

The Living Church

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The Magazine for Episcopalians



Mary: First in Honor Among the Saints

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Features

First in Honor Among the Saints
Giving



thanks for the Virgin Mary, Mother of Jesus

By **Timothy Perkins**

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Quote of the Week

The Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, speaking to Episcopal Communicators: "We tragically waste opportunity by focusing on lesser things" such as liturgy, ceremony, church structure, "and who can be ordained by virtue of gender and sexual orientation. No wonder people don't understand us."

In This Corner

Penitent Crook Returns Stolen Money

A recent issue of "The Chimes," newsletter of St. Michael's Cathedral, Boise, Idaho, reprints a note found recently on the floor in the cathedral narthex:

"Dear Church Members: Four years ago I entered your church and took \$23.00 from a womans purse. When I was there, someone was playing the organ in the upper level, and people were listening to the beauty of it. I sat in the back pew on the right looking forward. I took the \$ from the purse and left. I know it was wrong, and I hope you can find whoever it belonged to. It was on May 1st, 1991. If it can't be claimed, I hope you will donate back to the church. It was a horrible thing to do. Especially in a place of worship where trust is supposed to be plentiful. I'm so sorry, and I hope the money finds its way back to the right hands. Please forgive my stupidity. I'm sorry." The note was unsigned.

To clear up any possible misunderstanding, in this space in the July 23 issue, it was mentioned that former national church treasurer Ellen F. Cooke was moving funds from one account to another as recently as March 3. Those accounts did not belong to the national church.

Headline in the *Episcopal New Yorker* on the embezzlement story: "Misuse of Money Lands Cooke in Stew."

When the Anglican Fellowship of Prayer

held its annual conference in the Bahamas this year, things got a bit hot. Incense used during the Eucharist set off the hotel fire alarm system. A public address system assured hotel guests there was no cause for alarm.

According to *Cross Current*, the newspaper of the Diocese of East Carolina, St. Peter's Church, Swansboro, N.C., is known as the "Jesus Loves Me" church. It seems that "Jesus Loves Me" is sung every Sunday before the Great Thanksgiving. "It sets a positive tone and gives us all a childlike lightness of heart," said the Rev. John Hagood, rector.

Recent license plate spottings: TLC PT (not owned by a part-time employee of this magazine), EDYD 4U, JN 13 34, ICOR 13, HVF8TH and AGAPE 7. Mother Mary Jean, C.S.M., of Peekskill, N.Y., spotted XAIPE and said the car belongs to two professors of Greek. The Rev. Robert Crafts, Jr., of Indio, Calif., saw UBE HOLY and PROV 31, and the Rev. David Baumann, of Placentia, Calif., submitted PRAYZES, BLESS UZ, HE IS4US, GZUS GAL, and 4 GOD 1ST. Careful behind the wheel, Fr. Baumann.

Note to Mrs. W. in Kansas City: I agree. If the Cookes do flee the country, it will be difficult to bring them back.

DAVID KALVELAGE, editor

Sunday's Readings

A Sense of Our Fragile Nature

Pentecost 10: Gen. 15: 1-6; Ps. 33, Heb. 11:1-3 (4-7) 8-16, Luke 12:32-40.

Faith is the assurance of things hoped for; the conviction of things not seen" (Heb. 11:1). The central question is how we develop this assurance and conviction. In the Episcopal Church, we use the words faith and belief as if they were interchangeable. While related to each other intimately, these words describe two distinct realities.

Faith is best understood as trust in God's care, love, forgiveness and providence. Faith is a gift from God to which and in which we respond to him. It is not a skill to be learned,

or a talent to be used. As we mature, we become more honest with ourselves. Invincibility and omnipotence are replaced with a sense of our fragile nature and our limited capabilities. It is in these moments that God offers a trust in himself.

Belief is our response to God's story as presented in the word and sacrament of the church. The relationship between faith and belief is mutual and dynamic. Each informs the other. Belief readies us to deepen our trust. Faith raises questions which our belief system can answer.

Faith and belief are at the center of our lessons for today.

LETTERS

The 'Ultimate' Icon

The Viewpoint article by the Rev. Peter Michaelson [TLC, July 9] refers to two lesbians who are a "new icon for the love between Christ and his body, the church."

As a spirit-filled Christian who has given his life, his family, his talent, his old, old body and his money for the sake of the gospel, I am saddened and deeply hurt that a priest of the Episcopal Church has strayed so far from the gospel of Jesus Christ. We have the "ultimate icon" in the death of the Lord Jesus Christ for his church, without proclaiming two lesbians as a new icon. What in the world have we come to? There are two words which come to mind in answering this question. They are "blasphemy" and "heresy."

Before someone castigates me with the manufactured term "homophobic," please know that I have ministered for years to homosexuals, one of them a priest who has been celibate for 10 years. I do not hate anyone, but I deeply resent the corruption of the scriptures by those who are either misinformed or deliberately pervert their meaning. The question is, "What is our authority?"

If someone does not understand the scriptures, both in the New Testament and the Old Testament, concerning the practice of homosexuality, it is because he or she cannot read or are deliberately trying to undermine the Bible. The catechism in the Book of Common Prayer is very plain concerning the scriptures: "We call the Holy Scriptures the Word of God because God inspired their human authors and because God still speaks to us through the Bible." Any questions?

LEE A. BUCK

Atlanta, Ga.

Where was the question mark after the Viewpoint article, "Something New Was Happening," by Peter Michaelson? There certainly wasn't anything new other than his confusion about relationship, if, indeed, that was new.

At risk of being one of those "mean-spirited traditionalists" Donald Neill refers to in the same issue, I must profess that much of what I read in this issue prompts me to say, "They just don't get it!"

Truth, justice, righteousness and mercy are characterized in terms of individual welfare by far too many of the modernists. There seems to be no consideration given

(Continued on next page)



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LETTERS

(Continued from previous page)

to the reality that we are not islands unto ourselves, but part of the body of Christ; members of one another in the body in which Christ Jesus is the head. The admirable relationship between the lesbians is still one that presents an injury to the body of Christ and apparently intends to remain such. This is certainly not something that calls for celebration.

Though the individuals show great maturity in their personal manner of dealing with one another, they make a mockery of the godly process by which they came to be, namely, heterosexual marriage. We must not mistake a seemingly peaceable relationship for a righteous relationship. We have received the acceptable model to be a husband and wife, however peaceable or tumultuous that may turn out to be. When we pray for peace, we must also pray for righteousness: They are intrinsically related.

(The Rev.) JAMES F. GRANER
 Larned, Kan.

Regarding the article by the Rev. Peter Michaelson titled "Something New Was Happening," I must comment that according to King Solomon there really is nothing "new" under the sun. With all due respect for Fr. Michaelson, his observations concerning what was happening at the Cursillo are just one more example of our church's slide into relativism and accommodation. Scripture clearly tells us (God tells us) that homosexuality/homosexual behavior is wrong. Yet even at a Cursillo we see clergy and laity unwilling to stand consistently for the truth.

FRANK M. WIERS, JR.
 Shelby, Ohio

Not for Everyone

Scott Slater's article, "Shopping for the Right Church" [TLC July 9], left me wondering what it was he was trying to communicate. He indicates that St. Nicholas' is the "right" church for everyone. He talks about all its extracurricular activities, but mentions none for the other congregations. Surely they must have some! Are they the most important? He mentions all the "externals" such as "cute chalice administrator," "cool" incense,

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

etc. without discussing the quality of the liturgy. If the family is only receiving "bread and wine," and not the "body and blood of Christ," is not something missing? What have they, and we, been taught? This parish may be right for Joe and Jane and their family, but it would not be right for everyone — and ... would turn some people "off."

Perhaps we Episcopalians do not have our priorities in line!

KENNETH A. MOSS

Ottawa, Ill.

I was glad to see that the Churchshoppers finally found a parish to their liking: "fairly small," "fairly high," with the only rite they seem to have experienced, and with all the amenities. They were lucky. Most Episcopalians do not live close by four churches from which to choose.

This family's preferences indicate that upon leaving the Roman Communion and the Baptists and becoming Anglican, their orientation upon reception did not prepare them for the varieties found in the Real Church. Rather, the priest who prepared them seems to have taught them his proclivities, which coincide with the author's. But instruction in the faith should prepare people to go anywhere in the church and be happy, enjoying its varieties. Wanting to see the priest's face, to interrupt his conversation with the parents, finding a server "cute," and all the rest of the child-oriented thinking, indicate that the child mind should be the determinant factor.

The Churchshoppers comprise four distinct personalities, so why cannot parishes vary? It is Anglican variety that prevents dead uniformity.

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.

You are right to preface Scott Slater's article with the disclaimer that the church-shopping couple he describes is fictitious. Try as I might, the only children I can possibly imagine complaining to their parents about "not being able to see the priest's face" due to an altar up against the wall would be those visiting from the furthest reaches of Liturgically Correct La-La Land.

My experience with newcomers is that they are seldom, if ever, concerned with such in-house triflings. What they want, in addition to a good nursery, church school, and parking lot is to hear the

gospel proclaimed convincingly, and to have other worshipers welcome them warmly. If a church isn't doing these things, all the processions, campfire songs, incense and foreign language gospel readings that Fr. Slater extols will not matter much to newcomers, or anyone else.

(The Rev.) J. DONALD WARING
St. Thomas' Church
Terrace Park, Ohio

The Real World

As a member of a small mission church (30 supporting families) founded 10 years ago, not by the diocese but by a group of dedicated Episcopalians, I am saddened and appalled by the recent revelations by the national church of theft and the lack of proper audits.

We have struggled to increase to a budget of \$27,000 per year. We have paid our diocesan assessments, our part-time priests, our rent, utilities, as well as initiating and supporting community activities. Whenever the Presiding Bishop has asked for support for emergencies, we have responded willingly. Therefore,

when I learn of a misappropriation of funds in the millions, I cannot even fathom that amount. But more than that, when I realize that we would have to quadruple our size just to support the treasurer's salary, I am angry.

Perhaps it is time to move out of the high-priced New York City area and back to the real world. In this time of rapid travel and communication, former reasons to be in New York City are less valid.

INEZ L. HARTWELL

Kimberling City, Mo.

A Voice Not Heard

I want to add my voice to the debate about ordaining practicing homosexual persons. I think one voice is not being heard in the debate, that of those who take the scriptures seriously but not literally.

The author of the Viewpoint article, "Why Presentment Is Necessary" [TLC, June 25], assumes that because one does not agree with his interpretation of scripture, one does not care about scripture.

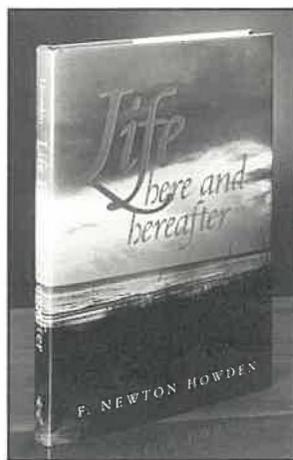
Some people do not want to deal with the scriptures, but I am not one of them.

(Continued on page 11)

Life Here and Hereafter

by F. Newton Howden

A book dealing with life in this world and the life to come



The Reader will find here a mine of information, much of which would be hard to come by elsewhere. With skill and scholarship, the author touches on almost every phase of human thinking about the life beyond. Most of all he deals with Christian belief, its history and its import for us today ... For all its fullness, the book is easy and pleasant to read. — Dr. Pierson Parker, Professor Emeritus of New Testament, The General Theological Seminary, New York City.

This is a thought provoking and pleasant reading. —The Rt. Rev. John M. Allin, 23rd Presiding Bishop, U.S.A.

Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is just a book. I was captivated by the author's pastoral style, intrigued by his scope, and challenged by his message. — Jeffrey A. Mackey, writing in The Living Church.

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This book is now distributed by Robert's Bookshop, 151 Second Street, South Amboy, New Jersey 08879. Postage free.

Spokane Congregation Rebuilds After Rector and Others Break Away

Three months ago, more than 100 members of Holy Trinity Church, Spokane, Wash., left. They walked out of Holy Trinity and out of the Episcopal Church, and, with their rector, the Rev. Robert Creech, now Fr. Anthony, they were chrismated into the Antiochian Orthodox Church.

Fr. Anthony said he had noticed dissatisfaction with trends in the church “even 16 years ago, when I came to Holy Trinity. Especially a crisis of authority, General Convention assuming authority it does not have, with, for example, the ordination of women.”

Another factor cited by Fr. Anthony was that “crucial doctrines — the Resurrection, the virgin birth, atonement — no longer seem binding on the Episcopal Church. We had developed a sort of fortress mentality, doing our own thing.”

About 40 Episcopalians stayed at Holy Trinity. The parish now has 60-70 members, a new vestry and wardens, an office staffed by volunteers and two Eucharists each weekend. Attendance at coffee hour following the Saturday evening Eucharist had dropped to about six; now it's up to 35 or 40.

The Rev. Kerry Kirking is a vocational deacon presently in charge of Holy Trinity. “It's doing very well,” he said. “There is a positive spirit. People are returning who had left years back, because they'd been uncomfortable.”

The Rt. Rev. Frank Terry, Bishop of Spokane, said, “Fr. Creech struggled with being Episcopalian for a number of years. He gave up on reforming from within. He sees Orthodoxy as maintaining tradition,

and the Episcopal Church as drifting.”

After the group left, Bishop Terry said, there was “an outpouring of support from other parishes. Clergy pitched in to take services, lay people went down and hosted coffee hours, or just attended services. That really helped,” he said. Those who stayed were “feeling pretty puny.”

“We are trying to keep focused on the work we ought to be doing,” Deacon Kirking said, instead of emphasizing the legal processes that complicate such a split. Bishop Terry said a temporary restraining order gave the diocese access to the church building, and superior court judge Kathleen O'Conner has issued two rulings in favor of the diocese.

“This is an ongoing Episcopal parish,” the bishop said. “We never lost the beat.”

Eviction Ordered

“We were evicted from our church,” Fr. Anthony said. He said the larger group was “the backbone of the church, those who had done the work, paid the bills.” The court order arrived “five hours before the chrismation service, which was hastily relocated to the local Greek Orthodox church.” The congregation now meets in the chapel of a former Roman Catholic convent.

Some people have been in the church for 40 or 50 years, Bishop Terry said. “It's



Ken Beck photo

Trinity's century-old building is used by those who stayed.

a tight-knit parish. There was a lot of wrenching” when friends left friends.

Deacon Kirking said the others are included in the prayers of the people, “as ‘those who left to follow another path’.”

Outreach from Trinity continues, said Deacon Kirking. Volunteers staff Our Place, a social and drop-in center sponsored by six area churches, that helps provide food, transportation and other daily needs. And Holy Trinity is planning the centennial celebration of its “quaint Gothic-themed building,” Aug. 30, with a Eucharist celebrated by Bishop Terry and the Rev. Canon Ernest Mason, who was rector of the church for 34 years. “People are finding new opportunities for ministry,” said Pat Thomas, one of those who stayed. “I'm a lay reader now. We didn't need more lay readers before.” People who have returned have volunteered, too. “One lady who'd had a stroke has come back, and she's offered to do mailing labels on her computer.” She echoed Bishop Terry: “We didn't miss a beat.”

PATRICIA NAKAMURA

English Synod Approves Agreement with Lutherans

The Porvoo Declaration, termed by Archbishop of Canterbury George Carey as the single most important ecumenical venture to come to the church for many years, received final approval from the Church of England at its General Synod in York July 9-11.

The declaration means the Church of England will be in full communion with Nordic and Baltic Lutheran churches. It was approved in every diocesan synod

before the overwhelming vote in General Synod.

“I stress there is no giving up on historical episcopal succession in the Porvoo Agreement,” Archbishop Carey said.

In a vote of 317-1, the synod asked for an end to Britain's automatic life sentences for murder, recommending that “the penalty for murder should be a maximum of imprisonment for life.”

In other action by the synod, draft rites

for baptism, confirmation and admission to communion were given general approval, then sent to a revision committee; a report containing six new eucharistic prayers was received, although members of the House of Bishops said the number probably will be reduced; concern was expressed in a diminishing number of vocations to holy orders; and the need for parishes to pay for future clergy pensions was accepted.

Large Parishes: What They Hold in Common

The Institute for the Practice of Ministry, which is the continuing education program of Berkeley Divinity School at Yale, sponsored the first East Coast Conference for Rectors of Large Parishes recently at St. Mark's Church, New Canaan, Conn.



Dean Turner

This conference, which has been sponsored by the Church Divinity School of the Pacific on the West Coast for the past three years, invited the rectors of the parishes east of the Mississippi that have more than 500 pledging units, or an average Sunday attendance of more than 500.

These conferences were organized to address situations and problems faced by rectors of large parishes that are not addressed in other conferences.

The Very Rev. Philip Turner III, dean of Berkeley Divinity School, was conference moderator. He introduced Lyle Schaller, the main speaker, as the one person people turn to when they want to know more about how churches work and grow. In three lectures, Mr. Schaller addressed the issues of large-church dynamics from his research and spoke to concerns raised in the small-group discussions.

He said the most important change over the past decade has been the increasingly post-denominational nature of American Christianity. The implications for churches is that they are becoming more market driven than tradition driven as people ask of a church not "What is your tradition?" but "What can you offer me and my family?" This is more significant for large parishes than small parishes, as the



David James photos

Mr. Schaller: Churches are becoming more market driven than tradition driven.

larger are less dependent upon neighborhood geography and family ties, and tend to be where people do the most church shopping.

A major concern of rectors of large parishes is their isolation. Most large-church rectors are so geographically distant from one another they seldom meet Episcopal clergy of similar-size parishes. Mr. Schaller noted that the large-church pastors of different denominations have more in common with each other than they do with the clergy within their own faith group, and that many are crossing denominational lines to meet with each other for support, help and advice.

During one small-group discussion, three of the seven rectors revealed their parishes were being sued. Mr. Schaller noted that our litigious society has discovered the large church as an untapped source of revenue, and that insurance and

legal fees are a growing part of large-church budgets.

He pointed out that most rectors of large parishes started out in small parishes where they knew everybody's name and felt the love of the parish. One of the most difficult adjustments for many large-church rectors is they no longer know all their parishioners by name or face.

As one rector lamented, "I can no longer put out all the fires like I used to in a smaller parish, and when I meet a person on the street, I'm never sure whether she's a parishioner, my wife's friend or my son's den mother."

The Very Rev. Charles Perry, former dean of CDSP and the conference leader on the West Coast, was the conference chaplain who led Morning and Evening Prayer and provided meditations on the theology of leadership.

(The Rev.) DAVID L. JAMES

Worship and Training in Music at Sewanee Conference

More than 100 church musicians — organists, composers, choral directors and choristers — attending the 45th annual Sewanee Church Music Conference spent an intense week learning, worshiping and singing July 10-16 at the University of the South, Sewanee, Tenn., and the DuBose Conference Center in adjacent Monteagle.

Highlights of the conference included a concert by Stephen Schaeffer, organist at the Cathedral Church of the Advent,

Birmingham, Ala., on the university's 70-rank Casavant organ, and a carillon recital by Marcia de Bary, university carillonneur, followed by a climb into the bell tower to see the unique instrument.

The premier of a choral work by Charles R. Beaudrot, Jr., composer-in-residence at St. Philip's Cathedral, Atlanta, commissioned by the conference, took place at the Sunday Eucharist. The entire group became the choir for the two sung

services. Daily Eucharist celebrated by the Rev. Norman Meservey in DuBose Chapel provided opportunities to sample a variety of prayer book options, service music and hymns.

Participants attended classes and forums on topics such as conducting, tax tips for church musicians, vocal training, and working with children, as well as four reading sessions and a composers' forum.

CLAUDETTE WARLICK

Bishops Being Summoned Back to Rwanda

The Episcopal Church of the Province of Rwanda faces enormous challenges as it rebuilds from the the genocide of 1994. The genocide, displacement of persons and the apparent collapse of leadership within church structure were addressed during the provincial synod July 6-7 at St. Stephen's Cathedral in Kigali.

The Rev. Canon John L. Peterson, secretary general of the Anglican Communion, was an adviser and consultant to the synod at the request of local bishops and the Archbishop of Canterbury.

The synod voted to present an ultima-

tum to the bishops living outside the country for them to return. Letters are to be hand-delivered to those bishops, representing four dioceses, within a few weeks. The bishops have three months to respond. A provincial council will judge the responses of the bishops in exile when they are gathered.

Canon Peterson said theological education and training is an important issue for the church in Rwanda.

"The three theological training centers in Rwanda have been closed since the genocide and there is a crying need for

educated clergy," he said.

The questions of how to give pastoral care to the Rwandan refugees still in camps in Tanzania, Zaire, Burundi and Uganda, how to help thousands of widows and orphans and how to provide spiritual and material repair to churches were discussed. "Throughout the synod there was great sense that this church was integral to the Anglican Communion," Canon Peterson said.

Anglican Communion News Service contributed to this article.

Church of Australia Synod Approves New Prayer Book

A new prayer book for the Anglican Church of Australia was authorized by an overwhelming vote during the church's General Synod July 2-7 in Melbourne.

The legislation was adopted by all three houses of synod following three days of debate, centered mainly on the eucharistic prayers. The votes were: Clergy 88 percent yes, 12 percent no; laity 85 percent yes, 15 percent no; bishops 95 percent yes and 5 percent no.

The Most Rev. Keith Rayner, Archbishop of Melbourne and primate of the Australian church, said the new book affirmed diversity within the church.

"Different points of view have recognized that other sides have something very positive in what they're standing for," Archbishop Rayner said. "I was greatly encouraged by the overwhelming vote at the end, which I think reflects a very widespread mind of the church that it

is right for us to take this step forward."

The 900-page book is known as *A Prayer Book for Australia*.

In other action, the synod condemned euthanasia and voted to develop palliative care in the Northern Territory, where euthanasia legislation has been introduced. The synod also called for its theological and legal committees to research the possibility of women being consecrated as bishops.

BRIEFLY

A search committee seeking a new treasurer for the national church has issued a **call for names** of prospective candidates. The person selected will succeed Donald Burchell, who resigned in June after being appointed to replace Ellen F. Cooke.

An anonymous gift of more than \$700,000 toward the purchase of 35.8 acres of land near Tucson has been received by the **Diocese of Arizona**. Diocesan chancellor Richard Morrison said the donor suggested the land might be used as a site for a future church-related school "or in some other manner acceptable to the church."

The Most Rev. Robert Okine, **Archbishop of West Africa**, has called on the clergy of Ghana to hold regular school worship services and religious instruction in Anglican schools regardless of government policy on the matter. The archbishop made his appeal during a con-

ference of managers of Anglican institutions, at a time of education reform in the country.

Twelve **former Anglican priests** were ordained deacons in the Roman Catholic Church by Cardinal Basil Hume in London. The 12, who are scheduled to be ordained priests Dec. 4, are the first of about 200 former Church of England priests pursuing ordination.

The Rt. Rev. **William E. Smalley**, Bishop of Kansas, has been elected president of Province 7, succeeding Bill Cody, who died recently [TLC, July 23]. Madge Brown, of Little Rock, Ark., succeeds Bishop Smalley as vice president.

The National Episcopal Coalition on Alcohol and other Drugs changed its name to **Recovery Ministries** of the Episcopal Church at its recent meeting in Virginia Beach, Va. The Rev. William S. Marshall, of Westbury, N.Y., took over as president of the 13-year-old ministry.

The acting head of the Church of the Province of Kenya, the Rt. Rev. David M. Gitari, said recently he will continue to be a vocal **critic of Kenyan authorities** despite threats on his life. Bishop Gitari, who heads the Diocese of Kirinyaga, said, "No amount of intimidation will discourage me from championing the truth and condemning injustices in society."

The Rev. **Ann McElligott**, associate rector at St. Paul's Church, Indianapolis, has been named principal and director of Christian formation for the College of St. John the Evangelist in Morpeth, New South Wales, Australia.

The governor of Alabama, Fob James, told a caller to his weekly radio show recently he is considering **leaving the Episcopal Church**. A caller asked the governor how he could reconcile his conservatism with the liberal trend in the Episcopal Church. "I can't," Gov. James replied. The caller asked him why he didn't leave the church and the governor answered that he was considering it.

First in Honor Among the Saints

By TIMOTHY PERKINS

"God sent forth his Son, born of a woman ... so that we might receive adoption." (Gal. 4:4-5).

In recent years, I have been particularly thankful on Marian feast days to be serving at a church bearing the name of St. Luke. Doesn't that sound a little odd? One might think that I had rather be working at a church bearing the name of the Blessed Virgin.

But I have been especially thankful to be at a parish whose patron is remembered as the third evangelist, the compiler and author of the gospel that of all New Testament books is the most Marian. From it we have received the stories of the Annunciation and the Visitation and the Presentation in the temple.

Whenever the church gathers to honor Mary, the voice of Luke the evangelist is typically heard. So for members of churches dedicated to St. Luke, every feast of the Blessed Virgin has two-fold significance, reminding worshippers of the communion enjoyed with their patron and with her to whose honor the feast is being celebrated.

Besides being glad to be at a St. Luke's Church on Marian festivals, I have particularly enjoyed being in one that values a connectedness with the Anglo-Catholic tradition. This is so because it has been the Anglo-Catholics among the inheritors of English-speaking Christianity who have most unembarrassedly honored the Blessed Virgin Mary.

I realize that some associate Anglo-Catholicism only with ritualistic worship, the use of incense and solemn ceremonial accompanying the eucharistic celebration. Yes, I am thankful for these outward signs of devotion which heighten the worshiper's sense of wonder and praise. But the term "Anglo-Catholic" has more to do with what one believes than with the particulars of devotional or ceremonial acts.

What Anglo-Catholics believe about Mary, along with most Christians through the ages, is that among the saints she is first in honor. When we sing the magnificent hymn, "Ye Watchers and Ye Holy Ones" (No. 618, The Hymnal 1982), this primacy of honor is clearly expressed in the words of the second verse: "O higher than the cherubim, more glorious than the seraphim, lead their praises, Alleluia.

"Thou bearer of the eternal Word, most gracious, magnify the Lord, Alleluia."

She is the chosen vessel through whom the world

received the Incarnate Son of God. Our adoption as God's own children, the gift of the Spirit of Jesus in our hearts that inspires us to call on Our Father, "Abba," is directly related to the faithfulness of one human being.

To give thanks for Mary, to honor her faith and obedience to the Divine Will, to invoke her continued prayers as we worship her God and ours, can be for us a glimpse into this mystery of eternity.

The eternal God entered into created time through her, that we might enter into eternity through him. This is a great and ultimately incomprehensible mystery. It is a mystery in response to which we are invited to employ our whole mind, not so much in order to understand, as in order to love.

We speak very humanly of love with heart and soul and body, but the wholeness of love into which God invites us involves the mind as well as heart, soul and strength. I would suggest that the Blessed Virgin Mary is a model of obedience to what Christ taught was "the first and great commandment." And don't you suppose that the emotional, spiritual and even the physical aspects of the love of God came more easily to her than the intellectual?

If the human mind boggles at the thought of a virgin giving birth at all, how much more to give human birth to the eternal Word? What an act of adoration to respond to the angelic messenger, "Behold, the handmaid of the Lord, be it unto me according to thy word," to give one's mind to the acceptance by faith of that which can scarcely be imagined.

Yet it is not only intellectual assent to godly love that gives place of honor to the mother of the "God from God, Light from Light, true God from true God." The Blessed Virgin Mary stands as an example of the humility our Lord Jesus teaches:

"If any one would be first, he must be last of all and servant of all" (Mark 9:35); "he who is least among you all is the one who is great" (Luke 9:48).

Mary's soul magnified, not herself, but the Lord, her spirit rejoiced, not in her opportunity for self-fulfillment, but in God her Savior. Therefore, we continue with all generations to call her "blessed." For gazing on her example of holiness, we find that she is transparent. Looking at her we see beyond her, through her; and so doing, we catch a glimpse of the Almighty. She is honored because in her and with her and through her, God who is mighty has done great things, "and holy is his name."

What joy it is to rejoice in the example of the Blessed Virgin Mary. How pleased we may be to give thanks for her, to honor her, and to pray with her and with all the saints to the Father, through her Son and his, in the power of the Holy Spirit.

Holy Mary, pray for us.



The Rev. Timothy P. Perkins is an occasional contributor to TLC who recently became rector of St. Mark's Church, Arlington, Texas.

The Christian Coalition's Misguided Agenda

By DAVID P. JONES

About six months ago, I received an unsolicited piece of mail with my name neatly laser-printed on an official-looking envelope. I thought it was yet another notification that I had won the \$10 million sweepstakes.

As it turned out, my mail was not from Ed McMahon, but rather from the Rev. Pat Robertson. The enclosed certificate informed me that I was invited to become a member of the Christian Coalition. While I did not choose to make the requested financial contribution, I did write a letter thanking the coalition for the offer and expressing some pleasant surprise that its computer considered me to be a Christian, even though many of my faith convictions were at odds with the coalition's social agenda.

In the months since I received that mailing, the Christian Coalition has been in the news. In Washington, it has issued a 10-point "Contract With the American Family" and the congressional leadership is paying attention. It has developed a strong organizational base in this state (and in many others) and has a powerful presence in our legislature. The national director of the Christian Coalition, Ralph Reed, was recently in Concord and addressed the New Hampshire senate, something no other lobbyist would be permitted to do. In reporting on the visit, *Time* magazine had a wonderful two-page picture of Mr. Reed with St. Paul's Church filling the background.

I have been reluctant to say much about this organization because I do have sympathy with some of its stated positions and because I do not like to speak ill of my sisters and brothers in Christ. But because its members are so much in the news and may be heard from even more as the New Hampshire primary draws closer, I do feel

the need to make some observations about the group lest some of us confuse the message and tactics of the Christian Coalition with the message and tactics of Jesus, because I can see very little similarity between the two.

First, a careful reading of the Bible and study of church history clearly shows that when it comes to family values, abortion, taxes and the National Endowment for the Arts and Humanities, prayer in schools, welfare reform, the movie industry, gun control and any other such moral issue, there is no such thing as *the* Christian position. Rather, there is on each of those topics a variety of positions that Christians hold, each informed by deep prayer and fervent religious conviction. Only Jesus can claim to have *the* Christian position, and he did not have anything definitive to say about any of the above matters.

Second, this group is presuming to have an agenda on behalf of those of us who are Christians. You can decide whether it is a good agenda or a bad one, depending on your political convictions. But let us be clear and honest about the fact that the agenda of the Christian Coalition does not include any of the things that were on Jesus' agenda.

The Lord's social agenda had to do with accepting responsibility for feeding hungry people, finding clothing and shelter for the poor, treating criminals with dignity, caring for those who were ill or handicapped (Matt. 25:31-46), providing well for the needs of children (Matt. 18:5-6) and troubled women (John 8: 1-11). I have to wonder if Jesus would accept membership in the Christian Coalition.

My last observation is my biggest concern. The tactics of the Christian Coalition look to me like those of a group of fearful and insecure people who think it is up to them to rescue the country, the culture and the society from those "other" people and things they perceive as threatening.

There was an early church heresy called Pelagianism which said our salva-



The Rev. Pat Robertson

RNS

The tactics of the Christian Coalition look to me like those of a group of fearful and insecure people who think it is up to them to rescue the country ...

tion was up to us because God could not or would not do it on his own. The Christian Coalition acts like the political Pelagian party of the late 20th century. Its members do not seem to believe God is in charge, and so they need to rush into the breach.

According to the Bible, when God is present and in charge, the results are love, joy, peace, patience, kindness, gentleness and self-control (Gal. 5:22). Left to our own Pelagian devices, we are more likely to see things such as divisiveness, strife, anger, self-righteousness, pride, intolerance, party spirit and dissension (Gal. 5:20-21). Look for yourself to see which results you think are showing.

It is always risky for people of faith to step into the arena of partisan politics. I commend the Christian Coalition for reminding the rest of us that we all need to be willing to do that, for no sphere of life can afford to be without our influence. But let all of us be very careful lest we form our political, or any other, opinions and then look to our faith system to support and justify them. That's what I believe the Christian Coalition does. It is supposed to work the other way around. □

The Rev. David P. Jones is rector of St. Paul's Church, Concord, N.H.

Honoring Mary

For many years, the Episcopal Church's devotion to Mary was limited to the creeds and canticles such as Magnificat and Te Deum, her role in other feasts such as the Presentation and Annunciation, and observances by parishes named St. Mary or by Anglo-Catholic congregations. Fortunately, the Book of Common Prayer 1979 changed that, restoring the Feast of St. Mary the Virgin to Aug. 15, the date of observance since early Christian times, and adding Mary to eucharistic prayers and Prayers of the People.

The revival of the feast of the Visitation and the establishment of the fourth Sunday of Advent as "Mary Sunday" give further emphasis to the important role of the Mother of our Lord.

While Aug. 15 will pass by in many places without an observance of the feast of the Blessed Virgin Mary, we hope our readers will not forget this important day. May the article by Fr. Perkins [p. 9] help us to give Mary her rightful place of honor.

Good Start from '815'

At a time when relations between the Episcopal Church Center and the rest of the church desperately need to be strengthened, we are presented with the first issue of *Church in Mission*, a newsletter "to bring you the good news about the work and going on of the national programmatic staff," according to senior executive for program, Diane M. Porter. The newsletter, to be published on an occasional basis, reports on activities by members of the Service, Education and Witness Group at the church center and asks for input from those reading the newsletter.

Church in Mission is a good start in communicating with the church. During a time when a shortfall in the national church budget is projected, it would have been helpful not to include an article about eight church center executives spending a week in London and Geneva participating in meetings with Anglican Communion and the World Council of Churches officials, but the positive effort of the first issue may overcome doubts.

LETTERS

(Continued from page 5)

When I read Romans 1 carefully, the sin I see Paul condemning is not homosexuality, it is idolatry. In Romans 2, Paul condemns with equal vigor those who keep the law. What he is doing in both chapters is setting up his presentation of justification by faith in chapter 3. In 1 Corinthians, he condemns having sex with someone other than one's spouse, but he also makes it clear that celibacy is a gift that not all have. As I see it, what he is primarily arguing for is the preservation of a committed, exclusive sexual relationship. That is why I use Paul to argue for the blessing of homosexual unions and the ordering of persons who are in a committed heterosexual union, a committed homosexual union, or are celibate.

I believe there is more than one faithful interpretation of scripture, just as we have four different interpretations of Christ's life in the four gospels, and yet another in Paul. I am deeply concerned that we cannot talk to one another without shouting.

(The Rev.) LEONA M. IRSCHE
Toronto, Ontario, Canada

It was good to see the clear and well-stated article as to why the presentment had to be made with respect to Bishop Wood. You have also reported on the presentment against Bishop Righter, which deals more with the disobedience of bishops. Forgotten in all this maneuvering is the homosexual who may die. The behavior of most places them at risk for con-

tracting the AIDS virus.

Wouldn't it be great if God's church could catch the vision that he can still heal? First, that he can and will make it possible for homosexuals to live straight lives or celibate lives. Second, that he can even heal those who have contracted AIDS.

As with alcoholism, it doesn't make much difference whether it is inherited or acquired, men and women can be set free. As to AIDS, we have not yet discovered God's way for healing, but there are some people who are living a long time with AIDS and others (such as children) in which the HIV antibodies disappear.

Should not a resurrection church begin to promote and celebrate God's power to change and heal? Would this not be a far greater inclusion into his saving work?

(The Rev.) R.H. MCGINNIS
Jacksonville, Fla.

Who Paid?

In the article on the teleconference with the Presiding Bishop and Mrs. Chinnis [TLC, July 16], I read, "The Executive Council paid the \$25,000 tab for the two-hour program ..." Did they pay it out of their own pockets? I doubt it. The issue of the program was about responsibility for church funds; the \$25,000 must have come from those same church funds. I often run into the same thing in the parish, when I hear that "the vestry paid for so-and-so," when, in fact, it came from parish funds.

(The Rev.) THOMAS H. WHITCROFT
Grace Church
Wabasha, Minn.

After reading the article on the Presiding Bishop's Teleconference, I was disappointed that the article did not mention that the program was carried via the Episcopal Cathedral Teleconferencing Network (ECTN).

The network is a nearly-three-year-old venture formed by the North American Cathedral Deans Conference, the electronic media department of ECUSA, and the Parish of Trinity Church, New York City. ECTN has been the means by which 19 programs to date have been broadcast by several different producing entities across the country.

The article referred to the telecast as a "special closed-circuit telecast ..." This is not entirely accurate, as a closed-circuit broadcast is not carried via satellite. It is carried by a hardwired system within a smaller geographic area, usually within a single building or cluster of buildings. This teleconference was broadcast via an unscrambled satellite signal, as are all ECTN broadcasts, and could have been received by anyone with access to a satellite dish.

Other than these two issues, I felt TLC's coverage of the teleconference was fair and straightforward. It is my hope that the Presiding Bishop and the president of the House of Deputies will again use the technology that is available to them and the ECTN system of downlinks should they wish to address the entire church in a live and interactive format.

STEPHEN A. MCCOY
ECTN & Leadership Project Coordinator
New York, N.Y.

BOOKS

Continuous Readings

THE REVISED COMMON LECTONARY: Including Complete Lists of Lections for Years A, B and C. Prepared by the Consultation on Common Texts. Abingdon. Pp. 128. \$12.95 paper.

Some of the recent Roman Catholic liturgical reforms have been enormously influential outside of that church, and the most influential have involved the use of scripture in the liturgy. The Second Vatican Council's requirement that "a more representative portion of the holy scriptures . . . be read to the people over a set cycle of years" stimulated the production of the three-year Sunday lectionary in use since 1969.

In the years since its development, the lectionary has been borrowed and adapted by various protestant churches, leading to the sharing of the bulk of the lectionary across the Roman Catholic and mainstream protestant churches. The U.S. and Canadian Consultation on Common Texts (CCT) is an ecumenical body that has worked with the International Commission on English in the Liturgy (ICEL), the Roman Catholic agency that coordinates the liturgical work of the bishops' conferences in the English-speaking countries.

As the virtues of the 1969 Catholic table of readings became evident, liturgically oriented protestant churches began to adopt it, with modifications. There are thus text lectionaries prepared for the Episcopal, Lutheran and Methodist churches in the U.S., and there is an inclusive language text lectionary.

The range of adoption became broader, and the CCT prepared a table listing the 1969 readings and the various adaptations. This was published as the Common Lectionary in 1983, and a revised version appeared as Revised Common Lectionary in 1992.

The 1992 modifications chiefly concern the Old Testament readings during the weeks after Pentecost (ordinary time). In the 1969-1983 tables these weeks provide, in addition to continuous readings from the synoptic gospel of the year, a series of continuous readings from the epistles.

Now the principle of continuous reading is offered as a possibility for the first lessons as well; the 1969-1983 tables select the Old Testament readings on a thematic basis, and these selections are retained alongside new, continuous presentations. The new Old Testament read-

ings are longer and thus fit better into the Sunday services of traditions that do not celebrate the Eucharist every Sunday. One goal of this revision was to make the lectionary more appealing to such churches.

The fact that nearly all Christians on a given Sunday morning are listening to the same three or four readings draws them together in ways that deserve the attention of those who minister to them. Comparable, often identical use of scripture by many denominations throughout the church year can provide openings for ecumenical fellowship and outreach.

MICHAEL P. O'CONNOR
St. Paul, Minn.

Support for Preaching

BREAKING THE WORD. Edited by Carl P. Daw, Jr. Church Hymnal. Pp. vi and 201. \$19.95 cloth.

Carl Daw begins with a wonderful analogy for preaching as he parallels its work with the four-fold shape of the liturgy found in the writing of Dom Gregory Dix.

This work, a compilation of the writings of 17 authors, is an encyclopedia of sorts of the preaching needs of the church today. Covering the preaching event through the seasons of the church year, preaching at events such as weddings and funerals, and preaching within the scope of pastoral care, much of the arena of preaching is touched upon.

While there is inconsistency in the quality of the essays, they all deserve to be read, since each essay touches upon the much maligned and often much ignored ministry of preaching. Any work that builds such a ministry is ultimately worthwhile.

William Hethcock's essay on preaching at marriages is particularly helpful since such preaching is often overlooked or devalued, and Bishop Griswold's essay on preaching as a ministry of bishops is particularly compelling.

I am not sure who the audience for this book is. If the book is for clergy involved in preaching, it succeeds only partially. If it is to be a text for preaching for the seminary community, it ultimately falls short. A weakness is the book's lack of listing the ministry and credentials of the various contributors. Despite the weaknesses, we must applaud Mr. Daw's work and ask him to return again and again for more and more materials on the rediscovered place of preaching in worship.

(The Rev.) JEFFREY A. MACKEY
Utica, N.Y.



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People and Places

Deaths

The Rev. **James Hazen Horner**, non-parochial priest of the Diocese of New York and social work supervisor of the Albert Einstein College of Medicine division of substance abuse, died May 25 at the age of 64.

Fr. Horner was born in St. Stephen, New Brunswick, Canada. He graduated from the University of New Brunswick, General Theological Seminary and New York University. He was ordained in 1960. Fr. Horner served at the Chapel of Redemption, Baltimore, MD; St. Andrew's, Trinity and Grace, Bronx, NY. He was also a psychiatric social worker for New York Medical College, and supervisor of St. Dominic Home, Blauvelt, N.Y. Fr. Horner is survived by his wife, Esperanza, and their two children.

Captain **Raymond Wesley Lewis**, captain in the Church Army, died May 26 at the Medilodge Nursing Home in Howell, MI. He was 91.

Capt. Lewis entered the Church Army as a cadet after graduating high school. He was commissioned as an evangelist in 1931. He created a corps of Native American officers in the Diocese of South Dakota. He also worked closely with the Rt. Rev. Bob Mize, first in Kansas and later in South West Africa.

The Rev. **Ralph J. Spinner**, retired priest of the Diocese of Southern Ohio, died March 26 at St. Mary's Memorial Home, Cincinnati, OH, at the age of 83.

Fr. Spinner was born in Toledo, OH. He graduated from Nashotah House in 1933. He served parishes in North Platte Valley, NE; Medford, Park Falls, Mellen, and Sparta, WI; Hays, KS; Lenox, Chicago Heights, Flossmoor, and Chicago, IL. In 1951, he became chaplain of the Convent of the Transfiguration, Glendale, OH, where he served for 23 years. He retired in 1974. Fr. Spinner is survived by his wife, Gayle, and their three children.

The Rev. **William Allen Jarvi**, associate rector of St. Paul's, Lubbock, TX, died June 2 of liver disease at St. Mary's Hospital, Lubbock. He was 64.

Fr. Jarvi was born in Hibbing, MN. He served in intelligence in the United States Air Force for four years. He graduated from the University of Minnesota-Duluth and Seabury-Western Seminary. He served parishes in Warroad, St. Paul Park, Duluth and Minneapolis, MN, before becoming associate rector of St. Andrew's, Kansas City, MO, in 1972 where he served for 14 years. He also served at St. James', Dalhart, TX, before moving to Lubbock. Fr. Jarvi was preceded in death by his first wife, Elizabeth. He is survived by his wife, Susan, his mother, three children, four step-children, and four grandchildren.

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YOUTH MINISTRY OFFICER (Lay or Ordained). The Diocese of Florida is looking for a talented, committed, enthusiastic person to lead youth ministry. Ministry objective: To promote, enhance, organize and implement a partnership between diocesan youth programs and congregational youth ministries to fulfill this purpose: To introduce young people to a personal faith in Jesus Christ, to equip them to live and share this faith in the world; and to build up youth ministries of the Episcopal congregations of this diocese. Job description includes oversight of the summer camp and coordination of youth ministries such as Happening, New Beginnings and Breakout. The officer will also develop and oversee other diocesan programs such as promoting leadership training of youth and youth workers. A minimum of three years professional youth ministry is required; summer camp and diocesan experience helpful. Job description available. Send resume and references to: **The Rev. Canon William J. Yates, Diocese of Florida, 325 Market St., Jacksonville, FL 32202.**

ASSOCIATE RECTOR — ordained priest for prominent, urban parish in Ft. Lauderdale, FL. Emphasis on youth ministry and Christian education. Revitalized and growing congregation. Send resumes and CDO profile to: **All Saints Episcopal Church, 333 Tarpon Dr., Ft. Lauderdale, FL 33303 by 9/9/95.**

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

RECTOR: Full-time for two yoked congregations on the beautiful Door County peninsula of Wisconsin in the Diocese of Fond du Lac. Priest needed to enhance strong lay leadership and to enable them for growth and spiritual development. Contact: **Clergy Deployment Officer, Diocese of Fond du Lac, P.O. Box 149, Fond du Lac, WI 54936.**

CONTEMPLATING RETIREMENT: Seeking retired, or soon to be retired minister interested in serving an organized mission St. Paul's Church in the new Episcopal Diocese of Eastern Michigan. Beautiful church and parish hall located in retirement / resort community on an island in the St. Clair River between Michigan and Canada. Year round energetic membership of dedicated laity with increased attendance in the summer. Require part-time minister, terms negotiable. Contact **Richard Chute 810-748-3752.**

POSITIONS OFFERED

DIRECTOR OF PASTORAL CARE: Wisconsin's oldest not-for-profit agency serving the elderly seeks a priest to minister to residents and clients. St. John's Home of Milwaukee is a multifaceted organization providing retirement apartments, nursing home, home care and rehabilitation services to over 400 residents and clients. Located near Milwaukee's culturally rich downtown area, St. John's is part of the city's visual and performing arts arena. Applicants should enjoy relating to older individuals and have a strong interest and background in pastoral counseling to those in crises. CPE certification is preferred and an interest in music and the arts is helpful. Send resume by August 15 to: **President, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.**

CURATE/VICAR FOR MISSIONS sought by large, growing, inner city parish. Candidate must be a "people person" and will be responsible for overseeing and being involved in the local, national and international missions of the parish. Send resume, CDO and three references to: **Sr. Warden, Grace Church, 6 Elizabeth St., Utica, NY 13501. Appointment expected early autumn.**

DIRECTOR OF YOUTH MINISTRY. Full-time lay position in a suburban parish to guide total ministry to and through youth, grades 7-12: church school, EYC, acolytes, outreach, parents, volunteers, etc. Job descriptions available, resume/references to: **The Rev. Robert Fain, the Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904.**

PART-TIME CLERGY ASSISTANT wanted—share in the pastoral oversight of a program sized parish on the upper east side of Manhattan in exchange for the use of a comfortable apartment on church premises. Contact: **The Rev. Herbert G. Draesel, Jr., at (212) 289-4100** if interested.

VICAR: Parttime. Western Kentucky mission seeks priest with skills as a pastoral leader and enthusiasm for congregational development. St. John's, Morganfield, is seeking to re-establish its presence in the community. Send resume to: **St. John's Episcopal Church, P.O. Box 563, Morganfield, KY 42437.**

FOR SALE

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

TRAVEL

ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience **CLERGY** travel FREE. Call Everett and get FREE gift (212) 736-2028. **Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

VOLUNTEER OPPORTUNITIES

L'ARCHE MOBILE needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work and share their lives together. L'ARCHE is an International Federation of Christian Communities founded by Jean Vanier. Contact: **Martin E. O'Malley, 151 S. Ann St., Mobile, AL 36604.**

WANTED

WANTED for November 1995 Sesquicentennial—Pictures and/or information about priests who have served St. Paul's and St. Matthias' in Louisburg, NC. Contact or call: **Jane R. House, P.O. Box 116, Louisburg, NC 27549. (919) 496-4806.**

SUMMER CHURCH SERVICES

BUENA PARK, CALIF.

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm & Disneyland (714) 828-5950
Sun H Eu 8 & 10. Wed 10 H Eu & Healing

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire 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.

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

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

KAPAA, KAUAI, HAWAII

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

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.ern, 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

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

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 511 E. Palace
The Rev. Ivan Weiser, interim r
HC Sun 8, 10:30, HC Wed 7, Thurs 12:10

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia Founded 1880
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN (212) 869-5830

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

PARISH OF TRINITY CHURCH

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martinier, 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.

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

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)

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

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

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 app

NORRISTOWN, PA.

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpké
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting
Sun: MP 7:40, H Eu 8, 9:30; Wkdys: Tues & Thurs 9, other days
as anno. Traditional worship, Gospel preaching, liturgical music

PHOENIXVILLE, PA.

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

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun 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.

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

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. ANDREW'S 3700 Woodmont Blvd.
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)
The Rev. Peter Whalen Near Opryland
Sun H Eu 8 & 10

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McLaughlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr.
Laurens Williams, SSC, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

CORPUS CHRISTI, TEXAS

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the
Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8 & 10. Weekdays as anno

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; Canon Trudie
Smither; the Rev. Benjamin Twinamaani; the Rev. Tom
Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A.
King, Jr.

Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION

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

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP
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 10 H Eu (2S & 4S MP & HC). Sunday School 9 (all
ages—nursery 9-11:30) Wed 7 H Eu & Healing

The churches listed
here extend a cordial
welcome to anyone
traveling near them.
Be sure to tell them you
saw their ad in
The Living Church

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

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

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave.
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.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

FRANKFURT

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

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the promotion of church attendance by all church
people, whether they are at home or away. Write to
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