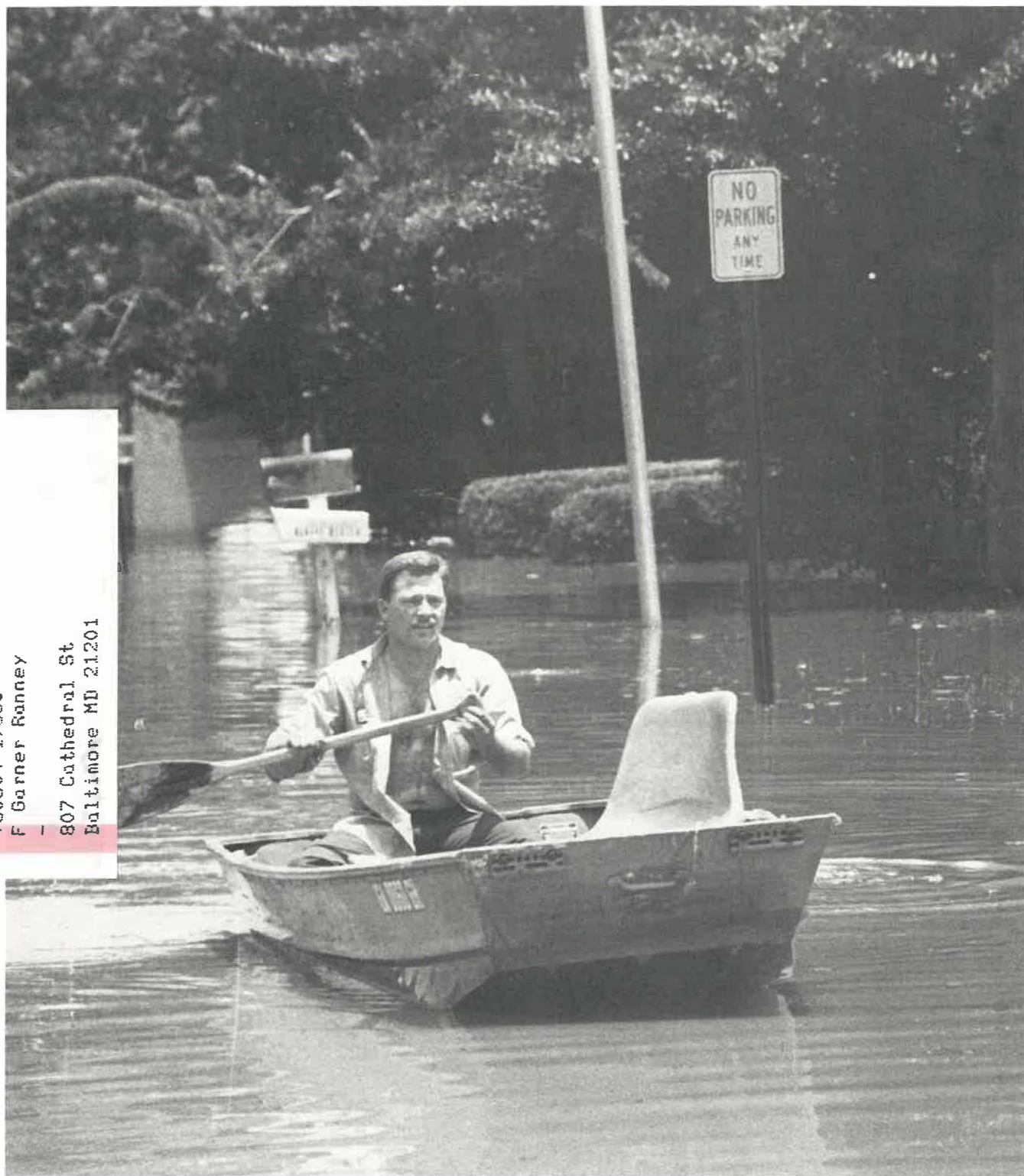


# The Living Church

July 31, 1994 / \$1.50

*The Magazine for Episcopalians*



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F Garner Ranney  
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Devastating Floods in Georgia

# IN THIS CORNER

## Discipline for Clergy

My spiritual director once told me I ought to do more serious reading. Somehow I don't think the proposed revision of Title IV of the Constitution and Canons was what he had in mind. The Title IV canons pertain to ecclesiastical discipline, a subject we have been hearing about more frequently these days. Being mindful of that, and as long as the topic was going before General Convention, I decided to take on this reading for myself.

Because of the increasing awareness of this issue, the 70th General Convention, meeting in Phoenix in 1991, asked the Standing Commission on Constitution and Canons to study and review Title IV for report to the 71st General Convention. The commission interpreted this resolution to mean "the General Convention desired not merely a study but rather a substantive revision" for legislative action at convention in Indianapolis, Aug. 24-Sept. 2. Substantive would be an understatement. The report is 96 pages of substantive. Having read all 96 pages (mercifully, in several segments), I got enough out of this exercise to have a better understanding of such processes as deposition, ecclesiastical trial court, presentment, inhibition, admonition and pastoral direction.

For those of us without a background in jurisprudence, the report is fairly easy to read and devoid of legal terminology. The proposed changes are written clearly alongside the earlier version of the canon, and helpful comments are included wherever the commission felt they were necessary. For example: "This canon will permit the church to move decisively and expeditiously, but does provide for due process and representation for the member of the clergy at a time of great stress." And, most helpful, there is an entire canon (No. 15) consisting solely of definitions of the terminology used in this title. For example, it defines "bishop," "crime" and "minor," all words I thought I knew something about, along with such terms as "waiver and voluntary submission," and "privileged communications."

At first glance, the proposed revision appears to take away some of the decision-making in matters of ecclesiastical discipline from bishops, which seems like a curious thing to do, while at the same time increasing the clout of diocesan standing committees. That was an inaccurate reading. What it does is enable the bishop to be a pastor to the clergy without being part of the disciplinary process or the instigator of charges. Bishops would be removed as far as possible from participating in the formal disciplinary process of clergy.

Standing committees, meanwhile, may act as a form of "grand jury" in the case of presentment of a priest or deacon, and presentments of priests and deacons are issued only by standing committees.

Persons I talked to believe the proposed Title IV revisions are a marked improvement from the existing canon. Various procedures would become standardized throughout the church, ending a system one bishop called "confusing and contradictory," and a chancellor said was "plagued by a lack of uniformity."

While some persons have criticized the proposed revision as focusing on the rights of accused clergy, it would appear that justice is ensured for both clergy and victims.

The proposed revision is bound to be challenged at General Convention. If attorneys who are members of the House of Deputies start picking apart this document, we could be in for some long sessions in Indianapolis.

DAVID KALVELAGE, editor

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## ON THE COVER

A man paddles his way along a flooded street in Albany, Ga., which was hit heavily by rains resulting from a tropical storm earlier this month. Two Episcopal churches in Albany were under water [p.6].

Photo by Jonas N. Jordan, U.S. Army Corps of Engineers

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# LETTERS

## Loss of Respect

I have always felt that THE LIVING CHURCH was a respected weekly journal of the Episcopal Church. I felt you have always been fair to all sides of an issue and were basically a voice of conservatism in the church. But your inclusion of the Viewpoint article, "A Trinitarian Sexual Ethic," by the Rt. Rev. Gordon T. Charlton [TLC, June 26], has brought THE LIVING CHURCH from a respected journal to a rag.

To print the column by someone trying to justify a "menage a trois" by invoking the name of the Trinity brings THE LIVING CHURCH to a standard of journalism that must be questioned.

The Episcopal Church has been walking this road for many years. Between the liberal leadership, especially the clergy, and those advancing the homosexual agenda, the Episcopal Church has gone from a Christ-centered church to a sect with a secular humanistic agenda where Christ and basic morality have no part.

Your magazine has stooped to a new low as far as responsible journalism is concerned. It is obvious to me that the editorial policy of THE LIVING CHURCH has gone to the radical left and is starting to promote this agenda.

BARBARA L. EVANS  
Philadelphia, Pa.

I turned to "A Trinitarian Sexual Ethic" with some hope for a view grounded in the full reality of the Godhead, given Gordon Charlton's previous ministry as Suffragan Bishop of Texas.

Instead, I found a slightly smarmy "take-off" on the General Theological Seminary housing policy. The Lord knows that humor is often the only graceful response to some of the nuttiness of the church today, but I hope TLC won't further promote that besetting sin of Anglicanism, being "terribly clever." It is terrible when we demean ourselves and dismiss those with whom we disagree. I do not exempt myself from our common temptation, for I know well the imp who would begin, "There was an old bishop from Texas ..."

(THE REV.) BOB GRIBBON  
St. Paul's Church  
Centerville, Md.

A transient euphoria attack appears to have overtaken Bishop Charlton as he caught up with current housing arrange-

ments in real-world seminary life. Certainly he is to be applauded for achieving a semblance of philosophical conformity with our new and much-improved sexual ethics.

Really though, one wonders whether the good bishop intended to pause at that seemingly limited objective of bisexual *menage a trois* which, granted, bears the Trinitarian imprimatur by definition. Ratcheting up a bit, a broader vision might indeed include a swapping arrangement among Bob and Carol and Ted and Alice, or their contemporary counterparts of whatever gender/persuasion. This modern quadrilateral, vigorously promoted and widely embraced, could well obviate any need for further pallid Lambeth gatherings, as Episcopalians of all descriptions supinely become more prone to channel their energies into these new and exponentially-burgeoning configurations.

As a by-product of his enlightenment, Bishop Charlton must concede how liberating it will be when all persons of good will come to realize there is no such thing as a good "won't", and when "just saying no" is recognized for the abject negative it really is. Freedom is truly within our grasp as we claim for ourselves the right to experience untrammelled "discontinuity," without shame or fear of reprisal, in our soon-to-be-perfect world where no plight will go undetected or uncorrected. Thank you, Bishop, for pointing us in the right direction.

REID FERRALL

Detroit, Mich.

How unfortunate that TLC printed a Viewpoint from Bishop Charlton about Christian sexuality in which he either displays ignorance of his subject matter or deliberately misrepresents the case for humorous (?) purposes. In an attempt to address the theological issues of marriage and the Trinity, Bishop Charlton ridicules bisexuals by asserting that they "cannot be fully themselves without at least one partner of each persuasion (sic)."

I should like to clarify that bisexuals are those who can potentially be attracted to people of either gender. The constancy, commitment, and vocation of Christian marriage are as sacred to Christian bisexuals as they are to Christian heterosexuals and Christian homosexuals (even when their covenanted relationships are not blessed by the church).

I hope that in the future TLC's editor will exercise more careful and prayerful

discernment, so that such fatuous contributions do not impede responsible discourse.

MARGARET B. ADAM

St. Petersburg, Fla.

Bishop Charlton dishonored himself and the church when he used puerile satire to attack the General Seminary's new housing policy. By implication, he also attacked the integrity of those who believe the church would benefit by recognizing and blessing same-sex unions.

Certainly, Bishop Charlton is entitled to his opinion. But satire of this nature is a less-than-honorable attack on people of good will who hold different convictions.

Perhaps it is not surprising to see the use of such tactics; as the persuasiveness of their arguments declines, "making fun" of others may be the only recourse left to those who oppose the church's embrace of gay and lesbian couples.

(THE VERY REV.) MICHAEL L. BARLOWE  
Cathedral Church of St. Paul  
Des Moines, Iowa

### Absence as Protest

Thank you for publishing the recent survey [TLC, June 12]. The questions asked were among the subjects that are most divisive in the church. Why anyone should object to them I don't know, unless they are afraid the answers will show that most of the replies favor traditional catholic teaching.

Some persons favor not receiving Holy Communion, or staying away from services, as a form of protest of various issues. I presume that those receiving are in a state of grace; if not, they should not be receiving. It is not for anyone in the congregation to judge why someone does not receive. Having said that, I must say I believe not receiving as a form of protest is wrong. Not attending is another matter. For those who believe that the person at the altar is not a priest of the catholic church, there is no reason to attend, since no Eucharist is being celebrated.

WALTER H. MORTON  
New York, N.Y.

### In Contrast

G.W. Haight's letter about the House of Bishops' pastoral letter [TLC, June 26] hit the nail on the head!

I sat right down and wrote our bishop expressing my feelings about the nega-

tivism and racism reflected in the letter. My experience in recent weeks in Mississippi, Georgia, Colorado and North Carolina is in contrast to experience discussed in the letter.

In the same issue, John Schuessler's article about St. Andrew's, Milwaukee, doing and being what I understand Jesus was about was a joy to read.

ANN MEAD

Ocean Springs, Miss.

### Disaster Planning

In reading Patricia Wainwright's article, "Fire" [TLC, June 12], an area I would be interested in seeing pursued further would be systematic disaster planning and ministry recovery on the part of

(Continued on page 12)

## Convention Dialogue

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Photo by Jonas N. Jordan, U.S. Army Corps of Engineers

Residents of Albany, Ga., work together to fill sandbags.

## ***‘Everything Is a Total Loss’***

### ***Floods Are Devastating for Many Episcopalians in Georgia***

Floods in the Diocese of Georgia were devastating for St. John’s and St. Mark’s churches in Albany, as both churches were under water, along with the homes of many parishioners.

“Everything is a total loss,” said the Rev. James B. Rosser, Sr., vicar of St. John’s, including all vestments, the library, all of Fr. Rosser’s books, a copy machine, a computer, two pianos, and the prayer books and hymnals. Ten homes of parishioners who live near the church were submerged and they lost everything as well, he said.

Fr. Rosser’s wife, Mary, said some people had to leave their homes at a moment’s notice, with only the clothes they were wearing. “Four people on the same street, elderly retired people, lost everything,” she said. “One of these ladies had just lost her sister in Indiana the day before.” Mrs. Rosser wondered if older parishioners would “have the energy to

start over, rebuild. Some of them are in shock. They’re numb.”

St. John’s, she said, is down in a valley, two miles from the river.

Fr. Rosser is a member of the 165th Air National Guard. He had been called up, to leave immediately. He asked his commanding officer for permission to stay until after a planned visit by the Rt. Rev. Harry W. Shipps, Bishop of Georgia. Then Chaplain Rosser will be deployed to support troops in Macon.

The city of Albany was cut in two by the rising Flint River. The east side of Albany was left without access to hospitals and other services. The Rev. Thomas Downs, rector of St. Paul’s Church, said all connecting bridges were closed and helicopters were used as emergency shuttles. Out of a population of roughly 80,000, he said, 20,000 were homeless, and many people in shelters worried about family members they had lost track of. St.

Paul’s was designated a shelter, with help from the Red Cross, even though it is just three blocks from the river.

Both St. Paul’s and St. John’s planned services on Sunday, July 17. Mrs. Rosser said, “We’ll have services at St. Patrick’s, all together.”

The Rev. Mary Anne Heine of St. John’s in Bainbridge, which also is divided by the Flint, said the flood is “a great equalizer. In West Bainbridge, the poorer people are evacuating. On the other side of town, Lake Douglas is rising, pushing out the very wealthy. It’s humbling.

“But the poorer people can’t afford to move their things out quickly.” One wealthy person by contrast, she said, “just hired an 18-wheeler” and loaded in all her belongings.

“This is a test for me,” Ms. Heine said. “I keep asking God why he’s doing this to those who’ve suffered already.”

*(Continued on page 12)*

## Cultural Differences Addressed

The difficulties Native Americans face because of cultural differences were discussed at the annual meeting of New Directions Northwest, a fellowship designed to support the ministries in the rural areas of the Pacific Northwest. Representatives of the dioceses of Olympia, Spokane, Idaho, Eastern Oregon and Oregon participated in the conference, held at the Immaculate Heart Retreat Center in Spokane, Wash., June 24-26.



Fr. Brokenleg

The Rev. Martin Brokenleg, canon of Calvary Cathedral in Sioux Falls, S.D., called on experiences in his life as a Native American in a presentation on culture and ministry. He spoke as one who was educated in, and who works in, a culture vastly different from his native culture.

Fr. Brokenleg began with a brief description of the relationships between the Native American and the American government and the frontier people who moved westward, noting the "Quaker Plan" in which the Quakers proposed to apportion areas and tribes to specific churches to prevent competition in the evangelizing of Native Americans. This plan was adopted and used by the United States government from 1871 to 1890.

He listed some problems that have never been resolved: Christians have usually imposed Christianity on the Native American and have seldom taken the time to "work" Christianity and the native culture, as a farmer works the soil; the Native American is usually placed in a receiving situation instead of a giving one; there is almost always a resentment in the Native American; and, it is cultural differences, not academic problems, that make it difficult for the Native American to master the required work in the American educational system, including theological seminaries.

The Rev. Allen Brown, executive for Rural and Small Town Ministries for the national church, told the group that one-third of all Episcopal congregations have less than 50 people on a given Sunday. He said it is necessary to identify and prepare clergy in light of this fact.

(The Rev.) JOHN M. FLANIGEN, JR.

A 305-bell carillon, originally dedicated as the "Bells of Liberty" at the World War I Liberty Memorial by former presidents Truman and Eisenhower in 1961, has been installed in St. Mary's Church, Kansas City, Mo., and was rededicated as the "Bells of Peace" July 4.

The Rt. Rev. David Jenkins, who retired as Bishop of Durham in the Church of England July 6, said in an interview with a British magazine he was amazed and shattered by reactions to the questions he raised about the virgin birth and resurrection. *Church Times* reports the controversial bishop also shared his own gloom, depression and anger in the interview.

*Episcopal Life*, the Episcopal Church's national monthly newspaper, received the top award among newspapers from both the Associated Church Press and Episcopal Communicators in recent competitions held by both organizations.

The Evelyn Underhill Association held its fourth annual quiet day June 18 at the College of Preachers on the close of Washington National Cathedral, with the

The Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania for the past 12 years, called on delegates to the diocesan convention to begin the process of selecting a bishop coadjutor. Meeting in Lewisburg, June 10-11, delegates heard their bishop say he was not retiring.

"I honestly do not know when I will retire," he said. "I am still your bishop and I will remain your bishop until the day I retire."

The diocesan standing committee was to meet soon after convention to develop a plan that will culminate in the election of a bishop coadjutor at the 1995 diocesan convention.

In business sessions, delegates considered a resolution dealing with abortion. Noting that the church is not the proper place to determine at what point life

theme of "Spiritual Direction: A Day of Reflection." Presentations were made on Evelyn Underhill's role as a spiritual director and spiritual director. The Rev. Milo Coerper, a non-parochial priest of the Diocese of Washington, was a leader along with Dana Greene, professor of history at St. Mary's College (Md.), the Rev. Lin Lundy, a United Church of Christ minister, and Kathleen Staudt, adjunct professor at Virginia Theological Seminary.

A bishop of the Anglican Church of Canada has participated in the laying on of hands in consecrating a bishop of the Evangelical Lutheran Church of Latvia Abroad in Toronto. The Rt. Rev. Arthur Brown, retired Suffragan Bishop of Toronto, represented the Archbishop of Canterbury and Canadian Primate Michael Peers at the consecration of Dean Elmars Rozitis. The Latvian and Estonian Lutheran churches have an agreement with the Church of England to participate in each other's consecrations.

The Synod of the Old Catholic Church in Germany has become the first Old Catholic Church to open the process of ordination to women. The church is in communion with Anglicans, and its orders are recognized by the Roman Catholic Church.

## CONVENTIONS

begins, delegates rejected a resolution that acknowledges "that all human beings are made in the image and likeness of God" and calls on all churches to "work for a society in which no woman need believe that termination is the only solution to an undesirable pregnancy."

Delegates called on the diocesan department of liturgy and church music to identify and produce a pamphlet of songs that address gender issues, and celebrate other cultures such as Afro-American, African, Hispanic/Latin, Indian American and Asian.

Participants spent considerable time in small groups, continuing to develop a three-year plan, and hearing informational workshop leaders.

A budget of \$1.17 million was adopted, an increase of about \$40,000 from last year.

# A Tolerant People

## Looking on the Bright Side of Conflict

### in the Episcopal Church

By GARY G. NICOLOSI

Not authoritative, not decisive, not definitive — the Episcopal Church seems to be getting low marks these days, and this, from Episcopalians themselves. How do you view the Episcopal Church? Do you decry its lack of authority, its wishy-washiness and indecision, its seeming condoning of every conceivable point of view? Many people demand the church speak with clear, confident certainties in matters of faith and morals. Why can't the Episcopal Church be more authoritative like other churches?

Like churches which take their stand on the Bible, an infallible Bible without error. Yet even those who speak of an infallible Bible have to admit it is subject to great diversity of interpretation; and there is no infallible way of knowing which interpretation is really infallible. What appears simple is not so simple after all. Still, the question remains for Episcopalians, "Where is our authority as a church?"

What makes Anglican authority so frustrating for some, and so elusive for others, is that it is a matter of balance. The difficulty of being an Anglican lies in the need to balance one's authorities: the Bible taken as a whole, the tradition of the whole church, conscience and reason applied to experience and knowledge. This balancing act rejects the easy options of church alone or Bible alone or reason alone. It rather affirms all three in a constant interacting process.

Precisely because it is a process, it may not be definitive enough for some, or magisterial enough for others. But when Anglicanism is true to itself and faithfully engages in this process, the results can be profoundly impressive, and even authoritative, because it has taken

into account all the difficulties of an issue and has reached maturity and assurance the hard way — by thinking through our faith.

I appreciate those Anglicans who cry out for more authority in the church. Yet,

The surest way  
to undermine all real  
authority is to act  
authoritarian.

I would remind them that the church requires authority, but never authoritarianism. Nothing mars religion more deeply than the rigid dogmatism which excludes any opinion being right but its own. Christianity itself is no stranger to this demonic side of religion. The Crusades and the Inquisition, the intolerance of protestants and Catholics and the persecution of the Anabaptists stand as reminders of how the gospel can be perverted in human hands.

A half century ago, the Roman Catholic priest-scientist Teilhard de Chardin was prohibited from publishing

his work on evolution, but today his books are considered a reconciling influence between science and religion. Too bad the religious authorities who silenced Teilhard did not take to heart the words of another scientist, Madame Curie, who said, "Nothing in life is to be feared, it is only to be understood."

There is a lesson here for wavering Anglicans, unsure of their church, who desire to see a tougher stance against

those perceived as heretical or immoral. The surest way to undermine all real authority is to act authoritarian. Why? Because we could be wrong.

Take the issue of sexuality, for example. I do not know where the Episcopal Church will go on the issue, but I do know what is happening now has happened before. There is a precedent for the present debate.

In 1920, the Anglican bishops from around the world assembled at the Lambeth Conference. There they voted to affirm the church's long-held stance against artificial contraception.

Surprising though it may seem, in 1920 the positions of the Anglican Communion and the Roman Catholic Church were identical. Both churches were against artificial contraception.

During the next decade, however, Anglican bishops listened to critics who argued that the church's stance, however valid when formulated in past centuries, had become outdated. New circumstances warranted new teaching.

The ban on artificial contraception had its origins in the fourth and fifth centuries when certain religious sects hated the body that they sought to pre-

---

*The Rev. Gary G. Nicolosi is rector of St. Thomas' Church, Lancaster, Pa.*



# Issues Needing Careful Decisions

(Fifth of a Series)

vent conception. By the 20th century, circumstances had changed. Was not the process of human reproduction now better understood? Was it not those who wished to affirm the quality of life, the dignity of the body and the responsibility of parenthood who were now the advocates of artificial contraception?

The Anglican bishops listened. They listened to scientists and theologians, to social workers and academics. Most of all, they listened to people like you and me, and especially to the women who bore the children. They began to understand that authority is not conjured up by fiat from resolutions or declarations, but must entail a consensus by the whole church.

When Anglican bishops again met at Lambeth in 1930, they reversed themselves and voted to sanction artificial contraception for married couples. That remains the Anglican position to this day.

In reaction to the action of the Anglican bishops, Pope Pius XI in 1931 reaffirmed the Roman Catholic Church's prohibition of artificial contraception under any circumstances. That position also remains to this day.

Which position is right? Anglicans maintain that the Bible interpreted by the living tradition of the church's faith in light of reason makes artificial contraception a moral option in today's world. Changing circumstances make changing church teaching inevitable.

Balanced judgments, a refusal to engage in authoritarianism, and a willingness to change in light of changing circumstances — these are the characteristics which give Anglicanism its authority. They allow for a church in which we are able to think for ourselves, to be faithful to Christ in our own way, and to be gentle and compassionate with each other as we seek to discern the mind of Christ.

Yes, it is sometimes hard to be Anglican, but it's also lots of fun. That's due in part to the enjoyment derived from being allowed to grumble in public to your heart's content. There are few churches in the world — if any — which would tolerate, much less encourage, such moaning at the bar as the Episcopal Church has done and continues to do. Why are we this way? Because we believe that discussion, debate, disagreement and even conflict are a normal part of the church's life, and by being in dialogue with each other, there is a greater likelihood of discerning the truth.

It is this untidy, disorganized, wonderful mess which is the authority of Anglicanism.

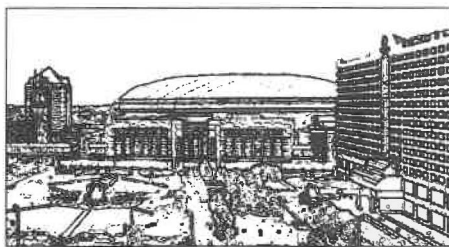
By ANNE W. ROBBINS

A few issues are of concern to me as we prepare to meet for the 71st General Convention in Indianapolis:

**The structure of convention:** Holding down costs and streamlining the process are worthy goals, as we all want to be good stewards of God's gifts of time, people and financial resources. While some remedies appear to correct problems, they create others:

**A. Deputation size:** I oppose reducing deputations from eight to four members. This strategy will inevitably impoverish the church by excluding many of varied backgrounds from serving at the very time we need to embody the whole. Each diocese may send fewer than eight deputies.

**B. Timing of General Convention:** If a change must be made, holding convention every four years would result in sub-



## LOOKING TO INDIANAPOLIS

stantial savings, yet maintain a strong sense of connectedness to the whole church. Provincial meetings are important, but they are complementary adjuncts to our denominational life and ministry.

**C. Managing resolutions:** Reducing the number of resolutions to be considered is a worthy goal. Some proposed remedies would accomplish that goal, but appear to be manipulative and controlling. A \$25 fee for resolutions would constitute

*The Rev. Anne W. Robbins has been elected to serve as dean of the Southern Ohio deputation to the 1985, 1988, 1991 and 1994 General Conventions and is vice-chair of the convention's Legislative Committee on Ministry. She is rector of St. Patrick's Church in Dublin, Ohio.*



Mrs. Robbins

a financial burden for many. Limiting the filing of resolutions to at least three months before convention would be a mistake. Even The Blue Book, with its reports and "A" resolutions, is not in our hands until two months before convention. We must maintain

fair legislative avenues for addressing additional concerns once we have reviewed pre-filed materials. Appointing a joint committee on resolutions which would pick out 50 resolutions related only to budget, constitution and canons, prayer book, hymnal, program would concentrate an unthinkable amount of power in a very few hands and could lead us into the temptations of power-brokering and deal-making known to beleaguer our state and federal governments. Surely, appeals to be sparing in filing resolutions will help alleviate the problem.

**Title IV:** While I was concerned, early on, because some of those pushing for the revised canons had been deeply wounded by leaders of their congregations, the proposed revision is a work of grace, and I strongly recommend its approval.

**Missionary work:** I am appalled that the Domestic and Foreign Missionary Society contemplates not funding missionaries. I propose we continue the current program for the coming triennium while the Standing Commission on World Mission develops a clear plan for consideration in 1997. Failing that, I urge passage of Resolutions D-016, on developing new missionary structures, and D-017, on continuing the "Volunteers For Mission" program.

Finally, a note regarding our time together in Indianapolis: I pray we may look for and celebrate the image of God in one another. Had God wanted us all to be alike, then we would be. There must be some reason and purpose for the abundant diversity of our shapes, sizes, colors and ages. Perhaps it is through such rich diversity in the body of Christ, that the whole world will come to know something of the kingdom and power and glory of God.

## Worth Careful Study

Among the proposals for restructuring General Convention is a resolution proposed by the national Executive Council that the convention consider reorganizing itself into a unicameral body. At present, convention consists of a House of Bishops and a House of Deputies. Both houses have to approve a resolution in the same language in order for it to be adopted. Executive Council's resolution is that the Presiding Bishop and the president of the House of Deputies "are requested to appoint a task force for the purpose of formulating a plan for reorganizing the General Convention as a unicameral body, and to report its findings and recommendations to the 1997 General Convention."

At first glance, the resolution is intriguing. The idea of having a resolution debated by bishops, clergy and lay deputies together could accelerate the legislative process. Each house would continue to vote separately, but there would be an advantage of having the debate heard by members of both houses. Under the current bicameral convention, one house acts on a resolution, and it may be two or three days before the other house takes action. Dialogue among members of the two houses is limited at present. A unicameral process could allow better communication and even fellowship among bishops and deputies.

Proponents of a unicameral convention point to the Anglican Church of Canada and other Anglican bodies as functioning well under this system.

While we like the idea of a task force studying the possibility of a unicameral General Convention, we hope such a group won't dismiss too quickly the current structure. The bicameral convention has served this church well. While it means a slower legislative process, it also avoids swift action. It is possible

that the extra time needed for legislation in the present system could be beneficial, at least for some resolutions. The unicameral convention proposal is sensible and timely. It ought to be studied thoroughly.

## Much Prayer Needed

As we enter the final weeks before the 71st General Convention, the issues are being placed in somewhat clearer focus, arrangements for the convention itself and for deputies and visitors are being finalized, and many of the "preliminaries" have been settled. One important element remains: prayer.

For more than a year, the Anglican Fellowship of Prayer has been an important resource for the development of prayer for General Convention. Its prayer "wave" has swept through every diocese, ensuring that the convention is being held in prayer daily. At this time, we would hope that many others besides those following the Anglican Fellowship of Prayer become involved in prayer for the convention. Convention deputies, of course, ought to be participating in daily prayer, as well as the rest of us.

We should pray for members of the House of Bishops and the House of Deputies, for the presiding officers of both houses and for the General Convention staff. The Anglican Fellowship of Prayer, P.O. Box 31, Orlando, FL 32802, can provide material to assist persons in the prayers, and the Book of Common Prayer (pp. 255 and 818) offers helpful prayers. Let us pray that the Holy Spirit will guide the deliberations of General Convention, and that the decisions of convention may reflect God's will.

## VIEWPOINT

# An Important Decision Ahead

By GEORGE S. LOCKWOOD

The Episcopal Church is approaching the time when considerable energy will be spent answering the question of who is to become our next Presiding Bishop. To some members, this is a subject of considerable intrigue. Our present primate, the Most Rev. Edmond L. Browning, will retire at the end of 1997, at the close of his 12-year term. His successor will be elected by General

Convention that year.

A major action of the 71st General Convention in Indianapolis will be the selection of 27 members for a Joint Nominating Committee for the Election of the Presiding Bishop. Having served on this committee from 1982 through 1985, when Bishop Browning was nominated and then elected, I think it might be informative to share some insights from this experience to help clarify the process.

Our previous nominating committee was chaired by Bishop John Coburn of Massachusetts, who provided the same inspiring and grace-filled leadership he gave as president of the House of Deputies. Every meeting of the committee

was in an ambiance of prayer and discernment, and every decision was unanimous without dissent.

A new Joint Nominating Committee will be constituted in Indianapolis by electing nine lay deputies, nine clerical deputies, and nine bishops. One member of each order must be from each of the nine provinces. Title I, Canon 2, *Of the Presiding Bishop*, provides: "A deputy from a particular Province may be nominated only by another Deputy from the same Province, but the election of each member of the Committee shall be by the entire membership of the House of Deputies, with a majority of those voting (Continued on page 12)"

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*George S. Lockwood is a member of the national Executive Council. He resides in Carmel Valley, Calif.*

# SHORT and SHARP

By TRAVIS DU PRIEST

**THE SHADOWLANDS OF C. S. LEWIS: The Man Behind The Movie.** Selections from the Writings of C. S. Lewis. Edited by Peter Kreeft. Ignatius. Pp. 221. No price given, paper.

Brief selections from well-known works such as *God in the Dock*, *The Allegory of Love*, *Mere Christianity*, and others.

**AWAKE TO LIFE AWARE OF GOD.** By Kenneth E. Grabner. Ave Maria. Pp. 168. \$7.95 paper.

Chaplain to the Holy Cross Brothers at Notre Dame and himself a Cistercian monk, Fr. Grabner offers to a preoccupied and disturbed populace reflections on noticing what's "here." Brief meditations calling us to develop a fully conscious life through leisure and awareness. An old message, but one that needs repeating.

**SAINTS PRESERVE US! Everthing You Need to Know About Every Saint You'll Ever Need.** By Sean Kelly and Rosemary Rogers. Random House. Pp. 343. \$10 paper.

Humorously serious, this delightful book of patron saints for every conceivable situation — mad dogs, reptiles, bruises, neck stiffness, beer merchants, lost keys, fools, you name it—gives brief histories of actual saints, their date of commemoration, and the circumstance for invocation. The authors (shown with halos on the back cover) claim to be "fanatically comprehensive."

**IN HER WORDS: Women's Writings in the History of Christian Thought.** Edited by Amy Oden. Abingdon. Pp. 347. \$18.95 paper.

An anthology of women's writings in the Christian tradition from the second century "Gospel of Mary" to well-known medieval writers Hildegard of Bingen, Clare of Assisi, and Catherine of Siena, to 19th and 20th century writers such as Elizabeth Cady Stanton. From Jarena Lee, the first female preacher in the African Methodist Episcopal Church: "Between four and five years after my sanctification . . . an impressive silence fell upon me, and I stood as if some one was about to speak to me."

**YEARBOOK OF AMERICAN & CANADIAN CHURCHES 1994.**

Edited by Kenneth B. Bedell. Abingdon. Pp. 300. \$29.95 paper.

Brief sketches with statistics and descriptions of churches in the United States and Canada. This 1994 yearbook includes reports on church giving and a focus essay on Latino Christianity. The Episcopal Church receives three pages of coverage with four paragraphs of history and beliefs. Handy reference book.

**PREACHING THE REVISED COMMON LECTIONARY. Year C. Advent/Christmas / Epiphany. PREACHING THE REVISED COMMON LECTIONARY. Year C. Lent/Easter.** By Marion Soards, Thomas Dozeman, Kendall McCabe. Abingdon. Each pp. 192, \$9.95 paper. **FORBID THEM NOT: Involving Children in Sunday Worship.** Based on the Revised Common Lectionary, Year C. By Carolyn C. Brown. Abingdon. Pp. 208. \$19.95 paper.

These homiletical tools for adults and children, all based on the revised common lectionary, will assist both preachers and Christian formation mentors in preparing for worship and church school.

**THE ABINGDON PREACHING ANNUAL.** 1995 Edition. Compiled and edited by Michael Duduit. Abingdon. Pp. 432. \$19.95.

A weekly planning guide for worship which includes statements of theme, lists of readings, opening sentences and pastoral prayers, and sermon briefs. While obviously designed for protestant churches, the book will be helpful to Episcopal preachers and liturgy committees.

**CHANT. The Benedictine Monks of Santo Domingo De Silos.** Angel Records. 55138. \$15.98, compact disc.

On a recent pilgrimage to Santiago de Compostela, our group stopped to visit the monastery at Silos. Tourists swarmed — not to see the Romanesque cloister of

textbook fame, but to hear the Benedictine monks sing. And sing they did — to standing room only at Vespers (Lauds the next morning drew a much smaller crowd!). The tape or CD of their Gregorian chants is well worth having. That it is on the top ten chart must be something of a 20th-century miracle.

**THE RITUAL YEAR: Christmas, Winter and Other Seasons.** By Arnold Kenseth. Amherst Writers & Artists (P.O. Box 1076, Amherst, MA 01004). Pp. xii and 123. \$14.00, plus \$2.00 postage and handling, paper.

These first-rate poems have strong voice and wordcraft. Though a brief sample will not do the book justice, I can't resist just one. From "A Homily for Christmas": "Lord, it is your season, the time of snows./A heraldry of light probes the deep dark/Where the evening star hangs like an archangel . . . Earth also sighs and everywhere the truant nations dream." If you read or write poetry, get this one.

**ALL SHALL BE WELL: Daily Readings from Julian of Norwich.** Abridged and arranged by Sheila Upjohn. Morehouse. Pp. 192. \$14.95 paper.

Arranged to give us insights and passages for meditative reading from Dame Julian of Norwich, this book, originally published in England, comprises edited sections of Julian's *Revelations of Divine Love* based on the extraordinary visions (or showings) granted her in the year 1373.

**A HOSPITAL HANDBOOK ON MULTICULTURALISM AND RELIGION.** By Neville Kirkwood. Morehouse. Pp. 88. \$3.95 paper.

Tips and suggestions for chaplains and health care professionals regarding modesty, rituals, family planning, and death and dying in various religious traditions. An excellent primer.

**LITANIES AND OTHER PRAYERS: For the Revised Common Lectionary.** By Phillis Cole and Everett Tilson. Abingdon. Pp. 224. \$13.95 paper.

Liturgies arranged according to the Christian Year, following Year C of the Common Lectionary. Much of this would not be used in an Episcopal liturgy, but there are good ideas for planning worship. The prayers, though sometimes felicitous, are very long.



## FLOODS

(Continued from page 5)

At the same time, she said, "Those people are potentially strong. They teach me so much." Her parish of about 100 people is very close. "They take care of one another. And we've had calls from all over. One family in Moultrie offered a furnished house, with food and utilities."

The Rev. James Parker, a deacon and a member of the Army Corps of Engineers, explained differences between the flooding on the Flint and the Mississippi's 1993 soaking of the Midwest. "The Flint River starts in Georgia, not up somewhere else," he said. "It has small, narrow river basins... There were no major failures of small dams. The dikes didn't fail. The water was seven feet over the dikes. Hurricane Alberto came ashore as a tropical depression and sat over Georgia." The storm left the area, then stalled and reversed, dumping rain on ground already saturated. "We've had a wet spring and summer before this," he said. Americus, Ga., where 67 homes were destroyed, received 24.5 inches of rain in 24 hours.

Meanwhile, in the Diocese of Atlanta, Cary Patrick, director of communications, said three major highways into the city of

Macon had been closed, and Governor Zell Miller has declared 30 counties disaster areas.

Mr. Patrick and others have stressed that donations of money are needed, either to the Presiding Bishop's Fund or to the Diocese of Atlanta, but that donations of food or clothing are discouraged. A sudden influx of goods can be difficult to deal with and actually hamper relief efforts.

In Albany, Fr. Downs said in his Flood Relief Newsletter, "So many people here are in need of little bits of financial help to get them on their feet." As in the Diocese of Atlanta, the need is for "money right now...work crews later."

Donations marked for flood relief may be sent to the Presiding Bishop's Fund or to the individual dioceses, at the following addresses:

- The Presiding Bishop's Fund for World Relief, 815 Second Ave. New York, N.Y. 10017.
- The Episcopal Diocese of Atlanta, 2744 Peachtree Road NW, Atlanta, Ga. 30363.
- Episcopal Flood Relief Fund, St. Paul's Episcopal Church, 212 N. Jefferson St., Albany, Ga. 31701.

## LETTERS

(Continued from page 5)

congregations. Another crucial component with regard to fire and structures such as church buildings is the high effectiveness of a fire suppression sprinkler system. Even historic buildings can be retro-fitted and congregations would do well to consider this option.

(The Rev.) MICHAEL A. BAMBERGER  
Church of the Ascension

Sierra Madre, Calif.

*Fr. Bamberger is also battalion chief of the Sierra Madre Fire Department. Ed.*

### The Church's Business

Canon Geisler is right: There is no reason why the church should require those desiring to be married to obtain a state license first [TLC, June 12].

Canon Geisler suspects that our colonial and English heritage is the source of the problem but, in fact, it was in the 12th century that the sacrament was defined in terms of legal contract. The nobility wanted Christian marriage to be a legal contract to establish the legitimacy of their heirs and the church wanted an additional means of control over society. Neither of

these objectives still obtains. On the contrary, the present system creates tax problems for many older people that prevent them from marrying and allows the state rather than the church to decide whose marriage may receive the church's blessing. All this is discussed in more detail in my forthcoming book from Morehouse Publishing, *Reinventing Marriage*.

In the Roman Empire slaves were forbidden to marry, but Christians refused to accept that restriction on their lives. Christian clergy, including Pope Callistus I (217-222), performed secret marriages for slaves. Perhaps it is time for the church again to say that Christian marriage is our business, not the state's.

(The Rev.) CHRISTOPHER L. WEBBER  
Christ Church

Bronxville, N.Y.

### 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. Writers must include their names and addresses.*

## VIEWPOINT

(Continued from page 10)

necessary for election. Prior to the election, the Clerical and Lay Deputies from each Province shall hold a caucus, at which two Clerical Deputies and two Lay Deputies as nominees shall be selected by the caucus..." Similarly, the entire House of Bishops will elect one bishop from each province, from two nominated by the bishops in that province. Upon election, the new committee will assemble in Indianapolis to select its leadership and to prepare a schedule for the triennium.

Most likely, the Joint Nominating Committee for the Presiding Bishop will release the names of nominees in the spring of 1997, prior to General Convention. This list must include at least three names (required by canon), and probably will have no more than five or six. The nominees must be bishops. In a joint session, both deputies and bishops can nominate bishops from the floor. The House of Bishops, in closed session, will then elect one of the nominees, and the House of Deputies must consent to the election. The 25th Presiding Bishop will take office on the first day of 1998, for three, six, nine or 12 years.

The maximum term is 12 years, unless he or she attains the age of 70. In this case, the Presiding Bishop must resign at the General Convention nearest to the date of attaining this age. While it is possible to elect a person who would serve a shorter term than 12 years, because of age, it is unlikely an individual would be chosen to serve only three years, and probably not even six. However, a nine-year term before reaching age 70 is a distinct possibility; it would close at General Convention in 2006. With this expectation, nominees will be 59 or younger in 1994.

### Minimum Years as Bishop

Another expectation is that it is unlikely that the committee will nominate a bishop with less than five years experience as a diocesan. While it is possible to nominate one with less experience, or to nominate a suffragan, I doubt if someone will be seriously considered who was not a diocesan before 1992.

The canon is clear that a nominee must be a bishop. Perhaps someday, it will be possible to nominate a priest, deacon or even a lay person. Non-bishops would be ordained before taking office.

A quick look at the *Episcopal Clerical Directory* shows approximately 40 bishops 59 years old or younger at this time, who will have served as a diocesan for at

least five years in 1997. The process of elimination from those who qualify is many-faceted. Health will eliminate some. Others simply would not like the job. Presumably there is a preference for an American citizen, but it is not a requirement. Each nominee must be clean of any actual or perceived uproars that are rampant in the church today.

I expect the final nominees will have proven themselves effective in their own

**Our new primate  
must lead us out of our  
present parochial and  
diocesan introspection  
to be God's witnesses  
'unto the uttermost  
parts of the earth.'**

dioceses and will have made considerable contributions to the greater church beyond their dioceses. The Presiding Bishop is the chief pastor of the church, a *pastor pastorum*, and his brother and sister bishops undoubtedly will seek a person to serve them in this role. I also expect that each of the nominees will be perceived to have the ability to boldly lead the Episcopal Church "to will and to persevere" in the rapidly changing nation and world, and to be able to lead the faithful and the secular to help shape the future to be God's preferred future.

There are many well-qualified candidates. The committee will have a difficult job selecting three to six to nominate.

Our next Presiding Bishop will face difficult challenges. The world at the beginning of the next millennium will be a quite different place to which God is calling us to be his witnesses. Our new primate must lead us out of our present parochial and diocesan introspection to be God's witnesses "unto the uttermost parts of the earth."

The "mean-spiritedness" that pervades our nation and our political and religious institutions (including the Episcopal Church) must be faced.

In our church, sexual matters will undoubtedly continue to tear us apart; the time may come for another cycle of litur-

gical renewal; the expanded role of the laity in all aspects of our life will continue to challenge the clergy to adapt new forms of leadership, and to establish new clerical roles in our congregations, while leading the laity out of introspection and parochialism to our catholic calling; and perhaps the new primate may choose to confront our decline in membership and influence.

Those who are calling for restructure may question the role of our present episcopacy as overly costly; and inhibiting. A major challenge will be to meet our clear callings as a catholic church to world mission and national ministry at a time when our dioceses and congregations are withdrawing financial support for work beyond their horizons, preferring instead to commit their funds to effective local ministries they can directly control.

And our Presiding Bishop will, from time to time, provide a prophetic voice on matters global, national, and within the Episcopal Church. This voice will be welcomed by some, and met with angered rejection by others. While a person of unity for the Episcopal Church, the Presiding Bishop may sometimes be a cause of conflict as his or her prophetic ministry calls the church to stretch to new horizons.

One certainty facing our next primate will be a never-ending string of surprises: in the world, in our nation, in Christianity and in the Episcopal Church. Each will be a new and continuously evolving event requiring bold leadership. The 25th Presiding Bishop of the Episcopal Church will be very busy.

# PEOPLE and PLACES

## Ordinations

### Transitional Deacons

**North Carolina** — **William D. Bennett**, 2120-B Carroll Dr., Raleigh, NC 27608; **Ann Horton Burts**, 2709 Kingsley Rd., Raleigh, NC 27612; **Sara C. Franklin**, assistant, St. Mary's, High Point, NC; add: 108 W. Farriss Ave., High Point, NC 27262; **Grayce M. O'Neill**, deacon-in-charge, St. Mark's, Roxboro, NC; add: P.O. Box 661, Roxboro, NC 27573.

**Virginia** — **Johanna E.L. Barrett**, Resurrection, 2280 N. Beauregard St., Alexandria, VA 22311.

**West Texas** — **Nancy Galloway Coon**, assistant, St. John's, McAllen, TX; add: 2500 North Tenth, McAllen, TX 78501; **James Wayne Friedel**, assistant, St. George's, San Antonio, TX; add: 6904 West Ave., San Antonio, TX 78213; **Elizabeth Ann Holland**, vicar, St. Matthias', Devine, TX, and St. Timothy's, Cotulla, TX; add: P.O. Box B, Devine, TX 78016; **Sherridan Siegle Walker**, assistant, St. Bartholomew's, Corpus Christi, TX, and director of college ministry in Corpus Christi; add: 600 Belmeade, Corpus Christi, TX 78412.

## Retirements

The Very Rev. **James E. Carroll**, as dean of St. Paul's Cathedral, San Diego, CA.

The Rev. **Thomas Droppers**, as rector of All Saints', Greensboro, NC; add: 1503 Pepperhill Rd., Greensboro, NC 27407.

## Correction

The Rev. **Robert John Dodwell** has retired as rector of St. Anna's, New Orleans, LA; add: 1833 Esplanade Ave., New Orleans, LA 70116.

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**MODERATE-SIZED** northern Michigan parish seeking rector. Good salary and fringe package. Reply **Box S-747**.

**ST. MARY'S CATHEDRAL (Anglican/Episcopal) Caracas, Venezuela,** requires an interim priest to guide the parish during the selection of a permanent dean of the cathedral. The congregation is predominantly English but knowledge of Spanish would be an advantage. Position (vacant September 1994 for approximately six months) would perhaps suit experienced retired priest. Please send resume to: **R. Waycott, Monaca M-558, P.O. Box 020010, Miami, FL 33102-0010.**

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# SUMMER CHURCH SERVICES

## PHOENIX, ARIZ.

**ALL SAINTS' CHURCH and SCHOOL** 6300 N. Central Ave.  
Canon Carlozzi, r; Fr. Poston; Bp. Harte; Rabbi Plotkin;  
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd. S.  
Youngs, Dir. of Music; K.B. Johnstone, Verger  
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu: Tues,  
Thurs, Fri 8:05

## LAGUNA HILLS, CALIF.

**ST. GEORGE'S** 23802 Carlota (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 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 5 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

**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

## 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

## 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.

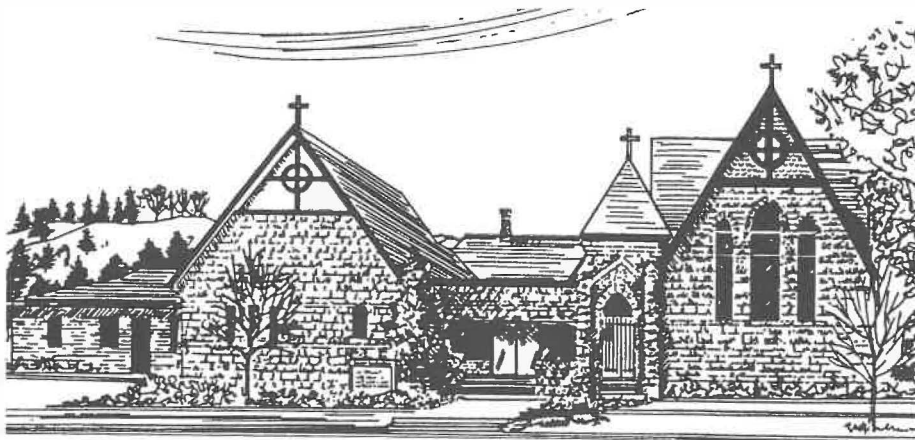
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espa-  
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:  
7:15 Mat & HC; 12:15 HC; 4:30 EP

**EPISCOPAL CHURCH CENTER**  
**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

**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. Wkdy 7:30. Sat 10

(Continued on next page)



Emmanuel Church, Rapid City, S.D.

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**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

## ROCHESTER, N.Y.

**ST. THOMAS'** Winton and Highland  
The Rev. John Martin, D. Min., r; the Rev. Sunny McMillan,  
ass't; the Rt. Rev. Robert Spears, assoc  
Sun H 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 H 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 H 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

## PHOENIXVILLE, PA.

**ST. PETER'S** 143 Church St.  
The Rev. Thomas C. Wand, r  
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## PITTSBURGH, PA.

**GRACE** 319 W. Sycamore (412) 381-6020  
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
Sun H Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &  
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

## 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

## 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 Range  
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 Twlnamaani, 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. Philputt; the Rev.  
John H. Munson  
Sun H 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'** 3290 Lackland Rd.  
The Rev. Canon James P. DeWolfe, Jr., Interim r  
Sun H Eu 11:15. (817) 926-9090

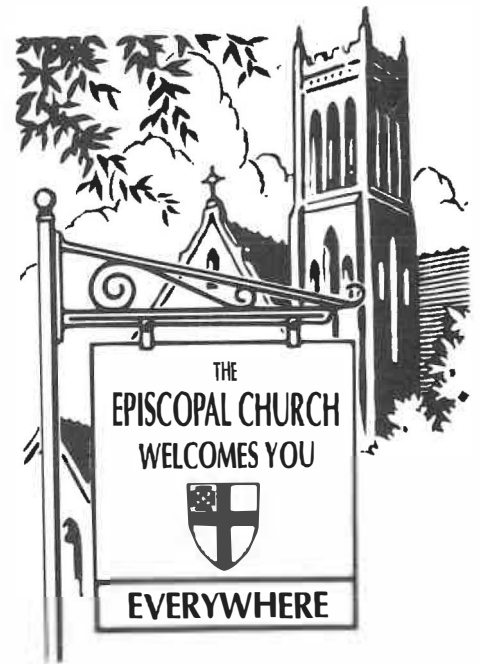
**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily as anno  
(817) 332-3191

## 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 H 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. Patterson 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 Manitowish  
Waters

## 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. Rosalie H. Hall, M. Div.,  
assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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