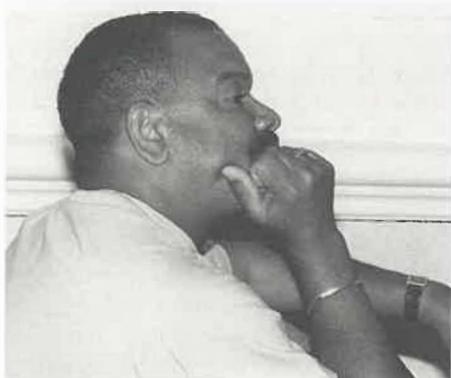


The Living Church

August 6, 1995 / \$1.50

The Magazine for Episcopalians



Bradie Hopper photo

OUTGOING PRESIDENT

The Rev. Richard Tolliver, at the Union of Black Episcopalians' meeting
page 7



Patrick Getlein photo

FLOODS HIT VIRGINIA

A damaged oil tank and outbuilding at Graves Chapel, Graves Mill, Va.
page 6

There is one *body*
and one *Spirit*,
**Not one church:
A different point
of view**
page 10
just as *you* were
called to the one
hope that belongs
to your call, one
Lord, one *faith*,
one *baptism*, one

960604 17830
F Garner Ranney
807 Cathedral St
Baltimore MD 21201

Features

**2015
A Church
Odyssey**

**Searching for a Deeper
Spiritual Life**

The challenge to the church is to help searchers find their God and grow in Christ.

By **Richard Kew**
and **Roger White**

page 9

Departments

Letters: 'The future is now' at the seminaries (p. 3)

News: Bishop Browning to '815' staff: 'We're Moving Ahead' (p. 6)

Viewpoint: Not one church: a different perspective
By **Nan Peete** (p. 10)

Editorials: Canon on ordaining women to the priesthood shouldn't be very satisfactory to anyone (p. 11)

Short and Sharp (p. 12)

People and Places (p. 13)

Quote of the Week

Jim Fournier, a member of St. John's, Waterbury, Conn., on the church's refusal to bless his relationship with another man: "The church has got to open its eyes. We're a couple, we've been together, we've proven ourselves. I mean, what more do you want?"

In This Corner

A Life-Intoxicated Friend

I was working in Rochester, Mich., when I met Ben. He had come to Rochester from Philadelphia to get a new guide dog from the Leader Dog School for the Blind. He arrived in town on a Sunday, and Monday he suffered a heart attack. He was taken to the local hospital and placed in the acute coronary care unit.

Ben was brought to my attention by the pastor of his closest friend in Philadelphia, the man who took him wherever he needed to go. He was concerned that Ben was alone, miles from anyone who knew him or cared about him.

Ben was a remarkable person. He had run a restaurant for years, and found enormous pleasure in preparing food. He had had no plans to retire, but simply wanted to work until he dropped. He refused to be defeated, even by the loss of his sight, but kept working until the death of his companion in the business left him without anyone to be his eyes around the stoves and countertops.

He was a fixture in his neighborhood. Ben walked the streets and alleys with his dog, talking to people, testifying to the enduring presence of life lived to its fullest, regardless of circumstances.

Ben and I knew each other for barely a week. We knew one another through the sounds of our voices and the touch of our hands. He could not see me, and the man I saw on the hospital bed in no way resembled the vital and vibrant person I came to know as we laughed and talked.

Our visits were necessarily brief, as expected in coronary care. But each moment

was precious, as much for Ben, I think, as it was for me. I know I walked out of the hospital more attentive to sights and sounds and tastes and flavors after each of my conversations with him.

Ben looked forward to the approaching weekend. His son and daughter-in-law were coming to visit. The joy and pride he had in his son was evident in every syllable. He seemed almost to be willing himself better in anticipation of the visit.

When I walked into the coronary care unit on Saturday afternoon, I was refused admittance to his room. Ben's son and his wife had arrived on Friday, and had been there at noon that day. They had left to do some shopping while he rested in the afternoon. While they were gone, he went into coronary arrest.

Ben's pride in them was seen clearly in the respect and affection they had for him. It was hard to be with them when they were told he had died, but I wouldn't have wanted to be anywhere else. Not that I had anything special to say — I didn't, and I had the good sense to keep my mouth shut — but I was there, with them, and they knew I had grown to care for this remarkable, life-intoxicated man in much the same way they did.

Sometimes the memories still hurt. But I'm glad I made the effort to make a friend. I know the pain of loss, of separation, of grieving for someone I have loved who is gone. But I will go on making friends.

Our guest columnist is T.W. Dingle, a former Presbyterian pastor who is a member of St. Luke's Church, Racine, Wis.

Sunday's Readings

When Jesus Went Up the Mountain to Pray

The Transfiguration: Exod. 34:29-35; Ps. 99:5-9; 2 Pet. 1:13-21; Luke 9:28-36.

How did Jesus come to understand his mission and ministry? How did he come to understand his special relationship with God his Father? Some believe he was never without this information. Others believe he came to understand gradually over the course of his life.

The experience we remember today is probably one of those moments in which Jesus came to a new and more profound understanding of who he was and what he was to be about.

Jesus took three of his closest followers up a mountain to pray. As usual, his friends went to sleep, but awoke to see their leader talking

with Moses and Elijah, two heroes to the Jewish people, who embodied the hoped-for Messiah. It is no coincidence that Jesus had this experience at the center of his public ministry. After this moment, he set his face toward Jerusalem and his final confrontation with the political authorities.

These pivotal experiences happen in one way or another to each of us. They have an "ah-ha" character about them. They are moments when we, like Jesus, come to a new understanding of our humanity and the nature of our existence. They are both threatening and exciting at the same time. We have no control over when they occur or where they will lead us. They are moments of faith development for us, when we are called to deepen our trust in the care and love of God.

LETTERS

The Future Is Now

I want to convey some good news to authors White and Kew [TLC, July 2] and to TLC's reading audience. Almost point-by-point the "future" recommended for the seminaries is our "now." We are linked to and developing further the "emerging technologies" of communication that will facilitate more widespread and economical contact with parishes and dioceses than flying faculty around the country.

While each seminary maintains high standards of basic theological education and an absolutely necessary Anglican formation, we have, each in consultation with all, intentionally developed specialties to meet "diverse needs of the church's mission." Bexley Hall, for instance, has inaugurated a focus on preparation for the ministry of the church in small communities in addition to our traditional emphasis on black church studies. Each seminary can point to a vitally important specialty as well, and all are committed to significant forms of lay theological education.

It is also important to highlight the findings of the Board for Theological Education's 1992-93 "Seminary Faculty

Survey" (General Convention "Blue Book 1994," p. 507). The lay-clergy ratio of our seminary faculties is 1 to 3, thus lending important diversity of perspective to education and formation for ministry. Some 85 percent of seminary faculty are actively involved in the life of their parishes and serve the mission of the church on diocesan and national levels as well.

In one form or another, each of the accredited seminaries is focused on shaping an effective future for theological education. As we work with each other through the Council of Deans and individually in consultation with our trustees, alumni/ae, supporting parishes and dioceses, we welcome all partners to the discussion.

(The Very Rev.) WILLIAM H. PETERSEN
Dean, Bexley Hall
Rochester, N.Y.

• • •

I am grateful to Bishop White and Fr. Kew, "Seminaries Can't Afford to Stay the Same," for their proposals concerning seminary education. We all have only to gain from having everyone's views. That

the seminaries should serve the church, and should contemplate "radical" redesigns even in the face of "vested interests and ingrained conservatism" is well advised. In trying to keep fresh and open, we are planning a "vision conference" at Episcopal Divinity School for October to ask in depth some of the questions raised in the article, plus a few more. I'd like to respond to a few issues raised in the article.

Agreed: Seminary support of a "priestly caste" exclusively (the authors' term), or of clergy in any way lording it over laity, is wrong.

Agreed: Seminaries should be tied intimately to parishes, lest they become isolated and self-serving. Parishes and dioceses, in their turn, should be responsive to suffering at both local and world levels. No institution should live unto itself.

The authors want to put emphasis upon seminaries supporting parish-based students, rather than students being mainly seminary based, as at present. A question arises about the losses to students from

(Continued on next page)

Church Mutual has specialized in insuring churches for nearly 100 years. We've seen many tragedies strike Episcopal churches like yours, and know how essential a fast, fair response to claims would be to your congregation. How we respond to claims is one reason Church Mutual protects over 55,000

churches, more than any other insurance company in America. Our protection begins with a personal review of your insurance needs. Call now for your free on-site evaluation. Then compare your current coverage with a tailored plan from The Specialist: Church Mutual. 1 800 542-3465

The calm after the storm.



**A Place to
STAND:
A Call to
MISSION**

ARE YOU READY
to stand in the Episcopal
Church for orthodox theology
and traditional, biblical
morality? Are you ready to
take this to the world?

For a brochure, contact —

**A Place to Stand:
A Call to Mission**

405 Frederick Avenue
Sewickley, PA 15143-1522

Phone: (412) 741-1790
FAX: (412) 741-7360

*Congregations and individuals
are affirming this classic
Anglican witness.*

**INEXPENSIVE
EPISCOPAL SOFTWARE**

'79 & '28 BOOK OF COMMON PRAYER
RSV & NRSV LECTIONARY TEXTS
CHRISTIAN EDUCATION
BOOK OF OCCASIONAL SERVICES
LESSER FEASTS AND FASTS
PARISH OFFICE MANAGEMENT
BIBLE TRANSLATIONS
SPANISH BCP

For IBM, Macintosh and
Apple II compatible Computers

SOFTWARE SHARING MINISTRIES
P.O. BOX 312
STERLING, CO 80751
970-522-3184

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the
Guild and for all the Faithful Departed. Open to Communicants
of the Anglican Church. Provide that prayers will be offered for
the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N.J. 07079

The Living Church

Volume 211 Established 1878 Number 6

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published
by THE LIVING CHURCH FOUNDATION, INC.,
a non-profit organization serving the Church. All
gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor

John E. Schuessler, managing editor
Patricia C. Nakamura, music editor
The Rev. Travis T. Du Priest, Jr.,

book editor

Julie L. Erkenwick,
People and Places editor

The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV

Betty Glatzel, business manager

Barbara A. Pizzino, circulation manager

Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of
Springfield (ret.), president; **Miss Augusta D.
Roddis,** Marshfield, Wis., vice-president; **the Rt.
Rev. Charles T. Gaskell,** Bishop of Milwaukee,
(ret.), secretary; **Leonard Campbell, Jr.,**
Milwaukee, treasurer; **the Rt. Rev. Stanley Atkins,**
Oconomowoc, Wis.; **Jackson Bruce, Jr.,**
Milwaukee; **Mrs. Robert C. Brumder,** Hartland,
Wis.; **the Rev. Thomas A. Fraser, III,** Riverside,
Ill.; **John W. Matheus,** River Hills, Wis.; **the Rev.
Canon H. Boone Porter,** Southport, Conn.; **the
Rev. Jeffrey Steenson,** Fort Worth, Texas.

NEWS: Correspondents, news releases from church
agencies, and syndicated news service are THE LIV-
ING CHURCH's chief sources of news. TLC is a
subscriber to Religious News Service and cooperates
with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE
LIVING CHURCH cannot assume responsibility for the
return of photos or manuscripts.

THE LIVING CHURCH is published every week,
dated Sunday, by the Living Church Foundation,
Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.
Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year;
\$54.60 for 18 months; \$70.72 for two years. Foreign
postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE
LIVING CHURCH, P.O. Box 92936, Milwaukee, WI
53202-0936.

©1995 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or
part can be made without written permission of THE
LIVING CHURCH.

LETTERS

(Continued from previous page)

reducing the life-in-community that a
seminary uniquely offers, but my saying
as much is not meant to end discussion of
this point.

Agreed: The parishes and dioceses
should be good stewards of the funds sent
to seminaries. (Though honesty includes
recognizing that Episcopal Church semi-
naries — in contrast to many other
denominations' — receive no regular
national church support, and we get only
about one-third of the 1 percent asked of
local congregations by the church's
General Convention. This may be a factor
in perceived seminary failures.)

Agreed: Spirituality and evangelism
should be highest priorities in the semi-
naries. These terms of course mean differ-
ent things to different people. At EDS,
many of us believe God's presence can be
recognized when the promise of universal
love is made concrete in the "real life"
experiences of all the people.

In Cambridge we think a lot about the
concerns raised in the article, and we
already do much of what the authors sug-
gest. We'd like as many good ideas as we
can get, so if anyone has more, I would
love to have them.

(The Very Rev.) WILLIAM RANKIN
Dean, Episcopal Divinity School
Cambridge, Mass.

• • •

I believe the issues raised by Roger
White and Richard Kew regarding semi-
naries have needed to be addressed for
some time.

We are privileged to be in the vicinity
of the oldest theological seminary in the
United States (that of the Dutch Reformed
Church in New Brunswick, N.J.). This
institution, which was in danger of having
to shut down just a few years ago, has
been revitalized by the development of a
fully accredited M.Div. program which
offers classes in the evening. It invited
input from the students and the local
churches as to what their needs were.

The impact has been nothing short of

To Our Readers:

We welcome your letters to the edi-
tor. Each letter is subject to editing
and should be kept as brief as pos-
sible. Submissions that are typed
with double spacing are more likely
to be published. Writers must in-
clude their names and addresses.

tremendous. It is producing ministers not just for the Reformed Church in America but for many other churches as well.

New Brunswick Seminary has something to teach us about the enterprise of theological education.

(The Rev.) KENNETH ALDRICH
Trinity Church

Red Bank, N.J.

A Gentle Spirit

In the midst of so much gloomy news in the church, it was a joy to read about the fantastic ministry of the clergy and people of Trinity Cathedral, Sacramento [TLC, June 25]. I believe that incredible outreach ministry is being made possible by the grace of God and the Spirit-filled leadership of Trinity's dean, the Very Rev. Donald Brown.

During my episcopate as the Bishop of Olympia, our diocese was enriched with the gifts of Don Brown's ministry for 10 years (1977-1987) while he was the rector of St. Stephen's, Longview, Wash. In those years, both his parish and the diocese were well served by this fine loyal priest. He is a man who inspires, enables and supports the ministry of others. He is a person of quiet humility with a gentle spirit who proclaims the Lord Jesus.

May God continue to bless the dedicated clergy and people of Trinity Cathedral, and their servant-leader, Dean Donald G. Brown!

(The Rt. Rev.) Robert H. Cochrane
Bishop of Olympia, Retired
Seattle, Wash.

Rest Easily

Thank you to Alan O. Dann [TLC, June 25]. He is indeed correct as he states, "Our P.B. is a very holy man. He is a great man and we are fortunate to have him as our leader." For about 35 years I have been privileged to know Bishop Browning as a friend and as a singular example of God's love shared. As one loves all sorts and conditions, one is bound to love a darned fool now and again. I'm probably one of those too, but I am always comforted by his compassion for me.

Mr. Dann suggests remedy but the Holy Spirit and the P.B. beat him to it. As Bishop Charlie McNutt moves to "815," I feel we'll all be able to sleep more easily.

I have also known Bishop McNutt as a friend and leader for some 15 years. Bishop McNutt is also a warm and holy man. I know him as an embracing pastor, but I also have seen him move with lightning resolve to excise an infection from our church body.

Relax, Mr. Dann, the first team is in place.

PATRICK R. STINGLEY

Victorville, Calif.

Blessings

It would seem that the action taken against the retired priest who blessed the union of two gay men in the Diocese of Easton [TLC, July 9] was an unnecessary overreaction. Certainly neither the priest nor the men understood the ceremony and blessing to be Christian marriage, which it clearly was not. Certainly for most gay people who seek out such a religious ceremony, they are witnessing to the fact that their union and relationship is not the same as Christian marriage, but nevertheless, a union in which two gay people can forge a permanent committed relationship.

Such a blessing would call us to rethink exactly what is the theology and purpose of a priestly blessing. Priests and bishops bless all kinds of things and persons: crosses, prayer books, altar cloths, houses, fox hounds, fishing fleets, troops going to battle, graves, congregations, couples marrying, the blessed dead.

We live in a homophobic society, and obviously there is a conservative anti-gay majority in our church. Are some bishops "running scared" by playing to the majority and by wielding power over financial resources? Thank God for those bishops who realize there is another significant minority equally committed to their Lord

and his church. These bishops are willing to do what is right to the very "least of these" in accordance with the convictions of their hearts and consciences.

(The Rev.) E. WALLACE MARSHALL, III
Elkton, Md.

Those Below

The Benediction [TLC, June 18] is a beautiful piece of writing. But good for less than half the Anglicans in this world, for below the equator, the days get longer from the Feast of John the Baptist to the Nativity of our Lord.

Far too many of us in the U.S. forget that in southern latitudes, the seasons of the church year are reversed from ours in northern latitudes. Too bad that we are so "provincial" in our outlook.

(The Rev. Canon) CHARLES E. WOOD
Spokane, Wash.

Profound Impact

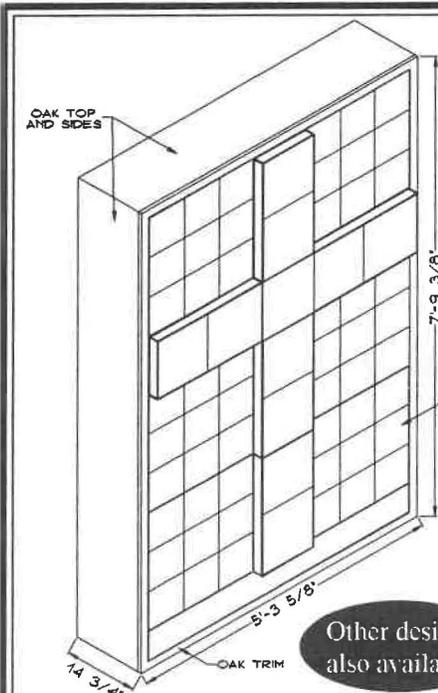
Thank you for printing the magnificent poem, "The Fleet," by Marjorie Hess [TLC, June 18]. The powerful imagery made such a profound impact on me that I read it to my Bible class at Emmanuel Church, Orlando, and they were equally impressed.

Can you tell us if Marjorie Hess is still living and if she has written anything else?

BARBARA H. DOW

Winter Park, Fla.

Sorry, we have no information on the author. Ed.



Granite Cross Columbarium

This 65 niche columbarium features 11 - 12"x12"x12" niches behind the removable granite cross fronts. 54 - 8"x8"x12" niches surround the cross. This columbarium would be a beautiful memorial on a wall in your church. Call or write today for further information.

EICKHOF
Columbaria

P.O. Box 537, Crookston, MN 56716
1-800-253-0457

Other designs also available

Labels in diagram: OAK TOP AND SIDES, OAK TRIM, GRANITE FRONTS, Dimensions: 14 3/4", 5'-2 5/8", 7'-9 3/8"

Bishop Browning to Staff: 'We're Moving Ahead'

Despite the crises of the past six months, Presiding Bishop Edmond L. Browning sounded optimistic during three staff forums at the Episcopal Church Center July 10.

"I do believe we're at a turning point," Bishop Browning told staff members. "We're turning the corner and moving ahead."

Bishop Browning spoke of the embezzlement of more than \$2.2 million by former national church treasurer Ellen F. Cooke and the suicide of the Rt. Rev. David Johnson, Bishop of Massachusetts, and said the events left him feeling "almost totally immobilized in the darkness of the moment. You don't know how to move, but you move anyway."

The Presiding Bishop acknowledged that much of the criticism of the embezzlement had been directed at him personally. "I saw everyone coming against me," he said. "I felt terribly abandoned. You

begin to look at all the slings and arrows pointed toward you and your paranoia rises to its highest height. You begin to question your own worth and purpose."

Bishop Browning was able to see some positive developments out of the crises. He said the experience has led him to a deeper understanding of community.

Inclusiveness His Hallmark

"I think I've learned more about the meaning of baptism than I've ever known before," he said, adding that he sees the baptismal vows as undergirding the emphasis on inclusiveness and compassion that he feels is the hallmark of his ministry as Presiding Bishop.

"You cannot take the baptism vows and not think that the issue of racism, the issue of sexism, the issue of human sexuality aren't important to the life of the church. If you look at the ministries coming out of

the national church, all of them in some form, in some way," deal with inclusiveness. He said that emphasis has "threatened the hell out of some people," but he pledged to spend his remaining two years as Presiding Bishop working even harder to make the church "more inclusive and more compassionate."

Bishop Browning said he contacted a member of the Society of St. John the Evangelist for spiritual advice during recent months.

He spoke of the projected \$1.5 million shortfall in revenue for the 1995 national church budget, but said "downsizing is at the absolute bottom of the list" of possible solutions. He said he didn't think the projected shortfall was related to the misappropriation of funds, and added that significant savings may be realized from a number of sources.

Episcopal News Service contributed to this article.

Floods Take Grim Toll in Virginia

More than a week after heavy rains flooded the rural Virginia community of Madison, people were still drying out from what is being called the worst flooding disaster in a decade.

Starting June 22, steady rains soaked portions of western Virginia, including parts of the dioceses of Virginia and Southwestern Virginia. On June 27, a major storm deposited up to 10 inches in fewer than 24 hours in some of the same areas, creating landslides that washed away whole sections of mountainside and swelling rivers and creeks to between 10 and 15 times their original size.

"Everything is turned upside down," said Skip McDanolds, a farmer in Graves Mill, Va., and a parishioner at the tiny Graves Chapel, the only Episcopal presence in that portion of the Shenandoah Valley at the foot of the Blue Ridge Mountains.

Mr. McDanolds has lived in the area for about 25 years, and said he's been through some heavy rains and floods in the past. But this flood, he said, is the first in memory "where mountains have actually slid down."

Oddly, Graves Chapel, the only public building left standing in Graves Mill, sustained little damage when tiny Kinsey Run, a two-foot-wide creek beside the chapel, swelled to about 80 yards wide and washed out the only road serving the

rural area. Behind the chapel, a raised cemetery with well-rooted trees had collected flowing debris and split the raging waters, which ran around the building and reunited at the front of the church, flooding only the basement and knocking an outbuilding and a couple of oil tanks off their foundations.

"God's hand rested very lightly on the chapel," said Carol Johnston, a seminarian who was lay pastoral leader at the chapel until recently.

The flood took a grim toll elsewhere. Up the valley from Graves Mill, in Washington, Va., Kurt Davis, a 43-year-old logger and parishioner at Trinity Church, had left his house around 6 a.m. on June 27 to check his machinery. According to Trinity senior warden Philip Strange, a wall of water swept Mr. Davis away. His body was found three miles from his house.

In Rapidan, downriver from Graves Mill, dirt marks the walls inside Emmanuel Church, which filled with five feet of rushing water, tearing one of the front doors from its hinges and washing the church organ out into the front yard.

The Rev. Nancy James, priest-in-charge of the rural church, was in Washington, D.C. at the time of the flood. She left as soon as she was aware of the June 27 rains responsible for engorging the Rapidan River, which flows just 30



Patrick Getlein photo

The Rev. Nancy James points to the high-water mark at Emmanuel Church, Rapidan, Va., resulting from the June 27 flood.

feet from the church building, but she was prevented from getting to the church for 12 hours.

Inside the church, a sign now reads, "Condemned." Hymnals and prayer books litter the yard. Sinkholes make

(Continued on page 8)

Church Music Education Program Launched

Many years' planning and dreaming, and a "phenomenal amount of work" bore first fruits in July with the meeting of the Leadership Program for Musicians Serving Small Congregations, July 2-7 at Virginia Theological Seminary.

Fifty-six dioceses, including Panama and Haiti, sent representatives, mostly lay people, who will become program coordinators in their dioceses, developing the two-year cycle of six courses leading to the Presiding Bishop's Diploma in Church Music.

"It was the finest church-sponsored conference I've ever attended," said the Rev. Gus Franklin, of Peoria, Ill. "Along with top-quality courses, there was a commitment to Jesus Christ and to worship. An intense feeling of community developed immediately."

Carl Anderson of Utah said of the program, "It takes people wherever they may be." He said the courses are applicable, also, to members of other denominations who lead music in Episcopal churches. "In Utah, many Mormon organists play in Episcopal churches. They might like to know why they're doing what they're doing."

The Rev. Frank Swindle of Northwest Texas, with others, lauded the skill and dedication of the faculty. "Marilyn Keiser and Carol Doran were most impressive teachers," he said.

Dr. Keiser, chair of the committee and author of the course on leadership and accompaniment of congregational song, is professor of music at Indiana University, a concert organist, author and music consul-

tant. Dr. Doran, professor of worship and pastoral music at Bexley Hall, is composer, writer and teacher. She is the author of several articles about the program and of the course manual.

Dr. Doran said, "We had a great variety of liturgical modes — plainsong, guitar — and prayerful worship in many styles. Two liturgies took place daily, and Compline every evening."

Barbara Bruns of Massachusetts called the conference "superb. I'm very enthusiastic about implementing this." She has a head start, having conducted 10 workshops on liturgy and music skills. She has eight local musicians lined up to teach.

Ms. Bruns liked the fact that the courses were about "skills people really need. And it's opened up the use of other instruments and the voice," for leading congregational singing. She has been recruiting students, and was particularly excited about bringing in two high school students.

The Rev. Canon M. Sue Reid of Indianapolis talked about the hands-on practice sessions built into each course, including "how to comment helpfully and respectfully." Toward that goal, one group role-played a meeting of a parish liturgy and music committee discussing an Easter Vigil.

The 500-plus-page book containing program manual and course curricula is itself a monumental piece of work. A look

at the contents of "The Hymnody of the Christian Church," prepared by Raymond Glover, professor of music and chapel organist at Virginia Seminary and general editor of *The Hymnal 1982* and *The Hymnal 1982 Companion*, gives an idea of the scope of the offerings.

The first session (each course is planned for 10 sessions) discusses the overall nature and function of hymns, in liturgy, as storytelling, and as "an expression of Christian experience in history." Succeeding sessions are devoted to the mechanics of hymn writing, and historical surveys from the German chorale of about 1500 to the new hymnal supplements *Abricias, Come Celebrate!*, and *Lift Every Voice and Sing II*.

Marti Wheeler of Mississippi said each day's liturgies were designed to be led by different instruments, or by voice alone. "We had oboe, flute, guitar. The requirements for the diploma specify playing an accompaniment effectively, not necessarily on an organ, or the most difficult arrangement." The important thing, she said, is that music be played well, and provide effective leadership for a congregation. We really need this in Mississippi. We have many small congregations."

Dr. Glover said the committee was planning a second conference for next summer. But "The Leadership Program for Musicians Serving Small Congregations" may undergo a name change. "We came to understand that our title needs the word 'ministry' in it. A 'program' ends. Ministry goes on forever."

PATRICIA NAKAMURA



UBE Hears Message About Moving Forward Together

Speaking in Orlando at the annual meeting of the Union of Black Episcopalians (UBE), the Rt. Rev. John W. Howe, Bishop of the host Diocese of Central Florida, challenged the group by announcing "God never intended there to be a Union of Black Episcopalians." Citing Gal. 3:28, he said, "There is no longer Jew nor Greek ... slave or free ... male and female."

Bishop Howe said he was convinced God never intended Episcopalians, or Baptists, or Presbyterians. "He intended there to be a completely colorblind church.

"We're not there yet," he said, and challenged them to "correct a church that is still infected with the sin of racism."

The keynote speaker at the July 5-9 meeting was the Hon. Byron Rushing, Massachusetts state legislator and lay chaplain to the House of Deputies. UBE outgoing president, the Rev. Richard Tolliver, rector of St. Edmund's Church, Chicago, said, "He told us we need to remember our roots; they must have an impact on our strategizing."

Fr. Tolliver's state of the union message warned recent political actions "suggest that we may be moving from a half-hearted war on poverty to a full-scale war on the poor." He stressed that Christians must continue to care for each other. "We must get ahead by advancing together, not by climbing over each other."

Speaking of the heads of government,

the church, and UBE, he said, "What is required of our leaders ... is to provide leadership that does not pander to people's fears, but ennobles us and helps us to be better than we are."

A workshop on the role of the church in preventing violence was led by Patricia Waller and Pam Norwood of the Violence Prevention Education Training Program.

Officers elected were the Rev. Darryl F. James, of Messiah-St. Bartholomew, Chicago, president, and the Very Rev. Sandra Wilson, of St. Thomas', Denver, vice president.

A youth gathering on the theme "Building youth's spirit for the future: Keeping it real for '95," ran concurrently with the conference.

Opponents of Women in Priesthood Say Real Dialogue Didn't Take Place

Persons who do not accept the ordination of women as priests and bishops on theological grounds reacted predictably to the news that the committee on Canon III.8.1 had proposed a canon which would require that women be ordained in every diocese of the Episcopal Church [TLC, July 30].

The Episcopal Synod of America (ESA), a six-year-old organization for traditionalists that is based in Fort Worth, issued a strong statement through its synodical council. ESA criticized the nine-member committee for failing to engage in serious dialogue.

"In a manifest failure of its mission and purpose, the committee has chosen to adopt the bludgeon, rather than reason, as its method," the statement said. "Dialogue, by definition, involves an open discussion of factual material."

The Rt. Rev. William Wantland, Bishop of Eau Claire, is a member of the committee, which met in Virginia last month, and is one of four diocesan bishops who will not ordain women.

"The majority of the committee seems to be moving toward the position that

there is only one recognized theological position," Bishop Wantland said. "At the very least the proposals under consideration are aimed at extinguishing one of the two recognized theological positions in this church."

The Rt. Rev. Jack Iker, Bishop of Fort Worth, who also does not ordain women, attended the committee meeting and was discouraged by the results.

"I went to the meeting with the clear expectation, based on the written letter of invitation I had received, that also present and participating would be all three of the women bishops and the diocesan bishops where there are women suffragans," he said. "It was extremely disappointing to find that not one of them was in attendance. You cannot have a dialogue when only one side is represented."

"I am left with the impression that the idea that we can expect any dialogue on this issue on the national level is a sham and a farce."

The proposed canon will be discussed by the House of Bishops at its meeting in September, and by Executive Council, when it meets in November.

Retired Bishop of Wyoming Dies

The Rt. Rev. David R. Thornberry, retired Bishop of Wyoming, died at his home in Good Hart, Mich., on June 27. He was 84.

Bishop Thornberry was born in Rawlins, Wyo., June 11, 1911. He moved to Laramie in 1913 when his father, the Rev. David Thornberry, became dean of St. Matthew's Cathedral.

Bishop Thornberry attended the University of Wyoming, and graduated from Kenyon College, Gambier, Ohio. He was also educated at Bexley Hall Divinity School and Episcopal Theological Seminary.

He was ordained deacon in 1936, and priest in 1937.

Bishop Thornberry served as rector of Grace Church, Cincinnati, Ohio, and of Christ Church, Shaker Heights; he was archdeacon of the Diocese of Southern Ohio for 13 years.

He was consecrated Bishop of Wyoming May 1, 1969 and retired in 1977.

Bishop Thornberry is survived by his wife, Virginia, a son, David Timothy, and two granddaughters.

BRIEFLY

The Rev. **Jason Samuel**, rector of St. David's Church, New Berlin, Wis., one of five former seminarians at Nashotah House accused of sexually abusing a teenage boy during the 1980s, was acquitted by a circuit court jury in Waukesha, Wis. Three men were convicted previously, and a fifth is awaiting trial.



The Very Rev. **Frederick W. Schmidt**, dean of St. George's College, Jerusalem, has resigned, effective July 31, after serving for one year. A team of lay and clerical staff members will administer the college while a search committee seeks a new dean.



The Rt. Rev. **Onell Soto**, former Bishop of Venezuela, recently received the Order of Simon Bolivar for his "spiritual and moral contribution to the welfare of the nation." Bishop Soto was installed as Assistant Bishop of Atlanta June 18 at the Cathedral of St. Philip.

Floods Damage Virginia Churches

(Continued from page 6)

walking around the building treacherous. Foot controls from the organ rest in the front yard against the bent iron fence where the water deposited them.

According to Church Insurance Co. vice president Michael Thomas, who visited the flooded areas, Emmanuel is "salvageable" and well insured. "There will be sufficient money to cover the loss," he said. Early estimates on the damage to the building put the loss around \$200,000 and the loss for the entire property near \$300,000.

"The awesome power of the water was clear," said the Rt. Rev. Peter James Lee, Bishop of Virginia. Bishop Lee visited the site about a week after the water had receded.

Just days after the flooding, Church Pension Group president Alan F. Blanchard called Bishop Lee to offer his assistance and arranged for 25 prayer books and hymnals to be shipped to Emmanuel Church for the following Sunday.

Though washed out of its home, the congregation continues to worship in a

nearby Presbyterian church on higher ground.

In the Diocese of Southwestern Virginia, damage to Episcopal church structures was limited, though the communities they serve have been hit hard. The Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, requested and received \$25,000 from the Presiding Bishop's Fund to help victims of the flooding in that diocese.

According to the Rev. David Cox, rector of R.E. Lee Memorial Church in Lexington, which received \$4,000 from the Presiding Bishop's Fund through the diocese, the money will go toward "supporting people in the community."

In spite of the tremendous damage wreaked by the flood, both physical and emotional, signs of hope emerge. "This has been a real healing thing for the community," Ms. James said.

"Everyone has seen the hand of God at work in several ways up here," Mr. McDanolds said, "both in the destruction and the grace." Still, he added, "Life will never be the same."

PATRICK GETLEIN

The Living Church

Searching for a Deeper Spiritual Life

By ROGER WHITE and RICHARD KEW

Fifth of a monthly series

Five years ago, when referring to the quest for spirituality, we wrote, in *New Millennium, New Church*, “We expect to see this quiet revolution continue to grow at the grassroots parish level throughout the remainder of this century. It will fulfill the yearnings of the baptized . . . to be formed for Christ’s service and will become a major theme of the church’s life in the coming decade.” By being so tentative we turned out to be very wrong!

That revolution is now considerable, noisy, and part of a much wider global search for God and for meaning which is gathering pace. Evidence batters us from every side. In April 1995, all the major news weeklies ran cover articles about faith or spirituality, while at the same time the *New York Times* provided extensive coverage of megachurches. In its “listening process” prior to the Indianapolis General Convention, Executive Council seemed staggered that spirituality and Christian formation were perceived to be the priorities of the Episcopal Church today.

Now Trinity Church, Wall Street, through a survey, has identified spirituality as the parish’s No. 1 focus and, it believes, the correct future focus for the Episcopal Church. “What we found through this survey, and by listening to our culture, is that people want to learn how to live a more vibrant spiritual life,” said the Rev. Daniel Matthews, rector of Trinity. “They are seeking a spiritually oriented faith that connects them more fully with the mystery of God, themselves, other people, and the rest of creation.”

Furthermore, there has been an explosion of small-group activities all over America. Studies conducted by George Gallup, Jr. and Professor Robert Wuthnow of the Princeton Religious Research Center suggest that as many as 34 percent of Americans belong to some kind of small group. These usually involve prayer, spiritual sharing and Bible study.

This spiritual search is the same the world over. From Mongolia to Moscow the explosion of religions as diverse as Buddhism, Islam and Christianity provides evidence of the yearning for the divine among human beings attempting to make sense of the postmodern world. The same is true of the agglomeration of religious ideas in the West which has been mislabeled and packaged as the New Age.

Although there are some in the Episcopal family who try to avoid such conclusions, it is obvious that what people

seek is an intimate knowledge of, and an ability to communicate with, God, in addition to a willingness to respond to the divine call. What they are asking of their church is that they be formed to enable them to live out their baptismal call each day. People everywhere want to echo from their hearts the words of the Bishop of Oxford, who wrote recently:

“Faith to me feels like a constant undergirding of my life, like breathing. It’s part of the rhythm of my life, and I hope it informs all I do . . . I believe that I have a relationship with God and I live my life on that basis.”

The Cornerstone Project recently set about seeking to discover the attributes of a “whole and holy parish.” Its wide-ranging study concluded that the following characteristics need to be present:

- A worshipping community.
- A place where Christians are formed in their belief.
- A fellowship which provides pastoral care to those beyond it, as well as its own members.
- A church that proclaims Christ to others in word and deed, in obedience to God’s call.

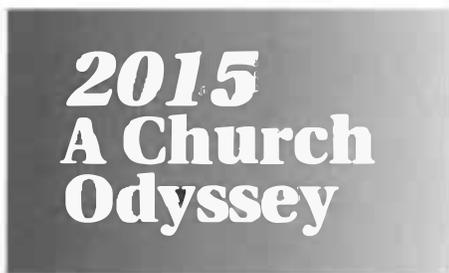
The accumulation of evidence convinces us there is a correlation between our failure to provide spiritual formation and a quarter century of steady numerical decline in the Episcopal Church, a fate shared with other “mainline” churches.

But the tide is clearly turning. Not only must we start paying attention to what is happening, as we move into the 21st century, we should do all in our power to enable searchers to find their God and grow in Christ.

It should be obvious that this is not new. The life of the church has always been renewed as it has looked afresh to the way of Christ following a time of spiritual drought. What people are rediscovering is the importance of being related to God, formed and equipped for ministry, and being concerned for the wholeness of others. People crave to know how to pray, how to meditate and how to be in the presence of the Almighty. In addition, they want their new-found spiritual life to help them build stable communities, loving marriages and nurturing homes.

Perhaps the weakness of the emerging spirituality movement is its self-centeredness — the “What’s in it for me?” mentality. Our hope is that as men and women are formed in Christ, they will develop the awareness that we are called to be a people who live for others. The burden of the church in the next few years is what it has always been, to encourage people to move beyond self-centeredness to wholehearted discipleship.

How do you perceive these movements in the life of the church? What do you personally seek in your own life? So many have identified spirituality as such a major thrust with a momentum which is far faster than we thought possible. Are they right? How do you think we can encourage its growth, and broaden its base? Finally, in what way do you see this yearning for spirituality and Christian formation growing in your own parish? □



The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew's ministry involves the relationship between the Episcopal and Russian Orthodox Churches.

Ideas and comments may be sent to the authors at 2015, P.O. Box 92936, Milwaukee, WI 53202.

Not One Church

By NAN A. PEETE

Like Bishop John MacNaughton [TLC, May 7, 14], I am a life-long Episcopalian. In fact, I am at least a fourth generation Episcopalian. My father was confirmed in 1912 and his mother and grandmother were also Episcopalians. Both of my children and grandchildren are Episcopalians, with my son on the vestry of his parish in the Diocese of Chicago. Therefore, we are at least sixth generation Episcopalians.

I share that information because, unlike Bishop MacNaughton, I have been aware of two Episcopal churches all of my life. In fact, I used to hear the arguments about authority of scripture, tradition and reason to support the two Episcopal churches, then and now.

So Bishop MacNaughton's assertion about the two churches is not new.

I mentioned my Dad's confirmation date. His rector later became the first non-territorial bishop, Bishop Edward Demby. Bishops Demby and Delany were bishops to "Colored People." (I wonder why the Episcopal Synod of America did not use this as a model for the episcopal visitor resolution.) One sign of two churches.

It was not until 30 years after St. Thomas' African Episcopal Church, Philadelphia, was admitted to the Diocese of Pennsylvania that it was accorded seat and vote at diocesan convention. The diocese wanted the church in name only and without the rights and privileges and responsibilities to go with membership. Another sign of two churches.

In 1989, the convention of the Diocese of Atlanta was held in Macon, Ga. The last time it had been in Macon, the banquet was held at a club that did not permit African-American parishioners to attend or join. That was in a diocese with many

The Rev. Nan A. Peete is officer for pastoral and outreach ministries at Trinity Church, New York City.

There is one
body and one
Spirit, just as
you were called
to the one hope

small towns with two Episcopal churches, one black and one white. Later, when that was no longer financially prudent and one church had to be closed, the diocese always closed the black church. Now there was only one church, white. Many of the black members who weren't welcomed in the white church before chose not to attend where they felt they weren't wanted now. That was especially when they were not even given opportunity to share in the leadership of their parish.

The stories of the two churches go on and on. And they are not stories of ancient history. In 1971, my cousin went to an Episcopal church in Tyler, Texas, and was asked to sit in the back and receive communion last. When she refused and went again the following Sunday, the faculty and administration at the college she attended asked her to stay away and go to the black Episcopal church (the white church helped to support this college). Because she was used to communion every week and the black church had a priest only once a month, she quit going to church until she returned home.

Two churches, one Episcopal Church. Two seminary tracts. One for whites and one for African-Americans. My own sem-

(Continued on next page)



The Rev. Nan A. Peete

Needless Exclusion

The canon proposed by the special committee on Canon III.8.1 [TLC, July 30] shouldn't be very satisfactory to anyone, regardless of his or her theological position on whether women can be ordained as priests and bishops. The proposed canonical changes would require that women be ordained in every diocese of the Episcopal Church.

For supporters of ordination of women, the proposed canon would appear to be the achievement of a goal set more than 20 years ago when the first women were ordained. At the same time, the proposed canon would strip from the church one of the characteristics supporters of ordination of women have sought most, its inclusiveness. Adoption of the proposed canon by General Convention in 1997 would mean that the Episcopal Church no longer tolerates a theological position recognized in nearly every province of the Anglican Communion.

Those who oppose the ordination of women on theological grounds obviously will not be pleased by the legislation. The four remaining bishops who have said they will not ordain women as priests would seem to have a choice of resigning, of refusing to ordain women and being subject to possible presentment and deposition, or acting contrary to their consciences. A resolution passed by the committee means that all persons, "every person who exercises a ministry as a leader and trustee" is obliged to obey and implement the canon. In effect, persons may not serve on vestries, standing committees, commissions on ministry, diocesan councils or national committees unless they agree women may be ordained priests and bishops.

At a time in which the cries for a more inclusive church are

intensified [p. 6], a canon proposed by a small branch of the Anglican Communion would appear to be an unwise step. It would change the theology of the church, force out needlessly many faithful members, and it would appear to ignore Article VI of the Articles of Religion, which says in effect that whatever is not in scripture is not to be required of anyone. While it is likely that this un-Anglican canon will be adopted overwhelmingly, there must be a better way.

'This Is My Son, My Chosen'

We are about to have the unusual occurrence of celebrating a feast on a summer Sunday. On Aug. 6, the church observes the feast of the Transfiguration, one of the three feasts with "fixed" dates which take precedence over a Sunday. While August probably is a time when Sunday attendance is the lowest of the year, the feast no doubt will be celebrated by far more persons than usual.

In Luke's gospel appointed for the day (9:28-36), we hear of Jesus taking Peter, James and John to a high mountain where he is "transfigured" before them. On the mountain, God's voice issues from a cloud: "This is my son, my chosen. Listen to him." These words emphasize the essence of this feast. Jesus is revealed as the Son of God. Peter, James and John knew Jesus was a man, but when they saw him shining in glory, the disciples became part of the mystery of the divinity of Christ.

May the celebration of this feast strengthen our faith in Jesus, that when he comes to us in glory in the Eucharist, we may receive him thankfully as the Son of God.

(Continued from previous page)

inary, General Theological Seminary, refused admission to Alexander Crummell because it considered African-American men were not of good moral character. In the 1950s, when Bishop Payne Divinity School for black students closed, GTS said it would accept one African-American per class. In the 1960s, when a bishop learned his postulant had an African-American roommate, he pulled the postulant out of the seminary.

The concept of two churches is alive and well today. The stories about deployment and employment abound. Black clergy are looked at but not called, not even to do supply. Wardens have called bishops saying "we don't want any women or black clergy supplying for us."

Scripture, tradition and reason were used to support the maintenance of the two churches, just as scripture was used to support slavery. In fact, in an article in *THE LIVING CHURCH*, Bishop Gordon Charlton stated that it was the wisdom of the constitution. A bishop supporting two churches was not a new idea.

I wonder where Bishop MacNaughton

stood in the tradition on these two churches when I was growing up? Was he holding on to the tradition of two churches? How did he exercise his prophetic voice? Did he consider those who were challenging the system then "radical liberals and against the authority of scripture?" Who were the traditionalists calling for the radical inclusiveness of the gospel of Jesus? We know Jesus was not crucified for healing the sick or telling stories to his friends, but crucified for challenging the economic, political and social systems of his day in order to bring the reign of God on earth as it is in heaven.

One may wonder why I have stayed in the church, if I found those experiences so troubling. I stayed because I was a part of a worshiping community that nourished and supported me, and I plan to stay because this is my faith tradition as much as it is anyone's.

St. Thomas' Church, Chicago, was a place that welcomed the stranger and provided programs and opportunities for the young people in the community. In 1958, I remember the general acceptance of an older single white priest who became the

interim when our beloved rector of 30 years died in an auto accident. He had been the assistant, and it was generally known that other parishes would not accept him, because he was thought to be gay.

When he was appointed interim, my uncle, who was also my godfather, and several others transferred to one of the other large African-American parishes. However, my parents stayed, supported the clergy and reminded us that we were to love and respect all members of God's family. A year later, this same priest officiated at my marriage.

Maybe the conversation that is going on now is not about the Episcopal Church becoming two churches. Maybe it is about the Episcopal Church becoming one church, for we have always been two churches. Maybe it is about being a church that lives out the baptismal covenant where all are welcome at the Lord's table and in the councils of the church. A place where the tradition of Jesus' ministry of inclusiveness is a reality and Sunday at 11 a.m. is no longer the most visible evidence of two churches, one denomination. □

VIEWPOINT

Short and Sharp

By TRAVIS DU PRIEST

REIMAGINING GOD: The Case for Scriptural Diversity. By **Johanna W. H. van Wijk-Bos.** Westminster/John Knox. Pp. 119. No price given, paper.

The professor of Old Testament at Louisville Presbyterian Seminary contributes to the on-going discussions over images and names of God. She asks interesting and helpful questions: To whom does scripture compare God? and covers an array of images — God as King, Teacher, Father, Rock, Maker, Mother, Eagle and Spirit. God exceeds designations, she concludes. A responsible and thoughtful book.

WHEN MINISTERS SIN: Sexual Abuse in the Churches. By **Neil and Thea Ormerod.** Millennium (Seven Hills, 49 Central Ave., Cincinnati, OH 45202). Pp. 178. \$12.95 paper.

Written by the dean of studies of St. Paul's Seminary, Sydney, Australia, and his wife, who is a domestic violence officer, this book recounts various types of betrayal within the church and places abuse, authority, and pastoral care in a biblical context.

A RAY OF DARKNESS. By **Rowan Williams.** Cowley. Pp. 244. No price given, paper.

Some originally written for students,

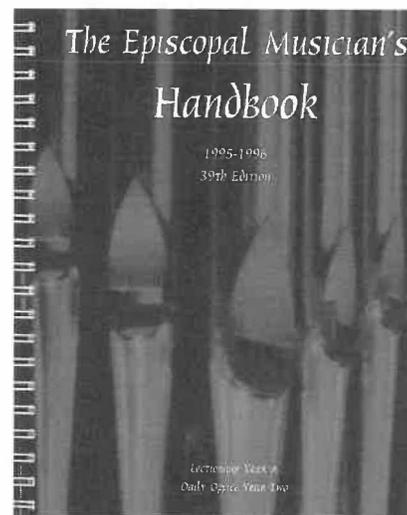
some given at Fairacres to the Sisters of the Love of God (SLG), and others given in the cathedral at Oxford or parishes, these sermons by the Bishop of Monmouth (Wales) address the church year and a broad spectrum of personal and church issues. An absolutely first-rate sermon on the "night of the spirit," which he terms "God's attack on religion."

THE EPISCOPAL MUSICIAN'S HANDBOOK. 1995-1996. 39th Edition. Lectionary Year A. Daily Office Year Two. Edited by **Joseph A. Kucharski.** The Living Church Foundation (P.O. Box 92936, Milwaukee, WI 53202). Pp. 248. \$16.95 spiral bound.

Much is new in this year's Handbook: the title (formerly Choirmaster's rather than Musician's Handbook), the format (now 8 1/2 by 11, with larger print), special inclusions of "Lift Every Voice and Sing II" and "Albricias," and a handsome cover of bronze organ pipes. Edited by TLC's former music editor, who teaches at Nashotah House seminary.

THE FIRST THEOLOGIAN: A Study of Early Christian Prophecy. By **Thomas W. Gillespie.** Eerdmans. Pp. xiv and 286. No price given.

The president of Princeton Theological Seminary examines, in a reworking of his doctoral dissertation, 1 Corinthians 2: 6-16 and chapters 12 and 14, thus locating the beginnings of the church's theological reflection in these early prophets.



VICTIM SURVIVOR CELEBRANT: The Healing Journey from Childhood Sexual Abuse. By **Roberta Nobleman.** Abbey (St. Meinrad, IN 47577). Pp. 240. \$12.95 paper.

While engaged in spiritual direction with an Anglican monk at General Theological Seminary, Ms. Nobleman began to face her own childhood sexual abuse. Her book is an account of the slow process of healing. She has learned much from women writers who have gone "far inward," writers like Toni Morrison and Virginia Woolf; her own style is made zestier because of her acting career.

SPIRITUALITY OF THE THIRD WORLD: A Cry for Life. Edited by **K.C. Abraham and Bernadette Mbuy-Beya.** Orbis. pp. 214. \$19.95 paper.

The lengthy subtitle describes the content: "Papers and Reflections from the Third General Assembly of the Ecumenical Association of Third World Theologians, January, 1992, Nairobi, Kenya." Topics are arranged under three categories: the Third World vis a vis North-South relations, differing Third World spiritualities, and biblical roots and theological applications of these spiritualities.

THE ROAD TO ZION: Travellers to Palestine and the Land of Israel. By **R. D. Kernohan.** Eerdmans. Pp. vi and 186. \$12.99 paper.

Impressions that the Holy Land has made on pilgrims from the time of the Crusades through Victorian England, to the present day, collected by the former editor of the Church of Scotland magazine. A delightful mixture of detailed travel memorabilia and spirituality. An appendix of notes and sources. □

"I never know what to expect next the The Witness. Who else would publish articles by Todd Wetzel, Delores Williams, Mary Hunt and Ken Leech in the same issue?"

— Verna Dozier

Have you seen The Witness lately?

The Witness, published monthly out of Detroit, considers today's societal, cultural and religious issues from a left-wing, Anglican, and frequently iconoclastic perspective. Each issue is topical; study guides and back issues are available. For more information and/or a free sample copy, call 1-313-962-2650. Or send \$25 to *The Witness*, 1249 Washington Blvd., #3115, Dept. LV, Detroit, MI 48226.

People and Places

Appointments

The Rev. **Clark W.P. Lowenfield** is rector of Trinity, 3333 S. Panther Creek Dr., The Woodlands, TX 77381.

Cathedral Clergy

The Rev. Canon **Thomas S. Hotchkiss** is canon for family ministries and fellowship of the Cathedral Church of the Advent, 524 N. 21st St., Birmingham, AL 35203.

Ordinations

Priests

Maryland (for the Diocese of North Carolina) — **Ann H. Burts**, 1070 Foxcroft Run, Annapolis, MD 21401.

North Carolina — **Sarah Claire Franklin**, assistant, St. Mary's, High Point, NC; add: 108 W. Farriss Ave., High Point, NC 27262.

Upper South Carolina (for the Diocese of Fond du Lac) — **John Elton Smith, Jr.**, rector of All Saints', 505 Calvert Ave., Clinton, SC 29325.

Deacons

Connecticut — **William J. Danaher, Jr.**, assistant, Episcopal Church at Yale, Box 1955, Yale Station, New Haven, CT 06520; **Robert C. Hooper, III**, curate, St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066; **John F. Keydel, Jr.**, curate, St. James', 355 W. Maple Rd., Birmingham, MI 48009; **G. Allen LaMontagne**, 114 Scott Dr., Torrington, CT 06790; **Robert C. Macauley, Jr.**, 8 Oak Ave., Guilford, CT 06437; **Terry M. Wysong**, 37 Drumlin Rd., West Simsbury, CT 06092.

North Carolina — **Richard E. Bardusch**, 505 Alexander Ave., Durham, NC 27705; **Jane Langley Bass**, 930 Vance St., Raleigh, NC 27608; **Kenneth C. Kroohs**, 1700 Queen St., Winston-Salem, NC 27701; **Wylie W. Miller**, 3212 Kenan, Durham, NC 27706.

Receptions

John W. Sosnowski (from the Roman Catholic Church), as pastoral counselor, 89 S. Ridgeland Rd., Wallingford, CT 06492.

Resignations

The Rev. **E. Wallace Marshall**, as rector of Trinity, Elkton, MD; add: 61 Charles St., Elkton, MD 21921.

The Rev. **Charles R. Summers**, as rector of St. Paul's, Marshalltown, IA; add: 1201 Fairway Dr. Apt. E, Marshalltown, IA 50158.

Retirements

The Rev. **David F. Gearhart**, as priest-in-charge of All Faith Chapel, Miles River Parish, Tunis Mills, MD.

The Rev. **D.N. Stoner**, as rector of St. James', Alexander City, AL; add: 117 Smith St., Huntsville, AL 35801.

The Rev. **Fred L. Thompson**, as rector of Calvary, Wadesboro, NC, and as vicar of All Souls', Ansonville, NC; add: 223 E. Morgan St., Wadesboro, NC 28170.

Changes of Address

The Rev. **Mark R. Cole**, RR #2, Box 303R, Oneonta, NY 13820.

The Rev. **Curtis Denney**, 9650 State Hwy. 37, Ogdensburg, NY 13669.

TRAINING WORKSHOP FOR EPISCOPAL SIGN LANGUAGE INTERPRETERS

October 5-9, 1995
The DeKoven Center
Racine, Wisconsin

\$250 plus transportation

For information or to register

Contact:

Dr. Robert Grindrod
815-356-3000

Sponsored by
The Episcopal Conference of
the Deaf
and

The Guild of Episcopal
Interpreters for the Deaf



Lectionary Bible Study

•Quarterly study booklet•
for class groups or self-study

\$6.50

Paraklete Press of California
P.O. Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

The Living Church

*Quality summer reading
worthy of sharing with a friend!*

For gift subscription write to:
P.O. Box 92936, Milwaukee, WI
53202-0936 or call 414-276-5420



October 5-7, 1995
Church of the Ascension
Orlando, Florida

The conference theme is
"The Church God Has in Mind"
and invites people wanting
their church and ministry
to grow.

Featuring:

Bishop John W. Howe, teaching:
Ten Principles For Revitalizing
The Local Parish!

Join us for:

Dynamic Main Sessions;
Workshops; Worship;
Fellowship; Fun and more.

Cost: \$25.00 per person
\$40.00 per couple
(includes some meals)

Some lodging is available
with parish families
Local lodging is available.
(\$24.00-\$69.00 near Disney World)

To register please contact:
Church of the Ascension
4950 S. Apopka-Vineland Rd.
Orlando, FL 32819
Phone: 407-876-3480

CLASSIFIED advertising in The Living Church gets results.

BOOKS

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

CATECHUMENATE

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

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

NEEDLEWORK

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

ORGANIZATIONS

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

POSITIONS OFFERED

RETIRED PRIEST WANTED as pastoral assistant for active, traditional parish on the coast of Maine. Small stipend provided. Contact: **St. Thomas' Church, Box 631, Camden, ME 04843.**

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 by 9/9/95.**

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.**

POSITIONS OFFERED

HEADMASTER of the Episcopal Day School, a coeducational PK3-8 school with an enrollment of 465 students, established in 1944. Accredited by SACS and NAEYC. Strong, supportive faculty, parent body, board and parish community. Respond with resume to: **Mr. Paul Simon, The Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904.**

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.**

MINISTER TO CHILDREN AND YOUTH position open at **St. John in the Wilderness Episcopal Church, 2175 First St., White Bear Lake, MN 55110-3488.** Full-time work in program parish with approximately 175 active children and youth. Bachelor's degree required; experience desired. Salary range in mid-20s, depending upon experience. Please send resume and references to **Sherri Afryl** at above address.

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.**

EPISCOPAL PRIESTS needed to preach in churches throughout the USA. The poor of Haiti, Jamaica and the Caribbean region suffer daily with hunger, homelessness and preventable illnesses. Hearing their cry for help, **FOOD FOR THE POOR** responds with food, housing, medical care and more. Help share this dynamic, Christ-centered ministry with others. Full-time positions are available for priests interested in preaching on behalf of the poor in churches throughout America. Write: **Food for the Poor, Att: Joan Vidal, 550 SW 12th Ave., Deerfield Beach, FL 33442 or FAX (305) 570-7654 Att: Joan Vidal.**

THE TRINITY EPISCOPAL MINISTRY is searching for leadership to guide us in our "Journey in Faith." We are three small parishes within 35 miles of each other and about 50 miles south of Chicago. If you are interesting in "Journeying" with us, please contact: **Trinity Episcopal Ministry, St. Ambrose Episcopal Church, 925 MacArthur Dr., Chicago Heights, IL 60411 (708) 748-6166.**

POSITIONS OFFERED

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.**

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

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.**

POSITIONS WANTED

EXCEPTIONALLY gifted organist/choir director seeks fulltime appointment in large parish; Middle Atlantic states preferred; will consider all inquiries. Send info about your church to: **Cassandra E. Shuford, 1421 Statesville Ave., Charlotte, NC 28206.**

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.**

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.**

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

SUMMER CHURCH SERVICES

PHOENIX, ARIZ.

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

SAVANNAH, GA. (Cont'd.)

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

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

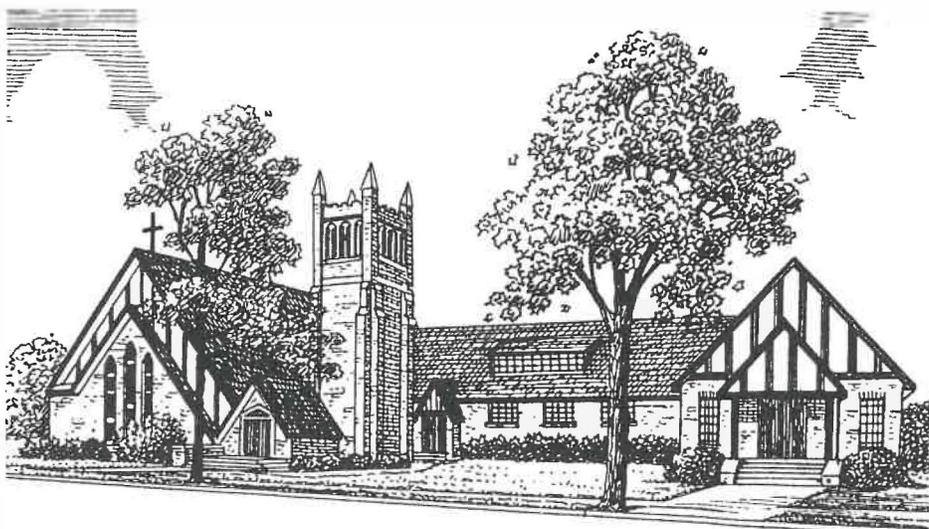
SANTA FE, N.M.

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

(Continued on next page)



St. Andrew's Church, Williston Park, N.Y.

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, Evenson; 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.)

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 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; the Rev. Frederick C. Watson, d
Sun: MP 7:40, H Eu 8, 9:30; Wkdys: Tues & Thurs 9, other days
as anno. Traditional worship, Gospel preaching, liturgical music

PHILADELPHIA, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.
[June through Sept: 8,10 (Sung), Ev & Novena 5:30] Daily:
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C
Sat 5-6, at any time on request

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

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)

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v;
the Rev. George R. Collins; 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

SAN MIGUEL DE ALLENDE, GTO, MEXICO

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

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

A Church Services listing is a sound investment in the promotion of church attendance by all church people, whether they are at home or away. Write to our advertising department for particulars and rates.