something safe, like the Christian virtues or the life of prayer. Those anguished times found people seeking ordination as a means to do something about them, in the confidence that the church could be a significant instrument in effecting both peace and social change.

The '70s too, of course, were marked by two *internal* events — prayer book revision and ordination of women — which jolted our church to its footings and has threatened its equilibrium ever since, once again drawing up roughly liberal-conservative contingents who respectively attend, where such options exist, Rite II and Rite I Eucharists (the latter, better still, with intermittent Morning Prayer) and who are more receptive or less to the ministrations of women. Those women, for their part, sought ordination either as a means to serve their now-welcoming church at long last or as a way to liberate it further still, making it a spearhead in the women's movement — an end to be achieved by ridding it of gender-specific language (so that now in our dealings with God we have a half dozen liturgical dialects available to us: Father-talk, Mother-talk, androgynous-talk, neuter-talk, Tudor-talk, and Middle American) and by gaining access to the seats of power from which their objectives might be most readily realized. And this quest, not surprisingly, has here and there also served to provoke male/female contentiousness among the clergy themselves. Finally, were all this not enough, sexuality itself has come to demand the church's attention. Here, within its walls, too many clergy have been engaging in, and are being disciplined for, illicit sexual conduct, to the point that many a diocese has been compelled to establish strenuous policy statements and procedures to deal with it, and giving congregants some cause to wonder what, under their vestments, the clergy's feet are made of. There, outside the walls, the openly gay community has been pressing for full access to the church's sacramental life, including ordination and the blessing of same-sex relationships — a

nettlesome pair of appeals which the church has so far been hesitant to come to grips with, but which once again presses the question of what Episcopalians, and notably their clergy, ought to be like.

This call from the gay community, like that of women and racial minorities before it, is one for liberation, enablement and empowerment, with the final, operative concept tending to be that of power — as if the church still had such a commodity to dispense. But that, too, perhaps, belonged to a church of another day.

### Secure Positions

Even our bishops, whose power has always been more sacramental than political in any case, hold but little sway over parish priests: As long as they put in a fair amount of time, stay out of trouble with their vestries, and keep their hands off other people and out of the cash drawer, they and their tenure remain secure. So although it may well be true that in the past people have sometimes been drawn to ordination as a means of attaining some such power (which gave rise in turn to a social identity, prestige, to being somebody, a "parson" — or "person" — around town), they will now

need to employ other means to achieve it, since today the clergy, like the fabled emperor, have no such clothes on.

Because the past 40 years' upheavals have led many Episcopalians to wonder if, in matters of belief and behavior, their church stands for anything — or stands, instead, for everything under the sun — that power can no longer credibly be of the "episcopal" sort, trickling down through the ranks from the higher echelons. If the water tastes brackish, you question the spring. Rather, it has become "congregational," being vested in priests from the bottom up by the parishioners (or, if bishops, by their deacons and priests). In other words, since it no longer comes with the job the ordained can no longer inherit authority; they must gain it the hard way: They must earn it.

Such, then, is the church that our clergy are being ordained to serve these days — one which, if once thought to be a sanctuary or safe-house, can nowadays resemble a proving ground. And if they are sufficiently resilient and sturdy, deferential and kind — that is, of a mind to emulate the Lord from whose ministry their own at last devolves — they may well flourish in that climate and embellish a church which stands in no small need of them.

2<sup>ND</sup> ANNUAL



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

## POSITIONS WANTED

**PRIEST,** 14 years parish experience, PhD in European history, college teaching experience; parish education experience; EFM mentor; GOE reader; diocesan committees experience; General Convention delegate; seminarian supervisor; recent review in homiletics; strong interests in theology, spirituality, history, literature, arts, and travel study; seeks parish (or other) staff position with primary duties in education, spiritual growth and pastoral care. Reply **Box G-745**.

**PRIEST,** now in good church position, seeks a new rectorship or associate rectorship in traditional parish. Ten years' experience as rector with strong focus on pastoral care, preaching, liturgical leadership, education, administration and stewardship. Loyal, jovial team player. Good delegator. Earned doctorate. Reply **Box D-744**.

## PROBERS

**BULLETIN INSERTS:** New English Bible Sunday readings with collect, psalm and proper preface. — **FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087. (201) 348-1935.**

\*In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

## RETREAT HOUSE

**ST. RAPHAEL'S RETREAT HOUSE.** Rest for stressed bodies; refreshment for tired souls; recreation for weary spirits; renewal for those who would extend their spiritual journey. For couples, families, small groups, individuals. In a mountain setting near Denver. Call or send for brochure. **Box 43, Evergreen, CO 80439 (303) 674-4179.**

## FOR SALE

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

## TRAVEL

**ISRAEL,** Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

## WANTED

**ANGLICAN BREVIARY.** Call **Richard Rodgers. 800-222-4660.**

**NEW CONGREGATION** seeking to purchase used and no longer used items for liturgical worship. Brass, hangings, linens, furniture, vestments, etc. Don't need it? Don't use it? Willing to sell or donate it? Contact: **Dr. R. W. Bowman, 501 Cambridge St., San Francisco 94134. (415) 469-9509.**

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**THE LIVING CHURCH**

P.O. Box 92936

Milwaukee, Wis. 53202-0936

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# SUMMER CHURCH SERVICES

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S** 23802 Carlotia (El Toro & 1-5 Exit)  
The Rev. Thomas N. Sandy, r; the Rev. Samuel R. D'Amico,  
the Rev. William H. Crist, the Rev. C. Jeff Kraemer, assoc  
Sun 8, 9 & 11 (Nursery & Ch S for all ages 9)

## LOS ANGELES, CALIF.

**ST. JAMES'** 3903 Wilshire Blvd.  
The Rev. Kirk Stevan Smith, r (213) 388-3417  
Sun 8 & 10:30 H Eu; 12:15 Mon & Wed 7 Fri H Eu

## REDDING, CALIF.

**ALL SAINTS** 2150 Benton Dr. (916) 243-1000  
Hiway 273 north to Quartz Hill Rd., turn west 1 mile  
Sun 9 H Eu. Other events as anno

## ESTES PARK, COLO.

**ST. BATHOLOMEW'S** 880 MacGregor Ave.  
The Rev. Edward J. Morgan  
Sun H Eu 8, 10:30

## FAIRFIELD, CONN. (Black Rock Turnpike)

**TRINITY-ST. MICHAEL'S**  
554 Tunxis Hill at Old Stradfield Rd.  
Easy access of I-95 and Merritt Pkwy - Highway 15  
The Rev. Canon Samir J. Habiby, D.D.  
(203) 368-3225; (203) 637-3644  
Saturday Eu 6 p.m.; Sun Eu 10; Wed Eu 12:15 noon

## ROXBURY, CONN.

**CHRIST CHURCH** Church & North St., Roxbury  
The Rev. Bruce M. Shipman, r (203) 354-4113  
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

## WASHINGTON, D.C.

**ST. JOHN'S** Georgetown Parish 3240 "O" St., NW  
The Rev. Marston Price, r; the Rev. Christine Whittaker,  
ass't  
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

## 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

## SAVANNAH, GA.

**CATHEDRAL OF ST. PAUL THE APOSTLE** 34th & Abercorn  
The Very Rev. William Willoughby, III, Dean  
Sun Masses 8, 10:30 (Sung). Daily as posted

## ST. FRANCIS OF THE ISLANDS Wilmington Island

590 Walthour Road  
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

## KAPAA, KAUAI, HAWAII

**ALL SAINTS'** 1065 Kuhio Hwy. (808) 822-4267  
The Rev. Robert E. Walden, r  
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

## 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, 10 Cho Eu

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

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. A. E. Woolley, r  
Sun Masses 8, 10. Tues 9, Thurs 7

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, 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

## LENOX, MASS.

**TRINITY** Parish Nearest Tanglewood  
The Rev. Duncan R. McQueen, r (413) 637-0073  
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

## 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

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th St. & Central Blvd.  
The Rev. Adam J. Walters, p-i-c  
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &  
Aug. Sat H Eu 5

## 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

## LAS CRUCES, N.M.

**ST. ANDREW'S** 518 N. Alameda (505) 526-6333  
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.  
Marion Canterbury, the Very Rev. Chas. de Vries  
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

## SANTA FE, N.M.

**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
The Rev. Philip Wainwright, r  
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

## AUBURN, N.Y.

**SS. PETER & JOHN** 173 Genesee St.  
Sun 8 & 10; Wed 12.

## NEW ROCHELLE, N.Y.

**ST. JOHN'S** (914) 636-7848  
11 Wilmot Rd.  
Sun H Eu 9:30. H/A, A/C, Landmark

## 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 Espa-  
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:  
7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER 2nd Ave. & 43rd St.

**CHAPEL OF CHRIST THE LORD**  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

## GRACE CHURCH Broadway & 10th St.

The Rev. Samuel B. Abbott, r (212) 254-2000  
Sun HC 8 & 10. Wed HC & Sermon 6

## ST. IGNATIUS OF ANTIOCH West End Ave. at 87th St. (1 blk west of Broadway)

Sun 8:30 Mass. 10 Sung Mass. Wklys 7:30. Sat 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



SS. Peter and John Church, Auburn, N.Y.

(Continued on next page)

**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

# SUMMER CHURCH SERVICES

(Continued from previous page)

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martiner, D. Min., r; the Rev. Sunny McMillan,  
ass't; the Rt. Rev. Robert Spears, assoc  
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

## ROME, N.Y.

**ZION CHURCH** 140 W. Liberty St.  
The Rev. Richard S.M. Emrich III, r (315) 336-5170  
Sun 8 & 10. Wed 10

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-  
tian Education Information. HD as anno

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main St., 11978 (516) 288-2111  
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-  
son, M.Div., ass't  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S.  
10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,  
4S, 5S)

## 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

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St.  
(Across from Court House) (610) 272-4092  
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.  
McClellan, assisting  
Between exits 24 (King of Prussia) and 25 (Norristown) of  
PA turnpike  
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship-  
Gospel Preaching

## 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; 12 YPF. Tues 9:30 HS, Wed  
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## GREENVILLE, S.C.

**CHRIST CHURCH** 10 N. Church St.  
The Rev. Dennis Maynard, r; the Rev. Stephen Williams,  
exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley;  
the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick  
Cockrill; the Rev. Ray Ramge  
Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed  
7, 10:30, 5:45. Listed in National Register of Historic Places.  
Tours available.

## RAPID CITY, S. D.

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (605) 342-0909  
The Very Rev. David A. Cameron  
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu &  
Healing)

## NASHVILLE, TENN.

**ST. PHILIP'S** 85 Fairway Dr. (Donelson)  
The Rev. Peter Whalen (615) 883-4595  
Sun H Eu 8 & 10

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7798  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon  
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie  
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,  
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.  
King, Jr.  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;  
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

## INCARNATION

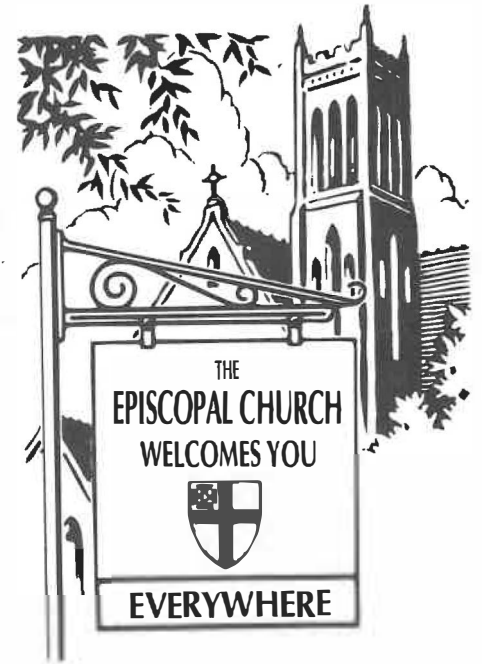
3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.  
George R. Collina; the Rev. Frederick C. Philpott; the Rev.  
John H. Munson  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,  
EP 5 (214) 521-5101

## FORT WORTH, TEXAS

**HOLY APOSTLES'** 8200 Tumbleweed Trail  
The Rev. Canon James P. DeWolfe, Jr., Interim r  
Sun H Eu 9

## ST. ANDREW'S

10th and Lamar Sts. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 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

## SAN ANGELO, TEXAS

**EMMANUEL** 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Robert B. Hedges,  
pastoral ass't  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs  
noon

## SAN ANTONIO, TEXAS

**ST. LUKE'S** 11 St. Luke Lane (near 281 & Basse Rd.)  
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman,  
ass'ts; Tim Smith, organist (512) 828-6425  
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

## ST. MARGARET'S

5310 Stahl Rd. (210) 657-3328  
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't  
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

## LURAY, VA.

**CHRIST CHURCH** 16-18 Amiss Ave.  
The Rev. Frederick R. Trumbore, r  
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

## ORCAS ISLAND, WASH.

**EMMANUEL** Main Street, Eastsound  
The Rev. Petterson Keller, r (206) 376-2352  
Sun H Eu 8, 10. Thurs H Eu 10

## MILWAUKEE, WIS.

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

## MINOCQUA, WIS.

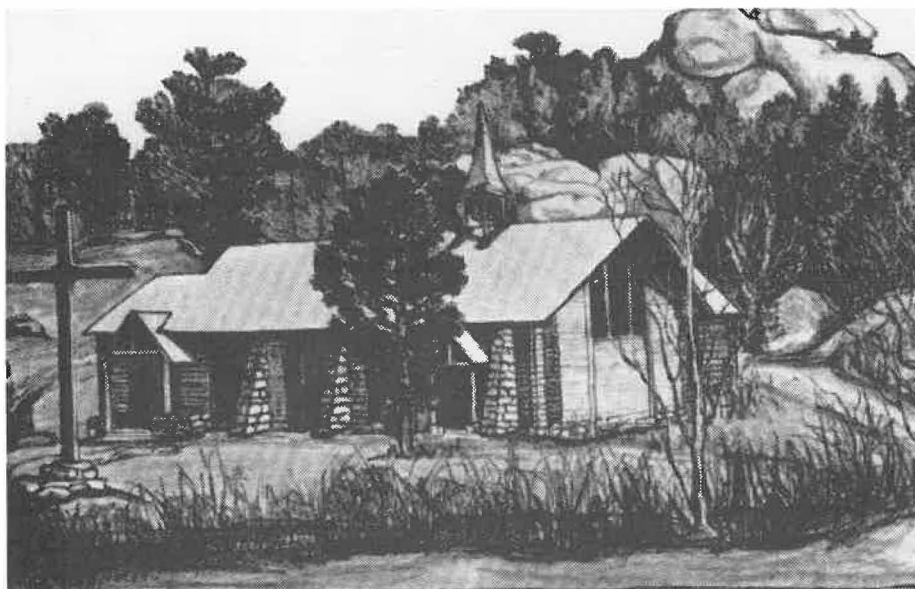
**ST. MATTHIAS'** "On the Island"  
Chicago Ave. and Chippewa St.  
The Rev. R. Edgar Wallace, r  
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Maritow-  
ish Waters

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-  
jamin A. Shambaugh, M.Div.; the Rev. Rodi Hall  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu



St. Bartholomew's, Estes Park, Colo.