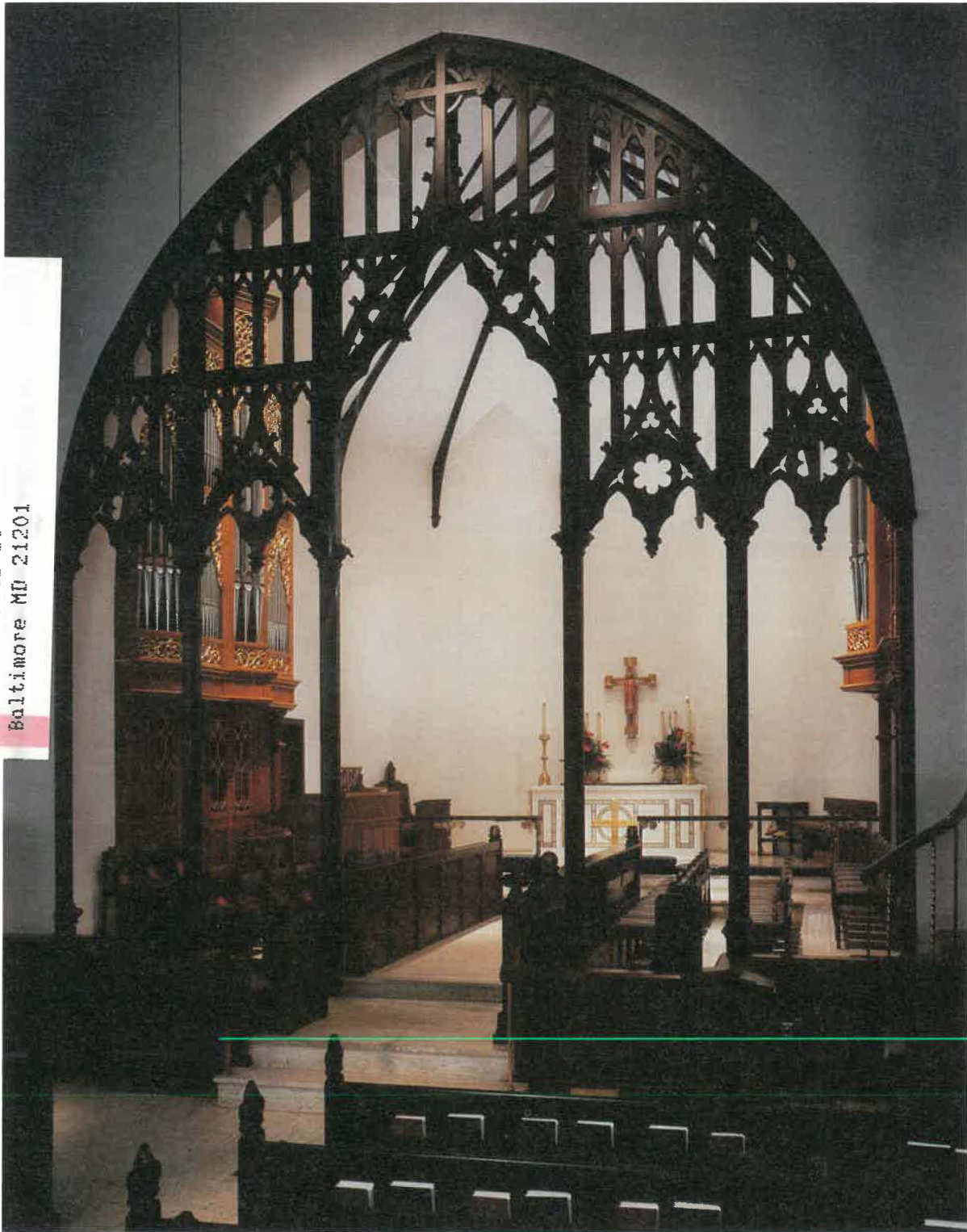


The Living Church

August 14, 1994 / \$1.50 Triennial Issue

The Magazine for Episcopalians



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IN THIS CORNER

Much the Same Document

No sooner had a sizable portion of the Episcopal Church, including the Presiding Bishop, worked itself into a frenzy over the release of the fourth draft of the pastoral teaching of the House of Bishops [TLC, July 17] than we are confronted by the fifth draft.

Despite the promises of significant change and protests about the release of the fourth draft, I do not find the fifth draft to be significantly different. The Pastoral Guidelines, that segment near the end of the document, which has been the object of strong criticism from Episcopalians United, the secular media and the bishops of Province 7, is very similar to its predecessor. As in the fourth draft, there are eight guidelines, with only minor changes having been made. The sixth guideline, which caused most of the uproar, has been modified only slightly. It now states:

"We believe sexual relationships reach their fullest potential for good and minimize their capacity for ill when in the context of chaste, faithful, and committed lifelong unions between mature adults. There are those who believe this is as true for homosexual as for heterosexual relationships and that such relationships need and should receive the pastoral care of the church."

The phrase "committed lifelong unions between mature adults" is what generated much of the fuss in the fourth draft. Most of the criticism centered on the fact "mature adults" was used rather than "husband and wife."

Another part of the guidelines under attack was 8b, which recommended in the fourth draft that the church "continue in trust and *koinonia* ordaining only persons we believe to be 'wholesome examples'."

In the fifth draft, 8b reads "... ordaining only persons we believe to be a wholesome example to their people, according to the standards and norms set forth by the church's teaching."

One of the biggest changes in the two versions is in chapter 3, "The Bible and Human Sexuality." In the fourth draft, there were two interpretations presented, one by Bishops Harry Shipps (Georgia) and Donald Parsons (Quincy, retired), which came from a fairly traditional perspective, and the other by Bishop Frederick Borsch (Los Angeles), written from a more liberal perspective. In the fifth draft, the two interpretations have been combined rather awkwardly into one chapter. Readers will have no trouble finding the transition from one "interpretation" to the other. This chapter contains considerably more of Bishop Borsch's perspective than the other.

Another addition to the fifth draft is a foreword from the "A104sa Committee" (named for the 1991 resolution which called for a pastoral teaching from the bishops). The committee, which includes other clergy and lay persons, reports that the title of the document, "Continuing the Dialogue: A Pastoral Teaching of the House of Bishops to the Church as the Church Considers Issues of Human Sexuality," states what the document is all about. "There were several issues which could not be resolved by even the most carefully written statement," the foreword adds.

Unless there is a quick change of plans, this teaching will be presented to General Convention for discussion. My guess is it will not be received enthusiastically. It appears as though in their attempt to include many points of view, committee members have produced a document which fails to be very specific in addressing important issues. A nice try.

DAVID KALVELAGE, editor

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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,

editor and general manager

The Rev. Canon H. Boone Porter,

senior editor

John E. Schuessler, managing editor

J. A. Kucharski, music editor

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

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LETTERS

Annoying Letter

After having had a few weeks to digest
the pastoral letter from our House of
Bishops [TLC, May 15] I find myself
increasingly disappointed and annoyed
with the letter we were required to read in
a main service on a Sunday morning.

The pastoral was far too long and
wordy to be readily understood by most
people listening to it being read. It was
extremely redundant and could have been
cut in half, instead of restating the restate-
ments.

It seems the main purpose of the letter
was self-flagellation! Although we may
indeed be terribly wicked in some parts of
the country regarding racism, I suspect we
are not nearly as evil as the pastoral states
and restates again. It seemed as if there
was no biblical nor spiritual focus of the
letter. Instead it was a single issue item
that was grossly overstated.

If the House of Bishops wants to com-
municate to the congregations "out there
in the trenches," it would do better to lift
us up and encourage us, rather than stating
over and over again how wicked and ter-
rible we are as a church. I do not believe
we are all that evil.

There is always room for improvement,
but as one who worked in the South dur-
ing the '60s doing voter registration, I find
we have come a long way since those dark
days of isolation from one another. Our
people do not come to church to be beat
over the head with such a document. Most
people need building up and spiritual lift-
ing, not condemnation and criticism. The
letter made it appear that the House of
Bishops was even more isolated from the
realities of parish life than I had feared.

(The Rev.) LEON R. McDOUGALL

St. Matthias' Church

Oakdale, Calif.

'The Best Interest'

Many of us have labored over the years
to prevent child abuse in the Episcopal
Church. We therefore were disappointed
to read of the return to the active episco-
pate of Bishop Steven Plummer [TLC,
May 22 and June 19]. However, we were
not surprised that the Presiding Bishop
termed this return as "a responsible step
... in the best interest of the church."

In this posture, we hardly needed the
further reasons for dismay presented by
the report detailing the celebration of
Bishop Plummer's return [TLC, July 3].
The willingness of active bishops to join
in this proceeding is inexplicable in the

face of the remarks attributed on that occasion to Bishop Plummer. Few Episcopalians will give credence to Bishop Plummer's equating the personal and institutional trauma resulting from his confessed molestation of a teenager with the discord which resulted from disputes over the ordination of women. The ordination issue presented a theological question about which many in the church disagreed, but in most instances with love and civility. The case of Bishop Plummer manifestly involves conduct which is universally condemned as a criminal and immoral act.

Equally disturbing is the fact that Bishop Plummer chose to criticize those who objected to his behavior as themselves not acting in a Christian manner. As a former diocesan chancellor, I have spent many hours dealing with the trauma caused to children by pedophiles. Speaking only personally and as an individual communicant, I am glad to stand with those who strongly object to the return to the active episcopate of this bishop. In so doing, I believe we are being faithful to the pronouncement of our Lord about the grievous wrong committed by those who harm even one of his little ones. It is not an unchristian act to support the establishment of an ethical boundary which makes clear that which is unacceptable conduct by those who voluntarily seek to be leaders of the church.

There is no inconsistency between Christ's call for forgiveness and the insistence upon accountability from, and trustworthy behavior by, our leaders. It is a sad commentary on our values that this point would be well understood if the offense in question had involved the theft of money. Few would dispute that an embezzler might be forgiven and ministered to in love, but still would not be returned to a former position of treasurer. Our leaders are seemingly less concerned with a situation that involves not money, but the violation of the sacred personhood of a child. In the present day vernacular, it is apparent that even now they "just don't get it."

THOMAS C. MACDONALD, JR.

Tampa, Fla.

They're Different

The article, "Taking Conversion Seriously" [TLC, July 3], by the Rev. Dale Coleman, was erroneous in equating "Native Americanism with New Ageism." For one thing, the New Age movement is very much wrapped up in individualism, with persons almost making themselves

into gods. Most Native American cultures are community centered, other centered, with a profound belief in God the Creator and earth, the mother. They do not confuse the two. They do not give the earth — called Gaea by the New Age movement — the divine powers they give to their Creator.

Let me remind Fr. Coleman if perhaps the Christian faith was not highlighted nor mentioned in the movie, "The Last of the Mohicans," perhaps the directors did us a service. We know now the history of the Christian religion concerning Indians was abysmal. The movie is really a story about a people trying to continue a way of life, which will eventually be destroyed by a self-righteous and unenlightened people. I am not saying all Christians were out to

debunk the Native American lifestyle, but most were.

I would encourage Fr. Coleman to seek the wise elders among Native Americans and listen to what they believe. I think he might be surprised.

CHARLANNE E. VAN BEVEREN
Ellensburg, Wash.


Guardians Needed

As the Episcopal Church spends more and more time in study and discussion of human sexuality, it seems more and more of our bishops feel called upon to referee the bouts to ensure equal treatment to both sides.

Yet I was taught at every level from

(Continued on page 18)

2ND ANNUAL



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The Living Church

Forum on Sexism Will Be Telecast During Triennial

When the Episcopal Church Women convene the 41st Triennial meeting Aug. 24-Sept. 2, they will be more than 500 strong from each of the church's 118 dioceses. They will take part in a combined General Convention-Triennial Eucharist at the Hoosier Dome, and participate in interest groups on topics ranging from AIDS and Violence Against Women, to Women in the Bible and Early Church, and Third Age Spirituality.

Two special events will mark this Triennial. Julia Chester Emery's name will be proposed by the Standing Liturgical Committee for inclusion in the Calendar of the Church Year. She is the founder of Episcopal Church Women (Woman's Auxiliary). She developed the Triennial meetings, and the focus of the organization on social issues.

A biographical sketch states that she served as national secretary for 40 years, and during that time visited "every diocese and missionary district ... 'Miss Julia' ... was the inspiration for enlisting the support of the women of the Church for the mission and ministry of the Church."

Secondly, "A Vision of Wholeness: Overcoming Sexism" will be presented by a panel moderated by Pamela Chinnis, president of the House of Deputies, at a joint meeting of Triennial and General Convention. The forum will be telecast over the Cathedral Teleconferencing Network, enabling viewers at sites around the country, as well as those in the audience, to speak with the panel members.

Virginia Rowe Starkis, representative for Province 1, noted the goals of the group in addressing this "topic long neglected" when she wrote: "We must ... commit to ... hearing each other's experiences ... Identifying the individual structural elements that perpetuate fear ... and discriminations, and marshaling the resources ... to bring about reconciliation and justice.

"The panel is another step in living out our baptismal covenant to 'strive for justice and peace among all people, and respect the dignity of every human being'."

Completing the panel will be the Rev. Carmen Guerrero of the Diocese of Los Angeles; Ginny Doctor, a missionary in

(Continued on page 8)



Photo by Don Stalvey, *The Albany Herald*



Stains were left on the walls of St. Mark's Church, Albany, Ga., after the waters receded.

'Good Samaritans' Step Forward in Flooded Regions of Georgia

As the flood waters of the Flint and the Ocmulgee rivers receded, Albany and Macon Episcopalians returned to their churches in Georgia to find organs, computers, and prayer books ruined, pews floating, and high-water marks on stained-glass windows.

At the same time, people found reason to rejoice in finding ways to obey Jesus' injunction to love their neighbors and mimic the good Samaritan.

The Rev. James Bullion, rector of St. Patrick's Church, Albany, told of a group of young Mormons who had come from Montgomery, Ala., to help. "They said they didn't get these opportunities for service," he said. "And in a group cleaning out a house, I noticed a license plate from California."

St. Patrick's played host to the people of St. John's Church in Albany, which had

(Continued on page 8)

'A New Era Is Coming'

Symposium Leader Anticipates Significant Change in Church

A year ago this week, the Rev. Jon Shuler was participating in an event that would change his life. At that time, Fr. Shuler was the driving force behind the Shaping Our Future Symposium, which was about to open a four-day run in St. Louis, Mo. The event was immensely successful, a gathering of Episcopalians from all over the country who were determined to strengthen the mission of the church.

"I think I had a strong sort of premonition — I would say a discernment — that it would be important," Fr. Shuler said in a recent telephone interview. "I didn't think it would reverberate the way it would. I kept trying to believe God was calling us to do this. It surprised everyone's expectations."

The symposium led to some major changes in Fr. Shuler's life and ministry. He resigned as rector of the Church of the Ascension, Knoxville, Tenn.; he led the formation of Shaping Our Future Inc. (SOFI) and developed a "road show" to take the message of the symposium to others; he formed the North American Missionary Society, an organization whose primary purpose is to plant churches according to the "great commission;" and he has proposed a resolution to General Convention which would change the way the church goes about its business.

Fr. Shuler spent some time recounting the past year, and spoke particularly about his travels around the Episcopal Church.

"I have learned many things I didn't know I would learn, but I don't regret what I did," he said. "It's been much harder work and lonelier work than I had foreseen. One of the hardest things to deal with during the transition has been dealing with the voices in my own parish who were saying 'I told you he'd leave!' " after taking six months away from Ascension to devote his efforts to being executive director of the symposium. "The work had to be pushed forward."

With Shaping Our Future having accumulated sizable debt following the symposium, Fr. Shuler found himself in a Catch-22 situation. "I didn't realize how frightening it would be to my friends when I laid down the mantle of Ascension, Knoxville," he recalled. "I couldn't have done that if St. Louis hadn't



Fr. Shuler has been busy as a speaker.

been so successful."

Fr. Shuler and his wife, Cynthia, sold their house in Knoxville and moved into a small apartment, "in order to become more flexible. It's given us a dose of the real world," he said.

Most of his travels have been to parishes for a weekend program, usually with a large church as the host. He tries to see the bishop of that diocese on Friday, makes a presentation on Saturday and preaches in the host congregation on Sunday.

"Very quickly I shifted from talking about the symposium to talking about the future of the Episcopal Church," he said. "It didn't seem productive to try to take strangers back to that event.

"It's been hard to realize that there are people who don't like what I'm doing. There have been places where I've been told I'm not welcome. There have been phone campaigns to discredit me. It's toughened me up a little bit."

During the past 10 months, Fr. Shuler estimates he has traveled to 51 parishes in 37 congregations, "not always with the blessing of the bishop," he said. He has not visited any of the dioceses in the Northeast ("Pittsburgh and Maryland have been the closest") or the upper Midwest. Despite the hardships he's encountered, the 48-year-old priest believes he's done the right thing.

"I was willing to take this risk because

I love this church so much," he said. "I leapt into this because I thought our situation in the Episcopal Church was not good. In the early months I have become depressed because it was worse than I expected. At some point, I got a feeling in my belly that God had a plan for the Episcopal Church. I'm growing clearer and clearer that a new era is coming to the Episcopal Church."

While traveling, Fr. Shuler has had time to dream a bit.

"I have harbored this strange dream of being a partner in a community that would be focused on church planting," he said. "I thought about it in England 20 years ago. I tried to do it in the middle '70s in Southern Ohio," but that turned out not to be the time or place.

In 1991, while he was on sabbatical in England, Fr. Shuler became friends with Bishop George Carey, now the Archbishop of Canterbury, who was his instructor in a class. Fr. Shuler has carried notes from that class ever since. They have been helpful in the formation of the North American Missionary Society (NAMS), which was organized this spring [TLC, June 5].

The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, shared his dream of NAMS with Fr. Shuler at a conference, and the two believed their ideas were similar. They talked about the concept, and "little by little, it felt like the NAMS would be one of the pieces by which God would restructure the Episcopal Church by planting churches for mission and ministry in the 21st Century," Fr. Shuler said.

The final piece of putting NAMS together was "a startling experience," Fr. Shuler said. "I was invited by (the Rev.) Walter Hannum to present with Bishop Hathaway a workshop on NAMS at the New Wineskins Conference [TLC, May 29]. Most of the people there came because they thought we had started (NAMS). Their zeal staggered me. They were mostly younger people."

The board of Shaping Our Future, Inc., voted to begin the venture.

"It's in my heart and Alden's heart and in the public domain," Fr. Shuler said, "but how it will unfold is anyone's guess." He said some bishops had inquired about

(Continued on page 8)

TRIENNIAL

(Continued from page 6)

Alaska; the Rev. Alison Cheek, of Episcopal Divinity School, Cambridge, Mass.; the Rt. Rev. Robert Johnson, Bishop of Western North Carolina; and Byron Rushing, Massachusetts state representative.

For the Triennial's opening Eucharist Aug. 24, lay and clergy representatives will enter in procession with diocesan banners. The Most Rev. Edmond Browning, Presiding Bishop, will celebrate the closing Eucharist on Sept. 1, with its ceremony of commissioning of new officers and representatives.

The Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington, will preach at the opening service. "This is my first General Convention — I had never been a deputy," Bishop Dixon said.

The Triennial theme, "Unite Us In Christ," is appropriate, she believes. "We've all fallen short of the glory of God," she said. "Reconciling is a gift from God.

"How the two organizations [ECW and General Convention] work together will be a learning experience," Bishop Dixon said.

ECW President Ginger Paul contrasted

the two. "Triennial is not a legislative body like the convention. It [ECW] is for nurture, worship, learning and sharing of ideas on ministry. It is not separatist. Our theme is UNITE."

She stressed that no one is excluded from membership, and some of the Triennial delegates have been men.

One of the keynote speakers, the Rt. Rev. Steven Charleston, Bishop of Alaska, has been looking forward to his role in the Triennial. "The women of the church have helped me grow," he said. "They have a powerful gift. We need to absorb the wisdom of the women. [It is a] spiritual present, a deeply hopeful vision of the church.

"They have a reservoir of hope, an inexhaustible strength. Drawing on that well is positive, hopeful."

Mrs. Paul, who completes her term as president with this Triennial meeting, summed up the significance of the Triennial-General Convention experience: "Most Triennial delegates don't come more than once. This is their only chance to see the whole church in action. We go back home and share with our diocese the learnings. What happens there [at General Convention] can work at home."

PATRICIA WAINWRIGHT

BRIEFLY

A three-year capital funds campaign in the **Diocese of West Texas** raised more than \$5.2 million for mission and ministry. Vision 2000, which had a goal of \$4.6 million, ended with 72 congregations having met or exceeded their goals. One of the beneficiaries of the campaign, the diocesan camp, already has a new centrum and swimming pool, which were dedicated in June.



A former parish secretary in the Diocese of Virginia has been **charged with embezzlement** of nearly \$84,000 from a church. Kathy B. Flowe, 43, was charged by police in Manassas, Va., with five counts of embezzlement. Ms. Flowe resigned as secretary at Trinity Church, Manassas, following the discovery of missing funds. Her attorney told the *Virginia Episcopalian* that Ms. Flowe has admitted taking the money over a period of nearly three years.

SHULER

(Continued from page 7)

the initiative, and a meeting was set for Dallas in late July to discuss it further. He said NAMS hopes to start one new congregation before the end of the year.

"I see this as a partnership with dioceses," he said. "Our focus will be moving people from unbelief to belief, and making disciples in the Anglican tradition."

As a deputy to General Convention from East Tennessee, Fr. Shuler is putting forth one of several resolutions on restructuring. It declares that the great commission is the "mission of this church"; calls the Episcopal Church to a season of repentance and reform; commits the church to a re-examination of its life and ministry, including an "extraordinary" General Convention in 1996; and redirects all funds to "the lowest possible levels to facilitate the mission."

"It has elicited all kinds of response, both pro and con," Fr. Shuler said. "Lay people everywhere have liked it. Clergy are less sure and bishops are terrified by it." He said more than 70 deputies from 41 dioceses and 15 bishops have added their names to the resolution.

Listen to Fr. Shuler for a few minutes and you become convinced of the importance of the great commission (Matthew 28:16-20). He believes the Episcopal Church has a bright future ... if it takes the great commission seriously.

DAVID KALVELAGE

FLOODS

(Continued from page 6)

been under water [TLC, July 31]. The two congregations have long enjoyed a close relationship. "One person said to me, 'We've been here often to celebrate, we can come here to cry, too!'" Fr. Bullion said. When the Rev. Bernard Rosser, vicar of St. John's, returned from his stint with the National Guard, he was able to enter the church, where he found "everything upside down. The floor was covered ... with red clay mud."

The water had caused the dye in vestments to run. "They were a mess," Fr. Rosser said. "We had to destroy them all."

As the water level lowered, a new difficulty appeared. Albany was built on limestone, Fr. Bullion said. As water soaked in, sink holes developed. "People went home and discovered big holes in their yards, or under their houses," he said. Some holes were 30 feet deep, with mud and water at bottom.

The city of Macon had "Water, water everywhere. Nor any drop to drink." The Rev. Victor Frederiksen, rector of Christ Church, said, "No one had drinking water except for some rural people with private wells. The water treatment plant was built in the flood plain." Water distri-

bution centers had been set up, he said, staffed by National Guard troops and police; water was handed out in gallon jugs. "But elderly or disabled people can't get there, or can't carry the jugs back home. Youth groups have gone into the high-rises for the elderly, to carry water — or to lift pails full to dump into toilets."

Fr. Bullion said that eight churches, and 8,000 homes, in the Diocese of Atlanta were affected. Each of these structures had to be inspected before anyone could enter to begin cleanup work.

This disaster, like others, seemed to affect most those who had least. Fr. Frederiksen talked about the homeless who had set up a sort of village "under the Second Street bridge. They come to Christ Church for lunch." All their possessions had been swept away, he said, and "the Red Cross can't help them, they don't meet federal guidelines for loss — they have no permanent address."

Likewise, people in the inner city lost both homes and wages when the small businesses they worked for were destroyed. Many were hourly workers without benefits.

"We offered a food stipend and put people to work helping clean," Fr. Frederiksen said. "It's real work, for food, and it maintains people's dignity."

Verna Dozier's Lively Faith

'When I read the gospels, I hear a community speaking to me.'

Verna Dozier

By JAMES B. SIMPSON

In the midsummer of 1994, Verna Dozier — teacher, feminist and lay theologian — finds herself newly resident in a retirement community and ready in her mid-70s to begin a book on current ambiguities in the Episcopal Church.

Troubled by “continuing divisions such as prayer book revision, women’s ordination, acceptance of homosexuals, and the economy,” she plans to address “the ambiguities of our time” from the viewpoint of the considerable biblical knowledge for which she is renowned.

“There is always the possibility of a new vision,” she declares. “The collect for Ash Wednesday (‘God, hatest nothing that thou hast made’) is a starting point: We are baptized Christians who are to represent to the world what God is like.”

Verna J. Dozier, a short woman with wispy hair and unlined skin, is open-minded, cheerful, inquisitive, and unusually articulate on the Bible as “the most wonderful collection of books in the world.”

Her favorite biblical personage?

“Amos!” she replies, face glowing. “And Mark,” she adds, “and Paul, and the Book of Romans.”

Commentaries and reference books on these and other personages line one wall of her studio apartment at Collington (the name comes from a branch of the Patuxent River) in the Maryland countryside 10 miles east of Washington. Ms. Dozier was on the standing committee of the Diocese of Washington at the time the land was given for the lifecare community and watched its construction in the early 1980s. Spread over 128 acres, it has a main building and chapel plus cottages, accommodating a total of 300 persons.



Photo by Trisha McGee, Kent County News (Md.)

Dr. Dozier greets many people at speaking engagements across the country.

For Verna and her younger sister, Lois, relinquishing a seven-room, southwest Washington house they had occupied for 30 years was a happy decision. They took the lowest priced apartments that come with all meals and a full range of supportive services.

Born to a Washington, blue-collar family, both sisters attended Howard University. (They can trace their family back only to their grandparents but know their surname came from a Louisiana plantation.) Lois joined the library staff at the University of Notre Dame, its first black professional. Verna, who also earned a master’s from Howard, taught high school English in Washington public schools and retired at 55 as assistant director of the department of English. Her initial work as a free-lance consultant in Christian education took her to the heart of the black South, Alabama and Mississippi. A high point of those years was hearing Martin Luther King’s “I have a dream” speech delivered from the steps of the Lincoln Memorial.

When the church was ready to give blacks more recognition and leadership, Verna was prepared to respond. When many of its members acknowledged their biblical illiteracies, she was ready to teach. All her years of studying scripture, all her days in the classroom, came into full play in the role in which the church cast her.

Besides serving as warden of her parish

(St. Mark’s, Capitol Hill) and adjunct instructor in New Testament at Virginia Seminary, she was deeply involved with the College of Preachers and the Alban Institute. On the diocesan level, she was chair of the commission on ministry, a member of the board of examining chaplains, often speaking out for equal consideration for gays and other minorities. She has been heard in scores of parishes and cathedrals, diocesan conventions and ordinations, and has received honorary doctorates from two seminaries, Virginia and Sewanee.

“It all started in the Nineteenth Street Baptist Church, the center of our lives when we were young,” she recalls. “I grew up in a black world. Condescension of whites? Yes, all black people have experienced it, but not white guilt. That would be a terrible thing.”

She read the Bible every morning before school. “I didn’t understand what I was reading,” she says with a sigh. “I thought I was missing something, so I read it again and then again. Now I know that it is too much to take without a guide. Our lectionary is one of the best ways to approach the Bible, and really listening to our wonderful liturgy leads us through the life of Christ and the great events in biblical history.”

The most influential persons in her life begin with the dean of Howard’s chapel, the Rev. Howard Thurman, whose essay,
(Continued on next page)

The Rev. James B. Simpson is editor of the newly published anthology Veil and Cowl: Writings from the World of Monks and Nuns, published by Ivan R. Dee, Inc., Chicago.

(Continued from previous page)

Noteworthy Cathedral

Christ Church Cathedral, Indianapolis, could receive a record number of visitors during General Convention. That's because the historic building on Monument Circle is located only a short walk from the convention center and Hoosier Dome.

Christ Church has been located on the same site for more than 150 years, and the present building dates back to 1859, when the first service was held even though the church was unfinished.

Well-known missionary Bishop Jackson Kemper organized the church, as he did many others in the Midwest. Bishop Kemper visited Indianapolis in 1835, and the following year he began to solicit funds for building a church. The parish was organized in 1837, and a wooden building was constructed and served the congregation for 20 years. It was sold and moved to make room for construction of the present church.

The building has undergone several renovations, including in 1900, when a parish house was constructed, 1927, when an undercroft was added, 1954, when the sanctuary was improved, and 1973, when other interior work was done.

Christ Church was designated the pro-cathedral of the Diocese of Indianapolis in 1954 by Bishop Richard A. Kirchoffer. The building has some interesting furnishings, including its baptismal font, designed by well-known church architect Ralph Adams Cram. The figure atop the font was designed by John Angel, the creator of sculpture for New York's cathedral, St. John the Divine.

Among the stained glass windows of note are those in the north transept which show the history of Christ Church and the Anglican Communion. There are Tiffany-style windows in the nave, south transept and west end, some of them executed by the Tiffany Company.

The cathedral is known for its music program. Its choir of men and boys is well-known both locally and throughout the Episcopal Church; there also is a girls' choir with a strong reputation. Various local music programs have been associated with the cathedral.

Three of Christ Church's rectors have gone on to become bishops. They are: The Rev. Joseph C. Talbot, the Rev. John P. Craine and the Rev. Paul Moore, Jr.

The Eucharist is celebrated on Sundays at 8 and 10 a.m. and on weekdays at 12:05 p.m. Daily Morning Prayer is at 9:15 a.m. and Evening Prayer at 5:15 p.m.



"The View from the Coast of Africa," is framed on the wall outside Ms. Dozier's new apartment.

Another influence came from Virginia's New Testament professor, the Rev. Albert Mollegen, whom she heard at Washington Cathedral in the 1940s. His lectures brought her into the Episcopal Church and to St. Mark's, a dying parish that came alive through its former rector, the Rev. William Baxter, and his liberal, experimental liturgies and educational program. She was particularly attracted to Episcopalians as "the farthest from fundamentalism as you can possibly get and by a refusal to take the Bible in such a literal way as to miss the message."

In her new home, she knows she is going to miss living near St. Mark's. "The adult confirmation classes are especially good," she says. "People raise questions and our story gives the answers."

"St. Mark's has calmed down a lot," she says of the parish's sometimes far-out liturgies. "In any case, in the Eucharist we see the celebration of God coming to God's people and calling them together and reminding them that God loves them and feeds them," she says, careful to avoid the male pronoun.

As for prayer, she says, "When I breathe, I pray." She believes in a constant dialogue of prayer throughout the day and in all activities. "The Lord's Prayer," she adds, "is really a revolutionary document: Thy *will* be done, on earth as it is in heaven."

God gave people freedom and they misused it, she goes on, "and so we have wars and racial hatred and economic exploitation, and that is what the church is to witness against."

Amos, she says, was "the first great voice for social justice. Mark is a hurried speaker who ends with a mystery. When I read the gospels, I hear a community speaking to me."

A host of witnesses do seem, indeed, to surround Ms. Dozier in her sun-filled studio. She pads around in slippers and a comfortable muumuu patterned with pastel geometrics. In a quiet corner, her desk awaits her for the start of her fourth book. There is a strong impression that it is already written in her mind. As usual, she will plot it out by hand and with original, thoughtful interpretations and a heart running over with loving, lively faith.

"We have all failed the dream of God," she concluded in her most recent book. "The terribly patient God still waits." Verna Dozier hurries to answer, to fulfill the dream.

Thorny Question

One of the most difficult decisions facing General Convention deputies will be how to handle the unusual resolution proposed by bishops of the Episcopal Synod of America (ESA). The traditionalist organization is attempting to clarify the church's position toward clergy who affirm an all-male priesthood. The resolution asks convention to require acceptance of the ordination of women as priests and bishops in order to be ordained.

This resolution would appear to be in conflict with one of the tenets of ESA, that women should not be ordained to the priesthood and episcopate. However, ESA's strategy is to determine, once for all, where persons who cannot accept the priesthood of women stand in the Episcopal Church.

In ESA's thinking, if the resolution is adopted, or changed, or even tabled, it will be a clear sign to its members that they are no longer welcome in the Episcopal Church. If the resolution fails, ESA believes the "persecution" of persons with such traditional beliefs should end, and ESA members and those with like beliefs will continue to be regarded as members of this church.

Such legislation will have no "winners." If the resolution is rejected, proponents of the ordination of women probably will regard it as a step backward. If it is adopted, the Episcopal

Church could lose some of its most faithful members. We believe the resolution should be rejected. Other Anglican provinces which ordain women have made room for those who hold traditional beliefs regarding ordination. This church should as well.

Gathering Since 1874 ...

We are pleased to dedicate this issue to members of the Triennial, which will be meeting concurrently with General Convention in Indianapolis. The Triennial has been a gathering of Episcopal Church Women, meeting, as its name suggests, every three years in the same city as General Convention, since 1874.

This 41st Triennial has as its theme, "Unite us in Christ." Triennial delegates will be united with General Convention deputies on more than one occasion during the Aug. 24-Sept. 2 dates for both events. Triennial delegates will participate with convention deputies and bishops in Bible study and worship each morning, at the Sunday Eucharist Aug. 28, and in a presentation on sexism Aug. 26.

We salute the officers of the Episcopal Church Women and Triennial delegates, whose names and addresses are found in this issue. May this be a fruitful, united gathering for all.

VIEWPOINT

The Episcopal Church Makes for Good Press

By TERRY MATTINGLY

People phrase the question in many different ways. Some do not mince words. "Why in the world," they say, "does the Episcopal Church get so much media coverage?"

In major media, the nation's 2 million or so Episcopalians often receive just as much, and sometimes much more, attention than the members of major denominations such as the Southern Baptist Convention, the United Methodist Church or the Assemblies of God.

I've heard a few leaders of other churches and religious groups ask variations on this question with a slightly anx-

ious, or even jealous, sound in their voices. What they are really asking is this: Why doesn't my church get as much press coverage as those Episcopalians?

With good reason, many Episcopalians are amused by this question. It is difficult to conceive of a reason why any sane religious leader would welcome the media attention that is given, year after year, to the Episcopal Church. Who would covet someone else's root canal?

Thus, when many Episcopalians ask about the waves of coverage that the media give their church, the question they are actually asking is: Why are the secular media always picking on us?

I will propose several answers for this question.

This is a timely question, since the church's 71st General Convention will meet Aug. 24-Sept. 2 in Indianapolis. These gatherings have been known to make headlines.

It is also a question that is causing

debates, behind the scenes, among the Episcopal Powers That Be. Several different political camps within the Episcopal Church currently have very different attitudes about coverage by the secular news media. When it comes to worrying about ink, video, headlines and sound bites, the Episcopal Church contains some strange bedfellows. Of course, it is always dangerous to discuss Episcopal bedfellows, but sometimes you have to do what you have to do.

A few liberals continue to embrace any and all media coverage. Read my lips: N-E-W-A-R-K. These voices on the left turn to the media to try to force the church's leaders to be bolder and more prophetic and to live up to the views that they express in private.

These days, however, most establishment liberals hate national press coverage or at least fear it. This is easy to understand. Most of these media-shy liberals

(Continued on next page)

Terry Mattingly is assistant professor of communications at Milligan College and writes the weekly "Our Religion" column for the Scripps Howard News Service in Washington, D.C. He is a member of St. John's Church in Johnson City, Tenn.

VIEWPOINT

(Continued from previous page)

draw their paychecks from institutions that depend on money collected in offering plates in parish pews outside the urban East and West coasts.

Also, there are conservatives who worry about media coverage, for reasons that are very similar to those of the establishment liberals. This is easy to understand. They know that lay people have been known to read newspapers and then react. If sharp, critical coverage of the Episcopal Church ever makes it into TV news — “60 Minutes,” let’s say — then the jig is up.

Media coverage causes heat. This causes debate. Debate causes pain. The larger the debate, the more pain.

Many establishment conservatives fear that the pain of open debate will hurt the church. They may be right. In some cases, they may also fear the consequences of taking a public stand in defense of their beliefs. Of course, the same is true of some members of the establishment left.

However, some conservatives now welcome media coverage.

Why? Simply stated, they believe they have been locked out of the insider discussions that shape the agenda of their church. They know they are rarely offered a chance to be heard in the church establishment’s media. Thus, they turn to secular media in an attempt to reach people in the pews.

Any journalist will recognize the dynamics that are at work in these four camps, because they exist inside institutions in politics, business, sports, education, religion or whatever.

Establishment people communicate through establishment channels. People who feel they are on the outside, it doesn’t matter if they are on the left or the right, often turn to the secular media to carry their message. That’s how the news game is played.

People on the Episcopal left know how to talk to the media and court journalists whenever they believe it is in their best interests to do so. It is interesting that people on the Episcopal right are beginning to relate to the media in ways that resemble the left. The orthodox and the traditionalists, along with a few indiscreet liberals, are today’s rebels.

But back to our original question: Why do the news media grant the Episcopal Church so much coverage? I believe there are five reasons for the strange love affair between the Episcopal Church and the press.

1. The first reason is obvious, but is probably the least important. Many of the



ENS photo by Mary Bloom
Archbishop George Carey at the Cathedral of St. John the Divine in New York City. “Episcopalians look like Roman Catholics and act like politicians and journalists,” says Mr. Mattingly.

nation’s most active religion reporters either are or at one point have been Episcopalians. Walk into a meeting of the Religion Newswriters Association and say, “The Lord be with you,” and a large number of the reporters in the room will say, “And also with you.” A few will say, “And with thy spirit.”

2. Numerous studies have shown that people in the media elite are amazingly apathetic when it comes to religion news. In many cases, media coverage of religious events and seasons consists of quick, shallow, easy stories. If at all possible, the media treat religion as a photo opportunity. And when it comes to taking pictures of religion, it helps if people wear religious clothing.

Have you ever tried to take colorful, highly symbolic, news photographs at the Southern Baptist Convention, or even at

gatherings of a wool-blend body such as the Presbyterian Church (U.S.A.)? It doesn’t work. Everyone is wearing suits and ties or some other form of street clothing. How many news photos have you seen of meetings of liberal Jewish rabbis, in comparison with gatherings of Orthodox rabbis?

Episcopalians have been known to dress up. Episcopalians look religious.

3. It also helps, when you are doing a quick, easy religion story, if the religious group in question is nearby. Close physical proximity also increases the odds that your editor will have heard that this particular religious group exists and that this editor may even consider the group important.

Suffice it to say that America’s media life continues to be dominated by decisions made in institutions in New York City, Washington, D.C., and the major cities of the urban East Coast.

Where is the symbolic heart of the Episcopal Church? If you find a major news headquarters, the odds are very good that you will find an Episcopal cathedral or a historic parish — a wonderful place for taking photos, by the way — just around the corner.

The Episcopalians are nearby.

4. We all know what subject journalists think is most important: politics.

Once upon a time, ordained leadership of the Episcopal Church may have had real political clout in the United States.

Some Episcopal leaders act as if they still do. Also, it is true that a surprisingly high number of the nation’s political leaders continue to worship, to one degree or another, in Episcopal pews.

These historic ties to the political establishment affect media coverage in another way that is less obvious. Episcopalians tend to link church issues to issues of public policy. These religious debates are then staged using highly political language. Journalists like that.

The Episcopal Church has, shall we say, more than its share of politics.

5. Finally, a number of researchers have shown that most editors, reporters and other leaders of our elite media are social and moral liberals.

Depending on the poll cited, 90-plus percent of journalists are supporters of abortion rights. A large majority endorse the gay-rights agenda. Media corporations

The Big Picture From Many Angles

(Seventh of a series)

By BETTY GILMORE

and foundations have, in the past, provided financial support to liberal groups linked to these two controversial issues, such as Planned Parenthood and the National Lesbian and Gay Journalists Association.

At one point, research seemed to show that a high percentage of the "media elite" were intensely secular, or even anti-religious. Today, it is safer and more accurate to say that many if not most journalists consider themselves to be "religious" or at least interested in "spiritual" issues, if these words are loosely defined.

Vaguely Spiritual

When it comes to religion, the safest statement we can make about generic journalists is that they are apathetic or vaguely spiritual. But the evidence would also show that they support a liberal social and moral agenda.

Before I conclude, I must address another issue linked to this subject. Readers may have noticed that I have not mentioned the Roman Catholic Church.

Obviously, journalists have to cover Catholic events and trends. After all, there are millions of them. Also, more than a few journalists are Catholics, or were raised in the Roman Church. Catholic leaders are, of course, masters of the photo opportunity. The Romans have a clearly defined hierarchy that lends itself easily to political analysis. Catholicism is a major player in the power structures of the urban East. And so forth and so on.

However, the Roman Catholic Church has been known to take conservative stands on social and moral issues, while defending politically incorrect concepts known as "absolute truths." The Catholic Church includes powerful, yet profoundly disturbing, symbolic leaders such as Mother Teresa and John Paul II.

So, media people have to cover the Roman Catholic Church. But this does not mean that they enjoy doing so. It is hard for journalists to cheer for the Catholic establishment.

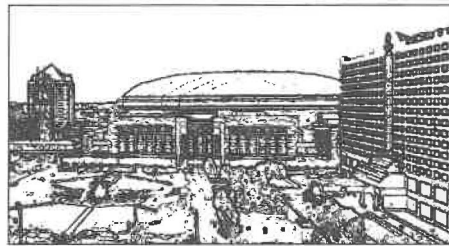
This leads to the final statement of my thesis.

I believe the Episcopal Church draws more than its share of media attention because its leaders wear religious garb, work in conveniently located buildings, speak fluent politics and promote a mystical brand of moral liberalism. Episcopalians look like Roman Catholics and act like politicians and journalists.

Clearly, this is a flock that will continue to merit the attention of America's media elite. The Episcopal Church's buildings will photograph well, even if the only people in them are behind the altars.

Since being asked to write one of the series of articles on General Convention, one image has continually come to mind. It is the old Hindu fable of "The Blind Men and the Elephant." The authors from the various provinces of the Episcopal Church are not blind, but each must "see" or "not see," as the case may be, the 71st General Convention through the lenses of our own perceptions, prejudices and experiences.

The men in the fable each grasped a portion of the truth. The elephant is indeed, in part, like a wall or a rope or a tree, but the mistake was in thinking that their bit of the truth was the whole truth.



LOOKING TO INDIANAPOLIS

Their lack of vision would not allow for the concept of anything as large and as complex as an elephant, and so they "disputed loud and long ... though each was partly in the right, and all were in the wrong." We writers are not all wrong, but we cannot yet grasp the total picture of the 71st General Convention.

Our visions, our hopes, and our expectations of Indianapolis are partially formed from images of the past. Who can forget the rising strains of "and the earth shall be filled with the glory of God" at the closing Eucharist of the tension-filled convention in Minneapolis? And who can forget the times of frustration in Phoenix as yet another deputy tested the patience of the house with a call for a "point of personal privilege"? Between these two memories lies what is both the glory and the frustration of any General Conven-

Betty Gilmore is a lay deputy from the Diocese of Northwest Texas. She is a resident of Midland.



Mrs. Gilmore

tion, as it seeks to be faithful to the mission of the church in a legislative setting.

At this writing (early June), The Blue Book has not yet arrived in Northwest Texas, but accolades of praise and thanksgiving should go to the Executive Council, the Joint Standing Committee

on Program, Budget and Finance, and the treasurer for the detailed presentation in the Budget Handbook, which has been sent out. Many resolutions will be presented to the convention which will not solve some issues; they will generate much heat and little light. The budget, however, will be a concrete proposal, and the budget adopted in Indianapolis will say much about the priorities of the Episcopal Church. The budget also may give indications of the directions in which any restructuring may take place.

I have concerns about this budget. One of them is the amount of the percentages being asked of the dioceses. My diocese is one of those whose asking is increased, and I am personally reluctant to vote for a budget which asks more of my diocese than I believe it can responsibly pay. But what is responsible stewardship in the diocese, and how much can the convention reduce funding to the national church and remain faithful to the gospel message? I must trust that General Convention will consider this budget with the same prayerful and thoughtful consideration with which the Executive Council has presented it. The convention must see the whole of the budget; it must not focus solely on the individual items to the exclusion of that whole.

I believe that the Indianapolis General Convention may determine a new direction for the Episcopal Church. I pray that our eyes will be opened and our vision stretched that we may see more than our own portion of the truth; and I join with the many persons who are praying fervently that the direction of our church will be in God's will, guided by the Holy Spirit, and faithful to the gospel of Jesus Christ.

Triennial Meeting Delegates

(From a list compiled by the Episcopal Church Women)

Alabama

Alice Tyson, 3325 Stratford Lane, Montgomery, AL 36111.
Josephine W. Walton, 804 Gaillard Dr., Tuskegee, AL 36083.
Olivia Weingarten, 1617 Indian Creek Dr., Indian Springs, AL 35124.
Nancy Whitson, 137 Lake Dr., Birmingham, AL 35213.

Alaska

Veva Richmond, 2457 Resolution Dr., Anchorage, AK 99517.
Helen Rodgers, P.O. Box 7068, Nikiski, AK 99635.

Albany

Alayne DiFranco, Hedges Lake, Cambridge, NY 12816.
Helen Garrison, RFD #1, Box 83, Mooers, NY 12958.
Barbara Munson, RD #1, Delanson, NY 12053.
Meg Murray, 11 Oxford Dr., Saratoga Springs, NY 12866.

Arizona

Lorna Bennett, 16243 E. Carmel Dr., Fountain Hills, AZ 85268.
Marian Meyer, 8936 E. Bellevue, Tucson, AZ 85715.
Betty Noell, 728 E. Kings Ave., Phoenix, AZ 85022.
Lynette Whitney, 11 E. Orange Grove Rd., Apt. 293, Tucson, AZ 85704.

Arkansas

Shellie Bailey, 1209 Eugene, Harrison, AR 72601.
Jeanne Cheek, #6 Lone Wolf Cove, Pine Bluff, AR 71603.
Joanna Seibert, 27 River Ridge Road, Little Rock, AR 72207.
Johnette Wilson, 722 N. Madison, El Dorado, AR 71730.

Atlanta

Carol Fenley, 3890 Cresmore Dr., Kennesaw, GA 30144.
Kay Meyer, 500 Valley View Dr., Fort Valley, GA 31030.
Sue Thompson, 256 Kirkwood Rd., NE, Atlanta, GA 30317.
Nancy Wagner, 690 Barrington Way, Roswell, GA 30076.

Bethlehem

The Rev. Lois S. Bartlett, 2716 Tennyson Ave., Sinking Spring, PA 19608.
The Rev. Marie Elizabeth Dyer, 1340 Cherry Ave., Bethlehem, PA 18017.

Ellie Trimpi, 736 N. Broad St., Allentown, PA 18104.

California

Julie Marty, 132 Bellevue Ave., San Mateo, CA 94402.
Anne Reisman, 230 Judah St., San Francisco, CA 94112.
Nancy Steele, 136 Warren Road, San Mateo, CA 94401.
Sylvia Wessel, 4600 Devonshire Common, Fremont, CA 94536.

Central Florida

Marion Anderson, 1501 Poe St., Orlando, FL 32806.
Marjorie Beal, P.O. Box 320026, Cocoa Beach, FL 32912.
Lydia Holland, 2101 Hontoon Road, DeLand, FL 32720.

Central Gulf Coast

Phyllis Findley, 1124 Hannon Road, Mobile, AL 36605.
Joan Mitchell, 2143 Copley Dr., Pensacola, FL 32503.
Sandra Robinson, 2400 Connell Dr., Pensacola, FL 32504.
Brenda Rosentrater, Rt. 4, Box 206, Ozark, AL 36350.

Central New York

Nancy Bedell, 512 Grove St., Elmira, NY 14905.
Marion Howard, 24 Reed St., Marcellus, NY 13108.
Maurine Mayo, 7563 High Bridge Rd., Manlius, NY 13104.
Alice Willson, 105 Norris Dr., Waterloo, NY 13165.

Central Pennsylvania

Judith Hoyt, 1418 Walnut St., Camp Hill, PA 17011.
Esther Miller, 1545 Longs Gap Rd., Carlisle, PA 17013.

Chicago

Gwendolyn Barnes, 8620 Ingleside, Chicago, IL 60619.
Laris Gross, 309 S. Home Ave., Park Ridge, IL 60068.
Ruth Klein, 400 Central St., Wilmette, IL 60091.
Nancy Mills, 1003 B. Peterson Ave., Park Ridge, IL 60068.

Colorado

Nellie Clark, 157 Bert St., Delta, CO 81416.
Billie Lou Gaiser, 1620 37th Ave., Greeley, CO 80634.
Joanne Womack, 820 Clarkson, Denver, CO 80218.
Debbie Woods, 880 S. Adams St., Denver, CO 80209.

Connecticut

Patricia Chappell, 31 Parkview Road, Wallingford, CT 06492.
Elizabeth Cloud, 47 Smallwood Road, West Hartford, CT 06107.
Elizabeth Kyle, 83 Westfield Ave., Ansonia, CT 06401.
Joanne Lillpopp, 180 Washington St., Norwich, CT 06360.

Costa Rica

Dorothy Calvin de Marduck, Apartado M, Limon, Costa Rica.
Norma de Wade, Apartado 2773, San Jose 1000, Costa Rica.

Cuba

Rosa Ayda Luya Gonzalez, Calle 35 #24020 Lisa, Ciudad Habana, Cuba.

Dallas

Suzan Fenner, 600 Goodwin Dr., Richardson, TX 75081.
Linda Grona, 6716 Winterwood Dr., Dallas, TX 75248.
Lisa Roden, 12551 High Meadow Dr., Dallas, TX 75244.
Barbara Turner, 1604 S. Waverly, Dallas, TX 75224.

Delaware

Diane Burlew, 1904 Dorset Road, Wilmington, DE 19810.
Barbara Krieger, 16 Benning Rd., Claymont, DE 19703.
Lu Soukup, 223 Oakwood Rd., Wilmington, DE 19803.
Eleanor Twardus, 605 Apple Rd., Newark, DE 19711.

East Carolina

Betty L. Hagood, 7226 Sound Dr., Emerald Isle, NC 28594.

Mercedes J. Newsome, 140 Blount Dr., Wilmington, NC 28405.
Tricia P. Phillips, P.O. Box 87, Beaufort, NC 28516.
Frances B. Von Rosenberg, 113 Magnolia Ave., Fayetteville, NC 28305.

East Tennessee

Nancy Bosson, 8613 Barbee Lane, Knoxville, TN 37923.
Katie Piper, 58 Carriage Hill, Signal Mountain, TN 37377.
Betty Quave, 402 Paragon Dr., Chattanooga, TN 37415.
Cherrie Roberts, 1710 Colonial Way Cir., Hixson, TN 37343.

Easton

Elizabeth C. Creed, 1002 Heron Ct., Salisbury, MD 21801.
Judith Hartman, 315 S. Main St., North East, MD 21901.
Patricia P. Moser, 116 Malone Ave., Chestertown, MD 21620.

Eau Claire

Grace Herrmann, 3534 Stein Blvd., Eau Claire, WI 54701.
Judith A. Miller, 315 Pine St., Box 48, Turtle Lake, WI 54889.
Eunice Muenzberg, 3625 Halsey, Eau Claire, WI 54701.
Helene R. Torbenson, 2107 Chestnut Dr., Hudson, WI 54016.

El Camino Real

Barbara Anderson, 2129 Huntington Dr., Aptos, CA 95003.
Beverly Anderson, 1199 Yosemite St., Seaside, CA 93955.
Joyce Nehlsen, 2754 Cantor Dr., Morgan Hill, CA 95037.
Joyce Pillow, 3001 Bahia Ct., San Luis Obispo, CA 93401.



Triennial at work in 1991.

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Ana Gomez, 47 Avenida Sur 723, Col. Flor Blanca, San Salvador, El Salvador, C.A.

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Florida

Catherine Buckingham, 4263 Garibaldi Ave., Jacksonville, FL 32210.

Marcia Fellows, 1719 Papaya Dr. East, Orange Park, FL 32073.

Barbara Lauer, 3815 SW 6th Pl., Gainesville, FL 32607.

Martha Saffran, 9 Lake Shore Dr., St. Augustine Beach, FL 32084.

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Betty Paterson, 1237 Jackson St., Oshkosh, WI 54901.

Orrene Raby, 2536 Fond du Lac Rd., Oshkosh, WI 54901.

Fort Worth

Dorothy Eason, 4514 Alamo, Wichita Falls, TX 76302.

Anne Hamm, 5317 El Dorado Dr., Fort Worth, TX 76107.

JoAnn Patton, 3309 Marquette Ct., Fort Worth, TX 76109.

Louise Runnels, 2816 Cardone, Fort Worth, TX 76133.

Georgia

Jackie Driggers, 4911 Holly Hill Rd., Albany, GA 31707.

Gay S. Jacobs, P.O. Box 44, Valona, GA 31332.

Leslie Ware, 340 Park Way, Martinez, GA 30907.

Ruby A. White, P.O. Box 475, Darien, GA 31305.

Haiti

Cecile D. Gaboton, 21 1u Rue du Travail, Port au Prince, Haiti.

Nicole D. Vixamar, Bureau Diocesain, Box 1309, Port au Prince, Haiti.

Hawaii

Nita Hogue, 94-015 Kaweo Pl., Mililani, HI 96789.

Laura Jacks, 1617 Keeaumoku St., #206, Honolulu, HI 96822.

Annette Jim, 2812-A Puuhonua St., Honolulu, HI 96822.

Geraldine Tom, 2947 Kamakini St., Honolulu, HI 96816.

Idaho

Carolyn Cornwall, 8367 Northview St., Boise, ID 83704.

Jackie Hale, 4645 W. Waterfront Way, Boise, ID 83703.

Gay Massie, 1801 Hill Rd., Boise, ID 83702.

Ruthadah Murphy, 1933 N. Allumbaugh, Boise, ID 83704.

Indianapolis

Ann Durkos, 95 S. 400 W., Lebanon, IN 46052.

Janet Highbie, 7851 Admirals Ct., Indianapolis, IN 46236.

Katie Hill, 6118 Munsee Lane, Indianapolis, IN 46208.

Louise Peycha, 2708 Wahoo Dr., New Albany, IN 47150.

Iowa

Olive E. Leffler, 405 E. Pierce, Council Bluffs, IA 51503.

Kansas

Jean Cooper, 221 E. Ninth, Chanute, KS 66720.

Alversa Milan, 7103 Waverly, Kansas City, KS 66104.

Bertha Milbank, 1633 Womer, Wichita, KS 67203.

Marjorie Walker, 1234 Washington Blvd., Kansas City, KS 66102.

Kentucky

Ann Lantaff, P.O. Box 733, Madisonville, KY 42431.

Pat Leigh, 2326 Landsdowne South, Owensboro, KY 42303.

Claire Long, 200 Foston Chapel Road, Hopkinsville, KY 42240.

Susan Marshall-Valentini, 2700 S. Virginia, Hopkinsville, KY 42240.

Lexington

Ginger Garvin, 221 Boiling Spring Dr., Lexington, KY 40511.

Beth Jett, 9 Deepwood Dr., Lexington, KY 40505.

Jane Lovegrove, 603 Pine Grove Ct., Ashland, KY 41101.

Joyce Trivette, 3342 Pimlico Parkway, Lexington, KY 40515.

Long Island

Catherine Ammons, 167-18 144th Tr., Jamaica, NY 11434.

Katherine Burnett, 15 Highland Ave., St. James, NY 11780.

Eleanor Inniss, 346 E. 29th St., Apt. 3C, Brooklyn, NY 11226.

Pamela G. Stewart, 28 Tanager La., Northport, NY 11768.

Los Angeles

Barbara Colbert, 19720 Mildred Ave., Torrance, CA 90503.

Rosemary Sater, P.O. Box 1160, San Juan Capistrano, CA 92693.

Mary Louise Smith, 9503

Wheatland Ave., Shadow Hills, CA 91040.

Marjorie Zahner, 1813 Copa Way, Monterey Park, CA 91754.

Louisiana

Emily Hibler, 2725 Palmer Ave., New Orleans, LA 70118.

Nancy Liebkemann, 122 Sycamore Dr., Metairie, LA 70005.

Susan McIntyre, 1505 Sixth St., New Orleans, LA 70115.

Valerie Wyrick, 513 Roseland Pkwy., Harahan, LA 70123.

Maine

Margaret Atwood, 135 Broadway, Bangor, ME 04401.

Jane DerBoghossian, 16 Laase Ave., Apt. 14, Lewiston, ME 04240.

Betty Norburg, P.O. Box 168, Milford, ME 04461.

Barbi Tinder, RFD #1, Box 1130, East Stoneham, ME 04231.

Maryland

Jane Holmes, 6227 Gilston Park Rd., Baltimore, MD 21228.

Lillian LaPorte, 45 Lochleven Rd., Severna Park, MD 21146.

Virginia Smart, 1400 Broadway Rd., Lutherville, MD 21093.

Marion Trostle, 813 Glenview Ave., Glen Burnie, MD 21061.

Massachusetts

Edith Beal, 2 Wedge Pond Road, Winchester, MA 01890.

Dorothy Birdsall, P.O. Box 966, Duxbury, MA 02331.

Anne Davis, 42 Orne St., Marblehead, MA 01945.

Jane Griswold, 14 Davis St., North Andover, MA 01845.

Mexico

Rebeca Ramirez de Garcia, Ave. San Jeronimo 117, Col. San Angel, 01000 Mexico, D.F. Mexico

Jovita Ruiz Gomez, Revolucion #383, Col. Romana, 54030 Tlaineapantla, Edo. de Mexico.

Irma Rosario, Calle Laurel #42, Col. San Pedro Martir, 14650 Mexico, D.F. Mexico.

Michigan

Sarah King, 2150 E. Vernor #101, Detroit, MI 48207.

Muriel Lawson, 34490 W. Nine Mile Rd., Farmington Hills, MI 48335.

Nancy Neily, 15489 Windmill Pt. Dr., Grosse Pointe, MI 48230.

Freddie Shannon, 1550 Cherboneau #109, Detroit, MI 48207.

Milwaukee

Joanne Black, 15 E. Milwaukee Ave., Fort Atkinson, WI 53538.

Jean Jackson, 41 Plum Tree Village, Beloit, WI 53511.

Lola Perkert, 8044 61st Ave., Kenosha, WI 53142.

Ingrid Steusser, 1760 S. 116th #2, West Allis, WI 53214.

Minnesota

Sue Carroll, 1181 Edgcombe #1511, St. Paul, MN 55105.

Barbara Hopwood, 705 Covey Ct., Northfield, MN 55057.

Dolliabelle Maddox, 6213 St. Croix Tr. N. #107, Stillwater, MN 55082.

Marcia Smith, 5 Appletree Sq. #103, Bloomington, MN 55425.

Mississippi

Mary Chaney, 528 Inglewood Dr., Vicksburg, MS 39180.

Betty Jo Dulaney, P.O. Box 188, Tunica, MS 38676.

Kathryn Weathersby, 2337 Twin Lakes Cir., Jackson, MS 39211.

Marti Williams, 144 Longwood Dr., Clinton, MS 39056.

Missouri

Sharon Hoffman, 4508 Knox, Columbia, MO 65203.

Alice Jones, 327 Oakley Lane, Kirkwood, MO 63122.

Mary Jane Kuhn, 755 E. Monroe, Oakland, MO 63122.

Judith Wells, 7421 Sutherland. St. Louis, MO 63119.

Montana

Gretchen Knapp, Box 794, Hilger, MT 59451.

Gladys McGlynn, P.O. Box 582, Cameron, MT 59720.

JoAnn Rachele, Box 875, Three Forks, MT 59752.

Victoria Sidener, P.O. Box 868, Ennis, MT 59729.

Nebraska

Jane M. Frisch, 3034 Wendover, Lincoln, NE 68502.

Rosemary Harvey, 2744 Stratford Ave., Lincoln, NE 68502.

Colleen K. Okamoto, 1915 Birchwood Rd., North Platte, NE 69101.

Beverly Whitman, 1208 Country Club Dr., Hastings, NE 68901.

Nevada

Margaret Lotspeich, 1575 W. Warm

(Continued on next page)

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Springs #1624, Henderson, NV
89014.

Lorraine Wadsworth, P.O. Box 261,
Nixon, NV 89424.

New Hampshire

Sally Barber, 21 Raeder Dr.,
Stratham, NH 03885.

Hemmie Gilmore, P.O. Box 561,
Littleton, NH 03561.

Jean Johnston, Box 966, Concord,
NH 03302.

Anne Miller, 41 Christian Hill Road,
Amherst, NH 03031.

New Jersey

Thelma Blaine, 715 Walnut St.,
Roselle, NJ 07203.

Patricia Dreyling, P.O. Box 307, East
Brunswick, NJ 08816.

Rachel Lea Wang, 64 Mantua Rd.,
Mt. Royal, NJ 08061.

L. Marie Williams, 1808 Columbus
Ave., Neptune, NJ 07753.

New York

Irene Henderson, 75 Park Terrace
East, D-10, New York, NY 10034.

Louise Jonsson, P.O. Box 410,
Bronx, NY 10463.

Frances Payne, 1941 Third Ave., 3D,
New York, NY 10029.

Dorothea Powell, 112 S. 13th Ave.,
Mount Vernon, NY 10550.

Newark

Dorothy Fowlkes, 199 Claremont
Ave., Jersey City, NJ 07305.

Lorraine Jones, 232 Ivy Court,
Orange, NJ 07050.

Kay S. Noonburg, 175 Rolling Hill
Dr., Millington, NJ 07946.

Evelyn Shedd, 102 Lincoln Ave.,
Wood Ridge, NJ 07075.

Nicaragua

Elsa Colindres, Apartado Postal
1207, Managua, Nicaragua, C.A.

Florence Taylor, Igl. Santiago, South
End, Corn Island, Atlantico Sur,
Nicaragua, C.A.

Orpha Taylor, Igl. Santiago, South
End, Corn Island, Atlantico Sur,
Nicaragua, C.A.

Maria Elena Watson, Apartado
Postal 1207, Managua, Managua,
Nicaragua, C.A.

North Carolina

Carolyn O. Darst, 3310 Starmount
Dr., Greensboro, NC 27403.

Hennie Gregory, 1810 Chester Rd.,
Raleigh, NC 27608.

Shirley Howsam, 2520 York Rd.,
Raleigh, NC 27608.

Shara R. Partin, 106 Black Oak Pl.,
Chapel Hill, NC 27514.

Northern California

Marian Marcellus, 3430 Cottage St.,
Eureka, CA 95503.

Dorothy W. Park, P.O. Box 1510,



A session of the Triennial in 1988.

Magalia, CA 95954.

Karen Steelman, 5515 El Encanto
Cir., Santa Rosa, CA 95409.

Notern Indiana

Gwendolyn J. Black, 215 N. 7th St.,
Gas City, IN 46933.

Thelma Hoot, 621 W. Lexington
Ave., Elkhart, IN 46514.

Nancy Lunde, 4832 S. Park Dr., Fort
Wayne, IN 46804.

June Morgan, 6628 Idaho Ave.,
Hammond, IN 46323.

Northern Michigan

Peg Lippart, 322 S. 5th St.,
Escanaba, MI 49829.

Jeanette Morelli, W8680 Orchard
Dr., Iron Mountain, MI 49801.

The Rev. Carolyn Orchard, 311 S.
4th St., Crystal Falls, MI 49920.

Northwest Texas

Peggy David, 1021 Christine, Pampa,
TX 79065.

Jean Rodgers, 2735 E. 21st St.,
Odessa, TX 79761.

Joy Sandlin, 805 Nassau, Plainview,
TX 79072.

Kathy Wurster, 1202 W. Cuthbert,
Midland, TX 79701.

Northwestern Pennsylvania

Fran Bernardini, 856 E. 28th St.,
Erie, PA 16504.

Enid Bishop, 1415 Atkins St., Erie,
PA 16503.

Sharon H. Jones, 4152 W. 32nd St.,
Erie, PA 16506.

Ohio

Mary Clements, 55 E. 213th St.,

Euclid, OH 44123.

Jean Schlecht, 3104 Crescent Dr.,
Warren, OH 44483.

Ginger Sorg, 1224 Burd Ave. NE,
Massillon, OH 44646.

Kathy Stehmo, 1343 Snowberry La.,
Medina, OH 44256.

Oklahoma

Beth Nutter, 7010 S. Richmond,
Tulsa, OK 74136.

Barbara Owens, 1334 Tarman Cir.,
Norman, OK 73071.

Dawn Schneider, 601 E. Warner,
Guthrie, OK 73044.

Barbara Wood, Rt. 4, Box 276,
Seminole, OK 74868.

Olympia

Marie T. Fuller, 8208 Southway SW,
Tacoma, WA 98498.

Nancy Gantz, 7711 33rd Ave. NE,
Seattle, WA 98115.

Jeanann Nye, 9012 25th Ave. #202D,
Seattle, Wash. 98106.

Barbara Westbrook, 12321 101st Ct.
NE, Kirkland, WA 98034.

Oregon

Charlotte Crawford, 6445 SW
Seymour St., Portland, OR 97221.

Heather Parr, 835 E. 43rd Ave.,
Eugene, OR 97405.

Marylee Prince, 7020 SE Brooklyn,
Portland, OR 97206.

Helen Reed, 275 E. 36th, Eugene,
OR 97405.

Pennsylvania

Frances I. Clark, 5019 Chestnut St.,
Philadelphia, PA 19139.

Dorothy Cousins, 421 W. Durham
St., Philadelphia, PA 19119.

Dorothy R. Graham, 126 N. 55th
St., Philadelphia, PA 19139.

Dorothy Villante, 3504 Nottingham
Lane, Philadelphia, PA 19114.

Pittsburgh

Joscelyn Davison, 377 Springwood
Dr., Verona, PA 15147.

Elizabeth Hobbs, 22 Windsor Rd.,
Pittsburgh, PA 15215.

Mary Sweeney, 81 Longuevue Dr.,
Pittsburgh, PA 15228.

Patricia Wilson, 3229 Ridgeway Rd.,
Greensburg, PA 15601.

Puerto Rico

Milagros Castro de Ponce, P.O. Box
361885, San Juan, PR 00936.

Carmen Quinones, Calle 2F-26 Villa
del Carmen, Ponce, PR 00731.

Quincy

Patricia Eddy, 2922 11th Ave. B,
Moline, IL 61265.

Margaret K. Horan, 405 W.
Florence Ave., Peoria, IL 61604.

Janet Nicholas, 131 Wabash,
Carthage, IL 62321.

Billie Peterson, 2538 19th Ave.,
Moline, IL 61265.

Rhode Island

Vera Banaghan, 42 Country Club
Dr., Warwick, RI 02888.

Janice DiMasi, P.O. Box 38, West
Kingstown, RI 02892.

Elinor Peckham, 31 W. Main Rd.,
Portsmouth, RI 02871.

Marjorie Reeves, 30 Philmont Ave.,
Cranston, RI 02910.

Rio Grande

Elizabeth Charette, 3127 Carolina, NE, Albuquerque, NM 87110.
Marla T. Edwards, 6408 Amposta, El Paso, TX 79912.
Gloria Nicholas, 1305 Beta, Carlsbad, NM 88220.
Frances Redinger, 6012 Tierra, NE, Albuquerque, NM 87111.

San Diego

Lyn Johnson, 13917 McNally Rd., Valley Center, CA 92082.
Joan King, 13750 Highlands Ter., Poway CA 92064.
Nancy Olmsted, 6004 Vista de la Mesa, La Jolla, CA 92037.
Joy Turner, 12852 Caminito en Flor, Del Mar, CA 92014.

San Joaquin

Margaret A. Cain, 23004 Road 140, Tulare, CA 93274.
Becky Handorf, 981 Murphy Dr., Lemoore, CA 93245.
Priscilla A. Magar, 813 Pierce St., Taft, CA 93268.
Kay Stevens, 9153 E. Sierra, Clovis, CA 93611.

South Carolina

Butler Dargan, 215 Medway Pl. N.L.B, Pawleys Island, SC 29585.
Rosemary Drakeford, 16 Buford St., Sumter, SC 29150.
Floride McKoy, 490 Hwy. 261 North, Sumter, SC 29154.
Charmian Paul Webb, Star Rt. #6, Box 290, Beaufort, SC 29902.

South Dakota

Lois Antoine, P.O. Box 376, Mission, SD 57555.
Lynne Owens, 123 N. Willow Ave., Pierre, SD 57501.
Jean Schlaht, 542 Jefferson St., Winner, SD 57580.

Southeast Florida

Hermine Philips, 2145 NE 67th St., Fort Lauderdale, FL 33308.
Mary Lou Ricker, 4131 NE 27th Ave., Lighthouse Point, FL 33064.
Mary L. Smith, 2510 NW 17th St., Fort Lauderdale, FL 33311.
Normandine Wesley, 3330 NW 5th Pl., Fort Lauderdale, FL 33308.

Southern Ohio

Yvonne Howell, P.O. Box 46, Delaware, OH 43015.
Dorothy McLean, 1613 Bloomingdale, Cincinnati, OH 45230.
Colleen Bryce Mitchell, 9336 Springdale Dr., Powell, OH 43065.
Marta Walker, 730 S. Columbus St., Xenia, OH 45385.

Southern Virginia

Frances S. Barber, 1379 Little Neck Rd., Virginia Beach, VA 23452.

Joan Mathieson, 183 Grove Park Cir., Danville, VA 24541.
Winifred Rogers, 3230 W. Grove Ave., Chester, VA 23831.
Mary Shanks, 616 Rockbridge Rd., Portsmouth, VA 23707.

Southwest Florida

Shirley Alexander, 5120 Riverwood Ave., Sarasota, FL 34231.
Elizabeth Belpedio, P.O. Box 551, Sanibel, FL 33957.
Karen Patterson, 12525 Green Oak Ln., Dade City, FL 33525.
Evelyn Turner, 21533 Dawson Ave., Port Charlotte, FL 33952.

Southwestern Virginia

Elizabeth R. Hancock, Rt. 1, Box 101, Buchanan, VA 24066.

Spokane

Dottie Leland, 817 White Rd., Spokane, WA 99204.
Molly Lynch, S. 3819 Stone, Spokane, WA 99223.
Diane Mathis, P.O. Box 1141, Hayden Lake, ID 83885.
Pat Reid, N. 7423 Sutherland, Spokane, WA 99208.

Springfield

Pat Brock, 10 Penrose Dr., Belleville, IL 62220.
Laverne Smith, 1102 Devonshire Dr., Champaign, IL 61820.
Virginia Jane Walts, 129 Meyer Dr., Collinsville, IL 62234.
Rowena Woodard, 59 E. Imboden Dr., Decatur, IL 62521.

Tennessee

Geneva B. Ingram, P.O. Box 198, Culleoka, TN 38451.
Rebecca Markert, 365 Wimpole Dr., Nashville, TN 37211.
Suzie Woolwine, 1027 Lynwood Blvd., Nashville, TN 37215.

Texas

Laura Gilpatrick, 17427 Morningstar, Crosby, TX 77532.
Mary MacGregor, 120 Sea Mist Dr., League City, TX 77573.
Jayne A. McCurry, 1207 Wildbriar Dr., Lufkin, TX 75904.
Peggy Tolson, 2513 20th Ave. North, Texas City, TX 77590.

Upper South Carolina

Clara Gillentine, 135 W. Idlewood Cir., Columbia, SC 29170.
Sandra Kelley, P.O. Box 276, Easley, SC 29641.
Kathryn McCormick, 2020 Dalloz Rd., Columbia, SC 29204.
Regina Ratterree, 3133 Buckeye Dr., West Columbia, SC 29169.

Utah

Deborah Apodaca, 4080 W. 4000 S., West Valley City, UT 84403.

Barbara J. Byrne, 231 E. 400 S., Salt Lake City, UT 84111.
Karyl Otten, 2615 E. 5700 S., Ogden, UT 84403.
Dianna Vander Meyden, 5559 Fairhaven Cir., Murray, UT 84123.

Virgin Islands

Bernice N. Sprauve, P.O. Box 1048, The Valley, Virgin Gorda, British Virgin Islands.
Olive Walcott, P.O. Box 3426, Kingshill, St. Croix, U.S. Virgin Islands, 00851.

Virginia

Scottie Arnest, Rt. 1, Box 4, Kinsale, VA 22488.
Ruth Gibson, 628 Brighton Dr., Earlysville, VA 22936.
Linda Licht, 12251 Chinaherry Ct., Manassas, VA 22111.
Nan Pascal, 11417 Hilbingdon Rd., Richmond, VA 23233.

Washington

Marian Cover, 6507 Edgerton Dr., Lanham, MD 20706.
Mary Murchison, 10402 Royal Rd., Silver Spring, MD 20903.
Inez Thomas, 7023 16th St., Washington, DC 20012.
Ruby Van Croft, 1375 Locust Rd. NW, Washington, DC 20012.

West Missouri

Shirley Bolden, 12912 Beacon, Grandview, MO 64030.
Rebecca Dorian, Rt. 2, Box 289, Sunrise Beach, MO 65079.
Lillian B. Eason, 5127 Lawn Ave., Kansas City, MO 64130.
Sue Iseli, Box 452, Pineville, MO 64856.

West Tennessee

Alberta Gaines, 1039 Sheridan, Memphis, TN 38107.
Sarah Glassco, 5376 Walnut Grove Rd., Memphis, TN 38120.
Cheryl McCormick, 4861 Walnut Grove Rd., Memphis, TN 38117.
Ann Kendall Ray, 15 Belleair Dr., Memphis, TN 38104.

West Texas

Norma Brown, 1002 Delta Dr., Corpus Christi, TX 78412.
Susie Bruni, 1108 Brunswick, San Antonio, TX 78224.
Loretta Munson, 106 Whispering Oaks, Kerrville, TX 78028.
Linda Trevino, 254 Hermitage Ct., San Antonio, TX 78223.

West Virginia

Florence Churchill, HC 72, Box 116-C, New Creek, WV 26743.
Jan Goossens, RD 1, Box 157, New Cumberland, WV 26047.
Louisa K. Sowers, 615 Fairway, Bluefield, VA 24605.
Julie Zeider, Hwy. 41, Box 2140, Summersville, WV 26651.

Western Kansas

June Buczinski, 5926 Eisenhower, Apt. 30, Great Bend, KS 67530.
Jean MacFarland, 40 Pawnee Dr., Apt. A, Hutchinson, KS 67502.
Audrey Reilly, P.O. Box 125, Bennington, KS 67422.
Sally Russell, 607 Rustic Road, Hutchinson, KS 67502.

Western Louisiana

Ann Kidda, 7112 Creswell Dr., Shreveport, LA 71106.
Carolyn Ledet, 810 S. Market St., Opelousas, LA 70570.
Joe Stamey, 326 Moss Hill Terrace Rd., Natchitoches, LA 71457.
Twyla Taylor, 1806 Willow Point Dr., Shreveport, LA 71119.

Western Massachusetts

Renee Beaujean, Box 82, Pine Street, South Lee, MA 01260.
Marilyn Berthelette, 18 Highland Ave., Greenfield, MA 01301.
Beverly Chace, 92 School St., Gardner, MA 01440.
Josephine C. Meloan, 146 Lancaster Ave., Lunenburg, MA 01462.

Western Michigan

Vivian Cook, 1448 Apache, Holland, MI 49424.
Pat Damico-Purol, P.O. Box 80312, Lansing, MI 48908.
Barbara Jansen, 110 Palmer, Charlevoix, MI 49720.
Rose McNab, 232 Creyts, Lansing, MI 48917.

Western New York

Carolyn Boyle, 1122 S. Main St., Medina, NY 14103.
Lillian Davis-Wilson, 69 Carriage Hill East, Williamsville, NY 14221.
Judy Moorhouse, 321 Euclid Ave., Kenmore, NY 14217.
Lynne G. Smith, 593 Downing St., Buffalo, NY 14220.

Western North Carolina

Elizabeth Black, 1507-K Greenville Hwy., Hendersonville, NC 28792.
Ann Curtis, 21 Hunting Country Trails, Tryon, NC 28782.
Doris Perreault, 113 Park Ave., Brevard, NC 28712.
Rebecca Whalen, 1223 Woodhill Dr., Sheby, NC 28152.

Wyoming

Marilyn Pedrick, 1303 Curtis, Laramie, WY 82070.
Lynne Reynick, 162 Hillcrest Dr., Torrington, WY 82240.
Joan Voss, 845 North Pointe Dr., Riverton, WY 82501.
Ann Wafer, 45 Road 3 CX-S, Cody, WY 82414.

LETTERS

(Continued from page 5)

Sunday school through seminary that the main function, among many, of bishops was to safeguard the historic faith once delivered "to the saints," so that the one, unchanging and historic faith would be preserved from one generation to the next until the end of time, and that this is what gives us a right to call ourselves one, holy, catholic and apostolic.

In the language of the vernacular, the primary duty of bishops has always been to "guard the hen house from the robbers." But as many of the guardians become referees to ensure a fair fight between the chickens and the robbers, some of the referees are developing a ravenous taste for fried chicken!

I realize some persons think "human sexuality" has nothing to do with the historic faith, but man's basic relationship to woman in a stable and caring relationship of marriage, with the care and nurture of children, has everything to do with it.

I pray that at least a majority of gourmets and referees will revert to their godly calling of guardians before the Holy Spirit removes himself from the Episcopal Church.

(The Rev.) LEE M. ADAMS
Houston, Texas

Betrayal of Trust

From the time of his arrival in 1986 through 1991, I had the privilege of serving with Bishop Donald P. Hart in the Diocese of Hawaii. This included two terms on the diocesan council, several years on the finance department, and on other committees and commissions. Bishop Hart is a man of vision who constantly kept before his people the challenge of seeking and doing new forms of ministry and mission. Truly, he lived "the courage to will and to persevere," as we pray at baptism.

To will and to persevere usually necessitates risk-taking. The Diocese of Hawaii took a risk in pioneering a new ministry to care for some of the growing numbers of aging people. Since its inception, the board of directors of the Episcopal Homes Foundation of Hawaii has included outstanding business leaders experienced in risk-taking and large scale financial management. At the request of this foundation, the diocesan council, the finance department, along with the bishop and other diocesan officials, carefully considered this request and guaranteed a loan for this new ministry. Approximately one year later, the downside of this carefully considered risk became an unfortunate

reality [TLC, July 17].

It is clear to me that a large, competent, and diverse group joined with their bishop to underwrite the risks for this worthy ministry, with much human trust. It is sad that recent developments, with the betrayal of this trust by others, has so heavily impacted on the life and ministry of a dedicated witness to our risen Lord. Bishop Hart has provided much good leadership in Hawaii in this and in other matters. He does not deserve the severe blame that is being assigned to him.

I am confident Bishop Hart will continue to challenge our church to will and to persevere with a life of mission and ministry elsewhere as a servant of our Lord. Bishop Hart accomplished much good in Hawaii, and will undoubtedly continue his life of mission and ministry. May God continue to bless him, his wife, Elizabeth, and his family as they move from this period of great pain to continue their exemplary pilgrimage.

GEORGE S. LOCKWOOD
Carmel Valley, Calif.

Revision Needed

I write in response to Fr. Henriques' "Tradition Is a Living Thing" [TLC, June 19] and the editorial, "A Costly Venture" [TLC, June 26]. I was delighted to read in the editorial that a resolution has been proposed to General Convention to offer a plan for the next revision of the prayer book. It has been my belief for several years that the time for such planning has arrived. Developments in the discussion of inclusive language, continued liturgical renewal (e.g., interest in providing a "cathedral style" daily office), the recovery of the catechumenate, and ecumenical dialogue are but four compelling reasons for such revision.

As a student of liturgy, I firmly believe that being rooted in tradition is vital to the church. Traditionalism, entrenchment in the past, I see as ossifying in its effect. In the Anglican Communion in general and the Episcopal Church in particular, our tradition is rooted in the Book of Common Prayer. Anyone who has studied the history of the prayer book knows its language and forms have been changing since its inception in 1549. In its first decade, the Book of Common Prayer had two revisions: 1552 and 1559. Political, cultural, and linguistic shifts have, over the past 400 years, brought about further revision and variation throughout the Anglican Communion too abundant to list here. The unity exhibited by and the diversity permitted and provided for in these various books is a prime example of the richness of Anglicanism.

The editorial states, "The church should wait at least until our members get used to the current version." This argument can be used to entrench us in a 1979 traditionalism just as some are currently entrenched in 1928 traditionalism.

Shall we, as the church has done since her birth, worship God in words and forms which are expressive of our own time and culture, or shall we turn from the worship of God to that of the words and forms themselves? I prefer a living, evolving tradition (a "living church"?) to the idolatry of traditionalism.

M. MILNER SEIFERT
Wilmette, Ill.

'Namby-Pamby'

It being close to General Convention — and always allowing for the exceptional and true fathers-in-God, some of whom our church still has — I wonder if any of your readers would find some pertinence in the following doggerel.

"Our bishops have, for many years,/Shown namby-pamby leadership;/But now that we have made it plain/We think their pastorate's been vain,/They've changed it to dictatorship."

(The Rev.) C.H. BLAKE
Portland, Maine

No Easy Solution

In an editorial [TLC, June 5], THE LIVING CHURCH joined the chorus of folks who in looking for easy solutions to difficult problems have decided that changes are needed at Episcopal seminaries. We may indeed need fewer seminary resources devoted to M.Div. programs, and perhaps seminaries are the right places to provide some specialized training for specialized ministries, but let us not take lightly the central function of a seminary education in the Episcopal Church and the Anglican tradition.

The task of an Episcopal seminary is first to help candidates for ordination become able to articulate words from the collect for St. Anselm, "the reason for the hope that is in them," and then to become able to help all sorts and conditions of God's people to find expression for the hope that is within them.

The editorial claims seminaries prepare priests "to maintain and operate middle class, middle-of-the-road parishes ... on the other hand, we need evangelists and missionaries ... with specialized skills and on-the-job training in winning souls to the gospel." I do not believe this is the general attitude in the church toward the parish ministry. I serve a typical middle-class parish, yet the opportunities for mis-

sionary work and evangelism abound. We have vestry meetings and potluck dinners and picnics. Yet we also feed the hungry, house the homeless, help provide child care to keep teen mothers in school and on and on. We proclaim the gospel in our worship and by our involvement in the local missionary field.

We need to look at our seminaries and help them adapt to changing needs of the church. Perhaps fewer should be involved with M.Div. programs. Perhaps all seminaries should look at more lay education and the education of people for "local" sacramental ministry. While the involvement of lay people is crucial to all seminaries, to leave out the very people who are trained to be able to give "reason for the hope that is within us" would be a disaster and simply reveals to me that THE LIVING CHURCH doesn't understand the issues involved.

(The Rev.) BOB PARTLOW
Christ Church

Springfield, Ohio

Change in Language

The letter from the Rev. Winston F. Jensen [TLC, July 10] about the New Revised Standard Version and "inclusive" language in general makes assertions that need answering.

The issue of usage in a language is not a matter of fixed style, but rather of slow, continual change. We are at a time when a large number of native speakers of American English would rather have a gender-inclusive form to express a gender-inclusive meaning. Usage has begun to follow this preference.

The belief that this is the result of the tactics of a "political pressure group" misunderstands change in language. Languages change for various reasons, whether consciously mandated or not. John Dryden, in the 17th century, thought split infinitives and prepositions at the ends of sentences were the marks of impolite languages, and that English should emulate polite languages like French and Latin in excluding such usage. For three centuries school children were taught Dryden's precepts. Would we describe Dryden as "the agent of a foreign power"?

The censorship issue is also misleading. The NRSV publishers, including Oxford University Press, publish other translations also, and have not tried to suppress them. Fr. Jensen can use in his lectionary readings the King James Version, the Revised Standard Version, the New English Bible, and the Revised English Bible, besides the NRSV. No one is trying to censor his speech. And to my

knowledge, none of the scholarly defenders of gender-inclusive usage bases a defense on the comprehension of "some little girl." Can we differ without being abusive?

DONALD KRAUS
Senior editor, Bibles
Oxford University Press

New York, N.Y.

For a Change...

Many persons claim it's time for a change. But what shall we change? The Bible? The ordination services? Ourselves?

Each time I attend an ordination service — for a deacon or a priest or a bishop — and listen to the words and see a Bible presented to the ordinand, I wonder. How do these words and action relate to the words and actions of many of us clergy? (Or to the draft pastoral of our bishops?)

It is one thing to fail in living up to one's vows: I do that every day. It is another thing to profess a biblical faith and intentionally practice something else. Jesus had some strong words for hypocrites. I guess we can continue this way, but for how long? Turn back, said John, and Jesus, and Peter. Can we not try to pattern our lives on Jesus Christ as we minister in his name? We make holy vows to do just that. Shall we try a bit harder? That would be a change.

(THE REV.) JAMES G. ESTES
Pauma Valley, Calif.

The Greatest

Thanks for reporting some of Bishop Spong's recent views [TLC, July 10]. I always find his ideas interesting and provocative, even though quite often I disagree.

With one of his statements that was quoted, however, I completely agree. I share entirely his opinion that John Elbridge Hines is "the greatest church leader in this century."

CHARLES ALAN WRIGHT
Austin, Texas

To Our Readers:

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

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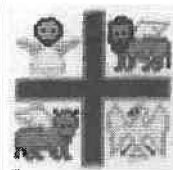
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SHORT and SHARP

By TRAVIS DU PRIEST

LIVING WITH GOD IN THE WORLD. The **WEAVINGS Reader**. Edited by **John S. Mogabgab**. Upper Room. Pp. 254. No price given.

Some TLC readers will be familiar with the fine publication, *Weavings*, which carries specially grouped essays and poems on spiritual themes. This collection from the journal is now available and is also grouped thematically — Desiring, Waiting, Discerning, Responding. One recognizes many familiar writers including Henri Nouwen, Tilden Edwards, Esther de Waal, and TLC poet J. Barrie Shepherd.

ACTION 2000: Praying Scripture in a Contemporary Way. Cycle C. By **Mark Link**. Tabor (P.O. Box 7000, Allen, TX 75002). Pp. 407. \$8.95 paper.

Excuse the jargon, but this is a nifty little book. First off, I like the fact that it is indeed a small book (about 3 x 4 inches) which you can carry with you or keep tucked away on your bedside table. Each day includes a paraphrase of a scriptural passage, a brief reflection or series of questions, and an ending quote from a well-known writer or public figure.

LITURGY: No East or West. Discovering the Gifts of Diversity. Liturgical Conference (8750 Georgia Ave., Suite 123, Silver Spring, MD 20910). Pp. 60. \$10.95 plus \$1.00 postage, paper.

This collection of essays by well-known liturgy and music scholars, especially Lutherans Frank Senn and Marilyn Stulken, explores the common ground of liturgical heritage. The cautions (for preachers and intercessors) are helpful, but should be used for the purpose of editing, as they would block the creative processes during composition.

FORBID THEM NOT: Involving Children in Sunday Worship. Revised Common Lectionary, Year C. By **Carolyn C. Brown**. Abingdon. Pp. 200. No price given, paper.

Strikes a middle ground between the philosophy that worship is for adults and children need to learn how to behave and the philosophy that worship needs to be rearranged and adults need to loosen up. Provides commentaries on the readings "from a child's point of view," vocabulary

helps, and liturgical, musical and homiletic resources. I found the suggestions for the intercessions good for many teachers, coaches, etc.

DRINKING FROM THE HIDDEN FOUNTAIN: A Patristic Breviary, Ancient Wisdom for Today's World. By **Thomas Spidlik**. Translated by Paul Drake. Cistercian. Pp. 447. \$19.95 paper.

First published in Italy in 1971, this calendar of daily readings offers excerpts from the Fathers of the early church — each with a one-line opener, each followed with the author's name and title of the work quoted. From Basil the Great for August 23rd: "The Same God who Acts in Nature Acts in Our Hearts."

HERE I STAND: A Life of Martin Luther. By **Roland H. Bainton**. Abingdon. Pp. 336. \$5.95 paper.

Abingdon paperback of the life of the great reformer, originally published in 1950, by Yale professor of ecclesiastical history, Roland Bainton.

THE IMAGE BOOK: 2,500 Visual and Verbal Images to Clip and Use During the Church Year. C.I. Publishing (P.O. Box 2225, Hickory, NC 28603). Unpaginated. No price given, paper.

The sub-title explains what we have here — a thick book (well over an inch) of "clip-art" for use in bulletins, newsletters and other not-for-profit, non-professional publications. Arranged according to gospel narratives and holidays. As with any such compendium, there is a vast array of technique and quality. I favored the so-called "pictograms" which are less cluttered and cleaner to reproduce.

PRAYERS FOR CHILDREN. Compiled by **Christopher Herbert**. Forward Movement. Pp. 272. \$10.95 paper.

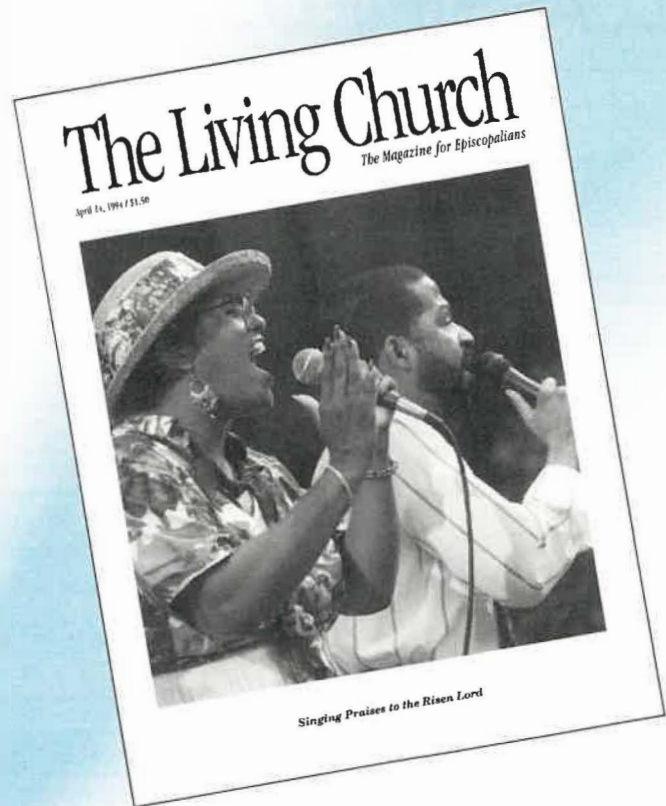
A beautifully printed anthology of prayers, some from scripture, some from well-known writers, arranged by themes (families and friends, seasons, the Christian Year, for example) — for use by those who pray with children, at home or at church. Well indexed, including a section of "Famous Prayers."

ZEN CATHOLICISM. By **Aelred Graham**. Crossroad. Pp. 228. \$12.95 paper.

Remember this one? A reprint of the 1963 book which uses the wisdom of the East in the context of Western spirituality.

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WELCOMING THE BAPTIZED: Overcoming Obstacles to Growth in the Episcopal Church (in 1994) by Timothy J. Turner, vi+66. **T. J. Turner, 111 Haverhill Dr., San Antonio, TX 78228. \$6.95 includes P/H.**

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

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(Continued on next page)

KEY - Light face type denotes AM, bold face PM;
add. address; anno, announced; A-C, Ante-
Communion; appt., appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon, d.re., director of
religious education; EP, Evening Prayer; Eu, Eucha-
rist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days; HS,
Healing Service; HU, Holy Unction; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of Hands;
Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Pen-
ance; 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)

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)

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 appt

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St.
(Across from Court House) (610) 272-4092
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) on PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship-Gospel Preaching

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

PHOENIXVILLE, PA.

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

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r; the Rev. Stephen Williams, exec. ass't; the Rev. Robert E. Long; the Rev. Eric Dudley; the Rev. Harold Morgan; the Rev. Sally Parrot; the Rev. Dick Cockrill; the Rev. Ray Ramge
Sun 8, 9, 10:15, 11:15, Christian Ed 10:15 all ages. Tues 7; Wed 7, 10:30, 5:45. Listed in National Register of Historic Places. Tours available.

RAPID CITY, S. D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen (615) 883-4595
Sun H Eu 8 & 10

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McLaughlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr. Dan R. Thronhill, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as anno. (817) 277-6874; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John H. Munson
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

HOLY APOSTLES' 3290 Lackland Rd.
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 11:15. (817) 926-9090

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

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

SAN ANGELO, TEXAS

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

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

ST. MARGARET'S

5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amiss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

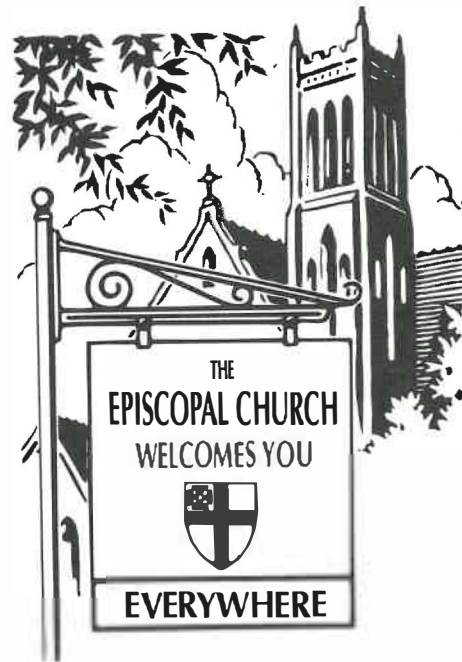
EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

MILWAUKEE, WIS.

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

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Manitowish Waters



THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS

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

FLORENCE

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

FRANKFURT

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

GENEVA

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

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany.
Tel. 49/89 611 55 20.
The Rev. Walter B. Phelps, interim

ROME

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

WATERLOO

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

WIESBADEN

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