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PHILIP-EYE

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St. Philip's Peacemaking and Social Justice Committee is pleased to sponsor this series of articles on matters of gender and sexual identity. St. Philip is a member of both the [Covenant Network of Presbyterians](#) and [More Light Presbyterians](#), organizations that work for the full inclusion of persons of all gender and sexual identities in the church and in society. The article below appeared in [Presbyterians Today](#).

PRESBYTERY TAKES STEPS TO WELCOME TRANSGENDER TEENS

Presbytery of New Covenant in southeast Texas has had a strong youth ministry for decades. A highlight has been its Youth Conclaves weekend retreats that are led by the youth themselves. These retreats are a time to meet other Presbyterian youth and a time to grow as disciples. Our presbytery also recognizes that youth is a time of exploration and identity formation — including gender or sexual orientation. This became apparent in February of 2020 when a request was received regarding a young person who was hesitant to attend a retreat weekend because of who she is. Katrina is transgender. She had attended the previous year when she hadn't fully come out, and she stayed in the boys' cabin. While she knew she didn't want to stay there, she wasn't sure she would be able to stay with the girls. The presbytery's General Council made a quick decision, with a hastily written policy, that Katrina could attend and stay with the girls. We felt that, at the very least, she could feel comfortable, and we were covered legally. We knew, though, that inclusion of transgender youth in church events had to be addressed because there were more teens like Katrina among us.

A 2019 Centers for Disease Control and Prevention report found that 2% of high school students identify as transgender. Thirty-five percent of transgender youth attempt suicide and 27% admit to feeling unsafe going to school. That's why we included the following words in the final transgender youth policy: "In our work as a presbytery, our love for one another — especially those who are often excluded — is how we are known."

We brought the transgender youth policy to our March 2020 presbytery meeting for a first reading. There were no comments. In retrospect, this wasn't surprising because it was our first of what would be many Zoom meetings to



come, and people were not only getting used to the format, but were also reeling from the quickly unfolding ramifications of the COVID-19 shutdowns.

Before the second reading, General Council contacted pastors or clerks of session from every congregation in the presbytery to receive feedback. Most was positive, but two primary objections to the policy emerged. The first had to do with parental notification. Originally, the presbytery policy stated that if a youth comes out to their sponsor or the Youth Council leaders as transgender, the parents would not be notified. The reason for this is that instances of transgender youth being met with violence in their homes is simply too high. Instead, it was decided that the Youth Council leaders would work with the youth to find a way to talk to their parents. In addition, parents wouldn't be notified ahead of time that their child would be in a cabin with a transgender youth. There were parents, youth sponsors and other adults who felt that parents should always be notified, no matter what.

The second objection had to do with inclusion of youth who aren't comfortable rooming with transgender peers. The original policy included statements that some saw as discounting the genuine feelings of unease, disapproval and fear that some youth may have in the rather intimate situation of sharing a cabin and bathroom with a transgender peer. They didn't want these youth to feel excluded or criticized because of their beliefs or feelings.

After a major revision, the policy was presented and approved in January. In the final transgender youth policy, wording was changed to assure folks that all youth would be welcome, even if they were uncomfortable with their transgender peers. Brief explanations were added around the issue of parental notification, which included that parents would be informed that their children may be staying with a transgender youth. Perhaps, though, the most important part of the policy is near the end. It states a reminder for us all: "It is difficult to imagine all of the situations where what we have always done is limiting or exclusionary. This document is intended to be a map towards inclusion. As a presbytery we continue to strive to find ways to be as inclusive as possible for all God's children."

Becky Ardell Downs has been pastor of John Knox Presbyterian Church in Houston for 10 years. She's been married for 27½ years to Mark Downs, also a pastor, who serves as a hospice chaplain. They have two daughters, two dogs and two cats.

By Becky Ardell Downs for *Presbyterians Today*—<https://www.presbyterianmission.org/story/pt-0521-beloved/>

Photo by [Brittani Burns](#) on [Unsplash](#).

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AN INTERVIEW WITH TRISHA AND NANCY YOUNG

By Keatan King

The transgender policy that Becky Downs wrote about impacts one of our youth members. Keatan King, our youth minister, interviewed Trisha and her mother, Nancy Young.

Keatan: Because the church often speaks of inclusion and the queer community broadly in terms of LGBTQIA+ issues (Lesbian, Gay, Bisexual, Transgender, Queer and/or Questioning, Intersex, Asexual and/or Ally, and Plus, to indicate those unrepresented by the preceding letters, for instance, those identifying as Non-Binary), we are guilty of overlooking the specific experiences of each community, particularly transgender persons. What do you think is most important for the church to know about the transgender community?

Trisha: One big misconception is that being trans is a new thing where suddenly girls want to be boys and boys want to be girls. This really isn't new. There have been indigenous two-spirited people for thousands of years in the Americas. There was a transgender Roman empress. There have always been different genders all throughout the world. It seems like a new thing [in light of] European culture, and when colonizers would see the transgender experience, they'd think, "What is this? This isn't part of our 'Christian values.'" It's also important to divide the transgender experience by racial group, because the first thing that someone notices about you when you walk into a room is race. For me, the first thing people notice when I come in a room is that I'm white, not that I'm trans...and it will be easier for me than my black trans friends because of intersectionality. The final thing that all cisgender people (those whose identity and gender corresponds with their birth sex) should know: we're normal people. We're not mystical creatures. And with the bathroom issue, when I go to the bathroom, I go in and use the restroom, just like everyone else. We're not serial predators, we're just people.



Nancy: Trans people are someone's daughter, someone's son, someone's partner, someone's mother, someone's father, and are all children of God.

Keatan: How do you see yourself as an advocate of change within the church? Where have doors opened for you and where have they shut? What gives you the strength and tenacity to keep coming back to the church to say, "Here's who God is calling me to be and here is what I need to be that person."

Nancy: I feel like doors have always been consistently open at St. Philip. I do realize from chatting with others



before or after church that our congregation is at various places on the spectrum of education about being transgender. I say that not in a negative way. It's just a matter of someone still using male pronouns to reference Trisha, and this is the first conversation this person has had on this particular subject, and

they haven't yet fully processed what it means to be transgender, and how trans people want to be treated. Our biggest issue in the church regards church camp and unwillingness to recognize housing needs of the transgender community. I don't think camps are trying to hurt Trisha; one can inflict pain when one thinks they have the very best of motives. I think they put too much concern on what the parents of cisgender kids might think, as opposed to doing for "the least of these," by working to help the most marginalized, which would be transgender kids.

Trisha: Last summer it was my first summer being out at a Presbyterian camp [not in reference to Trisha's experience within this Presbytery, but another camp], and I wanted to be housed with the girls. They pulled me aside and told me I had to be housed with the boys. They at least had the kindness to offer me the nurse's bathroom for showering and getting ready. But I just felt so uncomfortable being with boys; and for good reason—I'm not a boy, I'm a girl. Counselors did what they could to accommodate me, by inviting me to the girls' activities. I remember asking the camp director, "Why can't I go up there [into the girls' housing]?" And he said, "Oh, because of insurance." I asked, "How would they know?" And he said, "Well, I would know."

Trisha went on to say that when she asked the lawyer who helped her change her name legally, he said that insurance likely wasn't at play, but they were more likely worried about other parents' reactions.

It's really important that people know that trans-validity (validating transgender experience) is way more important than cis-feelings...Whatever is best for the child is what should be done...Because being transgender carries risk and it's very dangerous to be trans in America. That bothers me when people suggest I am doing this because it's trendy. Why would I do this to feel the oppression? Why would I want to invite the threat of violence into my life?

Keatan: Can you share an example the church ought to know about of the violence and threats that you receive as a trans person?

Trisha: I have been in many dangerous situations as a trans person. Being at middle school was very dangerous for me. I used to wear wigs to school because my hair was shorter then, and people would tear the wig off my head and throw it in the mud and in the trash can. They would

threaten to fight me after school, it didn't get that far, but they would [verbally] threaten it. In America, at least one trans person dies each week. A trans person was murdered in Houston on Westheimer not long ago; when I found out, I cried. And the violence disproportionately affects black trans women.

Nancy: What about the non-violent discrimination you've faced, too? Would you share with Keatan how teachers have been part of the problem?

Trisha: When I came out mid-Fall of my 7th grade year (Trisha is currently in 9th grade), I had a 7th grade English teacher, who when I told him my name is Trisha and the pronouns I use (she/her/hers) and I will use my name on my work, he told me that he wouldn't give me a grade if I used my name, Trisha. He said it was too 'difficult' because my name was different in the gradebook, and he wouldn't be able to keep track of it. My mom emailed him and said, "Her name is Trisha, and you need to treat her with respect." But he didn't care, and used my dead name (the birth name of a transgender person who has changed their name as part of their gender transition) and my wrong pronouns (he/him/his). What stuck out to me is that he gave several kids in my class nicknames, and he could remember all those nicknames, but he couldn't call me Trisha.

Keatan: How can St. Philip as a church family be helpful to Trisha? What can we do better to be loving to all people and more hospitable to the trans community? Where do you see opportunities for us to improve?

Trisha: I've only had good experiences at St. Philip, but people can always do better. So it's important for people to listen to trans people, especially trans people of color. People should learn and do their research. I think a really good documentary on Netflix for people to see is called "Disclosure."

Nancy: The sign outside the church presents an opportunity. Something focused exclusively on trans support. In a sermon earlier this year, John preached about an email he received from a black woman who was deeply moved by our "Black Lives Matter" sign and what a difference that made for her. At an appropriate moment in the lectionary, working a trans issue into a sermon or prayers of the people would be helpful. Addressing it from the pulpit is ultimately most important.



June Birthdays

Date	Name
1	Michael Kirby
1	Jackie Teoh
1	Alexa Demary
2	Anne Wilson
3	Rhoda Arnes
3	Mary Bratton
3	Dan Boston
4	Pat Lindsay
4	Chris Fletcher
6	Laney Miller
6	AnnBeth Parada
8	Deborah Unruh
8	Mark Taylor
8	Lily Maguire
8	Maizie Demary
9	Joe Wilkinson
10	Ellen MacDonald
10	Scott Easterly
10	Colleen Akehurst
13	Gene McKelvey, Sr.
13	George Scott
13	David Castle
13	Sasha Arlinghaus
14	Mary Mac Johnson
17	Anne Marie Benard
17	Vanessa Nenna
18	Sally Slick
18	Lynn Red
18	Carrie Pepi
18	Tim Burgess
19	Roger Rodiek
19	Jenny Vestal
21	Frank Luongo
22	Sue Baier
22	Mary Margaret Hansen
23	George Pepi
24	David McKelvey
24	James McKelvey
25	Carolyn McGinnis
26	Governor Frazier
27	Jerri Workman
28	Don Barker
30	Gil Kim



Thank you, God, for gathering us. The Fellowship Committee-sponsored Neighborhood Gatherings are wrapping up in May. This initiative created an opportunity for calling and connecting with many in our community. Out of the 29 geographic groups, twenty have gathered. We are grateful for the leadership of members who gathered and facilitated groups.



We often learn as we go! To those who did not gather during the first half of 2021, we look forward to seeing you in worship on campus now that conditions are making that possible, even if in a limited way. We anticipate more fellowship opportunities this summer and fall.

The Fellowship Committee is interested in how you perceived the Neighborhood Gatherings. The initiative is also part of a project for Kallie's residency, and your feedback, by answering a short survey, is greatly appreciated.



[CLICK HERE FOR SURVEY](#)



Thank you for your generosity St. Philip was able to give \$670 to One Great Hour of Sharing for the April Communion Offering.

One Great Hour of Sharing is the single, largest way that Presbyterians come together every year to work for justice, resilience, and sustainability.



ONE GREAT HOUR OF SHARING
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St. Philip Presbyterian

Thursday, June 10
10:00 am - 2:00 pm
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Contact: Lorrie Castle
(713) 622-4807
(lorrie@saintphilip.net)
sponsor code: 0496



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A CALL FOR NOMINATIONS & A CALL TO PRAY

The congregation is being asked to submit nominations. The new class of Elders will be installed in January of 2022.

We ask that the congregation wrap this process in prayer. Take some time to pray over the names in the church directory. Who do you believe exhibits spiritual leadership to take St. Philip to the next step? Who has a contagious passion for God? Who might enlarge our vision, empower our members, and embrace a bit of risk? How about you?

We invite your nominations by completing the forms that can be found on the page and on our website. By providing us with more information than just a name strengthens your nomination and helps us in this most important process.

RULING ELDER

In addition to possessing the necessary gifts and abilities for leading the congregation, those who undertake the ministry of Ruling Elder should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the church and in the world. As members of the Session, they are responsible for the spiritual oversight of the congregation and for oversight of all the programs and ministries of St. Philip.

Currently serving as Elders: Class of 2021 (*Lee Ardell, John Boone, Kate Burkart, Bill Connolly, David Durham, Vanessa Nenna, and Cathy Patterson*); Class of 2022 (*Betsy Boston, Kip Frautschi, Judy Hartman, Judith Hiott, Dick Nunn, Ruthie Waldrop, and Curt Webb*); Class of 2023 (*Gary Gardner, Susan Lange, Liz Miguez, Jeromy Murphy, Diana Weiss, Butch Wilson, and Jennifer Wilson*).

DEACON

The ministry of Deacon as set forth in Scripture is one of compassion, witness, and service, sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, sincere compassion, and sound judgment should be chosen for this ministry.

Currently serving as Deacons are *Beth Atkinson, Jane Cooper, David Fox, Joyce Fox, Ann Frautschi, Governor Frazier, Sue Shirley Howard, Mary McGuire, Gary Whitney*.

TRUSTEE

The duties of the trustees are to receive, hold, encumber, manage, and transfer property on behalf of the congregation; and to manage any permanent special funds for the furtherance of the purposes of the congregation.

Currently serving as Trustees are *Tom Anderson, Bob Ardell, and Beth Atkinson*.

CENTRAL MISSION ENDOWMENT COUNCIL

Members of the council decide the disbursements of the Central Mission Endowment Fund (CMEF). Persons serving on the council should be interested in mission outreach with available time for site visits.

Currently serving on the council are *Deb Burks, Jane Cooper, Jan Meyer, Bonnie Moore and Sharon Webb*.

2021 Nominating Committee: *Laura Burgess, Kate Burkart, Gary Gardner, Jo Helland, Jay Jeanes, Carla Burns, and Tom Cavanaugh*.

In order to submit a candidate, it is requested that you provide the candidate's name and your name in case we have questions. Self-nominations are welcome. In making recommendations, please elaborate on personal qualities, involvement in our church, and why you consider this person a good candidate for church leadership. Forms can be found in this edition of the Philip-Eye or online.

If you are recommending a Ruling Elder, please indicate the ministry area(s) you think they would best serve: Education; Finance; Mission; Peacemaking & Social Justice; Personnel; Property; Stewardship; Welcome & Membership; or Worship & Music.

Completed forms may be mailed to the Church Office or complete a form online at saintphilip.net. The deadline: June 8, 2021.

LEADER RECOMMENDATION FORM

In order to submit a candidate, it is requested that you provide the candidate's name and your name in case we have questions. Self-nominations are welcome. In making recommendations, please elaborate on personal qualities, involvement in our church, and why you consider this person a good candidate for church leadership. Please use a separate form for each recommendation.

USE ONE FORM PER NOMINATION

Candidate's Name: _____

Office: ☐ Ruling Elder ☐ Deacon ☐ Trustee ☐ CME Council

Comments:

If you are recommending a Ruling Elder, please circle the ministry area(s) they would best serve:

Education	Finance	Mission
Peacemaking & Social Justice	Personnel	Property
Stewardship	Welcome & Membership	Worship & Music

Your Name: _____

Email: _____

Phone Number: _____

*Completed forms should be sent to the church office—SPPC, 4807 San Felipe, Houston, TX 77056
Recommendations can also be submitted online at saintphilip.net. **Deadline: June 8, 2021.***

Save the Date

for the annual

Summer Lecture Series

on

Saturday, August 21

(Hybrid—In-Person/Virtual Opportunity)

The Education Committee welcomes

Allyson McKinney Timm,

Founder & Executive Director
of



Just Revival's mission is to inspire, educate and mobilize Christian communities to respond faithfully to the call to justice by standing in solidarity with the oppressed and defending the human rights of all.

More details to come!

JUNE COMMUNION OFFERING

Our mission partner Presbyterian Pan American School is the recipient of our June communion offering. Pan Am School, as it is affectionately known, is a college preparatory boarding school located in Kingsville, TX, established by the Presbyterian church in 1911.



The school's mission is to educate and equip young people for lives of Christian leadership in the global community. Pan Am combines rigorous academics with spiritual development in the Reformed tradition and opportunities for personal growth. Many Pan Am students are international (most from Mexico and Latin America), and many are the children of missionaries or church leaders in their home countries. 100% of Pan Am's graduates are accepted into colleges or universities, either in the U.S. or in their home countries. Your gift to the June communion offering helps further the work of this historic mission school.

You can find out more about Pan Am School at <https://www.ppas.org/>

You can give securely to the June Communion Offering through the [MyStPhilip](https://www.ppas.org/) link, or send a check to the church office, with "June Communion Offering" in the memo line.

WHO'S ZOOMING WHOM?

A few of the groups at St. Philip continue to meet during this time via Zoom and other video conference services—the session has had meetings, book club, church committees and Church and Society. We even have Sunday Coffee Hour. If you would like to participate in future meetings, please contact the appropriate group's leader.

SUNDAY COFFEE HOUR—Gather with fellow St. Philipians to talk about the sermons, hear about their week and what helped them get through the week. The Coffee Hour begins after the closing voluntary. Email Lorrie Castle at lorrie@saintphilip.net to be added to the list.

WOMEN'S MONTHLY BOOK CLUB—This self-led, interactive group produces lively discussions and wonderful fellowship. Our next meeting is **June 10** at 7:00 p.m. when we will be discussing *The Book Women of Troublesome Creek* by Kim Michel Richardson, led by Sue Howard. Contact Sarah O'Dell for Zoom link – sarah.odell6@gmail.com.

MIDWEEK BIBLE STUDY WITH JOHN WURSTER—A look via Zoom at the Bible readings for the coming Sunday meets on Wednesday at 9:30 a.m. or 3:30 p.m. Email John for details and to get on the list - john@saintphilip.net

PRESBYTERIAN MEN'S WEEKLY FELLOWSHIP Men of all ages are welcome to participate in this self-led group. The Men's Weekly Fellowship meets each Friday via Zoom at noon. Please contact Gary Gardner at ggardne148@aol.com if you would like to join or know the current material they are discussing.

CHURCH & SOCIETY—9:30 a.m. via Zoom—May 23—*The Resurrecting Church: where is the Spirit moving?* In the last 18 + months much has ceased to exist. In this fallow season many things have also been planted. How will what we have learned be born in the Church that God is calling into new life? In what ways are we equipped to share the good news, engage in discipleship, and live out our missional call to serve our neighbors? Let us tune in with curiosity and wonder together discerning what is to come. Presented by Rev. Kallie Pitcock. **May 30**—Media study – *Hannibal*, led by Kate Burkart. What are the consequences and cost of violence? Through characters and ideas that are human and provocative, this groundbreaking TV series raised the creative bar through its use of cinematography, music, and production design. We'll explore the pilot episode, "Apéritif," and popular culture's enduring fascination with Thomas Harris's characters.

Email Mickey Meyers if you would like to join any of the classes: churchsociety_stphilip@comcast.net.

WORSHIP IN PERSON

MIDWEEK PRAYER SERVICE

Wednesdays at 11 a.m. This service is live-streamed from the Sanctuary and also available for later viewing on our website. If you'd like to attend the midweek service in-person, contact Lorrie Castle in the church office.

SUNDAY WORSHIP IN THE SANCTUARY

We celebrate Pentecost this Sunday, **May 23** with both services in the Sanctuary. Capacity is limited to 50 persons to provide for adequate distancing. Masks are required, and advanced registration is necessary at [this link](#). The 11:00 a.m. service will be live-streamed as usual.

About 30 minutes in length, the 9:00 a.m. service will include the reading and proclamation of Scripture, along with the prayers of the people and organ voluntaries. The 11:00 a.m. service will include a fuller liturgy, as well as anthems from the staff singers in the choir loft and organ voluntaries. Neither service will have congregational singing.

We continue to assess emerging guidance and current conditions in light of our situation at St. Philip as we seek the best course for our diverse congregation.

If you have trouble with the registration or are not online, please call/text Lorrie Castle (832-262-1244).



On May 9 we recognized our St. Philip seniors - Eleanor Kimbro and Austin Lippincott. Eleanor is graduating from Bellaire High School and will matriculate at Rice University in the Fall of 2021. Austin is graduating from Stratford High School and is enlisting in the U.S. Army as a Cavalry Scout, with Basic Training beginning in June 2021. Congratulations from your St. Philip family.

IN OUR PRAYERS

St. Philippians and their families—Dorothy Blackwell; Steve Adger; Judith Crane; Shirley Coffman; Travis Calhoun; Ellen MacDonald; Arlette Keene; CJ Miller; Marion Takehara; Emily Estill; Mezgebe Gebray; James Huitt—friend of Denise Ferrell; Erin Thackston—niece of Jackie Colton; Warren & Gretchen Cash—brother and sister-in-law of Kay Cash; Ann Perkins Cloud—cousin of Stephen Paine; Dixie Hahn—sister of Mary Sinderson; Brad Davis—nephew of Sam Fisher; Douglas Everhart—brother of Nancy Everhart Johnson; Carol Paine Kendrick—sister of Stephen Paine; Betty & Allen Grant—sister-in-law and brother of Eleanor Grant; John Anderson—brother of Tom Anderson; Janet Fisher—sister-in-law of Dan Cleveland; Bessie Johnson—mother of Pat Lindsay; Mac & Beverly Wilson—parents of Butch Wilson; Vera Moore—mother of Chuck Johnson; Kelsey Higgs Gallegos & family—daughter of Nancy Higgs; Dottie Laas and family—cousin of Sam Fisher; Alice Barron—sister-in-law to Beth Atkinson; Shirley Boggus—grandmother of Omi Ford; Dona Rowe—mother of William Rowe; and Elizabeth Carlton Lithio—granddaughter of Jeanie Flowers.

Homebound—Sue Baier; Walter Baker; John Bobbitt; Paulie Carlson; Kitty Curry; George Helland; Jean Nelson; Joyce Randolph; Mary Sinderson; George and Lorraine Scott; and Jody Tomforde.

Friends of St. Philippians—Karen Stewart—friend of Roderick James; Shirley Stubblefield—friend of Barbara Runge; Paul Ratliff—friend of Jo Helland; Lavon Thomas, Judith Tomaino, Bill McDonald and Jackson Tavel—friends of Curt and Sharon Webb; Clayton Amacker—friend of Peg Palisin and Gary Gardner; and Walter "Buddy" Hammann III—friend of Robin and Gary Willis.

If you have a pastoral care need or a prayer request you would like to share, please email deacons@saintphilip.net.

Pledge payments, communion gifts and other gifts to support the Church can be made anytime through our website (<http://saintphilip.net/>), text "SPPC" to 73256 and follow the prompts, or sent to the Church Office at 4807 San Felipe, Houston, TX 77056.

Next edition: June 1; Deadline May 27—3:00 p.m.

Stay connected with regular emails from the pastors until then.

If you have any comments or suggestions for the Philip-Eye, please send them to:
philipeye@saintphilip.net or call 713-622-4807 and ask for Lorrie.



4807 San Felipe, Houston, TX 77056

Phone: 713.622.4807 Fax: 713.622.5405 www.saintphilip.net