

# The Living Church

August 7, 1994 / \$1.50

*The Magazine for Episcopalians*



Fire Causes Severe Damage to Virginia Church

# IN THIS CORNER

## What About Mercy?

My prison pen pal calls me “Dearest.” At age 32, Kyle probably would prefer to address a younger correspondent, but instead he has me — a wife, mother and grandmother who writes about robins in the spring and snow in the winter, meetings at church, books, family goings-on, and the minutiae of everyday life.

Kyle is typical of most inmates I’ve met through the mail during the past 10 years. Raised in an impoverished family, he was abused as a child and got into trouble early. He’s poorly educated, has few work skills, and has fathered a child he’s never seen. Now, abandoned by friends and family, he’s a lonely guy who gets no visitors.

Once he wrote, “Do you think you could love me through the mail?” It was a plea for simple caring. When, I wondered, was the last time he had written, let alone spoken, tender words to another person? How desperate he must be to ask for affection from a virtual stranger thousands of miles away.

Some think I’m crazy to bother with Kyle, a former drug-dealing gang member imprisoned for attempted murder who is, they believe, probably manipulating me for selfish purposes. They want him to suffer. “Rot” is the way it’s often put.

Well, Kyle is indeed suffering. He has little to look forward to. Ahead of him are five more empty years — 260 months to ponder how he wasted his youth and 43,800 hours to further estrange him from the decent life denied him by circumstances, and, yes, his own actions.

Few rehabilitative services are available where he’s imprisoned and the situation grows worse as our crime-weary country becomes even less willing and able to spend money on law-breakers.

Not many persons I know are moved by Kyle’s story. Some infer that in caring about him, I somehow betray his victims. Even Christian hearts are wrung dry of compassion. It’s a position I find especially ironic on Sundays when we pray for “those who are in prison.”

For whom do we think we’re praying? And whatever happened to mercy, anyway? Sometimes I think we’ve forgotten that the loving-kindness of God falls like the sun and the rain on each of us, regardless of who or what we are.

Then again, it might be that we’ve never truly grasped the breadth of that mercy in the first place. How does one comprehend a love so all-encompassing that it extends to the likes of Kyle and, yes, to those whose crimes are even worse?

There is no hierarchy when it comes to sin. We who live beyond the prison walls are more like Kyle than unlike him. By grace our sins vanish from the memory of God.

In letters to Kyle, I urge him: “Be good. Live as upright a life as you possibly can.” Imagine how difficult it must be in a place where a person may be beaten to death for the price of a piece of pie from a vending machine.

As a letter writer, I never underestimate the potential of a 29-cent stamp, and as a believer I trust in the transforming power of love and mercy. Kyle wants to get his life together and “live like normal people.” He may make it and then again, he may not. But there’s always hope. God’s mercy is faithful.

What I want to know is when do we begin to act as if we believe it and accept Kyle as a brother?

*Our guest columnist is Terry Lorbiecki, a resident of Milwaukee, Wis.*

# CONTENTS

August 7, 1994

Pentecost 11

## FEATURES

- 8** There Is Reason to Lift Up Your Hearts  
Name Withheld  
The foundation of our hope.
- 10** Full Discussions Are Important  
by Ralph Spence, Jr.  
Sixth in a series looking to General Convention.

## DEPARTMENTS

- 3** Letters
- 6** News
- 9** Editorials
- 9** Viewpoint
- 11** Books
- 13** People and Places

## ON THE COVER

St. James’ Church in Richmond, Va., was damaged severely by a fire July 13 that began when lightning struck the historic building [p. 6].

Photo by Patrick Getlein

# LETTERS

## A Better Church

The article by the Rev. Harold R. Brumbaum [TLC, June 26] seemed to lament most of the in-house issues of the past 40 years, struggles through which we have become a relatively healthy church. Although dealing with assorted issues has left some scars and a leaner church, and some issues are not yet resolved, still in important ways our church today is a better church than it was. We should celebrate the struggles that have made it better.

Yes, I remember the popular "good old days" — when no woman could serve on a vestry nor in diocesan convention nor General Convention. We should rejoice that the spiritual and temporal gifts from God to women can now be fully used for the benefit of all of us.

Those popular days of yore included the time when, for example, ushers were stationed outside the church building to invite "them" to a neighboring Episcopal church. We should rejoice and count it a new strength of our church that, as a group, we are genuinely welcoming to

people of whatever background.

The church carries good news from God; it also needs to be good news in its local time and place. Thanks to the prayers and work on many issues during the past 40 years, we are — generally speaking — delivering good news now and engaged in serious outreach to a hungry world.

ELINOR BRENTON GAINES  
Long Beach, Calif.

## Hope and Trust

I was delighted to read the excellent article by Fr. McMichael, "What Anglo-Catholics Hold in Common" [TLC, June 26], describing the Living the Catholic Mystery Conference.

The other organizers and I desired that the conference would be an occasion in which hope and trust could be upheld as the hallmarks of Anglican catholicism in our time. As Fr. McMichael stated so eloquently, the "presentations did not address explicitly many of the issues that divide the church: Rather they sought to explore the richness of God's offer of life and how

we live this offer sacramentally."

Understandably, coverage of events is determined by the amount of space available. Three presentations which were unable to be included were by the Rev. John Bauerschmidt, rector of Christ Church, Albemarle, N.C., who presented an overview of moral theology with implications for the future. The Rev. Christina Brannock, rector of Thankful Memorial Parish in Chattanooga, Tenn., and the Rev. Charles Gilman, vicar of Church of the Resurrection, Blue Springs, Mo., spoke of parish ministry in the catholic tradition. All of the presentations were well received. It is hoped this event will reveal the constant newness of God's invitation to us all to participate in his life.

(The Rev.) PARK MCD. BODIE  
St. Columba's Church

Bristol, Tenn.

## Stretch Vision

Thank you for David Kalvelage's column, "Looking Ahead in Mission" [TLC, June 26]. Missions rarely gets attention in  
*(Continued on next page)*

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Mrs. Carol Scheel



Jackson Farrow, Jr.

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Having worked closely with your director, it is easy to see why your organization has such an excellent reputation and has confirmed to us and our entire Board of Trustees that the selection of Ward, Dreshman & Reinhardt as consultants was the best first step we could have taken in our campaign.

Mrs. Carol Scheel, *Headmistress*  
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# LETTERS

(Continued from previous page)

our church, and the column gave a good  
analysis from the point of view of the  
Standing Commission on World Mission.

Unfortunately, the commission's report,  
which was quoted from The Blue Book,  
begins in a misleading way: "The mis-  
sionary structures of the Episcopal  
Church are in crisis." That may be an  
accurate statement about the structures in  
the national church's offices. That is not  
accurate, however, about the structures of  
our voluntary missionary societies.

The column mentions SOMA (Sharing  
Our Ministries Abroad) and the South  
American Missionary Society. Both of  
these are societies which are expanding in  
responses to opportunities and numbers of  
personnel. Anglican Frontier Missions,  
which focuses on the least evangelized in  
the world, is a new missionary society. As  
such, it is still learning to walk, but is not  
"in crisis." Similar evaluations of strength  
could be made for a number of other mis-  
sions-related voluntary societies.

Woe to those who cannot see the  
"church" beyond the structures of "815."  
Some of the official missions structures  
are "in crisis," but others are thriving.  
With the closing of the missions-sending  
arm of "815," the strength of the  
Episcopal voluntary missionary societies  
will continue to stretch our vision and  
serve the church's response to our mis-  
sionary commission.

(The Rev.) E.A. DE BORDENAVE, III  
Director, Anglican Frontier Missions  
Richmond, Va.

Thank you for David Kalvelage's col-  
umn on the work of the Standing  
Commission on World Mission. As the  
secretary of the commission and the pri-  
mary author of The Blue Book report, I  
am particularly pleased he found the  
report to be helpful.

Mr. Kalvelage mentioned the collabo-  
ration between the standing commission  
and the voluntary mission agencies in the  
Episcopal Church. This collaboration and  
consultation is fostered and advanced  
through our common membership in the  
Episcopal Council for Global Mission.

At the annual meeting of the Episcopal  
Council for Global Mission (held in late  
April during the New Wineskins for  
Global Mission Conference) the council  
wrestled with the proposed cuts to mis-  
sionary personnel noted in The Blue

(Continued on page 12)

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## Union of Black Episcopalians Hears Concerns of Youth

For more than 400 attendees, the Union of Black Episcopalians' meeting on the University of Washington campus in Seattle was "a family get-together," where "everyone got along . . . instead of fussing and fuming," according to the Rev. Bradie Hopper, a deacon from the Diocese of Arizona who attended the conference. The theme of the gathering was "God's Village, Strengthening the Nurture of Our Youth."

On Wednesday evening the "Holy Eucharist for Our Youth" was held at Mount Zion Baptist Church, "Seattle's largest African-American congregation." Mount Zion's pastor, the Rev. Samuel McKinney, was keynote speaker. Mr. McKinney was a classmate of Dr. Martin Luther King, Jr.

Six workshops were held. One was conducted by Col. James Manning of Seattle, Wash., and the Rev. Duc Nguyen of Westminster, Calif., on the difficulties African-Amer-Asian youth face in attempting to make a new life in the United States. These young people, Col. Manning said, "were rejected by the Vietnamese culture. They're in their 20s, too old for adoption or education in this country."

A group of Vietnamese-born young people sponsored by World Vision and Province 8 attended the conference, and described their reception into African-American culture. Other workshops addressed the problems of youth gangs and AIDS prevention among teens.

Deacon Hopper, speaking as a member of the organization, brought up the fact that membership in the Union of Black Episcopalians is limited to African-Americans. "A resolution introduced to delete the African-American requirement lost 5,023-2," he joked. The real vote was "about 198-7, with one or two abstainers. That line is not coming out any time soon. UBE is someone to tell your troubles to who will listen. Its function is to hear the stories of the black community. With others present, you can't be as verbose. You have to respect [the] others."

The Rev. Richard Tolliver of Chicago, UBE president, reported that a letter-writing campaign had resulted in the continuation of the Episcopal chaplaincy at Howard University for at least two years, and a special fund-raising effort had raised \$5,465 for the organization.



Photo by Patrick Gellein

The congregation of St. James' worshiped in the street on July 17, four days after the fire.

## Richmond Church Burns Lightning Starts Fire Causing Severe Damage

St. James' Church in Richmond, Va., sustained heavy damage in a fire caused by lightning July 13. Neighbors reported seeing lightning strike around 6 p.m. near the steeple that has become a cherished feature of Richmond's cityscape.

When the fire was subdued after more than three hours, the walls and steeple remained standing, but the roof was gone and virtually everything inside was either burned or damaged by water.

The Rev. Robert Trache, rector of the 1,800-member parish since March, watched the blaze from the street along with the Rev. Marek Zabriskie, associate rector, parishioners, Suffragan Bishop F. Clayton Matthews and Bishop Peter James Lee, who rushed to the church from his home when he heard about the fire.

By 9 p.m., St. James' vestry had gathered at nearby Grace and Holy Trinity Church with the clergy and Bishop Lee. They opened with the Order of Worship for the Evening and sang "The Church's One Foundation." Both the rector and the bishop emphasized St. James' would remain in the city and rebuild. Bishop Lee called the parish "one of the most vibrant, growing congregations in the Diocese of Virginia." The congregation has worshipped at its current site since 1913.

Four days later, more than 700 people assembled in front of the church on Franklin Street for a 10 a.m. Sunday service, joined by spectators leaning out of apartment windows and perched on bal-

conies along the street. An altar had been set up beneath a tent. More than 100 people had attended an 8 a.m. service in the parish hall.

Guests at the service included representatives of area churches and Rabbi Jack Spiro of Congregation Beth Ahabah, who extended an invitation to St. James' to hold services at the synagogue. The invitation was accepted and services began July 24.

Richmond's mayor also attended, having helped persuade city officials to close Franklin Street for the service.

The only childcare program for children with special needs in the Richmond area was displaced by the fire and is temporarily being held at Grace and Holy Trinity Church's childcare center.

The fire destroyed the church's handmade wooden tracker organ, which was a central feature of the church's renowned music program. Many of the Louis Comfort Tiffany windows appeared to have survived, as did the baptismal font and a brass pulpit brought from the first building of the congregation. St. James' was established in the 1830s.

During his sermon July 17, Fr. Trache told of children asking him if Jesus had died in the fire. "Mothers and fathers of St. James'," he said, "please tell your children that God does not inhabit a place; he lives in our hearts. Jesus did not die in the fire. He was standing with us on Franklin Street as we watched the fire."

SARAH BARTENSTEIN



# Measures on State Authority Defeated by English Synod

A move to remove the state from two areas of the life of the Church of England was defeated by the church's General Synod, which met July 12 in York. The motion to lift "direct state control upon the appointment of diocesan bishops, and upon the authorization of legislation coming from this synod," was defeated 273-110.

The Archbishop of Canterbury, the Most Rev. George Carey, spoke strongly against a motion toward lay presidency for the Eucharist. Archbishop Carey said such a move was unnecessary, unwelcome, untimely and unAnglican. Following a two-hour debate on the issue, the synod overwhelmingly adopted a motion which said that while lay presidency of the Eucharist was incompatible with Anglican tradition, synod would welcome a statement from the bishops about the theology of the Eucharist and the respective roles of clergy and laity within it.

The synod also approved the principle of including both the Book of Common Prayer and alternative services in the same revised Alternative Service Book

(ASB) to be published in 2000. The revised ASB will have the Nicene Creed printed without the filioque clause ("and the Son") in a special appendix after the main text of the Eucharist.



© Rick Reinhard  
Archbishop Carey

In other business, the synod approved intercommunion between the Church of England and the Nordic and Baltic Lutheran churches, subject to approval in all 12 participating churches, four Anglican and eight Lutheran; voted against full membership for the two provincial episcopal visitors ("flying bishops") in the House of Bishops; heard that 139 priests had left the church over the issue of women priests; and approved a proposal to allow members of other churches to be members of the Church of England at the same time.

## 'The Heart' of Environmentalism

When the Rev. Jeff Gollhofer exhorts parishioners to "love thy neighbor," he is not just asking them to smile sweetly at the folks across the fence.

Fr. Gollhofer, a "green priest" from the Cathedral of St. John the Divine in New York, has something a bit more global in mind — lobbying Congress to halt the export of hazardous waste to Mexico.

"Part of what it means to be a Christian is to restore the earth and to stand with people who have little money," Fr. Gollhofer said recently, preaching from the pulpit of Grace Cathedral in San Francisco. "We cannot love God and at the same time destroy God's creation."

Fr. Gollhofer is one of the few priests with a full-time environmental ministry. He is working to raise ecological consciousness at parishes across the nation.

The 40-year-old native of North Carolina has been interested in these issues since he was a child. But until his ordination three years ago, he approached them as a cultural anthropologist.

"In our culture, consumerism and materialism are the real religions," he said. "Recycling newspaper is good, but that's

not getting to the heart of this."

Part of Fr. Gollhofer's ministry is to point to a Christian tradition of becoming one with nature. He and other Christian ecologists follow this concern back to the "desert fathers," third-century Christian hermits who lived in the wilderness, and to such historic figures as St. Francis of Assisi.

In his sermon at Grace Cathedral, Fr. Gollhofer said the Anglican tradition has its own lost history of ecological activism.

Few people realize, he said, that satirist Jonathan Swift served as the dean of St. Patrick's Cathedral in Dublin about 300 years ago, where he preached about the need for reforestation and restoration of Irish wetlands.

"Another example is an old tradition, an old holy day in England, called Rogation Day," he said. "It used to be a time of renewal of our relationships in an ecological sense. The entire parish would walk the boundaries of the parish. It was taking care of the land in a ritual way, to remind the community that this is also part of what it means to be spiritual."

[RNS]

## BRIEFLY

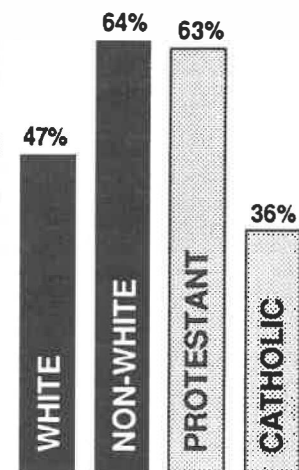
The collected writings of the late Rt. Rev. Wesley Frensdorff have been delivered to the archives of the Diocese of Utah. Bishop Frensdorff, who once served as dean of St. Mark's Cathedral, Salt Lake City, was retired Bishop of Nevada and Assistant Bishop of Arizona and Bishop of Navajoland at the time of his death six years ago.

The suggestion by Prince Charles that ties between the Church of England and the British crown be loosened could cause the entire British constitution to unravel, according to the Most Rev. John Habgood, Archbishop of York. In an interview with *The Times* of London, Archbishop Habgood said any move to separate church and state would be "difficult and dangerous" and could jeopardize both the monarchy itself and the union between England and Scotland.

### Teen Worship

The majority of American teens (54%) say they attended church in the last seven days.

Consider church or other place of worship attendance to be very important.



Source: Gallup Youth Survey of 518 teen-agers, 13 through 17, from Nov., 1993 to Feb., 1994. Plus or minus 4 percentage points.

RNS/J. Trigg

# There Is Reason to Lift Up Your Hearts

NAME WITHHELD

Whatever else you may think about Episcopalians, they are polite! Scattered throughout the Eucharist are requests such as “Let us pray”; “Let us confess our sins”; “Let us present our offerings”; all very polite, very comfortable. So far, so good. Nothing the slightest bit offensive that could jar the senses or take away from the service.

One of the few things from my seventh grade education that has ever really been useful has been learning how to recognize the imperative form of verbs. That has proved to be very helpful in some situations, such as with the dog: (“Sit!” “Stay!” “Come!”), and even with the children: (“Tidy your room!” “Eat your vegetables!”). Not even a “Please” could disguise the fact that these were directives, someone telling someone else what to do, one person exercising authority over another.

So there I was, that particular Sunday morning, going through the service quite comfortably. Funny how you can become so familiar with something that you fail to notice exactly what is happening. Everything was being done decently and in order, with a sense of things being appropriate and respectful.

After the offertory I really began to focus in on reality:

“The Lord be with you.”

“And also with you.”

And then came the imperative:

“Lift up your hearts!”

Jolt! Someone was telling me what to do! Being a person of “mature” age but still having a rebellious streak in me, I decided this was entirely un-Episcopalian! Not even a “Please” to soften the blow!

So I meditated on that experience for some weeks, and wrestled within my soul. It took me a long time to get past the dynamics of the control issue, and then I had to ask myself why I really found this command such a problem for me. Slowly the answer emerged through the fog.

My whole being screamed out to God, “How can I lift up my heart when my heart is dragging on the ground? How can I lift it up when it weighs too much for me even to push it along? God, if you really knew what was going on in my life, you wouldn’t even request, let alone demand, that I lift up my heart.”

Then I reminded God of all the reasons why this was a totally unreasonable demand for him to make of me at this time, and why my depression was a valid excuse for continuing through the rest of the service and the coming weeks under a cloud.

Surely he knew our beautiful daughter had been pack

raped several years ago and was still battling suicidal thoughts? And that she had also been raped by a babysitter when she was 4, by a man who told her it hurt because she was evil and that God was punishing her? And what about the spiritual and emotional turmoil we had gone through? And the loneliness of not feeling at liberty to share this with people in the parish? And our disappointment at the lack of emotional and pastoral support from the institutional church to us? And didn’t he know the financial drain that medical and other expenses had placed on us?

And then my husband stands up there and says to me: “Lift up your heart!”, and I begin to realize just why I love my Episcopal Church.

The Great Thanksgiving followed on and gave me the reasons why I was to lift up my heart and to give him thanks and praise. He created the world, and us, and gave us the law and the prophets, and called his people back to himself when they turned against him, and finally he sent Jesus to make reconciliation possible. Abstract theology? Were these things relevant to me in my dilemma?

Yes, Oh yes! These things are the foundation of my hope, my salvation and my healing. These are the reasons why I should thank him and praise him. “By his blood he reconciled us; By his wounds we are healed.” And still there are more directives, more imperatives: “Take ... Feed ...”

My faith rests on what God has already done for me, and for my husband, and for our daughter, and even for those people who have abused her. It is this unconditional love that will bring healing and salvation to us all. And I need nothing more. How I thank God for a church that helps me keep my focus where it needs to be.

The reason I can lift up my heart is not based on experience, but on fact, on God’s love for me, demonstrated in the crucifixion of Christ. This is the mystery of faith: “Christ has died, Christ is risen, Christ will come again.”

Does that mean that the pain just disappears, or that we live in denial? No, the pain is still there, and the questions are still there. But alongside of these things is the belief that healing is available and that salvation is available and that this nightmare will one day be over, all because of his broken body and his shed blood. All I need to do is be obedient to the imperatives.

Sometimes, into our own little world, we need someone to break in and tell us what to do. Perhaps these imperatives are the epitome of the godly and proper use of authority. This is what we need our priest to do. Obedience to these imperatives is what allows us to enter into meaningful worship, and to rise above our limited lives and experiences, and to regain that proper perspective of this life in the light of eternal truth.

---

*The author is a priest's wife who wishes to remain anonymous.*



## A Resolution to Defeat

The most controversial resolution of those already filed for General Convention is the one proposed by the Diocese of Newark that would "direct the Standing Liturgical Commission to prepare and present to the 72nd General Convention proposed supplementary rites and ceremonies for celebrating the commitment of gay and lesbian couples who are members of this church to life together to be used under the direction of the diocesan bishop."

This is not the first time such a resolution has been proposed. It came up at Phoenix in 1991, and it wound up with no action being taken. Instead, the church was asked to study human sexuality during the triennium between conventions. The blessing, or affirmation, of committed same-sex relationships has been a major topic of many of those discussions, and it continues to be one of the most divisive issues facing this church.

We believe this resolution, or an amended version or a substitute for it, should not be adopted when General Convention meets in Indianapolis Aug. 24-Sept. 2. During the studies of sexuality in this triennium, various portions of scripture which would seem to condemn homosexual behavior, especially Leviticus and Romans, have been widely debated. Discounting these bits of scripture for reasons of space, the Bible still speaks to this issue. It is significant that Jesus established his teaching when he blessed the marriage of a man and a woman at Cana. It is also notable that the first book of the Bible, Genesis, presents the relationship of a man and a woman who were made by God in his image — male and female.

The tradition of this church prohibits all sexual relationships outside marriage, including homosexuality. The official policy of the Episcopal Church, adopted by General Convention, states that "physical sexual expression is appropriate only within the life-long monogamous union of husband and wife."

To adopt this resolution would be to disregard the received teaching of the church on sexual expression. It would raise the status of homosexual behavior to the biblical norm. It would change the church's theology, and, if recent polls of our read-

ers and other surveys are accurate, it might lead to a departure of a sizable number of members of this church.

Following the studies of sexuality in this triennium, there has not been, to our knowledge, a great discernment that God is calling the Episcopal Church to change its policy on the blessing of persons in committed homosexual relationships. Perhaps further study on the theological implications of this issue would be in order.

## Lay Employee Pensions

A resolution to General Convention which has received little publicity involves pension plans for lay employees of the church. The 1991 General Convention adopted a resolution that pension plans be established for lay employees who work a minimum of 1,000 hours a year. The resolution for the 71st General Convention in Indianapolis goes a bit further, directing the Church Pension Fund "to take, without delay, all necessary steps to implement a pension plan for lay employees of the church which will close the gap between clergy and lay benefits."

The 1991 resolution has been somewhat successful, with many diocesan conventions taking positive action. Unfortunately, we continue to hear of too many instances in which lay persons are hired to work less than the 1,000 hours mandated by the resolution, or full-time lay employees have had their hours cut in order that the employer can avoid providing a pension plan.

The new resolution, despite some vague wording, will at least call attention to the inequity in the pensions of lay employees of the church in comparison to those of the clergy. While we would wish to see the resolution be more specific than to "close the gap" between clergy and lay benefits, it is a step in the right direction. Many lay persons serve their church faithfully through their employment. Their pension benefits ought to reflect that service.

## VIEWPOINT

# Fairer Pensions for Clergy

By GEORGE M. CHAPMAN

At the 1993 convention of the Diocese of Massachusetts, a pair of resolutions was accepted unanimously for submission to the 71st General Convention. These resolutions have the potential to affect every clergy member of the Episcopal Church, regardless of gender or orientation, race or marital status, age or place of service, in a

most significant manner, yet they have received virtually no attention up to this point.

The resolutions read as follows:

Resolved, That this 208th Convention of the Diocese of Massachusetts accept and submit to the 71st General Convention of the Episcopal Church, the principal of equality of clergy pensions; and be it further

Resolved, That this 208th Convention of the Diocese of Massachusetts affirm and submit to

the 71st General Convention of the Episcopal Church, a formula to achieve this equality, such as:  $CS \times AHAC \times 1.5\% = Pension$ .

In this formula, CS equals Credited Years of Service and AHAC equals the Average of the "Highest Average Compensation" of all persons having the same credited years of service (each individual's HAC to be calculated by the method currently employed by the Church Pension Fund).

The resolution was printed with the  
*(Continued on next page)*

*The Rev. George M. Chapman is rector of St. Paul's Church, Brookline, Mass.*

# Full Discussions Are Important

(Sixth of a series)

By RALPH SPENCE, JR.

**T**he power of our church comes from the perception that it is the body of Christ, and that we serve God through our support and participation in its ministry. The level of passion and commitment which individuals bring to the church depends upon their desire to serve God as well as their belief that their participation does just that. Nurturing desire to serve God is a key part of our mission; however, it is just as essential that we provide ministry that clearly does serve God.

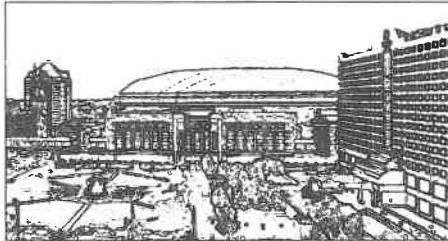
Many of the controversial issues of General Convention involve the conflict between our efforts to encourage all people to serve God, and our responsibility to teach that being disciples of Christ requires discipline. Encouraging individuals to serve God while requiring sacrifice seems difficult to some, while serving God without sacrifice seems impossible to others.

Many see our church's strength in providing community to the lost and lonely, while others see strength in providing the guidance of morality and discipline. Some of our members see morality and discipline as an encroachment on individual freedom and human rights. Others, who have seen individuals enslaved by their desires, see morality and discipline as the key to freedom over human weakness and temptation.

Whatever decisions we make at General Convention, the Episcopal Church must provide healing ministry to any persons who are excluded through our action. If changes being sought are rejected or accepted, we must understand that either action will be perceived by some as a loss of freedom. Some members might

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*Ralph Spence, Jr., is a lay deputy from the Diocese of Montana. He resides in Billings.*



## LOOKING TO INDIANAPOLIS

lose the individual freedoms they want the church to endorse, while others might lose the freedom they have found through clearly defined morality and discipline.

Either group might think the church has abandoned the values that inspired their ministry and they may feel betrayed. This makes it especially important that the process of discernment is not manipulated and that we have complete discussion of the issues. For example, the ordination of sexually active homosexual persons is viewed by some as a human rights issue, while endorsing same-sex unions is viewed by many as a moral issue. We cannot address one of these issues without affecting the other; therefore, our dialogue must include both.

At General Convention, we must develop strategies for ministry with a clear vision of our church's responsibility to serve God, and not allow decisions to be based on economic or social pressures. With the resources of time, talent and treasure given by its members, the Episcopal Church has the power to influence society and shape the future for our children. That power is greatest when we cut to the core of our beliefs and find the universal language that celebrates our similarities and makes us one in community as the body of Christ. Therefore, we must understand and care for each other to the point that it becomes unnecessary to identify ourselves with the individual agendas which divide us.

Finally, we must make good use of the passion and commitment that is placed under our stewardship to make sure that those who give as well as those who receive can be confident that our works will find favor in God's sight.

## VIEWPOINT

(Continued from previous page)

following explanation:

"There is great disparity among clergy salaries and benefits within the Episcopal Church. Those who serve in more highly remunerated positions within the church have many opportunities beyond their pensions to provide for their retirement (such as with Individual Retirement Accounts, Tax-Deferred Annuities, secondary residences and the like), which are not feasible for those who serve in poorer positions, as well as higher Social Security benefits [based on their higher salaries]. Those who are less highly compensated are by no means less faithful and diligent ministers of the gospel than those who are highly remunerated. Our Lord calls us as Christians to be especially responsive to the needs of the poorer in our midst. It is important for the Church Pension Fund to know the will of this convention on this matter."

What was adopted is nothing short of a re-definition of the principle upon which clergy pensions are to be calculated. In short, the resolution says that a year of ordained ministry in Christ's church, wherever and by whomsoever it is performed, is valued equally with any other year of such service offered by anyone, anywhere. This is a radical change; or, to use a hot phrase, a "paradigm shift."

At present, clergy pensions are calculated on the same basis as are pensions in other fields of endeavor, namely, the amount of money contributed over the years into the pension plan (which is based on the annual compensation of the individual). The Church Pension Fund has developed a model which is outstanding in its thoughtfulness and concern for its members, with special provisions for those who have labored in low-paying ministries. Nevertheless, an individual's pension at present is based on compensation. The formula for determining a person's pension is: The number of years served (CS) times an average of the five highest years of compensation (HAC) times 1.5 percent.

The proposed change would figure pensions based on years of service alone, with all those who served the same number of years receiving the same pension. The contributions formula (currently 18 percent of cash compensation plus housing) would be retained, so the amount of money in the "pot" would remain the same.

Basing pensions on the number of years an individual has served the church rather than on the annual (or five-year average) compensation which the individual received is a radical departure, not only from the way in which clergy pensions are currently determined, but from the way pensions are understood in the secular world. And yet, it makes perfect sense in the light of the gospel.

Clearly, the primary reason for seeking equal pensions for equal years of service in the church is that to do so would make

## This change needs the voice of the church ... to move forward.

tangible what most of us already believe in our hearts: That the basic value of a year of one person's ordained ministry is no less valuable than a year of another person's ministry.

In addition to the issue of biblical justice, the proposed pension plan change addresses, in a creative way, a situation in which many senior clergy find themselves. After age 60, it is difficult for clergy to move to a new parish. Despite their lifetime of experience and wisdom, they tend to be passed over by parishes looking for a new priest. While many smaller and/or poorer parishes would welcome such a person, the present system deters such moves.

The last five years of ministry tend to be among the most highly remunerated, so clergy hang on to their positions so as to not devalue their HAC (average of five highest years of compensation), upon which their pensions will be calculated. More than a few, having children grown and expenses modest, would be happy, but for the pension issue, to move into a new and exciting ministry where their gifts are welcome and their welcome not worn out.

The fact that the equal pensions for equal years of service proposal was unanimously accepted by the convention of the

largest diocese in the Episcopal Church speaks volumes. Wherever this idea has been raised, it has met with approbation bordering on enthusiasm.

This matter deserves the full attention and debate of the General Convention, not a slow and silent death in a committee. If, indeed, we believe that those who labor among the poor are as faithful and dedicated as those who do not, then it is only fitting that we say "well done" to all who serve, not only with our lips, but by according them, at the end of their active ministry, a pension which values their service, and not merely one which reflects the finances of those whom they served for Christ's sake.

This change needs the voice of the church, as gathered in General Convention, to move forward. Six years ago, this was attempted. Unfortunately, it never came to the floor, and thus to the attention, of General Convention. Instead, it was referred for study to, of all bodies, the board of trustees of the Church Pension Fund.

In the report back, four arguments against such a change were offered. First, it was speculated that more affluent parishes would provide retirement benefits for their clergy over and beyond their pensions. A second argument is the prospect that parishes of limited means might restrict salary increases "using as an excuse that the eventual retirement pension would be equitable." The third concern is that "the concept of equal pensions is also flawed because it assumes that the cost of retirement living is equal in every town and city and in all sections of the country." Actually, no such assumption is made.

The final argument is identified in the report as "the greatest fault of the equal years-equal pension concept." The problem, according to the report, is that the concept "attacks the problem from the wrong end: Equal pensions can properly result from equal salaries."

Under the current method of calculating pensions, that they must be linked inextricably to a person's income, the foregoing statement is absolutely accurate. Shift the paradigm, however, and think of clergy pensions as a function of years of service to Christ's church, and the objection becomes irrelevant.

Let us consider this matter in our hearts and in our prayers, bring it to the floor of General Convention in Indianapolis and deliver to the Church Pension Fund that message which it is ours alone to determine: It is time to shift the paradigm and to consider clergy pensions as properly based not on monetary compensation but only on years of service to God.

# BOOKS

## Stages of Faith

**CHRISTIAN PERSPECTIVES ON FAITH DEVELOPMENT: A Reader.** Edited by Jeff Astley and Leslie J. Francis. Eerdmans. Pp. 432. \$24.99.

This is a puzzling book. It is "wordy," with many strange words — "operationalization" and "faithing," to name two. The aim is to bring together for the first time English language material on "Faith Development Theory."

It is a kind of *festschrift* of the life and work of James W. Fowler and his teaching at Harvard Divinity School and Emory University. A critic is quoted as saying in a 1983 symposium . . . "if Fowler's theory had not come along when it did, we would have had to have invented it."

To this reviewer, the most helpful chapter is the one contributed by Derek H. Webster, a British writer, who examines what is evidently the most controversial part of Fowler's theory, viz. the seven "stages" of faith development. Stage 1, intuitive-projective faith, evident between ages 3 and 7; its God is magical and pre-anthropomorphic. Stage 2 is between ages 7 and 11; God is kingly law-giver, whose moral judgments are based on fairness.

Stage 3 emerges from year 12, and is called synthetic-conventional. Its God is one of mystery and awe. Stage 4, individuating-reflexive, includes those 18 years and over. It is a demythologizing stage, bringing a recognition of the relativity of experience, and a God who is dynamic, and invites humans to become fellow workers.

Stage 5, the paradoxical-consolidative, is not reached until middle life when one is "aware of the paradox of the truth in opposites." Stage 6, universalizing faith. Those who make it to this stage are more lucid, simple and human than others, and have the capacity to participate directly "in Being." Fowler states that this stage is seen in the lives such people as Gandhi, Martin Luther King and Mother Teresa.

The stages are so generalized that one has to question their validity. Where and how do they explain teenage gang violence, serial killers, ethnic destruction, and just plain selfishness and greed?

In other words, they seem to gloss over the whole problem of evil and original sin. Derek Webster questions the naming of Martin Luther King and Thomas Merton as moral exemplars of Stage 6. He does say, however, that "it is difficult to assess Fowler's work in any final way, for, as he frequently says, it is still growing and changing."

(The Rev.) GORDON GRIFFITH  
Santa Rosa, Calif.

## LETTERS

(Continued from page 4)

Book report. Together, representatives from more than 30 mission sending, funding, and educational agencies in the Episcopal Church formulated two General Convention resolutions that augmented those proposed by the Standing Commission on World Mission. These two resolutions provide for: a process to develop new missionary structures for the Episcopal Church (D016) and the continuation of the Volunteers for Mission Program (D017).

The mutual commitment of so many to advance our church's involvement in world mission, as demonstrated in the work of the Standing Commission on World Mission and the Episcopal Church for Global Mission, is a point of hope in this time of "restructuring." We pray that our call to advance Christ's worldwide mission will be heard in Indianapolis.

(THE REV.) IAN T. DOUGLAS  
Episcopal Divinity School  
Cambridge, Mass.

## Another Side

The Rt. Rev. Gordon T. Charlton's Viewpoint article, "A Trinitarian Sexual Ethic" [TLC, June 26], was a most unhelpful contribution to the dialogue among people of good will in the church.

Bishop Charlton's remarks are particularly shocking in light of the sermon he preached in our parish (Chapel of the Cross, Chapel Hill, N.C.) on the Sunday following publication, a sermon in which he encouraged acts of kindness, generosity, and hospitality, and in which he further admonished the congregation to see Christ in the face of the stranger, as well as to avoid the trap of cynicism.

ROBERT E. WRIGHT

Chapel Hill, N.C.

• • •

I was distressed by Bishop Charlton's assertion that bisexuals "cannot fully be themselves without at least one partner of each persuasion!" I do not know where he got that idea, but from more than 30 years

of being a priest and two decades of teaching anthropology and doing research on human beliefs and values, I have come to realize that, on sensitive and debatable issues, there are decent people on every side, and that they can all too easily hold all sorts of bizarre ideas.

What was repugnant to me was that Bishop Charlton would publicly ridicule bisexuals in such a mocking and derisive tone. I have known numerous bisexual people, both in the church and in the academic world, and I am acutely aware of the pain and suffering so many bisexuals have endured at the hands of public ridicule and social discrimination. That any Christian, let alone a bishop, would think it cute to poke public fun at a class of people — quite regardless of his opinion of their morality — saddens me very much. We can surely stand against what we believe to be wrong without engaging publicly in shallow sarcasm of this sort.

I know that in the heat of social and moral debate, it is all too easy for any of us to grow contemptuous of, and to virtually demonize, our opponents. But when Christian people do this, it is surely something that must pain our Lord, who invariably showed compassion and not ridicule toward those he considered sinners. In publishing the bishop's uncharitable "little joke," I feel you let down *all* of your readers.

(The Rev.) STUART A. SCHLEGEL  
Santa Cruz, Calif.

## 'Respect the Dignity ...'

James Parker writes of the "controversial Roman Catholic theologian" Matthew Fox being received into the Episcopal Church and asks "why ... (do) they send us their crazy rejects?" [TLC, June 26].

I find his label "crazy rejects" contrary to the spirit of our Baptismal Covenant, where we promise not only to "seek and serve Christ in all persons," but to "respect the dignity of every human being" as well. To disagree with the man is fine. But to use such words to describe a brother in Christ is offensive. Perhaps some reflection with a spiritual advisor would be helpful.

(The Rev.) MICHAEL FILL, JR.  
Lake Ariel, Pa.

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*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.*

# PEOPLE and PLACES

## Appointments

The Rev. **Duane W.H. Arnold** is principal of St. Chad's College, the University of Durham, England, add: The Principal's Lodge, St. Chad's College, Durham, DH1 3RH, England.

The Rev. **H. Jay Atwood** is rector of St. Francis of Assisi, 117 Ranch House Rd., Willow Park, TX 76087.

The Rev. **Julia Dempz** is associate of Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236.

The Rev. **Debra Anne Dodd** is vicar of Zion Church, Notch Hill Rd., North Branford, CT 06471.

The Rev. **Lana K. Farley** is deacon of St. Peter and St. Paul, 3900 Morris Ln., Arlington, TX 76016.

The Rev. **Robert A. Gourlay** is part-time assistant of St. Martin's-in-the-Field, Severna Park, MD; add: 1337 Queen Anne Dr., Chester, MD 21619.

The Rev. **Alice M. Jellema** is associate of Good Shepherd, 1401 Carrollton Ave., Ruxton, MD 21204.

The Rev. **James E. Liggett, Jr.** is rector of St. Mary's, 1001 Goliad, Big Spring, TX 79721.

The Rev. **Robin Moore** is companion for the total ministry program, Diocese of Olympia, and vicar of St. Hugh, Allyn, WA; add: P.O. Box 590, Grapeview, WA 98546.

The Rev. **Willis W.H. Poyser** is rector of St. Andrew's, 727 Hill, Grand Prairie, TX 75050.

The Rev. **Alfred Salt** is assistant of Grace Church, Port Huron, MI; add: 4429 Gratiot Ave., Fort Gratiot, MI 48059.

The Rev. **Ernie Cornelius Sumrall** is rector of St. Matthew's, 738 Pinellas Point Dr., St. Petersburg, FL 33705.

The Rev. **Gail Vince** is part-time rector of Trinity, 102 E. Houghton Ave., Box 83, West Branch, MI 48661.

The Rev. **Richard L. Vinson** is rector of Emmanuel, P.O. Box 367, Hampton, VA 23669.

## Ordinations

### Priests

**Fort Worth** — **Tommy Frank Bye**, curate, St. Vincent's, 1300 Forest Ridge, Bedford, TX 76022; **Andrew F.L. Bradley**, priest-in-charge, Good Shepherd, 1800 Good Shepherd Dr., Brownwood, TX 76801, and vicar of St. Matthew's, Comanche, TX; **Walter Crews Giles**, curate, All Saints', 5001 Crestline Rd., Fort Worth, TX 76107; **Patrick Langsworth Smith**, curate, St. Luke's, 8833 Goodwood Ave., Baton Rouge, LA 70806; **Ross Edward Waggoner**, curate, St. Vincent's, 1300 Forest Ridge, Bedford, TX 76022.

**Maryland** — **Tambria Elizabeth Lee**, associate, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.

**Rochester** — **Nancy Stevens**.

### Transitional Deacons

**Arizona** — **Robert A. Nagy**, curate, Trinity Cathedral, 100 W. Roosevelt, Phoenix, AZ 85003, and missionary, Holy Spirit, Mesa, AZ.

**Lexington** — **Charlene Diane Hill**, deacon-in-training, St. Michael's, 2025 Bellefonte Dr., Lexington, KY 40503.

**Wet Texas** — **Janne Arlo Osborne**, vicar, Our Saviour, Aransas Pass, TX, and vicar, Trinity-by-the-Sea, Port Aransas, TX; add: P.O. Box 346, Port Aransas, TX 78373.

## Permanent Deacons

**Arizona** — **Thomas W. Davidson**, deacon, All Saints', 6300 N. Central Ave., Phoenix, AZ 85012.

**Lexington** — **Dixon A. Barr**, director, Diocesan School for Ministry, Lexington, KY, and deacon, Christ Church Cathedral, Lexington, KY; add: 308 Clinton Rd., Lexington, KY 40502.

## Retirements

The Rev. **William R. Belury**, as rector, St. John's, Fort Worth, TX.

The Rev. **Herbert Catlin**, as rector, Trinity, Bay City, MI.

The Rev. **Michael Fill, Jr.**, from the Church Pension Fund; add: P.O. Box 431, Lake Ariel, PA 18436.

The Very Rev. **Allan H. Hohlt**, as dean and rec-

tor of St. John's Cathedral, Wilmington, DE 19802.

The Rev. **G. Edward Howlett**, as Anglican consultant, Diocese of Utah; add: 48 W. Broadway, 1001 N., Salt Lake City, UT 84101.

The Rev. **John I. Kilby**, as rector, Grace Church, Clinton, IA.

The Rev. **Sandra Wooley** has retired, on disability, as assistant, Church of the Advent, Nashville, TN; add: 595 Hicks Rd., #11-B, Nashville, TN 37221.

## Corrections

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

The Rev. **Eleanore Gowen** was ordained to the permanent diaconate in the Diocese of Montana; she is assistant of St. Francis', Great Falls, MT; add: 101 44th St. South, Great Falls, MT 59405.

# The Lord be with you

As deputies and bishops prepare for General Convention in Indianapolis, we at EU join other Episcopalians in this collect for a Church Convention:

Almighty and everlasting Father, you have given the Holy Spirit to abide with us for ever: Bless, we pray, with his grace and presence, the bishops and other clergy and the laity soon to be assembled in your Name, that your Church, being preserved in true faith and godly discipline, may fulfill all the mind of him who loved it and gave himself for it, your Son Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

*(The Book of Common Prayer, page 255.)*

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**RECTOR WANTED:** Suburban centered church (360 members) seeking servant leader to encourage lay ministry in partnership with deacons and retired priests. Eucharist-centered. Stress outreach activities, education, music for all ages. Balanced budget includes 10% outreach. Desire for increased support of all ministries, especially youth and music, which will challenge future budgets. Send resume to: **St. Andrew's, 7410 S. 12th St., Tacoma, WA 98465. Wynn Hoffman, Search Chair. Deadline 9/1.**

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

**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.**

## POSITIONS WANTED

**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<sup>2</sup>.**

## 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**

<sup>2</sup>In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

## FOR SALE

**GENERAL CONVENTION** Mugs (\$5.95) and Tote Bags (\$8.95) now available. Instead of dragging them home from Indianapolis, let us ship them to you. Call **Morehouse-Barlow 1-800-424-4874.**

## 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

**INFORMATION,** letters for biographical study concerning Harry Lee Doll, Maryland bishop, 1960s. **David Hein, Religion Dept., Hood College, Frederick, MD 21701.**

**1896 EPISCOPAL ALTAR BOOK** printed by D. B. Updike at his Merrymount Press, Boston. 350 copies were printed in durable materials and most of them survive. They have been set aside because of later revisions. As a printing historian I will pay upwards of \$2,000 depending on condition. **Emerson G. Wulling, 613 N. 22nd St., LaCrosse, WI 54601.**

## CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
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- (D) Copy for advertisements must be received at least 26 days before publication date.

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**P.O. Box 92936**

**Milwaukee, Wis. 53202-0936**

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# SUMMER CHURCH SERVICES

## 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 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

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th St. & Central Blvd.  
The Rev. Adam J. Walters, p-l-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 Pl. 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.

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet  
Cemetery  
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A.  
Lewis, Jr., hon. r Founded 1880  
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

## 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.

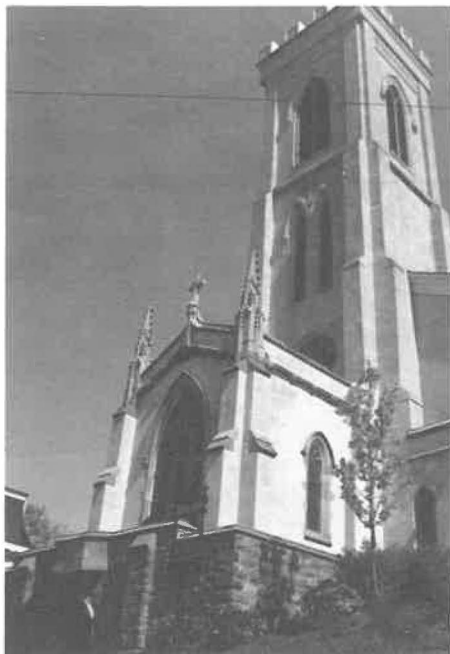
The Rev. Samuel B. Abbott, r (212) 254-2000  
Sun HC 8 & 10. Wed HC & Sermon 6

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

Sun 8:30 Mass, 10 Sung Mass. Wkdy 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



St. John's Church, Norristown, Pa.

(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)

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

**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 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 Christian 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. Peterson, 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. McClean, 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; 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 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'** 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 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

## ST. CROIX, VIRGIN ISLANDS

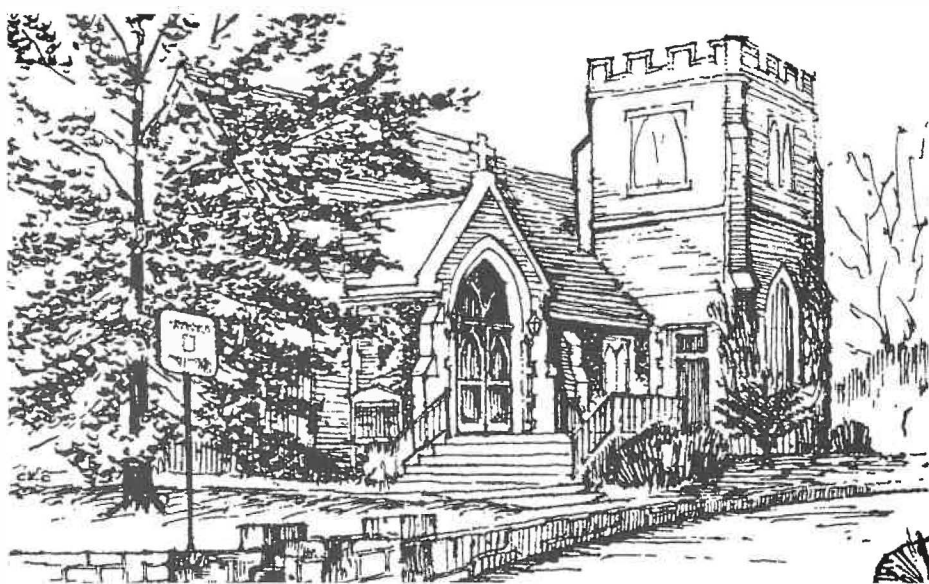
**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

## 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. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9



Christ Church, Luray, Va.