

The Living Church

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The Magazine for Episcopalians

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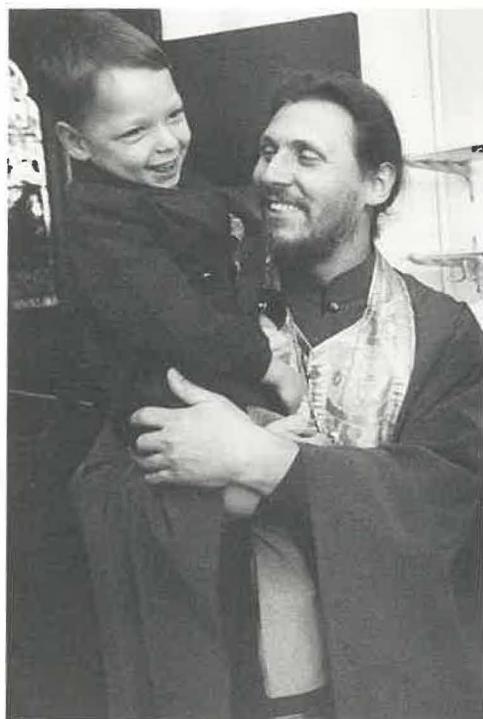


Fr. Gennady Zverev (left) of St. Sophia's Russian Orthodox Cathedral, Pushkin, Russia (above), visited St. Luke's, Salisbury, N.C. recently, to strengthen a covenant relationship.

Covenant Relationship

Gets a Personal Touch

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Features

A Place on the 'Team' for Musicians

Job security is often at the forefront of a church musician's thinking.



By **Jerry F. Davidson**

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Quote of the Week

Paul Lunsford, a founding member of St. Martin's Church, Pahrump, Nev., quoted in *The Desert Church* on the metal chairs the church received from the Nevada Test Site: "We glow in more ways than one."

In This Corner

Things Learned in Parish Ministry

When I first became rector of the Church of the Heavenly Rest in New York City, there weren't many who came to church (75 to 80 in a nave that sat 600 to 700). The outside of the building itself would have scared away all except the most curious. It looked a little like Grant's Tomb.

So we decided the clergy would stand outside, on the sidewalk, for half an hour before the service started, to greet people as they came into church. It worked! More than working, it showed people we were glad they were part of our parish family, whether it was their first Sunday or not.

I've done this ever since. In fact, the more I now, as a parishioner, have to stand in line following a service, the more I think greetings before services make sense.

Standing in lines (be they at church or wherever) is a pain. By the time you reach the preacher, you may be irritated at best or forced to lie at worst. (Your sermon was wonderful, etc.).

But even more insidious to clergy is that after hearing how great they are 50 to 100 times every Sunday morning, they begin to believe it. That's very seductive!

So, fellow parsons, try it! Greet people before the service. Be available, but not as the focus of a line, afterward. It really does change one's perspective and it does make people feel more welcome. And isn't that the point?

Sunday's Readings

Getting On With Life Involves Forgiveness

Pentecost 2: Psalm 32, 2 Sam. 11:26-12:10, 13-15. Gal. 2:11-21, Luke 7:36-50.

During the next 23 weeks, we will be looking at our Lord's public ministry of teaching and healing. We will be able to see how God in Christ operates with us and the depth and dimension of his love, care and forgiveness of us.

Forgiveness is hard for most of us. Yet human relationships cannot continue or be repaired unless the aggrieved person is somehow able to set the hurt aside, forgive the injury and get on with life.

We are inclined to wait for the other to beg for forgiveness and then withhold that forgiveness until the other has suffered enough.

* * *
The times I've had a \$20 or \$50 bill pressed into my hand by the best man just before we leave the sacristy to start the wedding are too numerous to count. That's payment for hours of counseling time, use of the church, etc. The organist usually does far better!

It's not the money, because my rule has always been that it goes into the discretionary account, not my pocket. It's the "balance" between what families spend on flowers, the reception, cars, wedding clothes, photographers, etc., and what they give to the church; \$50 for the church, \$500 for flowers, \$5,000 for the reception are modest examples.

A few years ago, I began to suggest (I wish I could have insisted on it) a "wedding tithe" to the couple and their families; in other words, 10 percent of the cost of the wedding to the church. What could be fairer than that?

You would think I had asked for the family jewels. In any case, I stuck to my guns and people began to see what I was trying to get across; that the church should share in all arenas of life, and particularly at central moments like this.

Our guest columnist is the Rev. Alanson B. Houghton, a retired priest who resides in Georgetown, S.C.

The lessons for today demonstrate the way God forgives us, and the way we are to forgive each other.

David clearly has committed an injustice with the death of Uriah. He is however blinded to that injustice by his lust. God sends Nathan to bring David to repentance and proclaim God's forgiveness to the king.

Paul writes to the Galatians of his effort to help Peter (Cephas) understand how his behavior affected this group of Christians.

In the gospel, Jesus helps Simon the Pharisee understand the true extent of God's forgiveness. We can be prepared to have God teach us about how to forgive ourselves and others. He will do that in the same way we see it done in today's lessons.

LETTERS

Framework Outlined

Neither Canon Boone Porter's summary [TLC, May 14] of the conference on Anglican ordinations at General Theological Seminary nor the editorial, "Significant Symbolic Step," mentioned a key point in Prof. R. William Franklin's introductory address; namely, that the Holy See, in a 1985 letter from Cardinal John Willebrands to the ARCIC-II co-chairmen, had outlined a framework (albeit conditional) for a new consideration of Anglican ordinations by the Holy See.

Compactly stated, the framework is this: If the churches of the Anglican Communion and the Holy See were to accept as a binding doctrinal norm, not simply as an allowable opinion, an agreed statement on the doctrine of the Eucharist and of holy orders, such as ARCIC-I nearly reached, then, prescinding from the question of the continuity in the apostolic succession of the ordaining bishop, the various Anglican rites of ordination could be evaluated in an entirely different light — as distinct from that of the 16th century or of Pope Leo XIII's time — insofar as future ordinations are concerned.

Were this to occur — and now it would be necessary to add, also, prescinding from the eligibility of the subject, man or woman or both for priestly ordination — we'd be well on the way to that event called for by the headline on Canon Porter's news article and on the editorial: the symbolic significance of a changed view by the Holy See on Anglican ordinations.

(The Rev. Msgr.) DANIEL S. HAMILTON
Our Lady of Perpetual Help (R.C.)
Lindenhurst, N.Y.

Ministry Concern

Fr. Smith has, no doubt, legitimate concerns about COCU and about the Episcopal-Lutheran Concordat [TLC, May 7]. I wish he had not based those concerns on our good stewardship of the Lambeth Quadrilateral.

In your own pages, in 1946, Mary H. Thompson wrote the following: "Professor Shepard in his article on church unity refers to the vision of my father, William Reed Huntington, in drafting the Quadrilateral which the Anglican Communion has adopted as its platform for unity. It is thirty-seven years since my father's death, and there cannot now be many people who talked with him about the Quadrilateral, but I am one of those who did. I have always remembered his

description of the fourth part of it, the Historic Episcopate. He meant it definitely to exclude any necessary allegiance of the Episcopal Church to the Apostolic succession, the Historic Episcopate being a fact which all can acknowledge. I am writing this only because one of your correspondents included the Apostolic succession among the well-established beliefs of the Episcopal Church."

Thus, according to its author, the Quadrilateral concerns itself with the ministry and authority of bishops, not with apostolic succession.

(The Rev.) DAVID E. CROSSLEY
St. David's Church

Baltimore, Md.

Sounds Familiar

As Bishop MacNaughton described the two churches [TLC, May 7, 14] I was struck by the similarity of how things were 2,000 years ago. The bishop said one of the main issues today is the authority of scripture. It was the same in our Lord's day. Those who stood by the final authority of scripture were called Pharisees. They held the law firmly as their only moral guide. Any rabbi or teacher who deviated from the "faith once delivered to Moses" was roundly criticized.

Then along came Jesus, who knew the scriptures well and had high respect for them. Instead of accepting scriptures as the final authority, he called on his Father and the Holy Spirit to guide his moral decisions. For instance, when he broke one of the Ten Commandments by healing on the sabbath, he replied to the Pharisees that people are more important than the sabbath laws (Mark 2:23-28). Jesus' approach to morality was new; it was a break with tradition. And those who held onto tradition were outraged.

The bishop described Church One as that which "understands scripture as the final and deepest authority." But his description of Church Two shows a lack of understanding of those of us who try to interpret scripture according to the leading of the Spirit. Jesus said, "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth" (John 16: 12-13). To believe all truth was revealed once and for all 2,000 years ago denies Jesus' promise that we will be led into the truth. The church's persecution of Galileo is a notable example of being stuck in old beliefs.

Bishop MacNaughton thinks the two
(Continued on next page)

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,

editor and general manager

The Rev. Canon H. Boone Porter,

senior editor

John E. Schuessler, managing editor

Patricia C. Nakamura, music editor

The Rev. Travis T. Du Priest, Jr.,

book editor

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LETTERS

(Continued from previous page)

ways of thinking can't be reconciled. I disagree. I think Jesus showed the way. He respected scripture as the word of God, but he always interpreted scripture in light of the leading of the Spirit.

This means we have to wrestle with moral decisions. It means we could be wrong because there are no easy answers. It means we cannot be overconfident that we have the truth. In fact, Jesus even said that on the last day he will say to some of his followers, "I never knew you; depart from me!" (Matt. 7:23). I find that real scary.

(The Rev.) THOMAS M. MAGRUDER
St. Stephen's Church

Reno, Nev.

Mourning Prayer?

Teaching opportunities for those interested continue to abound. For example, is it possible for a Christian to keep Sunday — any Sunday (especially one at Easter) — as a day of mourning? A day of prayer, perhaps.

Now for one about to be: With Trinity Sunday approaching, it should be incumbent upon any using the day's hymn of choice, "Holy, Holy, Holy!", to deal with the third verse of the new version (1982, no. 362), "though the sinful human eye thy glory may not see." In an age when so much is declared "bad" (drugs, sex, touch, etc.), is it not a time to proclaim a creation which is good — the misuse of which is sinful? "Though the sinner's blinded eye

The Fleet

I saw

Notre Dame of Paris breasting space,
Forever sailing in her ancient place!

I thought

Of all the fleet of Christendom,
All churches and cathedrals sailing ships become!
All churches with their curving bows,
Sailing forth with east-ward-pointing prows.

Then, in my imagination

I saw a world-wide inundation,
The churches were upturned by tidal waves
Which raised up hulls, but emptied naves,
Disgorging every congregation!

Their altars sank below in bubbly vapors,
Amid wrought chalices and floating tapers,
Limp books and sodden sermon papers;
All choral anthems had to cease,
Except a great *De Profundis!*

But —

Wave-sealed were windows, heavy doors,
The planks of pews made deck-like floors,
The loosened organ pipes were golden oars,
Beam-supported roofs proved steady keels,
And rounded pulpits turned like steering wheels!

Safe those who clung to Cross, the Rudder,
But even these were forced to shudder
When sunken bells tolled mournfully
For those adrift upon the open sea.

Then —

New-rigged, they hoisted sail
And let the wind of God prevail!

Marjorie E. Hess

...”, perhaps; “the sinful human eye ...”, anathema!

(The Rev.) PAUL EVANS
Saratoga Springs, N.Y.

New Sins

The Rev. E. Frank Henriques [TLC, April 30] sees the Rev. Greg Kronz’s Viewpoint article, “Theology Up for Grabs” [TLC, March 26], as a wonderful exercise in tunnel-vision (his hyphen).

Fr. Henriques says “that some of us find a medieval theology somewhat dated.” Those same persons might find a first-century theology even more dated. As examples of things that were at one time regarded as sins, he gives usury, lefthandedness, and adherence to a solar-centric [sic] theory of the universe. (I suspect he really means a geocentric theory, and of the solar system rather than the universe.)

I would like to point out that we still regard usury as wrong, although we make a distinction, generally indicated by the amount of the return, between usury (getting a return for the use of money) and interest (getting a return for having an interest in an activity). The prejudice against the heliocentric theory of Galileo and Copernicus, like the prejudice against left-handedness, was a result of the *zeitgeist* (the spirit of the times) and not of Christian thought.

May I suggest that today those who express the *zeitgeist* are apt to invent new sins, such as the “sin” of homophobia, and new heresies, such as the “heresy” that women cannot be priests, and will not be bound by scriptural norms. Are not those who attempt to clothe in Christian appearance the contemporary fashions in ethics and belief very like those who did that sort of thing centuries ago, when the contemporary fashions included prejudice against lefthandedness and against the heliocentric view?

(The Rev.) RAYMOND L. HOLLY
Herrin, Ill.

Involve More

I appreciate the letters you print. You allow all types of opinions, and there is hardly a letter that does not have some merit. I do wish some authors would not take affront with another’s statement of the heart/mind. It would be better to come back with a positive statement and let it fly on its own merits.

Attacking or defending the Presiding Bishop in TLC may not be as effective as writing to him directly. It does raise an interesting possibility, however. That is

involving more persons in the search process for the next P.B. It could be done in two ways: Either raise the question of what we (all concerned Episcopalians) are looking for in the next P.B., or solicit a description of which qualities and gifts of bishops have been most important to church members. Whatever comes out of this could be shared with the search committee for the next P.B.

(The Rev.) JAMES G. ESTES
St. Francis’ Church
Pauma Valley, Calif.

No Burnout

I have been intrigued by recent comments about “clergy burnout.” In my 27 years as a priest, I never had the feeling that the priesthood was destroying me except during the first seven years. It took me that long to adjust from a traveling salesman’s job to that of a priest at age 40.

The change came as a result of a near tragedy. Our daughter was stricken with polio. We were told it was life threatening. For three days and three nights I was “out of my mind” trying to cope. On the fourth night I literally said in my prayers, “Dear Lord, I cannot do anything about it. She’s yours and you’re the only one who can do anything about it. You can, and I pray you will, cure her. In the meantime, I’ve got your work to do. I need all the strength, physical and spiritual, to perform these tasks with your help. So, dear Lord, grant me a restful sleep and you take care of Sandra. Amen.” Eventually, she recovered.

I used that technique in all my pastoral problems from that moment on. I concentrated my whole being on whatever the problem was while I was awake. Then I turned it over to Christ for his power of direction. I didn’t worry about it at night — I had to rest in order to cope the following day and it worked. He gave me the strength and perceptions for the waking hours.

I never felt helpless or overly stressed with priestly “burnout” from that moment on. Thanks be to God.

(The Rev.) G.M. OTTSEN
Camarillo, Calif.

To Our Readers:

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



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Fort Worth Conference Stresses Evangelism as First Priority

An overflow crowd of almost 500 clergy and laity were at St. Andrew's Parish in downtown Fort Worth April 28-29 for Bishop Iker's Conference on Evangelism and Renewal. Young people from the Diocese of Fort Worth designed T-shirts that illustrated the conference theme, "Though Many, We Are One Body."

Packed within the 24-hour period were opportunities for worship, keynote addresses, small group discussions, workshops, and time for prayer and fellowship.

Since becoming Bishop of Fort Worth, the Rt. Rev. Jack L. Iker has stated one of his goals for the diocese is to focus upon evangelism and spiritual renewal.

One of his urgent prayers has been the "equipping of the members of the body," both clerical and lay members of the diocese, to become more effective and joyful messengers of the good news of Jesus Christ, both within and without their congregations. The conference at St. Andrew's was one tool to move toward accomplishing this goal.

In his opening words to the conference, Bishop Iker cited evangelism as a first priority for the church. He underscored, however, that renewal must come before evangelism, and termed the conference a sort of "spiritual pep rally" for the Diocese of Fort Worth. He stated that we must be "anointed by God and empowered by the Spirit to go forth and share the good news with others, and that we must be first convinced ourselves that it is good news, and that it is worth sharing."

To Sing the Lord's Song

Keynote speakers were the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, and the Rt. Rev. Lindsay Urwin, Bishop of Horsham, England, and an Area Bishop in the Diocese of Chichester. The title of Bishop Kelshaw's address was "The Great Compulsion: Gossiping the Gospel." Bishop Urwin's remarks were titled "How Shall We Sing the Lord's Song?" Bishop Kelshaw also preached the sermon during the conference Eucharist, on the woman who touched the hem of Jesus' garment (Mark 5). The bishops' light-hearted remarks offered conference participants a chance to laugh at themselves, and at the sometimes foolish ways of the church.

In addition to the keynote addresses, a

dozen workshops were offered, which focused upon such topics as Spiritual Direction, Small Group Ministries, Extended Families within the Church, Prayer, Youth Ministry, Ministry to Newcomers, Keys to Church Growth, Renewal Ministries, Faith Alive Weekends and Music as a Tool for Evangelism. Workshop presenters were from the dioceses of Fort Worth, West Texas, Fond du Lac and Dallas.



Bishop Iker

Separate activities for young people geared to their specific age levels were offered throughout the weekend, including a dance at Trinity Church, Fort Worth. The youth council of the diocese worked with the conference planning committee to organize and coordinate these events.

JUDY MAYO

Pennsylvanians Say Bishop Violated Ordination Vows

Charges have been brought against the Rt. Rev. Allen L. Bartlett, Jr., Bishop of Pennsylvania, by "a group of concerned Episcopalians in the Philadelphia area," stemming from his ordination of the Rev. David John Morris, "an avowed non-celibate homosexual," to the diaconate, on Nov. 12, 1994.

The document, signed by at least two clergy and many laity, was sent to the office of Presiding Bishop Edmond Browning, according to David Virtue, editor of H.O.P.E. (a regional newsletter for Episcopalians United in Renewal). Mr. Virtue reported that the charges are for "canonical violations of ordination vows, constitution and canons, and rubrics of the Book of Common Prayer."

At press time, the Presiding Bishop was traveling and had not seen the charges.

Third World Christians Have Much to Teach, Archbishop Coggan Says

As the influence of the church wanes in developed nations, our brothers and sisters in the Third World can provide new insight into the gospel, according to the Most Rev. Donald Coggan, 101st Archbishop of Canterbury.

Speaking at Trinity School for Ministry, the retired archbishop predicted the next pope will be an African. "He'll do that great [Catholic] communion a world of good," he said. "And I want to see a black Archbishop of Canterbury. We've gotten used to sending [Christianity] to Africa ... Now we must learn to receive from them."

The archbishop's remarks to seminarians came during a visit to the Diocese of Pittsburgh in May. Archbishop Coggan, who headed the Church of England from 1974 to 1980, now lives in Winchester, where he keeps a busy schedule of speaking and writing.

He drew from his most recent book, *The Servant Son* (released in the U.S. this spring by Abingdon Press), for a series of

public lectures at Trinity Cathedral in downtown Pittsburgh. He illustrated the talks with several personal references, including a pivotal experience during World War II.

"I was on a train coming down from London to take up the presidency of a school with no staff or students or buildings," he recalled. "Because of the fear of raids, there was a blackout. I'm a very earthy person, not given to seeing visions or hearing voices. And yet in the darkness I clearly heard a voice saying, 'You did not choose me. I chose you and appointed you'."

In the difficult years ahead, he said, "Again and again the message of that



Jim Williams photo
Archbishop Coggan

(Continued on page 11)

Covenant Relationship Gets a Personal Touch

‘We used to think of the Russians as our enemies.’

The Rev. W. Jackson Wilson

The themes of reconciliation and resurrection took on new meaning at St. Luke’s Church, Salisbury, N.C., May 14. For the first time, parishioners saw the dean of St. Sophia’s Cathedral in Pushkin, Russia, a parish that has received funds and prayers from St. Luke’s in recent months.

Archpriest Gennady Zverev, his wife, Masha, son, Nikita, and translator, Igor Tolochin, went to this Salisbury church to solidify further the covenant relationship the two parishes have established.

At the Sunday Eucharist service, the Rev. W. Jackson Wilson, executive director of the Foundation for International Professional Exchange and the liaison between the Pushkin and Salisbury parishes, referred to a passage in 2 Corinthians: “God in Christ reconciled the world to himself.”

“We used to think of the Russians as our enemies,” he said. “This is a visible manifestation of reconciliation.”

“It put a personal touch on the relationship,” St. Luke’s rector, the Rev. Clifford Pike, said of the event. “It was almost sacramental — an outward sign.”

From the moment Fr. Gennady walked down the aisle in his black cassock and wide gold Russian Orthodox stole until he sprinkled the congregation with holy water from elm and pine oak branches, he left an indelible impression. The bearded Fr. Gennady, his black hair pulled back in a small ponytail, celebrated the Eucharist with Fr. Wilson.

“There was a presence about the man,” said Frank Montgomery, junior warden. “I was struck by his visage and especially his eyes.”

At Fr. Wilson’s request, St. Luke’s Foundation has provided grants totaling \$15,000 for the restoration of St. Sophia’s, a 200-year-old cathedral built by Catherine the Great. Once a magnificent structure patterned after St. Sophia’s Cathedral in Constantinople, the church became a victim of the 900-day siege of Leningrad in World War II. Its four-foot-thick masonry walls sustained structural damage; its exterior was pockmarked by machine-gun fire; its main cupola was blown off.



Jason Singe photo, Salisbury Post

Fr. Gennady Zverev greets a guest, Ukrainian native Sasha Hopkins, at St. Luke’s Church, Salisbury, N.C., with the archpriest is his wife, Masha, their son, Nikita, and translator Igor Tolochin.

During communist times, the local soviet turned the grounds adjacent to St. Sophia’s into a dump and the building into an incinerator. Fr. Gennady’s dream was to reopen the cathedral as a place of worship. “I often walked up to that building when it was all boarded up and stood in ruins, when it was still a dumping ground for the town,” Fr. Gennady said through the translator. “It was always a painful experience for me.”

Decades of Rubble

Under the reforms of *glasnost* and *perestroika*, the state allowed the church to resume public worship. So in 1989, Fr. Gennady pried open the huge lock from St. Sophia’s doors with a crowbar. “When the people knew this church was theirs, they walked up to the building and there were tears in their eyes,” he said.

The people did not wait to remove the decades of rubble before they began holding religious services. “The first thing we did was clear a limited space and start worshipping,” Fr. Gennady said.

Then the cleanup — and the resurrection of St. Sophia’s — began. “Those

were very happy times,” he said, “because people after their regular work would hurry with a lot of enthusiasm to this building. It took us several hundreds of truck loads to remove all the rubble.”

Fr. Gennady noted that the gifts from St. Luke’s Foundation have brought more than a restoration of the cathedral. “[The gifts] have achieved the restoration of the Christian spirit in the souls of our people,” he said.

The covenant relationship between St. Luke’s and St. Sophia’s is a godsend for both parishes, according to Fr. Gennady. “The Lord makes it so that our two parishes can feel the need in each other,” he said. At the service, Fr. Gennady presented St. Luke’s with an icon, a replica of Our Lady of Kazan. It was painted by members of his parish.

As he handed the icon to Richard Goodman, president of St. Luke’s Foundation, and kissed him on both cheeks, the congregation burst into applause. “You could feel the emotion rising in the church,” Mr. Montgomery said. “I have never felt the Holy Spirit as much present as it was that Sunday.”

JUANITA BOUSER

A Place on the 'Team' for Musicians

By JERRY F. DAVIDSON

Nathaniel Hawthorne (1804-1854) said, "Amid the same confusion of our mysterious world, individuals are so nicely adjusted to a system, and systems to one another and to a whole, that, by standing aside for a moment, a man exposes himself to a fearful risk of losing his place forever" (*Wakefield*, 1853).

We all live with this frightening specter of "losing our place," and church musicians perhaps more than most. Job security is often at the forefront of church musicians' thinking. It is easy for church musicians to feel isolated in their work. Unless musicians have managed to give their leaders and congregations a clear idea of what they are doing, it may be easy for them to be misunderstood. Church musicians must define their duties in order to leave no question that they are an indispensable part of the church and its mission.

In some churches the clergy and others of the staff may not be used to working with a church musician as a part of their "team." The effectiveness of this team will depend in part upon musicians' willingness to go beyond traditional roles and place themselves in the role of minister.

Musicians are rarely trained for ministerial roles, and some may be uncomfortable in them. Could, for example, church musicians call on church members in the hospital or at home? Some church musicians do this as a matter of course, as a part of the pastoral ministry aspect of their work. Church musicians will have to "define their own turf" in every situation, and some of this definition will have to be understood before accepting a position, while other parts of it will be constantly evolving.

Major Areas of Conflict

Even the best organized structures may not prevent conflicts. Three main areas in which conflict involving church musicians may occur within the church's staff are 1. procedural conflicts, 2. personality conflicts and 3. aesthetic conflicts.

Procedural conflicts arise when job areas and spheres of responsibility are not well defined. Personality conflicts develop when egos come into opposition or when personality traits or lifestyles clash. Aesthetic conflicts are apparent when performance and work are subjected to differences of taste.

Jerry F. Davidson is organist and choir director of Trinity Cathedral, Little Rock, Ark.

Solutions to these problems most frequently come in the form of mutual consent and/or compromise, or by executive fiat. Church musicians must understand their programs so well that they can quickly make decisions as to what may be compromised and what must not be changed without detrimental effect. Making concessions in a spirit of cooperation fosters good will within the staff and will help the music program in the long run.

Executive decision as a resolution of conflict should be a last resort. Church musicians often feel uncomfortable with executive directives from the rector because they are used to making so many of their own decisions. Nevertheless, as a part of the group function, church musicians must be able to accept these directives and, if they prove particularly chafing, ensure that the next time conflicts arise, the person making the decision will have more information about the church musician's position so that a favorable decision will be more likely.

The most important factor in a healthy relationship is not that there is a lack of conflict, but rather that any conflict which surfaces comes to an amicable settlement. If there is no conflict, it may be nothing is going on in the church! The occasional flash of fire and wisp of smoke may be the sparks flying from a great deal of productivity.

One sign that the group is alive and healthy is that there is evidence of staff fellowship on a day to day basis. Few groups can stand the tensions created when one or more of its members are at odds, and few signs are more revealing of inner harmony than members of the group enjoying each other's company throughout the day's activities.

Church musicians gain security from the interaction of all they do, all they are, and all those with whom they work. While the volatility of music positions may never go away, good, careful work with those around them will ensure for church musicians the least conflict and the most security.

The old adage that "nothing succeeds like success" is true in church work. If the programs of the church are succeeding, if the membership is growing in spirit and in truth (if not always in numbers) then the entire staff probably is doing something right. □



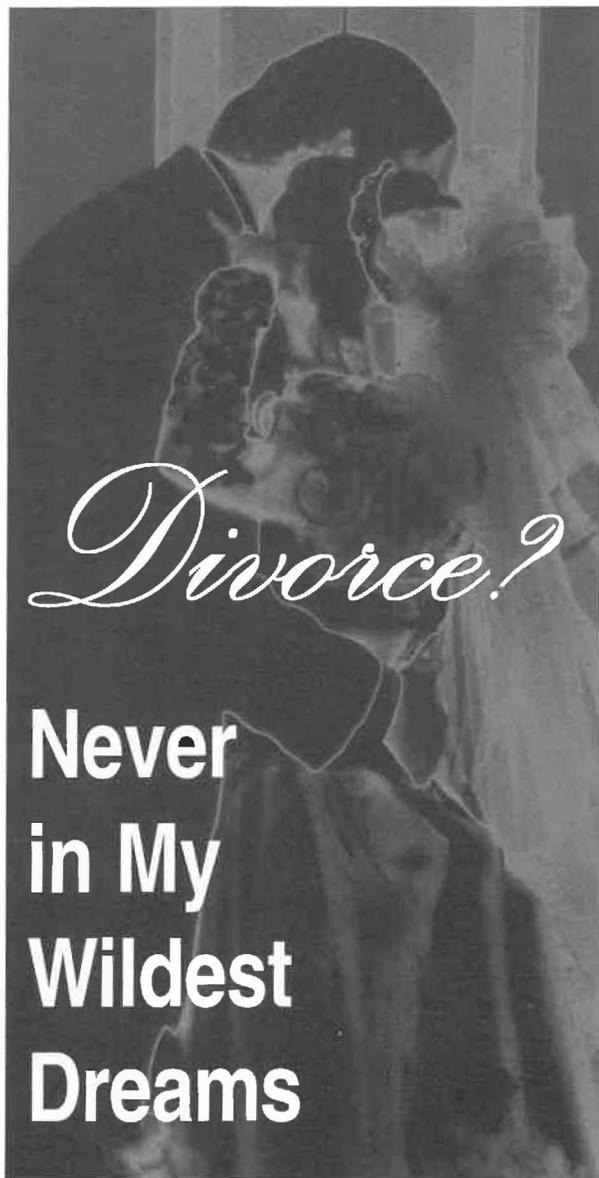


Illustration from Paul Pavlik photo

By BARBARA MRAZ

"A man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals; they are one flesh. What God has joined together, man must not separate" (Mark 10:7-9).

These are strong words, seemingly unequivocal words. Jesus is clear that marriage is a sacred union ordained by God, and that the promises made in marriage are not to be broken. Married people hearing these words could conclude they must invest whatever is necessary to keep their marriages alive.

These same words, however, may be heard with anguish and

The Rev. Barbara Mraz is a deacon in the Diocese of Minnesota, assigned to the Minneapolis parishes of St. John, St. Luke, and St. James-on-the-Parkway.

VIEWPOINT

pain by the person who is divorced or is contemplating taking this action. Divorced people can't help but wonder if this message of Jesus is intended to be a shaming one. They may ask how they can maintain any spiritual integrity in the face of Jesus' words.

My own experience in divorce, as well as the divorces of numerous people around me, leads me to believe this message needs to be taken in the context of the whole gospel and of our lives individually.

Divorce seldom results from one single cause, but more often from a combination of factors. Differences regarding sex and money are common, but other motives exist. These might include partners growing apart because of educational, professional or emotional changes in their lives; basic differences in values and life philosophy which emerge over the years; one partner becoming emotionally or sexually involved with a third person; profound difficulties in communication; a pattern of destructive or abusive behavior; an inability to have basic emotional needs met.

Sometimes two people are so incompatible that they should not have married in the first place, but they simply didn't listen to those who had urged caution.

Among the divorced people I know, I have seen few, if any, capricious divorces. Usually the marriages ended after tremendous pain and soul searching. Counseling, prayer, months and even years of agonizing confrontation, compromise and effort often preceded the divorce. Sometimes, there was little choice for one partner; the other partner had made an irrevocable decision to end the marriage.

In the vast majority of cases, divorce was taken very seriously and it was certainly not a path most of us would have chosen. At age 35, never in my wildest dreams did I envision myself as a divorced person. I was simply too traditional, too responsible, always keeping the rules. I wasn't "the type" to be divorced. Yet there I was three years later, divorced and the mother of two young daughters. The arrogant certainty of my youth had been replaced by a humility brought by life experience and its capacity to surprise even the most traditional among us.

Scripture calls us to many different things: love for God and for each other, service, holiness (wholeness), faithfulness, awareness of our own preciousness in God's eyes. Whether or not these things can be lived out in the context of a particular marriage is a question many of us have had to balance against the admonition of Jesus to keep our promises. Sometimes the conclusion we reached was that God was calling us to a different type of life than the one we were living; indeed, unmistakable peace may have appeared once the decision to let go was made.

Those individuals who execute the divorce process with

(Continued on next page)

Executive Officer Needed

The recent scandal in the treasurer's office at the Episcopal Church Center raises again some of the issues of church structure which were discussed before the 1994 General Convention, particularly those concerning the office of Presiding Bishop.

For example, should the Presiding Bishop be a diocesan bishop? Every other Anglican primate but ours is also a diocesan bishop. Is it realistic to expect that the duties of Presiding Bishop would allow enough time for being a bishop at the diocesan level? Probably not. If we expect our Presiding Bishop to be a chief executive officer as well as chief pastor and primate, that certainly is too much of a workload to remain a diocesan bishop as well.

We would also ask whether it is wise to expect a bishop to act, in effect, as the chief executive officer of an institution which has a budget of more than \$40 million. Again, probably not, unless there are bishops with that kind of background and training. As the Committee to Elect a Presiding Bishop goes about its work of finding potential nominees for the next Presiding Bishop, it would be surprising to learn that the committee has found someone with such experience.

If the church is going to continue to operate with a "central" office in New York City, or anywhere else for that matter, it would be wise to appoint an executive officer who would be responsible for the day-to-day operations, and would allow the Presiding Bishop to function as a bishop. A lay person with experience and training in business might be just what is needed to restore confidence and order at the church center.

In the aftermath of the embezzlement of church funds, cries are being heard again to move the Episcopal Church Center from New York City. While we have been supportive of this idea in the past, the location of the church center has nothing to

do with the misappropriation of \$2.2 million of church funds. It could have happened in Indianapolis or Kansas City as easily. Those who in the past have advocated relocation have failed thus far to make a strong case for their position.

Opportunity for New Friendships

For many persons, the vacation season has begun. Persons travel to other parts of the country or abroad or make shorter trips to the cooler settings of lakes or mountains. In many places, the church changes as well. Times of services may be changed, activities may be decreased, and the liturgy may be somewhat less formal. In other places, activities increase. Churches near resort areas notice larger congregations and may even increase their Sunday schedules. Chapels which function only in the summer months open for a new season, and friends are reunited.

This is a time of year when some positive worshipful experiences may be realized. The opportunity to gather with a different group of Christians, on a Sunday morning, especially in a different place, can be a rewarding time, both for the visitors and their hosts. When you visit a church, be sure to introduce yourself, sign the guest book, and tell others about your parish. You may be amazed at the relationships which may be revealed.

As you travel, it usually is easy to find a place to worship. The advertisements in the Summer Church Services section of this magazine should be helpful, as well as ads in newspapers where you visit. *The Episcopal Church Annual*, found in most parish offices, can provide names and addresses of churches all over the country and beyond.

When our church activities take a break this summer, let us be sure not to do so. God will continue to be present in our churches, and so should we.

VIEWPOINT

Many Divorced People Are Agents of Healing for Others

(Continued from previous page)

integrity are capable of bringing many gifts to a parish community:

1. Their experience is a reminder that, like physical health, economic security, and most other things, relationships can break; they must be nurtured and cherished.

2. Their experience also reminds us that every story has two sides, and you are probably hearing only one of them; it reminds us not to place blame too quickly and too easily; it provides a training ground for not judging people's actions and motives (another scriptural admonition).

3. Many divorced people — and their children — are case studies in resilience and strength. They are inspiring examples of lives rebuilt and hope reborn.

4. Many divorced people are well-equipped to be agents of

healing for others. The work that is often necessary to survive divorce and that is accomplished through therapy, counseling, prayer and self-examination commonly produces people who are stronger, smarter and more compassionate than their years.

I was part of a supportive church when I went through a divorce 12 years ago. A definition of the kind of healing I experienced there is given by guitarist Eric Clapton, referring to his recovery from the tragic and sudden death of his young son three years earlier. He says, "The healing process is that very simple thing of letting other people know what you feel and then receiving their love — or the information that they have experienced the same thing and have survived." That is what a church community at its best can provide for the person undergoing divorce or any personal tragedy.

As Clapton says, life, like the blues, is "a dialogue of pain and redemption, of suffering and joy." For all of us. □



Dawn Alexander (right) with her sister, Leica Littman.

In Her Death, Parishioner Gives Rector Hope for Longer Life

The 59-year-old rector of a Washington, D.C. parish has successfully received a transplant heart donated by a parishioner, and hopes to return to work in August.

When Dawn Alexander, 38, stricken on May 6 with what was believed to be a cerebral aneurysm, lay dying after three days in a coma, the Rev. Dalton Downs of St. Timothy's Church was at her bedside in Greater Southeast Community Hospital. Fr. Downs, rector of St. Timothy's since 1986, knew that he, too, eventually would be hospitalized for a heart transplant, but he believed it would be a long wait. At 2:30 p.m. the priest was astonished to learn from Mrs. Alexander's physicians that she had designated him to



Fr. Downs

receive her heart, and that the surgery should be performed within a few hours.

Fr. Downs entered Georgetown University Medical Center later that day. The hospital staff believes it is only the third "directed donation" of a heart outside a family since establishment of a national organ registry in 1987. It is also rare that the patients' blood types and all genetic factors were seen to be compatible.

"Her life is on-going through the ministry of Fr. Downs," said the Rev. Kwasi Thornell, assistant at Calvary Church in Washington, to the *Washington Post*. "There is sadness in terms of death, joy in knowing the benefit. It's the basic gospel message — our calling to bring life."

Mrs. Alexander was a volunteer worker who came one Sunday a month to help in St. Timothy's nursery. An educational fund for the 8-year-old daughter of Mrs. Alexander and her husband, Philip, was established.

(The Rev.) JAMES B. SIMPSON

Archbishop Coggan Gives Message to Young People

(Continued from page 6)

rough night came to nerve me, undergird me, steel me."

God's call and our response was also the theme of a message to young people. Speaking at a diocesan acolyte festival, the 86-year-old archbishop acknowledged that "Being a Christian in 1995 is very, very tough. You don't just slide into being a Christian. You commit yourself. You say no to things like drugs that ruin lives, and you say yes to tough demands . . . And yes

to God's grace and strength, and yes to the church and its companionship."

The Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, was host for the week. At the final service at the cathedral, Bishop Donald Wuerl joined his Anglican colleagues to bring greetings from the Roman Catholic Diocese of Pittsburgh.

FENTRESS WAITS

This article incorporates reporting by Rebekah Scott of the Pittsburgh Post-Gazette.

BOOKS

Early Christian Communities

THE ORIGINS OF CHRISTIAN MORALITY. By Wayne A. Meeks. Yale. Pp. 275. \$30.

Wayne Meeks offers here a thick ethnography of the early Christian communities. Drawing from critical descriptions of historical settings and literary and rhetorical criticism of how texts shape their audience, Meeks illumines the practices and understandings of early Christianity as they inform each other.

Conversion stands at the heart of early Christian communities for Meeks. Christians, therefore, are always something of aliens marked by distinct rites and rituals and by an ambivalence toward society, especially its taken-for-granted order. Renunciation of wealth and status, hospitality to the outcast, giving to those in need, such marked the life of Christians. What Meeks calls "the grammar of Christian practices" is placed in the context of belief, understandings of evil and sin, images of God, the idea of the will of God, and the sense of ending of the world with the dual conviction of judgment and completion. Such beliefs are central in understanding the practices themselves.

Meeks has written a rich and wise description born of his life work on early Christianity. This is no book of scholastic explorations and exposition but is a book that is written for a broad audience. Highly readable, *The Origins of Christianity* should be of aid and enjoyment to clergy and all others with interest in how the diverse early Christian communities formed themselves as a distinct moral and religious community.

TIMOTHY F. SEDGWICK
Evanston, Ill.

Not Persuasive

WHEN IT'S RIGHT TO DIE: Conflicting Voices, Difficult Choices. By Dick Westley. Twenty-Third. Pp. vii and 209. \$14.95 paper.

Acknowledging this is a fourth attempt to make the case for euthanasia from the point of view of faith, Westley positions himself as the supporter of the people against the experts. Quoting studies which show a majority of the public supports euthanasia in some form, he views this, along with experiences of family at the deathbed, as revelatory material showing God's truth about dying. That is one base of the argument. Another concerns his

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reasoning that life seen as a gift from God, which, because it is given in time and subject to change, may become nongift.

The average reader will find the presentation in part 2 difficult, especially the dogmatic dispute within Roman Catholicism and the philosophical background in general. Part 1 is more generally informative, dealing with the denial of death. For the student of the issue of euthanasia, or the professionally involved, there is a wealth of helpful bibliographical material in addition to the obviously able handling of the subject.

In spite of his strong support of euthanasia, Westley demonstrates appreciation for a number of objections to it, and claims it should be minimally applicable, always to be considered a tragedy. It is regrettable he did not develop more thoroughly the bases of his argument. Those he hopes to influence will likely not be persuaded, as this reviewer was not.

(The Rev.) W.N. BEACHY
Kansas City, Mo.

Challenging Assumptions

BATTLING FOR THE MODERN MIND: A Beginner's Chesterton. By **Thomas C. Peters.** Concordia. Pp. 175. \$15.99 paper.

Peters, "a seriously committed Protestant," finds much of value in the writings of G.K. Chesterton, and *Battling for the Modern Mind* places the work of this conservative Catholic apologist in context. Except for a rather dull chapter recounting some of Chesterton's fiction, the bulk of this interesting book explores Chesterton's theology and his opposition to the philosophical and religious ideas that grew up in Britain's Industrial Age.

Since the debate continues today, though in smaller (and equally less "progressive") circles, Chesterton's arguments with 19th-century modernist notions are more relevant than ever. The newly developing, self-consciously secular attitudes Chesterton contested in his age have become unconscious, everyday assumptions that affect all aspects of our lives — especially our faith. Chesterton challenges us to be aware of these assumptions, and thereby enables us to question them. Peters' book is bound to awaken a new interest in G.K. Chesterton's writings; it has certainly done so for me.

ELEANOR FORFANG
Fort Worth, Texas

Quibble Together

ONE LORD, ONE FAITH: Getting Back to the Basics of Your Christian Faith in an Age of Confusion. By **Peter C. Moore.** Thomas Nelson. Pp. xii and 261. \$12.99 paper.

A CHURCH TO BELIEVE IN. By **Peter C. Moore.** Illustrations by **Nancy Jackson.** Latimer. Pp. 192. No price given, paper.

One Lord, One Faith reads quickly and touches on all of the points of the Apostles' Creed, but not a phrase at a time. Dr. Moore brings forth the tension between words put together by generations long dead and a present world of great flux and mutation.

In both of these books, the author picks out things at a distance from the present and uses them to navigate us through some very current questions and problems.

The author has deftly constructed his books to act as triggers for discussion, with several open-ended questions at the end of each chapter. I often wished that I had Dr. Moore near to hand to quibble with him about an odd fact or statement or two. I even tried out some of his questions on a few clergy and laity. Both groups rose to the bait, and started discussing the subjects raised.

In both books, everything seems familiar, yet they are changed by the present. Take heart; take time; read these books. Better yet, read them with several friends and quibble together.

(The Rev.) ALFRED F. LAVERONI
Bel Air, Md.

'Moral Presumptions'

LIFE/CHOICE: The Theory of Just Abortion. By **Lloyd Steffen.** Pilgrim. Pp. 184. \$12.95 paper.

Lloyd Steffen constructs a moral theory about abortion that transcends the claims of self-interest or individual autonomy. He also wants this theory to be persuasive in the arena of public (that is, secular and pluralist) social and political debate.

Steffen lays out six criteria which will, in his view, define a just abortion: 1. the pregnancy must not be wanted; 2. the pregnancy must to some extent be the result of involuntary sex; 3. abortion must be a last resort for dealing with an unwanted pregnancy; 4. the abortion must not pose a greater medical risk to the

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pregnant woman than other options; 5. the abortion must not be viewed as cancelling out the "moral presumption" against it; 6. the pregnant women must not have allowed the pregnancy to continue so long that her acquiescence in it implies a "promise" to the fetus to bring it to term.

Steffen introduces the idea of "moral presumption," which he says attaches to any type of act or practice which is assumed by general consensus to be right or wrong, all things being equal. That is to say, universal prohibitions can be "lifted" under certain circumstances.

One suspects that the notion of "moral presumption" has very little to do with the intrinsic rightness or wrongness of an act, and quite a lot to do with the weighing of its consequences on the scale of self-interest and/or social utility. The effect here is to turn a normative ethic into a relative ethic.

The fact is that classical Christian moral theology, including the just war tradition, knows nothing of "moral presumptions," or the lifting of universal prohibitions.

Steffen's criteria are intended to limit just abortion to cases in which pregnant women are innocent victims, while also ensuring that it is the pregnant woman who decides to what category her own case belongs. But I fear Steffen has attempted to gain a hearing in the secular world by endorsing a relativism he could have done just as well without.

(The Rev.) THOMAS E. BREIDENTHAL
New York, N.Y.

Almost Funny

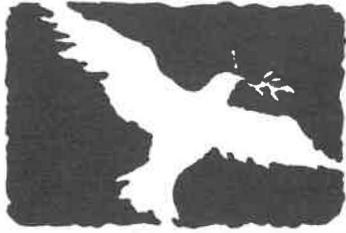
THE QUEEN AND I. By **Sue Townsend.** Soho. Pp. 239. \$22.

This is a novel which imagines a completely bizarre and inconceivable course of events. Parliament has ousted Britain's royal family. They are given mediocre pensions. They must find housing in flats among the lower classes.

And so the scene is set for a number of amusing and not so amusing events. Priceless rugs have to be cut up to fit into small rooms. People have to learn to cook and to take care of themselves. They must get along on amounts of money which disappear before the next pension check arrives.

It is an interesting and almost funny satire. Unfortunately, the actual course of the history of that family, since the book was written, has proved to be much more bizarre and nightmarish than the fiction.

(The Rev.) M. FRED HIMMERICH
Watertown, Wis.



Benediction

"He must increase, but I must decrease" (John 3:30).

When we think about parables, our minds naturally focus on stories that Jesus tells in the gospels: "A man had two sons." "The kingdom of heaven is like a mustard seed." "The kingdom of God is like someone starting on a journey."

Early Christians, however, didn't limit their idea of parables to written stories. They also found them in nature, in the coming and going of the seasons. It's precisely this sort of parable that the Feast of the Nativity of John the Baptist (June 24) represents.

"He must increase," says John about Christ, "but I must decrease" (John 3:30). So from this festival of John's birth, falling as it does near the summer solstice, days continually decrease in length through late December. And from the Lord's birth at Christmas, approximately the winter solstice, the days progressively increase. What a wonderful expression of that truth!

Similar parables in nature are all around us. It's no mere coincidence that Advent, our liturgical preparation for the end of time, takes place in the dead of winter. It's no mistake that we celebrate Easter amidst the rebirth and new life of the spring. And neither is it without significance that the round of each day's office parallels the course of Christian life: from the opening of lips at birth in the morning to preparation for death in the late evening.

"You know how to interpret the appearance of the sky," Jesus observed of his first hearers (Matt. 16:3). May the Feast of the Nativity of John the Baptist plant in us the seeds of that same wisdom.

(The Rev.) STEVEN R. FORD
Phoenix, Ariz.

People and Places

Appointments

The Ven. **Catherine Cooke** is archdeacon for the Diocese of Vermont, 5 Rock Point Rd., Burlington, VT 05401.

The Rev. **Steven Crowson** is rector of St. Mary's, Box 1660, Shelter Island, NY 11964.

The Rev. **Shawn P. Duncan** is rector of St. Paul's, Box 548, Elko, NV 89801.

The Rev. **Wallace Gober** is priest-in-charge of St. Andrew's, Box 50267, New Bedford, MA 02745.

The Rev. **David J. Greer** is interim rector of St. John's, Box 457, McLean, VA 22101.

The Rev. **Victoria L. Kempf** is rector of Good Shepherd, Punta Gorda, FL; add: 401 W. Henry St., Punta Gorda, FL 33950.

The Rev. **James T. Murphy** is vicar of Nativity, Sarasota, FL; add: 5639 Milton Ave., Sarasota, FL 34243.

The Rev. **John Rice** is vicar of St. David's, Box 292, Pepperell, MA 01463.

The Rev. **John P. Streit** is vicar of the Cathedral Church of St. Paul, 138 Tremont, Boston, MA 02111.

The Rev. **Randal Wilkinson** is rector of St. Paul's, 700 Callahan Dr., Bremerton, WA 98310.

The Rev. **Robert G. Windsor** is rector of St. John's, 297 Lowell Ave., Newton, MA 02160.

The Rev. **Stephen Woods** is director of Worldwide Pilgrimage Ministries, Jacksonville, FL.

Cathedral Clergy

The Very Rev. **Thomas J. Hurley** is dean of Trinity Cathedral, 113 N. 18th, Omaha, NE 68102.

The Very Rev. **Patrick H. Sanders** is interim dean of St. Andrew's Cathedral, P.O. Box 1366, Jackson, MS 39215.

Ordinations

Priests

Honduras — **Oscar Lopez**, vicar of Sandres, San Pedro Sula, Honduras; **Hector Madrid**, vicar of San Juan Apostol, Santiago Apostol, San Bartolome Apostol and San Matias Apostol, in Siguatepeque, Honduras.

Deacons

Nevada — **Joy Gartman**.

East Carolina — **Claude Phillip Craig, Jr., Linda Fish, John William Gladstone, Richard James Martindale, Susan Moody-DuVal**.

Retirements

The Very Rev. **J. Earl Cavanaugh**, as dean of Grace and Holy Trinity Cathedral, Kansas City, MO.

The Rev. **Richard Loring**, as rector of St. Luke's, Chelsea, MA.

The Rev. **George Poffenbarger**, as missionary for the Eastern Region and as rector of St. James', Sult Ste. Marie, MI.

Resignations

The Rev. **Roland M. Jones**, as rector of St. Mark's, New Canaan, CT.

The Rev. **Matthew Lawrence**, as rector of Our Saviour, Arlington, MA.

The Rev. **Bradford B. Locke**, as rector of Christ Church, Guilford, CT.

The Rev. **Jerald G. Miner**, as rector of Christ Church, New Haven, CT.

The Rev. **Marcia Sessions**, as rector of St. Thomas', Greenville, RI.

The Rev. **Richard C. Williams**, as rector of Trinity, Thomaston, and St. Peter's, Plymouth, CT.

The Rev. **Deborah Woodward**, as rector of Christ Church, Somerville, MA.

Seminaries

At **Nashotah House**, the Rev. **E. Charles Miller**, New Marston, England, has been appointed first incumbent in the Michael and Joan Ramsey Chair of Theology; the Rev. **Ralph N. McMichael, Jr.**, assistant professor of systematic and sacramental theology, was named to the William Adams Chair.

Honorary Degrees

Virginia Theological Seminary awarded honorary degrees to the following persons: the Rev. **Claude Francis DuTell**, the Rt. Rev. **Stephen H. Jecko**, **Marilyn Keiser**, the Rt. Rev. **Eluzai Gima Munda**, **Cornel West**, the Rev. **William Yon**.

Nashotah House has awarded honorary degrees to **E. Rozanne Elder**, the Rev. **Robert Jensen**, **Douglas R. Major**.

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BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

CATECHUMENATE

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

CHURCH FURNISHINGS

WANTED: Large, traditional sacristy lamp. Antique preferred. **L. Lawson, 444 Valencia, Coral Gables, FL 33134. (305) 443-0838.**

COMPUTER SOFTWARE

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

HOMES/HOUSING

ATTENTION widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: **Trinity Episcopal Church, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

ORGANIZATIONS

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

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION and Children's Ministries. Large parish seeks caring, organized individual with high energy level and people skills to lead, implement and coordinate progressive programs. Must be committed to working with children; storytelling; and effect a pastoral presence with a wide variety of individuals/groups. Degree in Christian education or equivalent experience required. Episcopal background highly desirable. Full-time position. Resumes and information: **St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205. (803) 799-4767.**

RECTOR WANTED. Suburban parish centered around worship, with strengths in music, pastoral care, outreach and people, but with need for development of stewardship, education, programs for children and young families and newcomer retention. Send resume and CDO to: **Emmanuel Episcopal Church, 4400 86th Ave., SE, Mercer Island, WA 98040.**

DIOCESAN CAMP, CONFERENCE AND RETREAT CENTER: The Episcopal Diocese of Maryland is looking for an Executive Director for the Bishop Claggett Center. Applicant must have demonstrated experience in camp and conference center administration or equivalent business administration in developing, marketing and managing programs; personnel administration; hospitality; and fund-raising as well as contract administration. Applicant should possess a bachelor's degree as well as good writing skills. Contact: **The Rev. Harry Brunett, P.O. Box 52, Glenwood, MD 21738.**

SMALL, historic (1841) Catholic parish needs retired priest. **Church of the Redeemer, Cairo, IL 62914.**

RECTOR: Full-time. Historic parish established in 1846 seeks priest with skills as a pastoral leader, and enthusiasm for youth development and a commitment to community involvement. Church of the Epiphany, Laurens, SC, is one of the few remaining whose door is always open. Send resume to: **Edgar Taylor, Chairman, Search Committee, 508 Academy St., Laurens, SC 29360.**

DIRECTOR OF RELIGIOUS EDUCATION, Palmer Memorial Episcopal Church, 6221 Main, Houston, Texas. Palmer seeks a DRE with vision, creativity, energy and organizational skills to lead its educational programs for children, youths and adults. Bachelor's degree required. Experience as a Christian educator and knowledge of Episcopal traditions strongly preferred. Send resume and 3 references to: **John Wallace, Search Chair, 5401 Pine, Bellaire, TX 77401.**

BI-VOCATIONAL, RETIRED AND PART-TIME CLERGY opportunities are immediately available in several Western Kansas congregations. These positions offer qualified candidates an opportunity to practice a full range of ministry among dedicated, vital and loving people. Contact: **The Rev. Morgan Hickenlooper, Diocese of Western Kansas, Box 2507, Salina, KS 67402-2507 with resume/CDO profile.**

POSITIONS WANTED

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Sun H Eu 8 & 10. Wed 10 H Eu & Healing

LOS ANGELES, CALIF.

ST. JAMES' 3903 W.shire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues & Thurs, 7 Fri

ESTES PARK, COLO.

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

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.

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; The Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

HOLLYWOOD, FLA.

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

AUGUSTA, GA.

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

SAVANNAH, GA.

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

BLOOMINGTON-NORMAL, ILL.

CHRIST THE KING 918 S. University
The Rev. Robert M. Montiel, r
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

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

OLNEY, ILL.

ST. ALBAN 231 S. Elliott
The Rev. John F. Wall
Sun H Eu 9. Bible Study Wed 6 (Parish House)

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

ROBINSON, ILL.

ST. MARY W. 33
The Rev. John F. Wall
Sun H Eu 11. Bible Study Monday 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Sung Eu

BLADENSBURG, MD. (D.C. AREA)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 9, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10. Thurs Eu Healing 9:30

BOSTON, MASS.

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 (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. 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. Canon William H. Paul, v
Sun H Eu 10 (all year). July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Ivan Weiser, interim r
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

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112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5. Sun 10:30-10:50, Maj HD 5:30-5:50

(Continued on next page)



St. Philip's Church, Nashville, TN

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.

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ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan, ass't; the 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 11

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas R. Parke, r 584-5980
Sun Masses 6:30, 8 & 10

STONY BROOK, N.Y.

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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

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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)

WILLISTON PARK, L.I., N.Y.

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Masses 8 & 10; SS 9:45. Thurs Mass & HS 10; HD as anno

GETTYSBURG, PA.

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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

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(Across from Court House) (610) 272-4092
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PHOENIXVILLE, PA.

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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 Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

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Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

ST. PHILIP'S 85 Fairway Dr. (Donelson)
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Sun H Eu 8 & 10

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Sun 8 & 10. Weekdays as anno

DALLAS, TEXAS

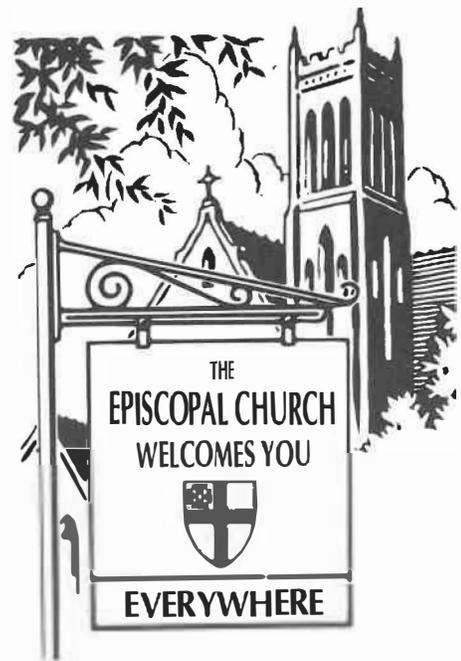
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INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt; the Rev. George R. Collina
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
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Daily as anno (817) 332-3191

HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30



HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

SAN ANGELO, TEXAS

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

SAN ANTONIO, TEXAS

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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

RICHMOND, VA.

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The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1
The Rev. Prof. Reginald H. Fuller (804) 266-2431
Services: Sun 8 and 10. HD 7:30

MILWAUKEE, WIS.

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The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

ST. CROIX, VIRGIN ISLANDS

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

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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

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