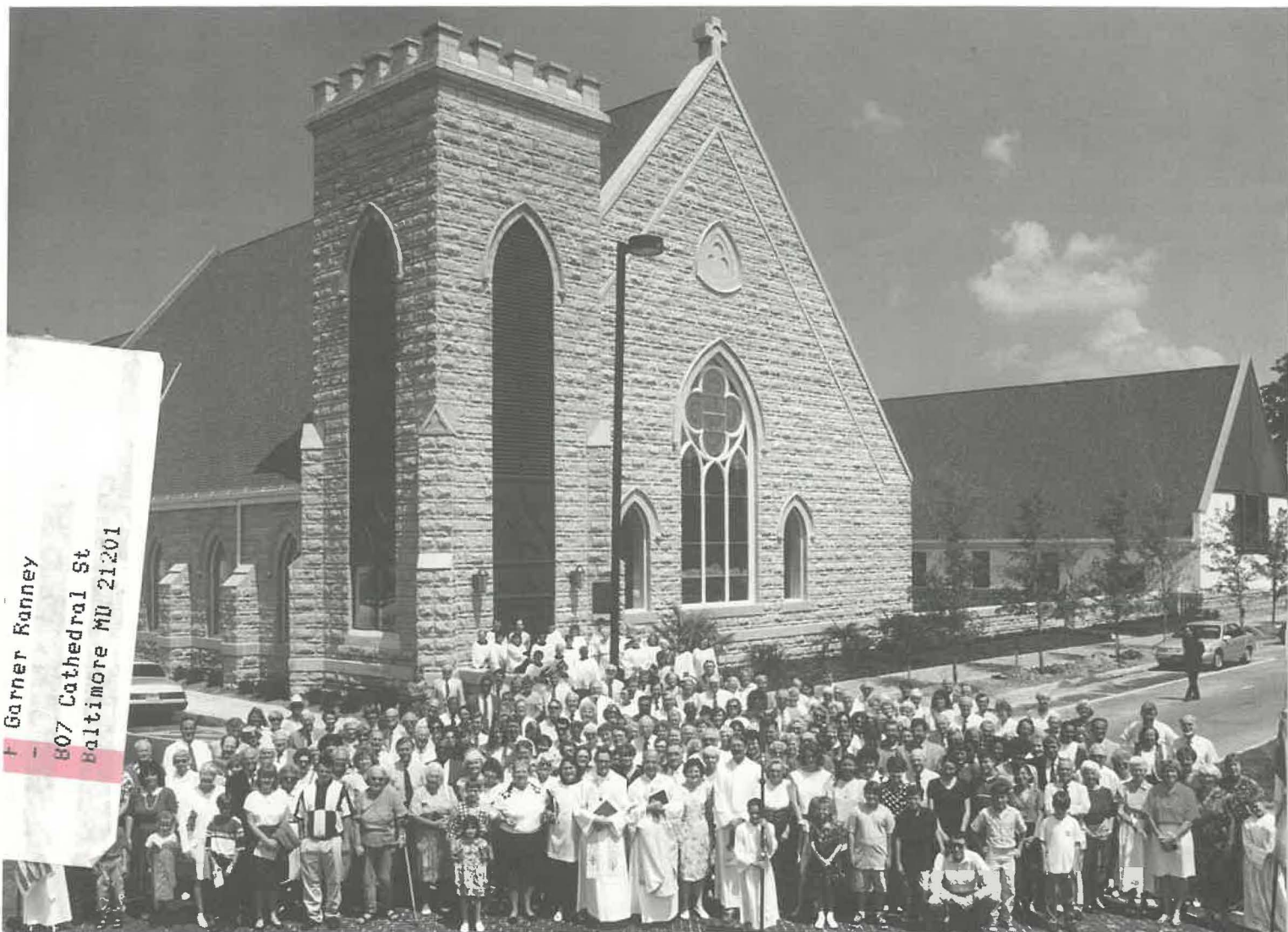


The Living Church

August 20, 1995 / \$1.50

The Magazine for Episcopalians



"A family portrait" of Holy Trinity Church, Gainesville, Fla., four years after the building was destroyed by fire. page 2



At Least You Can Respond to Your Mail

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*Spokesman for
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Features

Grace and Forgiveness

Persons found guilty of sexual misconduct can be restored

By **An Anonymous Priest**
page 8

On The Cover

The congregation of Holy Trinity Church, Gainesville, Fla., recently returned to the church which was completely destroyed by an arsonist's fire four years ago. The Rt. Rev. Stephen Jecko consecrated the new building. The tower and its bell were the only part of the original structure spared by the fire; the center stained glass window, now installed in the new front wall, luckily was out for repairs at the time of the fire.

Departments

Letters: Does scripture's authority hinge on the issue of homosexuality? (p. 3)

News: Spokesman for Palestinian Christians (p. 7)

Viewpoint: At Least Answer Your Mail
By **Robert Warren Cromey** (p. 9)



Editorials: Changing role of seminaries (p. 9)

Books (p.11)

People and Places (p. 12)

Quote of the Week

The Most Rev. Richard F. Holloway, primus of the Episcopal Church of Scotland, on conservatives: "The religious right claims to be more biblical, more Christian. We mustn't let them get away with that."

In This Corner

'Notable Horns of Unicorns'

*Save me from the lion's mouth; * thou hast heard me also from among the horns of the unicorns.*

Psalm 22:21 (BCP 1928)

You won't find unicorns in the Book of Common Prayer anymore, unless you're using 1928 or an earlier version. And you won't find them mentioned in most Bibles, although the King James Version has seven references to unicorns. I must admit I haven't given much thought to unicorns lately. I haven't since my daughter fancied them as a child. But when a review copy of a book titled *Historical Evidence for Unicorns* (Einhorn Press, Newport, Del.) by Larry Brian Radka arrived at the office, I couldn't resist taking a look.

The back cover revealed enough to make me look inside. "The historical evidence for unicorns still firmly stands," it states, "because the Lord God says so! The Holy Bible says so! The Ancient Monuments say so!" It also trumpets the agreement of Trustworthy David, Divinely Inspired Isaiah, Truthful King Cyrus, Rational Aristotle, Judicious Julius Caesar, Religious King James and "many more authorities." Aren't those luminaries worthy enough to be trusted?

I must admit my skepticism increased when I read that "this book is written especially for my wife, Wanda, and my mother, Wanda."

I thought I might be on to something when I opened the book to page 103 and read, "Who is this unicorn," wrote St. Ambrose,

"but the only Son of God." Unfortunately that sentence was all I learned of Ambrose's theology.

The book is, according to its cover, "highly illustrated," which means copies of ancient drawings, side views of oxen and deer-like critters, and copies of photographs of big-horned sheep, a unicorn bird of the Amazon valley, and rhinoceroses. A caption for one image reads "an enormous unicorn," even though its horn is missing.

I read with fascination of Felix Fabri, who in 1483 saw a unicorn near Mt. Sinai and "observed it carefully for a long time," of Ludovico Bartheima, who saw two unicorns, which he describes in detail, in a park adjoining the temple at Mecca in 1503, of Vincent LeBlanc, who saw unicorns in three places in 1567, and of Edward Webbe, who wrote in 1590 that he saw "3 score and 17 unicorns and he played with them, in a park adjoining Prester John's Court." My guess is these people may have been the Geraldos of their day, or they were smoking a substance known only to medieval zoological explorers.

A news release accompanying the book states the unicorn is "prominently displayed on the national seal of New England." Huh?

The book closes with a three-page discussion of the authenticity of the King James Version of the Bible, and an appendix takes considerable space on the idea of Episcopalians and Roman Catholics bowing at the name of Jesus in the liturgy.

Unicorns, eh? It's going to take more than this to convince me.

DAVID KALVELAGE, editor

Sunday's Readings

Christians Are to Live Radically Different Lives

Pentecost 11: Jer. 23: 23-29; Ps. 82; Heb. 12:1-7 (8-10) 11-14, Luke 12:49-56

False prophets, discipline and division are main themes in today's lessons. In this time, everyone seems to have a personal agenda to assert. False prophets abound.

We seem to be undisciplined. Adults lack self-discipline, parents fail to discipline their children. We are unready or unable to put our personal needs and adventures aside for the sake of our common good and our common humanity. We race for our own self-gratification at the expense of life for others. Self-actualization appears more important than love or community. Our personal agendas and our lack of discipline push us into ever

increasing divisiveness. When will enough be enough?

Christians are called to live a radically different kind of life — one of sacrificial love in which God is the center and Jesus is the example. This is life in which enemies are loved and prayed for, needs are generously responded to, and the personal is aligned with the will and purposes of God. It is life to the point of death in the hope of the resurrection. Anything less is not fully human.

Jesus came proclaiming the presence of the kingdom and reign of God. His life and death made that kingdom a reality for his followers. They changed the world. Following our Lord is the only way that will happen in our time. God is waiting upon us patiently.

LETTERS

A Biblical Matter?

Would someone please explain why the integrity of the church's acceptance of scripture as the authoritative word of God depends on its position about same-sex unions and the ordination of practicing homosexuals?

Those who say there are two Episcopal Churches [TLC, May 7, 14], one biblical and one not, seem to say that is the issue. Those who say that presentments and trials are the only option say that the real issue is biblical authority. I really don't understand.

Episcopalians of strong, biblical faith have different opinions about what the Bible says about participation in war. Some argue that the Bible demands it, others that it is prohibited. Are they members of two separate churches? Is the issue the authority of scripture?

Entire denominations understand differently the implications of the New Testament prohibition against divorce and remarriage, which seems clear enough on a simple reading. Are some of those denominations biblical and the others not?

It is easy for me to understand that people have an aversion to homosexuality and homosexual acts. It is easy to understand a visceral response. Someone who claims a strong biblical faith as the basis for rejecting homosexuality recently told me that I would "feel differently if my child had a homosexual teacher." I can understand that. I don't like it or believe it. But I can understand it.

I have read that those who decry and denounce bishops who ordain homosexuals do so not out of their own visceral reaction, but rather out of their love for scripture and the church. I am prepared to believe that, but I am finding it difficult. It doesn't seem that the issue is really the authority of scripture. It seems that the issue is polity and power.

(The Rev.) JOE REYNOLDS
Holy Innocents' Church

Atlanta, Ga.

Right or Wrong?

As I read of more presentments against Episcopal bishops for ordaining openly gay persons, I am reminded of one of the Episcopal churches here in Charleston which refused last fall to be host to an AIDS care team training session. No reason was given by the rector, but when the same church was host to a similar function for Alzheimer's disease a few months

(Continued on next page)

The Episcopal Children's Curriculum is now complete.

Greetings from ECC:

This is a very special year for users of the Episcopal Children's Curriculum! We introduce the third set of the Intermediate materials—completing a full nine-year program for teaching Episcopal children, ages three through Grade 6.

It has brought us much satisfaction and joy to produce the ECC. The first resources were introduced in 1991, and now we can follow with watchful interest as more and more congregations begin to use the full Curriculum.

We have learned much from all the children and adults who share their reactions to the teachers' guides and packets, the books and take-home cards, and the student newspapers.

We continue to pursue our original goals:

- ◆ to share the good news of our Lord Jesus Christ as revealed through Scripture, tradition, and reason;
- ◆ to take seriously the Baptismal Covenant as the foundation for the Christian education of children;
- ◆ to rely on the Bible, the Prayer Book, and the Hymnal as our primary sources for teaching in Episcopal parishes and congregations;
- ◆ to help children discern clearly what it means to be Christians within the Episcopal tradition;
- ◆ to provide resources that help lay teachers in churches of all sizes.

We join in the prayer that each part of the series will be truly helpful in your church's ministry of teaching.

Sincerely,

Locke E. Bowman, Jr.
Locke E. Bowman, Jr.
Editor-in-Chief



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LETTERS

(Continued from previous page)

later, it did not take great deductive powers to conclude that the earlier refusal might have had something to do with AIDS' association with male homosexuals.

I was reminded of the forceful quote from Jimmy Allen, former president of the Southern Baptist Convention and a man with a family decimated by AIDS. From the newsletter of Evangelicals Concerned, as quoted by Martin Moody, "The first man in history to reach out and voluntarily touch lepers didn't die of leprosy; he died at the hands of religious leaders who wouldn't have touched a leper on a bet." Those leaders were wrong then in their understanding of leprosy and its genesis in sin. Could they not be wrong again?

THOMAS E. MYERS, JR.

Charleston, S.C.

Good Samaritan

The commentary on the Sunday readings for July 16, "Just Your Average Cyclist-Samaritan" hit close to home. Eight years ago, traveling south on Route 29 in Virginia, about 20 miles north of Lynchburg, my family and I had car trouble. As I was looking under the hood, a motorcyclist drove up and inquired whether we needed help. I responded that I needed to get to a phone. So the pony-tailed, tattooed, gold-toothed, black leather-vested man gave me his good helmet (he put on another helmet) and we sped off to find a telephone. My family did not know if they would ever see me again as I waved good-bye, but I had a feeling of peace that all would be OK. With the help of the cyclist and other good samaritans of the kingdom, all turned out well. Thanks be to God!

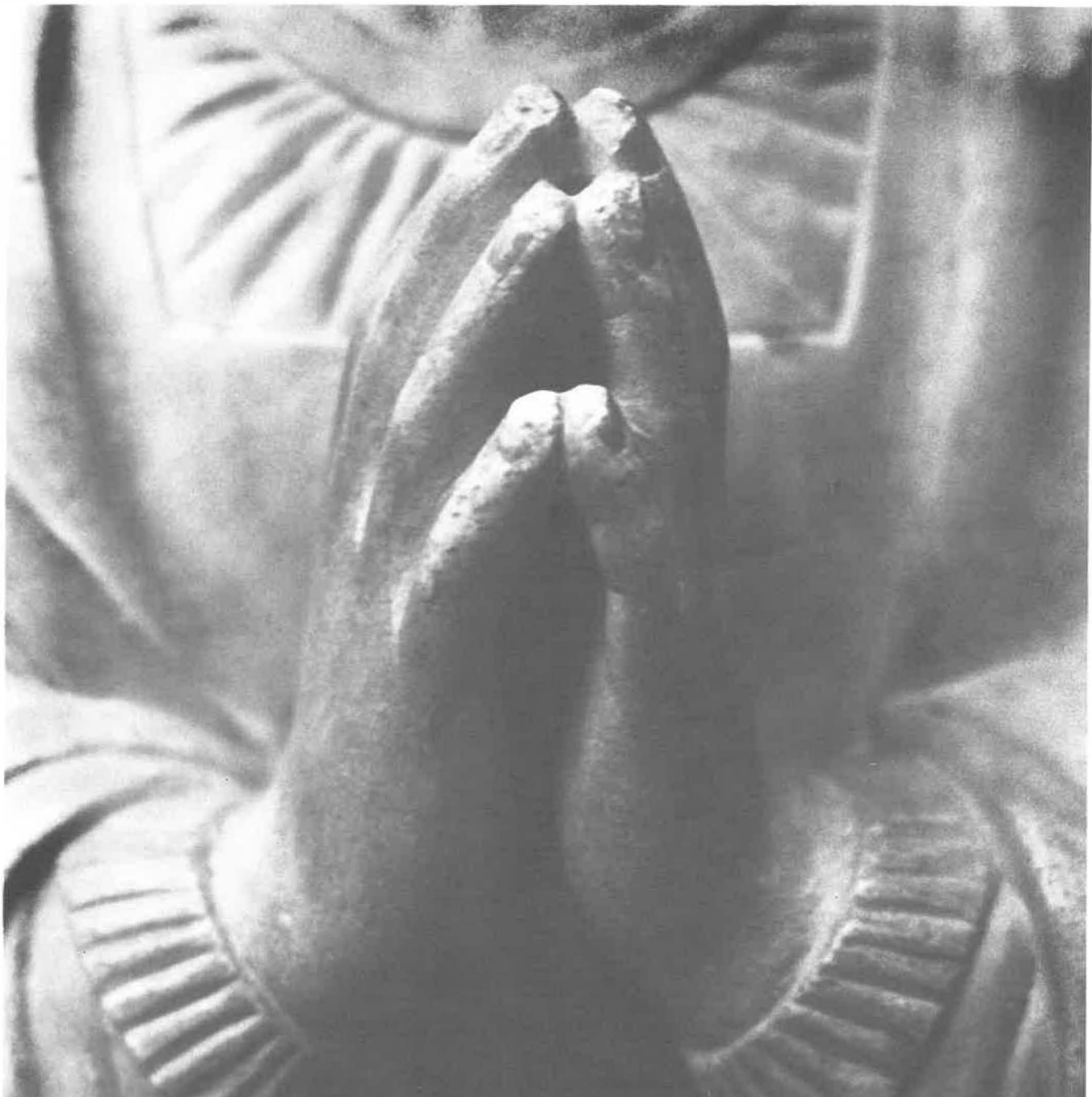
(The Rev.) ERNEST G. MATIJASIC
Grace Church

Sandusky, Ohio

Questions Needed

The letter from the Rev. Wayne and Elizabeth Schwab regarding the responsibility of members of Executive Council in the embezzlement scandal [TLC, July 16] is most appropriate. As a member of Executive Council, I have asked myself many times, "Why was I not more questioning of financial reports or more specific about some of my concerns on the changes within the life and ministry at the church center and more significantly

(Continued on page 6)



Getting blanket fine arts coverage in a property & casualty policy is no easy thing. But it's coverage that we provide as a matter of course. Which means you don't need to schedule every chalice, icon, painting, or sculpture. Since 1917 we've been devoted solely to protecting all things Episcopal and to returning our excess income back to the Church. That kind of devotion makes things like blanket coverage possible. To find out more about our property & casualty insurance, please call 800/223-6602. There are advantages to sticking together.  CHURCH

The Church Pension Group
Protecting Episcopal People and Property

LETTERS

(Continued from page 4)

within the Episcopal Church?"

At the recent meeting of Executive Council [TLC, July 2], I believe members did accept a shared responsibility with the Presiding Bishop. As members we need to be challenged beyond just shared responsibility. We need to be more discerning of what responsibility and trust we have been given through our election by General Convention or the various provinces.

The call to Christian ministry is far more important and has much greater consequences than any individual's election to a corporate board of directors in the secular world. Hard questions often are asked of a company's management team. The church deserves no less a commitment to effectual involvement.

My prayer, during my remaining two years on Executive Council, is that I will be an effective steward of the responsibility and investment which others have made in me. Prayer for me.

HARRY DENMAN

Coffeyville, Kan.

Prevention Needed

In each issue of TLC, I see articles and letters with which I disagree vehemently. In each issue I see articles and letters with which I am in absolute agreement. This is as it should be: A responsible publication simply cannot, nor should it, please everybody all the time. I was once told that when all of my parishioners were happy with me, all it meant was that I hadn't been doing anything.

On a different issue, I was delighted to see the letters from Mr. Dann and Deacon Dunkle [TLC, July 16]. We have a problem. No matter what is done about it — legal action, church discipline, or whatever — the real issue seems to be prevention of its recurrence. The letters take somewhat different tacks, but both are aimed in the right direction. (Of course, Deacon Dunkle's letter could be extended far beyond this particular case . . .)

(The Rev.) RICHARD M. FLYNN

Union City, Tenn.

Under the Big Top

While researching our parish history, I found stories of the 1900 "Fond du Lac Circus" [TLC, July 16] and the picture of the bishops, because Trinity Church, Oshkosh, Wis., made the loudest objection in the diocese to what went on then.

Under the leadership of the rector at that time, the Rev. John W. Greenwood,

How to Reach Us

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Trinity Church was reported to be "decidedly and emphatically" low church. We were then the largest church in the diocese. The congregation refused to participate in the selection of a coadjutor from among the "high churchmen," and was not represented at the Weller consecration.

Word of Trinity's resistance spread throughout the Episcopal Church. In a strong and well-publicized sermon, the eloquent Greenwood denounced the "Romeward movement" and Episcopalians who imitated the customs and ceremonies of the Roman church. Our newsletters of that time contain numerous reprints of letters and articles from across the nation, giving accounts and opinions of Trinity's stand "as the rock in a stream of ritualism."

GINNY GROSS

Oshkosh, Wis.

'Lone' Temptation

A fortuitously ironic typographical error in Fr. Henriques' "Compartmentalized Religion" [TLC, July 23] underlines and extends the point of his article. The misprint refers to George MacLeod's group, named for the island of Iona, as the "lone" community.

Choosing not to be "lone" (as advocates of community from MacLeod back to Benedict have appreciated) is one of the great safeguards against compartmentalization. It requires allowing sisters and brothers in Christ into enough of my life that they can observe and help heal the

contradictions between "me" at the bowling alley and "me" in the vesting room.

If, on the other hand, I sail in unchecked isolation through each day, free to present diverse audiences with different facades in disconnected venues, that lack of accountability will eventually work its way down into the heart. C.S. Lewis, in *The Screwtape Letters*, describes such a person as one who can be "turned at a moment's notice from impassioned prayer for a wife or son's soul to beating or insulting the real wife or son without a qualm."

I struggle against the "lone" temptation, and I have seen the harm inflicted by others who have yielded to it. Committing to community — especially in our fragmented age — is the harder but healthier choice.

(The Rev.) BETH MAYNARD

Trinity Church

Huntington, W.Va.

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. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Spokesman for Palestinian Christians

The Ven. Riah Hanna Abu El Assal, well known to many Americans, will be consecrated Bishop Coadjutor of the Diocese of Jerusalem early next year following a 30-year ministry as rector of Christ Church, Nazareth.

"It is by the grace of God that I have been elected," he said recently in an interview by telephone from his office in Nazareth. "It is both a great honor and a responsibility."

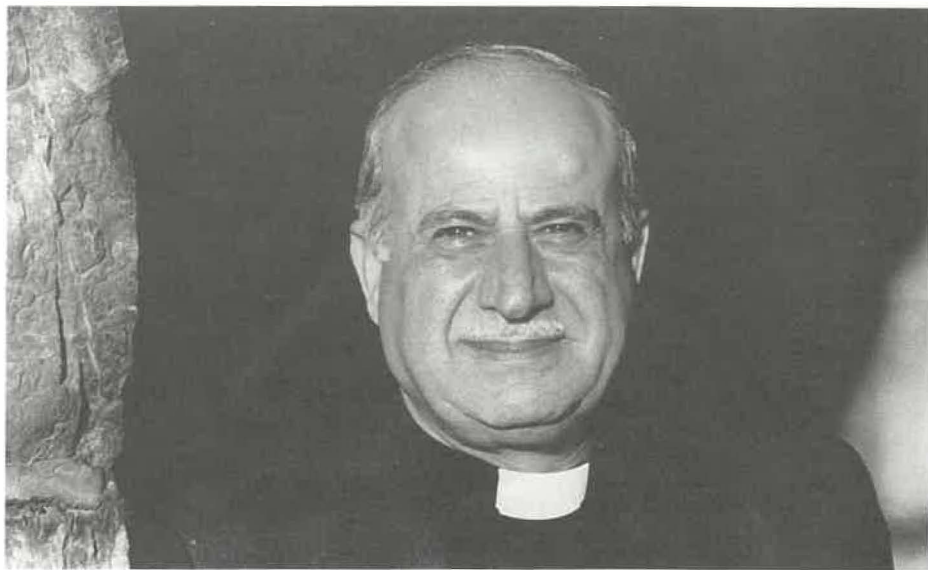
Archdeacon Riah will succeed the Rt. Rev. Samir Kafity, who will retire in 1998, as bishop of the diocese which consists of Jerusalem, Israel, the Occupied Territories, Jordan, Lebanon and Syria.

Many American Episcopalians have come to know the archdeacon as they have passed through Nazareth and Christ Church. In addition, he has taken part in a worldwide speaking tour, and has become one of the most articulate spokesmen for the cause of Palestinian Christianity.

Archdeacon Riah credits Bishop Kafity for "taking up the cause of peace and justice as part of the role of the priesthood."

So outspoken has the archdeacon been during the past decade of struggle toward peace, that he was banned from the Occupied Territories from 1984 to 1986, and banned from worldwide travel from 1986 until 1990. For this he holds the record for what is believed to be the longest country arrest since the creation of the State of Israel.

His ministry in Nazareth has been representative of the Church in the Middle East as a whole: dynamic pastoral leadership, endless hospitality, a presence of active young people, and an uncompromising witness to the redemptive love of Christ. He summed up his message to the



Archdeacon Riah will become Bishop of Jerusalem upon Bishop Kafity's retirement. He says of the Palestinians, "The roots of our Christian community go back to the day of Pentecost, and we have been here ever since."

church as: "We are a historic reality. We have been illegally occupied and oppressed. There is hope.

"Before Muhammad was, I am!," he is known as saying. "The roots of our Christian community go back to the day of Pentecost, and we have been here ever since."

Archdeacon Riah describes his people as being "caught in between," a phrase which will serve as the title of a book he is writing — "caught in between" the struggle between Jew and Arab, being themselves "Arab but not Muslim, Israeli in citizenship but not Jew, Anglican but not English, Christian but not fully being able to identify with either Western Christianity or Eastern Orthodoxy."

Interviewing the archdeacon, one finds not a hint of despair or hatred in his voice. It is not surprising to learn that as he has worked with the Israeli government to receive the necessary permission to expand Christ Church School from seven grades to 12, in that same school hospitality and education are offered to Muslim children.

While other, equally sincere, persons predict doom to the peace process, Archdeacon Riah is convinced that "a two-state solution" is both possible and imminent. He said he expects to see the establishment of a Palestinian state, to exist beside the Israeli state, both being governed by a structure of confederated states, not unlike the U.S.A.

(The Rev.) DAVID DUPREY

BRIEFLY

The United Church of Christ approved overwhelmingly the plan for Christian Unity of **Consultation on Church Union** (COCU) at its recent convention in Oakland, Calif. Delegates also urged congregations to oppose organized prayer in public schools.

The World Council of Churches (WCC) and Lutheran World Federation (LWF) are **joining efforts** to form Action by Churches Together (ACT), a new network to

provide emergency aid for disaster relief. The new network is intended to avoid duplication between international church bodies and church-related development agencies in responding to disasters.

Officials of the Church of the Province of **Central Africa** have declared the see of the Diocese of Harare vacant after Bishop Peter Hatendi refused to leave office upon reaching the retirement age of 68. Bishop Hatendi vacated his residence rather than face eviction, and a former

vicar-general was reappointed to run diocesan affairs until a new bishop is elected.

The **Anglican Peace and Justice Network** and the Anglican Observer at the United Nations have issued a statement deploring the decision by the government of France to resume nuclear testing in the Pacific. Among the signers are the Rev. Brian J. Grieves, peace and justice officer for the Episcopal Church, and the Rt. Rev. James H. Ottley, Anglican observer at the U.N.

Grace and Forgiveness

Persons Found Guilty of Sexual Misconduct Can Be Restored

By AN ANONYMOUS PRIEST

Tumbling through my brain is a tangled web of quotes and newsreel footage. When I see those pictures of John John Kennedy saluting his slain father, or hear those spine-chilling words, “The Eagle has landed,” I find myself feeling again what I experienced when it first happened. I was a little young to remember the full force of Sen. Joseph McCarthy’s disgraceful witch hunts of the early ’50s, but through reading and watching old documentaries I have heard a dozen times those words of rebuke that finally brought him down: “Senator, have you no decency left?”

The reds-under-the-beds hysteria of the immediate post-World War II period may seem a million miles away to those of us living and serving God in the 1990s, but the seeds of something similar are causing a terrible upheaval in the life of the churches. I am speaking of our handling of the issue of sexual misconduct. The result is fearful clergy and lay leaders, some even drawing back from personal relationships to avoid suspicion. Now don’t get me wrong; I am not condoning amoral behavior or immorality in Christ’s church, and especially among its leaders. I have also always believed that God calls the Christian leader to live a life that is beyond reproach. But none of us is perfect — so I am also grateful for the doctrine of grace.

When I was in Sunday school I was taught that GRACE means God’s Riches At Christ’s Expense. That in Christ there is full and free forgiveness from the most

heinous of our sins and crimes. That no one is beyond redemption — including those who fail in the midst of Christian service. I still believe this. However, as right and proper as our attempts are to make every effort to prevent sexual misconduct, might we not be forgetting the message of grace and forgiveness in the way we deal with the perpetrators?

During the last couple of years, I have watched the ministries or reputations of good people being destroyed by the heavy-handed condemnation of a sexual blunder. The other day someone with whom I work prefaced a relatively inoffensive statement with, “I don’t want this to be understood as sexual harassment but . . .”

Paranoid Church

How sad that we have reached such a degree of paranoia that we are forced to speak in these terms. It does seem we are letting the inevitable inflexibilities of the legal code control the way we do ministry, speak to one another as sisters and brothers in Christ, or in extreme cases even look at each other. Wisely we have put windows in our office doors and thrown out our sofas, but we have abandoned elements of our ministry in an attempt to be above suspicion. Even the innocent hugging that sometimes takes place at the Peace can become an obstacle for some of us. Perhaps much of this is a good thing. However, failure still happens.

“The Runner Stumbles” was a movie made some 20 years ago, starring Dick Van Dyke, and it dealt with the sexual failure of a Roman Catholic priest. Runners still stumble, but instead of applying the rich salve of grace and forgiveness, we hit them over the head with a two-by-four so we don’t get caught in the crossfire of a possible lawsuit. The Rev. David Rider of the Church Insurance Co. has said all of the clergy,

even the most together or happily married, will have periods when they are vulnerable to sexual indiscretion, so for each of us it really is a case of the one being without sin casting the first stone. The questions before us are: Does a grace-proclaiming community stand in judgment over leaders who fall into sin? And can we also stoop down and help them out of the mire?

I’m not condoning the inveterate child molester, womanizer, or man-izer (if there is such a word), neither am I talking about those who stubbornly refuse to abandon their sins, even white-washing them in the name of the gospel. No, I’m talking of those clergy and lay leaders who at a moment of weakness and stress fall into temptation and do something sexually that afterwards they deeply regret — and there are many more such folks than most of us imagine. Yes, they ought to receive loving discipline, and they might need to be sidelined for a while, but surely the gospel is about second chances.

Why do I feel so strongly about this? Because many years ago something happened that I have regretted every day since I came to my senses. Fortunately, I had a bishop who after reading me the riot act, heard my confession, got me skilled help, and gave me that second chance. He sustained me through the terrible blackness into which my soul had fallen. It was his support that gave me back both my ministry and my family. I am a better person and priest today because of his unconditional love and ministry — in my case, he lived out the grace of Christ. I will be eternally grateful for him.

It also means that when I hear of a priest who has sexually “bitten the dust,” I no longer think, “Serves him right,” as I once did. Now I find myself thinking sadly, “There but for the grace of God . . .” I then say to myself, “Poor fellow, I wonder what drove him to that,” and add him to my prayer list. I fervently hope that any punishment meted out will not be too harsh, and that attorneys will never need to be involved, with all the concomitant publicity.

Peter denied his Savior three times, but was restored and went on to become the rock on which Christ’s church was built. Sexual misconduct on the part of Christian leaders perhaps parallels Peter’s denial. While discipline might be necessary, tempered with grace and forgiveness it can shape stronger and healthier clergy and laity in the tough years ahead. We should never forget that the church is a hospital for sinners, not a sanctuary for sinless saints. □

The author is a priest who for obvious reasons asked to remain anonymous.

EDITORIALS

Changing Role of Seminaries

In a recent installment of the monthly series "2015," authors Roger White and Richard Kew concluded that theological seminaries, because of changing times, cannot afford to stay the same [TLC, July 2]. Thoughtful responses have followed from a number of persons, including two seminary deans [TLC, Aug. 6].

While the majority of seminary students continue to work toward becoming parish priests, seminaries have begun to consider more specialized ministries. Seabury-Western's new emphasis on evangelism [TLC, July 30] should serve the church well.

Other seminaries are showing signs that they, too, are addressing the church's needs more specifically. Training lay persons to become ambassadors of the gospel, and educating those who may take the historic faith to new people are priorities if the church is to emerge from stagnation. Seminaries are vital resources of thought and scholarship. May those resources be used wisely for the benefit of the entire church.

Salute to Young Artists

The current issue of *Forward Day by Day* (August-October) features on its cover a church building drawn by a 10-year-old, one of four winners of Forward Movement Publications' cover art contest. The winners' colored drawings will appear on the cover of the popular Bible study and devotional booklet for four successive issues.

Forward and the Association of Episcopal Schools are to be commended for their involvement of young persons in the life of the church. By attracting 313 entries from school and church school pupils in 23 states, the two church agencies have demonstrated that young people are not the "church of the future," they are a vital part of it now.

We salute the four winners and hope their artwork will be enjoyed by all who use the booklet. They are: Kyle Prentice, St. John's Church School, Niantic, Conn.; Heidi Goodwiller, Holy Nativity School, Panama City, Fla.; Hannah Warren, St. Anskar's Church, Rockford, Ill.; and Addie Gay McBane, St. Luke's Church, Billings, Mont.

Morning Orison

Nothing is moving in the world I see,
Except the lazy lapping of the waves.
The air is still. The sea oats stand, quite free
From tossing breeze. The ebbing tide now paves
The sand with pebbles, shining in dawn's light.
And interspersed with shells, all opal-hued
And rolling, helpless, as the beach grows bright.
Earth's close to Heaven in this solitude.
The luminous color of the sky begins
To change from white to pearl to rose.
Clouds shift and fade away, and sea-mist thins.
The sunlight sparks on waves and overflows
As sea birds wake and fling themselves in air.
Their soaring flight carries my morning prayer.

Dorothy Scofield

VIEWPOINT



At Least Respond to Your Mail

By ROBERT WARREN CROMEY

I think of myself as hip and cool. I go with the flow, change with the times. I am open to new ideas, trends and styles. But I discover it is no longer entirely true. Sometimes I feel like a combination of Miss Manners, Amy Vanderbilt and Emily Post. I expect good manners from people.

As a youngster, when I went to a party, my mother told me to be "sure to say please and thank you and dance with the hostess." She taught me to walk on the street side when accompanying a lady on the sidewalk. (Yes, I know "lady" is politically incorrect. But Mother died in 1959, long before we shifted gears about addressing women.)

When a lady or an older person entered the room I was to stand and offer my seat. When riding on public transportation, I was told always to give my seat to a lady or any older or infirm person.

I suppose the women's movement would assume it is denigrating to treat a woman as the weaker sex and to offer her such courtesies. Perhaps elderly and infirm people want to be treated as equals and strong. But I was glad to get a seat on the London tube when my knee hurt. Nevertheless, there are still plenty of items of manners that could be obeyed.

Mother taught me to write thank you notes for gifts and "bread and butter" notes thanking hosts for dinners and parties. Removing one's hat when entering a building, especially a church, or in the presence of a lady was a must.

Emily Post, the expert in manners in polite society, was an Episcopalian, a member of St. Mary's Church, Tuxedo Park, N.Y., where she is buried. My brother Edwin has been rector of that parish for 15 years. I have visited Emily Post's grave in the churchyard. Years ago I took great delight in reading her book *Etiquette*, published in the 1920s.

Because I am a rector, I correspond frequently with other members of the clergy. Episcopal clergy are in no danger of falling into the trap of priggish manners and mannerisms of Anglican priests in the English novels. But the bad manners of many clergy show a contempt, if not disrespect, for human beings. They show a lack of consciousness for pastoral opportunities. Good manners are simple ways of communicating the love of Christ to neighbors and friends.

Many clergy are terrible at answering their mail. It piles up. Some clerics even brag about not answering their mail. They

(Continued on next page)

At Least Respond to Your Mail

(Continued from previous page)

let it stack and then throw it all away. One cathedral dean I knew said he'd hold on to the mail for a month, then look at it and discover most of it didn't need an answer, and then trash the lot of it. I wonder how many pastoral opportunities were lost.

We have computers, word processors and good secretaries. The better the communication tools, the less we respond to our mail. Responding to a letter is a way of showing care.

When I worked for the Rt. Rev. James A. Pike, Bishop of California, in the early 1960s, he was the most famous and controversial cleric in the United States and in England. He received about 100 pieces of first class mail each day. He told me he felt it was his pastoral duty to respond to everyone who wrote him. If they took the time to write, it was his job as a bishop and pastor to respond. Birth control, racism, censorship, divorce and abortion were raging issues at that time in church and society. He and his staff worked to respond in a pastoral, caring way to people's letters. The bishop took people's anxiety about those issues seriously. In those days, a dictaphone and a typewriter were the tools for answering his swarm of mail. But it got done.

I know one reason priests and bishops don't answer their mail. They don't want to take a position on certain issues. They do not want to enter into controversy. What that says to the writers is their ideas are of little value and will be ignored. I often get hostile, angry letters about stands I take on homosexuality, abortion and race. I always answer these letters. I acknowledge their anger, respect their position and state that I disagree, if I do. I then invite them to come to Trinity and see how members of our community love one another.

For a year I was secretary of the San Francisco clericus. Each month I sent 30 invitations to the membership asking for a response for luncheons and programs. Never more than 10 bothered to respond. Some would show up without letting us know they were coming. A phone call or a card would suffice to let us know if we should prepare food for them.

I raised this question to the clergy, and

one person said we just get too many invitations to respond to them all. I suggest we should get off the lists of groups from whom we do not want invitations.

In 1990, I published a book, *In God's Image*, about gay and lesbian rights in the church. I sent it to 120 mostly diocesan bishops with a cover letter indicating the book was a gift. I received thank you notes from only five. My mother taught me to write a thank you note when I received a gift.

I have a rule about phone calls. I answer phone calls from parishioners first and quickly. When I receive a call from the clergy, I respond within four hours. Clergy often call when they need to talk, bend an ear or share a frustration. They often call to discuss diocesan or social issues. I am annoyed when I make a call to a cleric and get no response or a call a week later. Many clergy have pagers, cellular phones in their cars and walk-about extensions in their offices. There seems no reason why phone calls can't be answered in a timely manner.

If the clergy do not respond to letters, gifts and phone calls from their brother and sister clergy, I suspect they are not much better with the laity. Responding to communications is a way of demonstrating care, collegiality and concern. These are not only matters of manners, they are attitudes about pastoral care.

The message we send by not responding is that we don't care. We don't have the consciousness to see the opportunities for pastoral care in writing letters, responding to invitations and answering the telephone. The response to someone's communication is a way of showing Christ's love to the people of the church community.

We clergy need some shaping up in doing simple things that make us better pastors and priests. Good manners not only keep us civilized, but also are ways of showing respect, care and concern for people. We enhance people's dignity and self-esteem when we take their communication to us seriously. Good manners are necessary for good pastoral care. □

The Rev. Robert Warren Cromey is rector of Trinity Church, San Francisco, Calif.

These are

not only

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attitudes

about

pastoral

care.

Short and Sharp

By TRAVIS DU PRIEST

A PARLIAMENT OF SOULS: In Search of Global Spirituality. Interviews with 28 Spiritual Leaders from Around the World. Edited by Michael Tobias, Jane Morrison, and Bettina Gray. KQED (2601 Mariposa St., San Francisco, CA 94110). Pp. 291. \$18.95 paper.

A companion book to the public television series of 26 half-hour interviews filmed during the World Parliament of Religions held in Chicago several years ago. Presents the views of such men and women as His Holiness the Dalai Lama, John Marks Templeton, Dr. Hans Kung, Susannah Heschel. Alas, only one brief reference to Episcopalians.

MY DAILY WALK: Living a Virtuous Life. A Calendar & Journal for 1996. Dimensions for Living. Unpaginated. \$12, spiral bound.

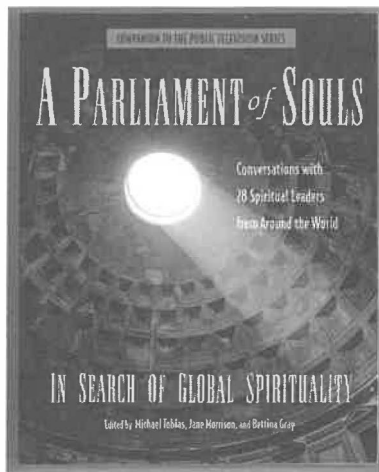
For those who want a head start on their Christmas shopping or who simply want a beautiful 1996 desk calendar for themselves. Each month is assigned a virtue (love, prudence, etc.) and each day an appropriate scriptural verse. Every three pages is an exceptional color photograph of a scene from nature. One of the loveliest calendars I have seen.

GRACE IN ALL THINGS. By John B. Coburn. Foreward by M. Thomas Shaw, SSJE. Cowley. Pp. 89. No price given, paper.

The Bishop of Massachusetts introduces this short book by the retired Bishop of Massachusetts, who writes fluidly on four topics: Grace, Prayer, Paradox and Vocation. Particularly insightful are his comments on places of grace and people of grace, those who "by their spirit affirm us." As well, on contemplative prayer — the prayer of many people who don't know how to label it. As usual Bishop Coburn has much to say in a few words. I kept saying as I read, how true, how true.

LITTLE BOOK OF LOVE. Dimensions for Living. Pp. 42. \$5.

It's corny, and I'll admit it, but you'll love this one: A small beautifully printed book of quotes on the theme of love, by such greats as Catherine of Siena, Teresa of Avila, John of the Cross, and Thomas a



Kempis. From Jeremy Taylor, 17th-century Anglican divine: "The more we love, the better we are, and the greater our friendships are, the dearer we are to God."

NEVER, EVER SERVE SUGARY SNACKS ON RAINY DAYS: The Official Little Instruction Book for Teachers of Young Children. By Shirley Raines. Gryphon (P.O. Box 207, Beltsville, MD 20704). Unpaginated. \$6.95 paper.

"Official advice" given by an aunt schoolteacher to a niece schoolteacher, this is a charming little book. I'd recommend it for teachers of any age students, in any setting. A few of the gems: "Wear sunglasses outside so you can pretend not to see everything . . . on the playground." "Hit pillows, never kids." "Teachers know how to set limits, but limit limit-setting."

FINDING TIME FOR SERENITY: Every Woman's Book of Days. By Barbara Cawthorne Crafton. Ballantine. Pp. 448. \$9 paper.

Brief essays on various topics pertaining to women and women's issues. Each one prefaced by a literary or historical quote. Especially deep are the entries on middle-aged women and mid-life students.

OUT OF THE GARDEN: Women Writers on the Bible. Edited by Christina Buchmann and Celina Spiegel. Fawcett. Pp. 352. \$12.95 paper.

This new paperback offers reflections on numerous biblical narratives by such well-known women authors as Fay Weldon, Phyllis Tribble, Louise Erdrich and Amy Clampitt. From one of the best in the book, "The Paradox of the Psalms"

by Kathleen Norris: "What went wrong for me in my Christian upbringing is centered in the belief that one had to be dressed up, both outwardly and inwardly, to meet God . . ." A great read by highly literate women writers.

OPENING THE CLERGY PARACHUTE: Soft Landings for Church Leaders Who Are Seeking a Change. By Christopher C. Moore. Abingdon. Pp. 190. \$14.95 paper.

Fr. Moore, former clergy deployment officer for the Diocese of New Jersey, reviews clergy experiences and struggles during the moving process — from getting ready, through defining your ministry, to "casing" a potential church, to letters of agreement. His writing is helpful and often humorous: "Is this a Big-Mac, or a wine-and-Brie kind of town?" he asks when anonymously visiting a new community.

A PATHWAY INTO THE HOLY SCRIPTURE. Edited by Philip E. Satterthwaite and David F. Wright. Eerdmans. Pp. 344. \$24 paper.

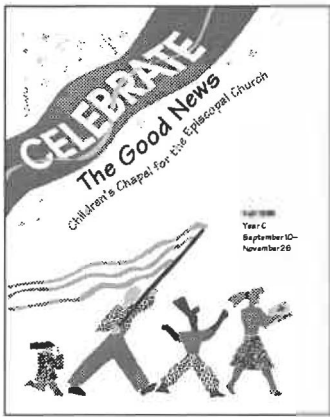
Two scholars from the British Isles, the former of Tyndale House, Cambridge, and the latter from the University of Edinburgh, pull together revised versions of papers offered at the Tyndale Fellowship jubilee held in 1994. Essays often take an evangelical approach. Contributors from universities around the world.

EQUAL RITES: Lesbian and Gay Worship, Ceremonies and Celebrations. Edited by Kittredge Cherry and Zalmon Sherwood. Westminster/John Knox. Pp. 344. \$24.99 paper.

The sub-title sums up the content: Rites for various occasions in the lives of lesbian and gay people, including coming out and welcome. A section on healing, with a litany for dialogue among people with different sexual orientations. Editor Sherwood is an Episcopal priest, as are other contributors.

THE ART OF COPING. By Fredrica R. Halligan. Crossroad. Pp. 202. \$15.95 paper.

Psychologist Fredrica Halligan explores the effects that stress has on the body as well as the need to develop new ways of acting in order to cope with changing situations of health, relationships and faith.



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People and Places

Appointments

The Rev. **David Bargetzi** is chaplain of Canterbury Chapel, 812 Fifth Ave., Tuscaloosa, AL 35401.

The Rev. **George W. Brandt, Jr.** is provincial canon of the Church of the Province of Central Africa.

The Rev. **Kirk Brown** is chaplain of Christ School, Arden, NC 28704.

The Rev. **Robert T. J. Childers** is rector of Grace Church, Box 1791, Anniston, AL 36202.

The Rev. **Milton Cookson** is interim rector of St. Andrew's, Livingston, and St. John's, Emigrant, MT; add: 1000 Fountain Terrace Dr. #203, Lewistown, MT 59457.

The Rev. Canon **Clyde H. Cox, Jr.**, is interim rector of St. John's, 234 French St., Bangor, ME 04401.

The Rev. **Marshall Craver, III**, is rector of St. James', 122 S. Central Ave., Alexander City, AL 35010.

The Rev. **John W. Cruse** is chaplain of St. Dunstan's Chapel, 136 E. Magnolia Ave., Auburn, AL 36830.

The Rev. **Raymond A. Ferguson** is director of Triangle Lake Conference Center, 19291 Hwy. 36, Blachly, OR 97412.

The Rev. **Steven W. Hagerman** is rector of St. Mark's, 10 Turner Ave., Riverside, RI 02915.

The Rev. **Larry E. Harrelson** is rector of Transfiguration, P.O. Box 130, Sisters, OR 97759.

The Rt. Rev. **George C. Harris** is interim rector of St. Martin's by the Lake, 2801 Westwood Rd., Minnetonka Beach, MN 55361.

The Rev. **Frederick Huls** is chaplain to the homeless, Phoenix Ecumenical Chaplaincy for the Homeless, P.O. Box 1888, Phoenix, AZ 85001.

The Rev. **John L. Jenkins** is acting rector of St. Paul's, Winston-Salem, NC; add: 520 Summit St., Winston-Salem, NC 27101.

The Rev. **Debora Hendrix Jennings** is assistant rector of St. Luke's, 114 S. Marina St., Prescott, AZ 86303.

The Rev. **R. Michael Jones** is rector of Incarnation, Box 729, Highlands, NC 28741.

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

The Rev. **Richard C. Lawler** is rector of St. Mary's of the Hills, Box 14, Blowing Rock, NC 28605.

The Rev. **Thomas E. Leonard** is rector of St. Christopher's, 10233 W. Peoria Ave., Sun City, AZ 85351.

The Rev. **G. Lee Martin** is associate of All Saints of the Desert, 9502 Hutton Dr., Sun City, AZ 85351.

The Rev. **Timothy P. McRee** is rector of St. Andrew's, 99 Academy, Canton, NC 28716.

The Rev. **Ingram C. Parmley** is rector of St. James', 806 College Ave., Lenoir, NC 28645.

The Rev. **John W. Phillips** is rector of Trinity, Atmore, and vicar of St. Anna's, Poarch, AL; add: 203 S. Carney St., Atmore, AL 36502.

The Rev. **Kenneth M. Roach** is rector of St. Luke's, 2961 University Blvd. North, Jacksonville, FL 32277.

The Rev. **James S. Sigmann** is vicar of Holy Spirit, 1334 Country Club Dr., Gallup, NM 87301.

The Rev. **Stephen Smith** is vicar of Epiphany, P.O. Box 276, Lake Oswego, OR 97034.

The Rev. **Anne McKinney Wolf** is associate of St. Peter's, 110 N. Warson Rd., St. Louis, MO 63124.

Deaths

The Rev. **Gregory James Lock**, retired priest of the Diocese of Virginia, died June 9 of cancer at the Oak Meadow Nursing Center in Alexandria, VA. He was 84.

Fr. Lock was born in Hamilton, OH. He graduated from the University of Cincinnati, Virginia Theological Seminary, and George Washington University. He was ordained in 1936. He served parishes in Hopewell and Alexandria, VA, and St. Louis and Poplar Bluff, MO. He served in the Army Chaplain Corps during WWII and was later post chaplain at the U.S. Military Academy at West Point, NY. In 1966, he retired from active duty as administration and management director in the Pentagon's Chief of Chaplains Office. He retired in 1976. Fr. Lock is survived by his wife, Laura, a son, Gregory, and a granddaughter.

The Rev. **Geoffrey Robert Skrinar**, associate priest of Christ Church, Easton, CT, died June 6 at his home in Easton of cancer. He was 49.

Fr. Skrinar was born in Englewood, NJ. He attended Maryville College, Fordham University and General Theological Seminary. He was ordained in 1971. He served at Trinity, New York City, and St. Andrew's, Staten Island, NY; and St. Michael's, Sanibel, FL. Fr. Skrinar was a member of the Staten Island Historical Society and the board of governors for the Staten Island Council of Arts and Sciences. He was chaplain to Bishop Donegan and chaplain of the order of St. John of Jerusalem. Fr. Skrinar is survived by a brother, Gary Skrinar.

The Rev. **William Barrington Stockdale**, deacon assistant of St. Mary-by-the-Sea, Point Pleasant, NJ, died June 16. He was 74.

Fr. Stockdale was born in Newark, NJ. He was a member of the North American Association of the Diaconate, the Association of Diocesan Liturgy and Music Commissions, and the National Episcopal AIDS Coalition. He was ordained deacon in 1985. Fr. Stockdale was preceded in death by first wife, Edith, and by his second wife, Dorothy.

Ralph Spence, prominent layperson of the Episcopal Church, died June 24 in Houston, TX, at the age of 76.

Mr. Spence was born in Yorktown, TX. He served in the U.S. Navy during WWII. He was an active member of Christ Church, Tyler, TX, as senior warden, junior warden, and longtime vestry member. He was deputy and/or alternate to General Convention for 30 years and a representative to the Texas diocesan council for 40 years. He was also elected to the national Executive Council and the executive board of the Diocese of Texas. Mr. Spence was director of former Citizens First National Bank and was an independent oil operator. He is survived by his wife, Mary, a son, two daughters, two brothers, nine grandchildren, and several nieces and nephews.

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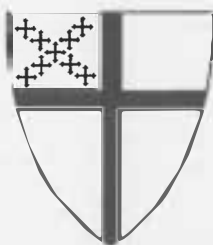
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VICAR: Part-time. Western Kentucky mission seeks priest with skills as a pastoral leader and enthusiasm for congregational development. St. John's, Morganfield, is seeking to re-establish its presence in the community. Send resume to: **St. John's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

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DIRECTOR OF YOUTH MINISTRY. Full-time position in a large Episcopal parish. This talented individual will develop and implement programs for 6th through 12th grade children. Interested candidates should contact the Rev. Mary Caucutt for a detailed job description. **The Church of St. Michael and St. George**, 6345 Wydown, St. Louis, MO 63105. (314) 721-1502.

ASSISTANT wanted for large, traditional parish with day school (N-8). Full liturgical, educational and pastoral responsibilities shared with rector. Looking for priest with solid faith and good people skills. Resume and CDO to: **The Rev. Richard A. Ginnever**, 405 Glenmar Ave., Monroe, LA 71201.

ORGANIST/CHOIR DIRECTOR: Suburban parish in Atlanta, 2200+ members; position is full-time starting January 1; familiarity with Episcopal liturgy and music; 1 adult choir and 2 children's choirs; potential for expansion. Good leadership and people skills desired. Resumes and information: **St. Martin in the Fields Church, c/o Music Search Committee**, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319.

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

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.

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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.

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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.

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.

CLERGY for 1-3 year assignments in Newfoundland. Also, vestments, altar hangings and black wool cloaks. Contact: **St. Paul's**, 390 Main St., North Andover, MA 01845.

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SUMMER CHURCH SERVICES

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ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Lierle; Fr. Secker; T.
Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K.
Johnstone, v
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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

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.

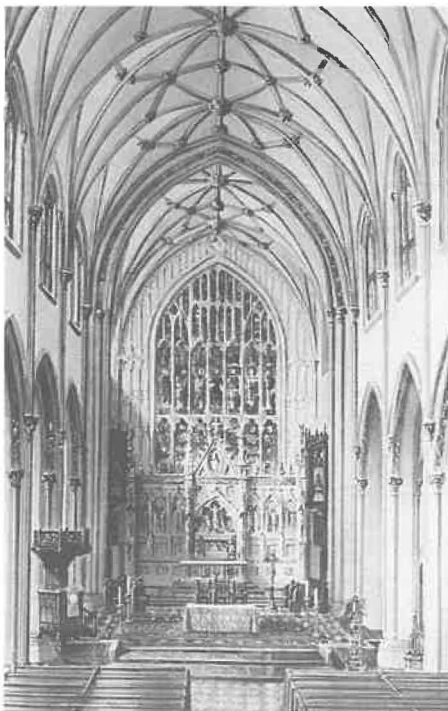
ST. ALBAN 231 S. Elliott
The Rev. John F. Wall
Sun H Eu 9. Bible Study Wed 6 (Parish House)

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



Trinity Church, New York, N.Y.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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

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

(Continued on next page)

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible

SUMMER CHURCH SERVICES

(Continued from previous page)

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

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 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.

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

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 Tpke
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.
McClellan, assisting
Sun: MP 7:40, H Eu 8, 9:30; Wkdys: Tues & Thurs 9, other days
as anno. Traditional worship, Gospel preaching, liturgical music

SELINGSGROVE, PA.

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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

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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

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, ass'ts (512) 882-1735
Sun 8 & 10. Weekdays as anno

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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)

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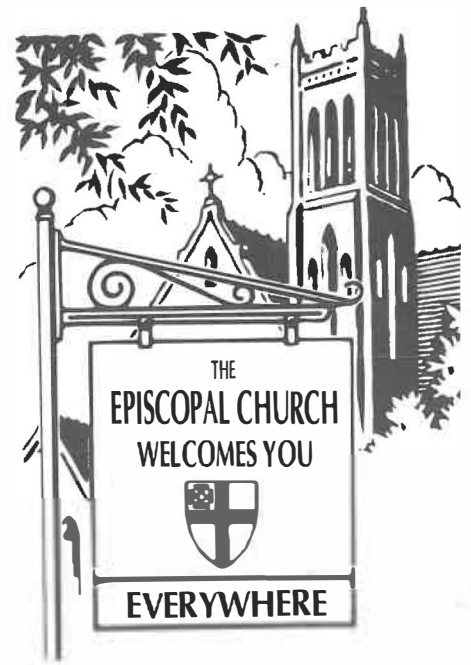
3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

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

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
Fr. Keithly R.S. Warner, S.S.C., r (809) 778-8221
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

PARIS, FRANCE

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

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