

# The Living Church

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*The Magazine for Episcopalians*



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## Spiritual Warfare

## Features



RNS photo

**On the Cover:**  
Medieval drawing of St. Dunstan battling the devil

## Spiritual Warfare

By Thomas P. Hansen  
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## Quote of the Week

The Rev. Tracy Lind, rector of St. Paul's Church, Paterson, N.J., on why she decided to reveal to her parish that she is a lesbian: "I am not coming out because I want to talk about my sexuality; rather, I am coming out because the gospel demands it for the sake of justice."

## In This Corner

# Prayer Redeems Time on the Road

There are days when I seem to accomplish absolutely nothing. It may be a 12-hour work day, but little seems to get done, nothing I can point to and say, "See, I did this." Such is the nature of the priesthood.

Several years ago, I logged all my activities. Each half hour of the day was recorded. Much to my amazement, I found that I average two hours a day on the phone and another two hours driving. I could convince myself that the time on the phone was spent with parishioners, or at least, parish business, and was therefore productive, but what about the time in the car? I toyed with ways to make those hours more productive. I bought tapes on holy scripture and foreign languages. Yet I still had a feeling more could be done. What is the most important thing any Christian could do? *Pray!*

The time spent in a car can be used to talk with God. If we have memorized the prayers, we can pray the Daily Office. Children can say their morning prayers in the car on the way to school.

And there are other ways to pray while in a car. For instance, I was driving several parishioners to a meeting in a town 60 miles east. As we passed Elba Road I quietly said a prayer for the soul of a priest who lived off that street. I always pray for him when I pass Elba Road. When I finished, I made the sign of the cross. One of my parishioners said a few moments later, "I know you have a reputation for speeding, but are we going that

fast that you have to pray for protection?"

Twenty miles east is a new state prison where the son of a parishioner is incarcerated. When I pass the prison I say a prayer for the son and his heartbroken mother.

South of the rectory are several markets at which I shop. I pass a house which belonged to former parishioners. Before they moved away, they left the church in a huff. Both had physical and psychological problems. I did my best with them, yet a part of me wishes I had handled the situation better. I pray for myself as a priest and pastor. I pray for them that they might be healed and find peace.

A bit farther is the house of another former parishioner. Harriett joined our church late in life. Shortly after, she was diagnosed with cancer and died a year or so later. Much to my amazement, she divided her estate four ways. A quarter for each of her three children and a quarter for the church's endowment fund. It has been a great help to us. I pray for her soul but also give thanks for her kindness and generosity.

As I pass familiar houses of parishioners and friends, I may not have time to stop and say hello, but I am reminded that one of the most important tasks of a priest is to pray for his people. While the time still seems to be wasted, I'm grateful for the chance to pray.

*Our guest columnist is the Rev. Gene Geromel, S.S.C., rector of St. Bartholomew's Church, Swartz Creek, Mich.*

## Sunday's Readings

# Speculating on the Age to Come

*Pentecost 23: Job 19:23-27a; Ps. 17; 2 Thess. 2:13-3:5; Luke 20:27-38.*

As the season of Pentecost draws to a close, there is a shift in the focus of the lessons. In anticipation of Advent, the lessons now center on the end time or eschaton, the end of this age and the dawning of the age to come.

The division of time between now and then has always been blurred in our speculation of the new age. When the present becomes stressful or difficult enough, we naturally turn to the future in the hope that it will be different and/or better. When we have exhausted our capacities to change our present circumstances, we look for and turn to some outside force or person to improve our situation. We want a new president, a new

wife or husband, a new perspective, or new rules, something that will fix the mess we've made. People who believe in God ultimately turn to him for help, comfort and change.

Job is the classic example of one whose life became unbearable. Despite the pleas of his friends, Job is able to maintain his trust that God will in the end make things right again. His plea is bound up in the words we hear in the Burial Office: "I know that my Redeemer lives."

The Sadducees ask Jesus about marriage after the resurrection, as if what went on in the present remained so for all time. Not so, says our Lord. Be prepared for a reality which you cannot even envision. It is erroneous for us to conceive that our reality is identical with God's. We can prepare to be surprised.

# Consenting Bishops Acted in Good Conscience

A number of your correspondents have made the point that, in ordaining a person contrary to the stated mind of the church, Bishop Righter was "acting on his conscience." One wonders whether they realize that the 76 bishops who have agreed to his presentment were also acting conscientiously.

All bishops have promised at their ordinations to conform their behavior to the doctrine, discipline and worship of the Episcopal Church. Certain bishops, however, have set their private judgment above that of General Convention and, in the minds of many, have thus caused the church grievous harm.

The question before us is whether, in disregarding the stated will of the church, these bishops are in violation of their ordination vows.

The 76 consenting bishops, having been "dialogued" to near death and having argued and protested to near despair without results, have now, with reluctance and with malice toward no one, agreed to this presentment in the very slim hope that it might persuade unruly bishops to show proper respect for the carefully considered actions of General Convention and for their own solemn promises.

Commentators persist in calling this "a heresy trial." It is nothing of the sort. Nor are those in support of the presentment of one mind in opposition to the ordination of persons in extra-marital sexual relationships. The issue is whether or not we expect our bishops to keep their promises.

*(The Rt. Rev.) Gordon T. Charlton  
Pittsboro, N.C.*

The letters regarding the 76 bishops who consented to the presentment against Bishop Righter tell me that apparently only the senior and retired bishops really feel that the Bible and our historic canons, practices and beliefs have any relevance to the church today. What we are now discovering is that a church trying to be everything to everybody results in a church that soon will mean nothing to anybody.

How grateful I am that a few will still stand up for biblical standards, historic practices and applicable canon law. At the present rate, when these remaining few are gone, our church will become just some sort of social club, perhaps playing Calvinball of Calvin and Hobbes fame,

where the only rules are what the players say they are from minute to minute.

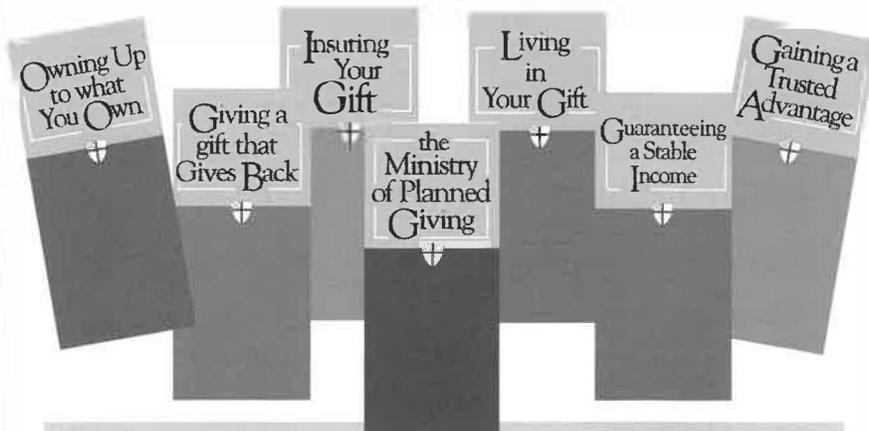
*Kenneth H. Kerr  
Raleigh, N.C.*

There may be some legitimacy to the objection that a majority of consents necessary came from retired bishops: Since

they no longer have the responsibility, they should no longer vote on decisive issues. But let us look at the House of Bishops in another way, and count only the diocesan bishops as members. There were 27 of these bishops giving consent to the presentment — still the necessary 25 percent. There are, I have been told, 110

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**Letters**

dioceses; there are at least five vacant sees (even when a bishop has been elected as in Maryland or Rhode Island, that bishop has not been consecrated and therefore is not yet a member of the House of Bishops). If my arithmetic is correct, that leaves 26 and a quarter bishops necessary for presentment. Perhaps this is not true in counting bishops, but in the old arithmetic, anything under half is rounded down — so there was still one bishop beyond the necessary 25 percent.

Change the canon if you will, but if retired bishops are included as members of the House of Bishops, then they must be allowed to participate as they will. Their participation does not invalidate any action they chose to take part in.

*Dorothy W. Spaulding  
McLean, Va.*

**There Is Hope**

What a delightful ray of light shone through the editorial, "Healing Is Possible" [TLC, Oct. 1], challenging a correspondent's view that there is little hope for real change for priests who have engaged in sexual misconduct. The editorial mentioned the skepticism alcoholics met in the church in the 1920s and '30s, when knowledge of the work of Bill

Wilson, Dr. Bob and the Rev. Samuel Shoemaker started to spread.

I could readily paraphrase the editorial with a 1980s and '90s application. More than 20 years ago, my wife started praying with Sam Shoemaker's widow, Helen, and a small group of Episcopal ladies who met with her. They prayed for me and our marriage. Within five months of my wife's joining this group, I underwent a profound religious conversion and found freedom from homosexual behavior that had gone on for 17 years.

Not only did I gain power over the sexual behavior, but my identity and attractions started to change, using the words of the editorial, "radically and permanently through dependence upon God and the saving power of Christ."

*Alan P. Medinger  
Executive Director, Regeneration  
Baltimore, Md.*

**Shocking Contrast**

Two articles presented a shocking contrast. "Seeing More Than Poverty in Haiti" [TLC, Oct. 1] listed a total of \$505,000 received by the Diocese of Haiti. In the same issue, the article, "Compensation for Pension Fund President Revealed," listed \$615,000 in

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## Letters

compensation for one person.

If one church-related organization is spending more on one person than other church-related organizations are spending to aid the "poorest of the poor," there should be more discussion on priorities, ministry and our understanding of the gospels. Mr. Blanchard's reply that he is paid only \$237,000 because he is president of five other corporations is even more disturbing than the first report. Is he paid \$237,000 for only one sixth of his time? Cab expenses in excess of \$100,000 point out the high overhead associated with New York City. There are many secular insurance companies located in lower cost cities. (Somehow I doubt if the sisters of Holy Trinity School in Haiti are taking \$100,000 in cab rides.) There is a need for more disclosure of the business expenses of the church, and a need for more investigative journalism to expose what the ecclesiastical bureaucrats are reluctant to reveal.

*Michael Richerson  
Wichita, Kan.*

This year's 17 Pentecost propers and news of the largesse being received by CPF's Alan Blanchard coincided.

This pensioner and others who served more than 17 years as vicars or rectors but have no life insurance and receive less than \$163 per month pension rather than his \$200 to \$300 per hour income learned long ago as far as 445 Fifth Ave. leaders "... between you and us a great chasm has been fixed."

*(The Rev.) Amos C. Carey  
Foster City, Calif.*

### Service, Not Action

St. Peter's, Peekskill, N.Y., is doing a great job of social service to the underclass of Peekskill, N.Y. and its environs [TLC, Sept. 24]. Social service is not social action. Social service is helping the sick, the poor and the needy exist and survive. That ministry is terribly important and necessary. Parishes throughout the country should be doing more of it. Social action is something else.

Social action is taking a political stance to change the underlying causes of poverty, homelessness and illness. The Episcopal Church in the past has supported legislation banning racial discrimination, supporting abortion rights, people with AIDS and the rights of women.

The church needs to challenge the present Congress to keep providing adequate funds to help the homeless, the hungry,

the poor and the aging. The church needs to take seriously the words of Amos to push the legislatures to assure justice in the courts. The church needs to challenge the system that makes the rich richer and poor poorer. That is social action.

Social service is difficult. Social action is much harder. Getting a vestry and parish leaders to agree on social and political issues takes real education in social justice.

*(The Rev.) Robert Warren Cromey  
Trinity Church  
San Francisco, Calif.*

### Radical Changes

Regarding "It's the Money, Isn't It?" [TLC, Oct. 1], when will the liberal leadership learn?

The trouble in the past 25 years has been too many radical changes — new prayer book, purported ordination of women, shifting-sand morality.

It's no wonder we have lost members and financial support.

To propose more radical changes is like encouraging an alcoholic to take one more drink to cure his alcoholism.

*(The Rev.) James Brice Clark  
Woodland, Calif.*

### 'To the Door'

No one should be fooled regarding the actual purpose of the proposal for Canon III.8.1 [TLC, Oct. 15]. While some have written that this proposal merely takes away "a sword," but leaves one's conscience free to dissent, traditionalist bishops are being escorted to the door.

Man's history is replete with instances where, upon reaching power, fanatics first disarm the opposition. Then their adversaries may be "cleansed" at the tyrant's convenience, and dissent squashed.

Church doctrine still admits this to be an area where disagreement is permissible, so punishment must not follow dissent here or this doctrine is illusory. I'm shocked at the lack of tolerance in our hierarchy.

While being driven into catacombs ultimately will strengthen orthodox Episcopalians, the church really should address finally a very untidy little matter. If we learn in the fullness of time that modern theologians actually were wrong, and women priests never were in Providence's plans (as most of Christianity still believes), where will be

*(Continued on page 10)*

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Bob Stockfield photo

To the skirl of a bagpipe, Bishop Ihloff and his wife, Nancy, are escorted to a reception following the consecration.

## Maryland's 13th Bishop Consecrated

Washington National Cathedral was filled — an estimated 2,000 were in the congregation — for the Oct. 21 consecration of the Rev. Robert Wilkes Ihloff as the 13th Bishop of Maryland.

In addition to hundreds of people bused in from the Diocese of Maryland's 117 parish and mission churches, there were visitors from Maryland's companion Diocese of Tokyo, including Bishop John Takeda, and from Massachusetts, Connecticut and New Jersey, states in which the new bishop has served over the 27 years of his ministry as a parish priest, college chaplain and seminary teacher.

Presiding Bishop Edmond L. Browning was chief consecrator for the three-hour service. Co-consecrators were the Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut; the Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts; the Rt. Rev. John S. Spong, Bishop

of Newark, and Bishops Charles L. Longest, suffragan (and Bishop-in-Charge since early 1994), and the 11th and 12th diocesans, David K. Leighton and A. Theodore Eastman, all of Maryland. Another 10 bishops participated.

The preacher was the Rev. Michael B. Curry, rector of St. James', Baltimore, who elaborated on dreams and dreaming. He called the new bishop "our chief dreamer," and exhorted the people of the diocese to "dream the dream of God ... rich and poor alike, black and white alike. Our God is real! Jesus Christ lives!"

Music was provided by a choir of 140 voices from more than 60 of Maryland's congregations, and the choir of Grace Church, Madison, N.J., the parish where the new bishop was rector from 1987 until his election to the episcopacy May 20.

Blustery weather caused a reception following the service to be held in a

nearby gymnasium, to which the new bishop, his wife, Nancy, and his adult son and daughter were escorted to the skirl of a bagpipe.

*William Stump*

## Utah Nominees Announced

A search committee for the election of a bishop coadjutor in the Diocese of Utah has released the names of five candidates for the Dec. 2 election. They are:

The Rev. David Bailey, rector of St. Stephen's, Phoenix, Ariz.; the Rev. George Foxworth, rector of All Saints', Sacramento, Calif.; the Rev. Carolyn Irish, staff person for spiritual formation of Shalem Institute, Washington, D.C.; the Very Rev. Scott Kirby, dean of Christ Church Cathedral, Eau Claire, Wis.; and the Ven. Hartshorn Murphy, archdeacon for congregational development in the Diocese of Los Angeles.

# Interim Bodies Experiment With New Way to Meet

## National Church Commissions and Committees Learn About Each Other in Minneapolis

The first-ever joint meeting of the Episcopal Church's interim bodies received rave reviews from participants, along with hopes that this would not be the last such gathering. Representatives of most of the national church's committees and commissions that function during the triennium between General Conventions met in Minneapolis Oct. 12-14 to work in their individual bodies, jointly with other groups in related areas, and in plenary sessions.

The Rev. James Wilson, executive director of the Church Deployment Office, representing the CDO board, said it was "helpful and exciting" to be able to "sit down and share" with representatives of other boards concerned with ministry development.

"In the next year, we will try for joint executive committee meetings of the three boards: Theological Education, the Council for Development of Ministry, and Deployment," he said. "We have separate responsibilities, but they also intersect. All the ministry development groups plan to be in contact more often."

The Rev. Reynolds Cheney, of Memphis, Tenn., a member of the Standing Commission on Human Affairs, said that group largely functioned to "bring issues to the fore that other groups take and run with, such as AIDS, child abuse, genetics and euthanasia." Human

Affairs will continue to act in this way, he said, but meetings such as this make it easier not to "replow old ground, to take off the blinders and see beyond just nine members.

"It gave us a sense of who we are," he said, "part of a much larger community. We could look at the mission of the church, how to support each other, but not overlap or duplicate."

He said Human Affairs now is focusing on the tension between the values of society versus the values of the church. "Is the church leading, or [are we] compromising with society?"

The Standing Commission on Church Music "loved the opportunity to spread the word" on the progress of its Leadership Program for Musicians Serving Small Congregations, said the Rev. Catherine Nichols, of Middlebury, Vt. "It's good to rub elbows and support each other. It was a joy to worship with a large group of committed Christians." She reported that the leadership program has been launched in several places, especially Massachusetts and Indianapolis.

### Support for World Mission

The Standing Commission on World Mission has been studying new ways of working and supporting world mission following the funding cuts of recent years. The Rev. Ian Douglas of Episcopal Divinity School said the group had looked at "the theology and structure of world missions," and identified two distinct possibilities: "Some say we should bolster the national church with new leadership and increased accountability," he said. "Others say we don't need a national organization; we should embrace decentralization."

The discussions on world mission seemed to parallel discussions on organization of the church as a whole, and the group presented a "half-way proposal" for the Episcopal Church. It defines legislative and executive functions as the work of the national organization, with program responsibilities devolving to local and regional networks linked into a "network of networks."

"It's already there at the grassroots," Fr. Douglas said. "It needs coordination and communication.

"The Turnbull Report [recommends] moving a little more central," he said in

reference to a reporting concerning the Church of England [TLC, Oct. 15], "whereas ECUSA seems to be moving to decentralize, where Canada and New Zealand have been for years. [We've produced] a vision for discussion, not a finished product. More work is needed, especially in the interface between Executive Council and the networks."



The meeting leaves Mrs. Gilmore and the Standing Commission on Structure much to review.

He said it seemed to be "an 'aha!' experience as people heard [the idea]. For World Mission, this was a very productive meeting. Other commissions may not

have been aware that we were wrestling with some of the same questions as Structure and State of the Church."

The Standing Commission on the Structure of the Church now has the monumental task of synthesizing information gathered by their members who interviewed a representative of every body at the meeting.

The Very Rev. Durstan R McDonald, dean of Episcopal Theological Seminary of the Southwest, said the information would be merged on computer, and then "we will review everyone's notes and look for major structural change. We will assess the effectiveness of present bodies — the national office, General Convention, Executive Council, interim bodies."

The question, he said, is, What can only be done on the national level? "Implicitly, then, you leave everything else to another level."

Chairperson Betty Gilmore said the commission "approached [the task of gathering data] with a gentle, listening ear. We were very pleased to do it. There was a good spirit generated."

On a practical basis, Fr. Cheney said the gathering was probably "more economical than planning 30 different meetings. Our committee is ahead of last triennium. We avoided procrastination because we were preparing for this meeting. We got a lot done and weeded out a lot."

"It was encouraging, to see all the positive business going on," said Ms. Nichols.

## Briefly

The **Diocese of Sydney** of the Anglican Church of Australia has deferred the third reading of its ordinance for lay persons and deacons celebrating the Holy Eucharist until 1996. The decision followed arguments by the archbishops of Perth and Sydney questioning the status of any kind of lay ministry.

The movement of lay persons between the **Anglican Church of Canada** and the Evangelical Lutheran Church in Canada (ELCIC) was recommended recently by the national convention of the Lutheran body as the two churches move toward full communion by 2001. Anglican Archbishop Michael Peers asked bishops of both churches to invite congregations to participate in at least one joint communion service and one joint project each year.

# Final Tribute Paid to Paul Callaway

When Paul Callaway, acclaimed nationwide as organ virtuoso and choral director, died last April, myriads whose lives had been enriched by his music making mourned his passing. On a bright October afternoon at Washington National Cathedral, final tribute was paid him.

For 38 years he had served the cathedral as organist and choirmaster until his retirement in 1977, and as founder and conductor of the famed Cathedral Choral Society for 42 years from its inception in 1941. The service of Evensong commemorating his life and ministry of music was preceded the night before by a memorial benefit concert, whose proceeds will go to the two funds established in his honor by the cathedral choir and choral society.

In the congregation were former choirboys and choristers, organ students and instrumentalists, singers and soloists from the Choral Society and the Washington Opera Society, which he had also served as conductor.

At the concert, the cathedral choir of

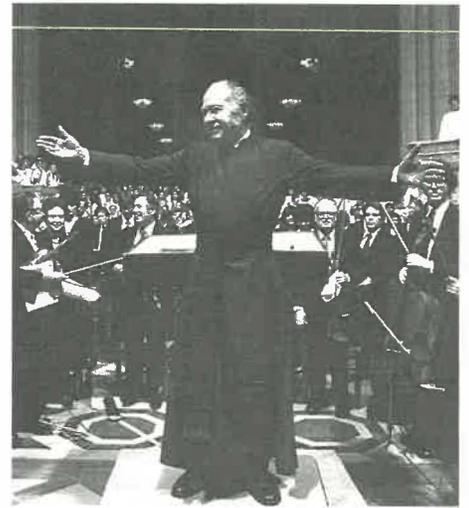
men and boys presented selections ranging from William Byrd's "Sing Joyfully" to "Souls of the Righteous" by T. Tertius Noble, and including modern works by Leo Sowerby, Herbert Howells and Samuel Barber. The 250-voice Cathedral Choral Society sang excerpts from Mozart's C Minor Mass and works by John LaMontaine and John Corigliano that Mr. Callaway had premiered.

Organ interludes by Bach, Messiaen and Franck were played by J. Reilly Lewis, Nicholas White and Douglas Major, and the congregation joined in Richard Dirksen's "Rejoice, Ye Pure in Heart," with organ, brass and tympani.

Canon Dirksen, Mr. Callaway's longtime associate and successor, gave the address, in which he spoke of their half a century relationship and their "precious partnership" of more than three decades.

"He loved the church, and this cathedral," Mr. Dirksen said.

Settings he loved, by Byrd and Noble, and "Christ Mighty Savior," to Mr.



David Werth photo

Mr. Callaway at the National Cathedral.

Dirksen's hymn tune, comprised the Evensong music, after which all proceeded down to the crypt chapel of St. Joseph for the committal, where the choir sang Howells' "Take Him, Earth, for Cherishing" as his ashes were interred there in the columbarium.

*Dorothy Mills Parker*

## Southern Ohio Bishop Krumm, Ecumenical Leader, Dies at Age 82

The Rt. Rev. John McGill Krumm, 82, retired Bishop of Southern Ohio, died suddenly Oct. 23 in Tustin, Calif., of an apparent heart attack. Since his retirement in 1983, Bishop Krumm had served as bishop-in-residence at St. Paul's Church in Tustin, and assisted with episcopal ministry in the Diocese of Los Angeles.

Bishop Krumm was noted for his interest in ecumenism, and was a leader in addressing many of the issues facing the church, particularly racism. He was one of the organizers of the Committee on Institutional Racism, which sought to eradicate racism from the church. He also was a historian and was the author of several books.

He was born in South Bend, Ind., March 15, 1913, and grew up in California. He graduated from the University of California at Los Angeles in 1935, and went on to Virginia Theological

Seminary, receiving a bachelor of divinity degree in 1938. He also earned a doctorate in church history at Yale in 1948. He was ordained to the diaconate and the priesthood in 1938 in the Diocese of Los Angeles.

Bishop Krumm served as vicar of St. Timothy's Church, Compton, St. Anne's, Lynwood, and St. George's, Hawthorne, Calif., from 1938 to 1941. From 1941 to 1943 he was assistant at St. Paul's, New Haven, Conn. He became rector of St. Matthew's, San Mateo, Calif., in 1943, serving until 1948, when he became dean of St. Paul's Cathedral, Los Angeles. He remained there until 1952, when he moved to New York City as chaplain at Columbia University. In 1965, he became rector of the Church of the Ascension, New York City, and served there until 1971, when he was elected sixth Bishop of Southern Ohio.

During his episcopate, he was a member of the Standing Commission on Ecumenical Relations and was involved with the Consultation on Church Union, an ecumenical effort involving eight other churches. Bishop Krumm was among the first bishops to ordain women legally, in 1977.

Upon his retirement in 1980, Bishop Krumm was appointed bishop of the Convocation of American Churches in Europe, residing in Paris until 1984.

He is survived by a brother, William F. Krumm, of Arcadia, Calif.

A requiem Eucharist was celebrated Nov. 1 at St. Paul's, Tustin, with the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, officiating. The Rt. Rev. George Barrett, retired Bishop of Rochester, preached. A memorial service was held Nov. 2 in Christ Church Cathedral, Cincinnati.

## Conventions

Worship in both traditional and contemporary styles, along with a debate about how the diocese will raise the money to fund its operation, highlighted the convention of the **Diocese of Kansas** Oct. 13-14 in Topeka.

One of the highlights of the otherwise ordinary proceedings was the official

recognition of St. Margaret's, Lawrence, as an unincorporated parish of the diocese. The parish, which was organized in 1990, has been participating in diocesan events since that time, but in an unofficial capacity. Diocesan canons require new parishes to spend one year in unincorporated status before being recognized as an

incorporated, or self-supporting, parish.

Another delegation with a special emphasis consisted of four members of the Kansas Episcopal Youth, who were selected at the recent senior high youth event to represent young people of the

*(Continued on page 12)*

# Spiritual Warfare

By THOMAS P. HANSEN

Christian bookstores have been adding new and interesting titles to their shelves. Some of them include *Spiritual Warfare*, *Warfare Prayer*, *Evicting Demonic Intruders* and *Engaging the Enemy*, to mention a few. These titles and topics appear to be taking a front seat for many Christians. Though this may be deemed by some as a new “trend” in contemporary Christian spirituality, others identify it as a fresh leading of the Holy Spirit. Whatever it may be, Christian spirituality is becoming aggressive for many persons.

With this trend lacing much of Christian literature, many of God’s people are putting on a new militaristic cloak. Is this consistent with scripture? Is there a historical precedent for this language and approach to Christian spirituality? Can spiritual warfare be a viable and recognizable form of ministry within the Episcopal Church? In view of our understanding of authority as it is guided by scripture, tradition and reason, let us take a look.

The warfare motif is common in the witness of the Old Testament. As the people of Israel encountered different cultures, the Lord led them into power encounters and into battle. At times, warfare in Israel’s history seems very carnal and bloody, but there is also convincing evidence that it was spiritual.

The people of Israel took Jericho by marching around the city seven times while blowing horns. This is not conventional warfare. C. Peter Wagner, professor of church growth at Fuller Seminary, believes there are laws of warfare recorded in Deuteronomy 20. In this chapter, we read that capable men were to be sent home for a variety of reasons. Among the number to be sent home were those tending crops, awaiting marriage or for a child to be born, and the fearful and faint hearted. Prime warriors were to be excluded from battle lines. In the battle of Gideon, of 10,000 capable soldiers, 9,700 were called not to go into battle. This was not conventional warfare then, nor is it now. The people of Israel were to depend on the Lord’s lead and not their own strength.

In the New Testament, we find Paul’s letters filled with tes-



Medieval woodcut of armed angels triumphing over the hordes of hell. RNS

timony to his own labor in prayer. In Ephesians, he uses the dress of the Roman centurion to illustrate how we should spiritually clothe ourselves to be prepared for the spiritual battle against the principalities and powers in the world and in the heavenly realm.

In the Second Letter to the Corinthians, Paul states, “For though we live in the world, we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ” (2 Cor. 10:3-5).

Confronting Satan and his minions seems at first to be the focus of spiritual warfare tactics. Actually, the goal of spiritual warfare is to free people to hear and receive the good news of God in Christ. In the Episcopal Church, we may have confined our understanding of spiritual warfare to the desert fathers, but it still finds a place in the worship of the church today.

The renunciations in holy baptism are powerful. Candidates are asked to make three renunciations: “Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?,” “Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?” and “Do you

(Continued on page 13)

*The Rev. Canon Thomas P. Hansen is vicar of St. Martha’s Church, Papillion, Neb.*

## Willing Servants Needed

It is always disappointing to hear stories of churches in which searching for candidates for election to the vestry turns out to be a prolonged struggle. Yet it is a fact that many parishes have a difficult time finding enough candidates to present to the annual meeting.

We know of churches in which finding candidates is so difficult that a nominating committee stops its search when it finds enough persons to fill the vacancies. There are other congregations in which parish bylaws require at least two persons must be nominated for every opening on the vestry. This leads to situations in which people allow themselves to be nominated but ask that no one vote for them. Why is electing members of a vestry such a struggle?

The vestry is the most basic unit in the Episcopal Church's sizable system of elected lay representatives, and in many ways it is the most important. It is the vestry which concerns itself with the ongoing life of the parish, its finances, its programs, its property. Along with the rector or vicar, the vestry and its war-

dens provide leadership for the congregation. While local vestries may function differently from one another, they all, according to canon law, are "agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy."

Serving on a vestry can be a richly rewarding experience, whether it might involve calling a rector or planning expansion of a building. It can be frustrating, whether struggling with a financial deficit or trying to hammer out a mission statement. With annual parish meetings just ahead, vestries and nominating committees will be looking for candidates who are willing to serve.

Our parishes need well-qualified persons to lead them through this time of change. We hope persons who are asked to become involved in this important ministry will consider it prayerfully and thoughtfully. And when annual meetings are held to elect new vestry members, let us hope the elections become more than popularity contests. The opportunity to serve God in one's parish is an honor and a privilege. It should not be taken lightly.

## Letters

(Continued from page 5)

our sacraments, our church and indeed our souls? Will any of the drafters of this proposal give witness at my strayed soul's judgment?

As our church exits this millennium, it is searching for American "saints" to commemorate. We might well find our calendars next century remembering the Holy Four: Bishops Iker, Ackerman, Wantland and Schofield.

*Richard S. Andrews  
Fort Collins, Colo.*

So now a recognized theological position is to be declared illegal. Bishops can disclaim belief in the resurrection (Spong), ordain homosexuals (Righter) or be involved in sexual misconduct and still be in good standing in the Episcopal Church. However, those who remain obedient to the example of Christ, who selected only males as his apostles, are to

be outside canon law. It appears we will soon be the ultimate bridge church: one with catholic priests and protestant ministers and now a third category — outlaws.

*Charles C. Wicks  
Elkhart, Ind.*

## Not Outdone

Ralph MacIntyre's diatribe [TLC, Oct. 8] manages to pass sentence on the leadership and doctrine of this church for supposedly aiding and abetting certain kinds of bigotry and oppression in our society. Not to be outdone by those he rails against, Mr. MacIntyre lapses into an act of inexcusable bigotry of his own by summarily accusing almost 1 billion Christians of "moral fascism." Not only does this place Mr. MacIntyre in the company of those he so desperately disdains, I guess it shows us that the so-called "mindless tirades" he has been reading have become models for his own discourse.

*Phillip Sharp  
Lexington, Ky.*

It was with sadness that I read the choice of words used by Ralph MacIntyre. Mr. MacIntyre rightly deplores the persecution of minorities, and he rightly denounces those who do not help victims of bigotry. Yet, he denounces other Christian denominations as "fundamentalists, Catholics, and moral facists" — an example of the very attitude he decries.

Hateful rhetoric has no place in theological dialogue.

*(The Rev.) Gregory P. Elder  
Redlands, Calif.*

## Good from Evil

In response to the Rev. J. Mark Goodman [TLC, Oct. 15], bless his angry heart, I submit that there is one belief necessary: that is redemption. The suggestion by Nan Ross of Arizona that each Episcopalian send \$1 to "815" [TLC, Sept. 10] is an invitation to affirm and participate in God's action of bringing good from evil. To return evil for evil is not the answer. I wish those who do so to Bishop Browning would spend more time confessing their sins than his.

In response to the editor's question, "Don't you wonder where all your church members are during the summer?" [TLC, Oct. 22], I also have an answer: Church of the Epiphany, Flagstaff, Ariz., where we are one, and we believe in redemption!

*(The Rev.) Joseph M. Harte, Jr.  
Church of the Epiphany  
Flagstaff, Ariz.*

## It Can't Be Godly

The typographical error in the 1979 prayer book pointed out by one of your correspondents [TLC, Sept. 10] ("dully" instead of "duly") reminds me of another error in the same book.

In one of the collects on page 57, there is a prayer that includes the phrase "that they may truly and godly serve thee." This is a mistake in grammar. The word "godly" is an adjective and adjectives do not modify verbs. They only modify nouns.

*Newton V. Blakeslee  
Mitchellville, Md.*

**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.



# How Come?

Whether they ultimately are right or wrong, new questions and ideas can be the means to strengthen the church

By E. FRANK HENRIQUES

**H**ow come? As kids, those were two of our most commonly used words: How come I have to stay after school? How come we don't have more Popeye cartoons? How come the Saturday matinee serial always ends with the good guy jumping off a roof?

Now I ask: How come John H. MacNaughton, Bishop of West Texas, got two issues [TLC, May 7, 14] to expound his "Viewpoint," where the rest of us get only one? How come?

Is it because Bishop MacNaughton is only half as persuasive as the rest of us, or is it because he possesses twice as much truth?

I am convinced that it is the former.

Bishop MacNaughton's thesis is this: That we have such a divided Episcopal Church today that it is, in effect, two churches.

I protest — vehemently. Of course, even I know that if that's true, then we have an extremely unhealthy situation in our church today. Jesus himself said it

plainly, "A house divided against itself cannot stand."

But are there really two churches? Or do some people have trouble counting? Is it, rather, one church with some differences of opinion?

The Christian church, since the first day of its existence, has harbored cantankerous folks — on both sides of the aisle, liberal and conservative — who have held wildly divergent views.

And what else could you expect when you're talking about the most important truths of all existence? What are we arguing about here? About who God is and who Jesus Christ is, about salvation and damnation, about the very meaning and purpose of life itself. Issues don't get any bigger than those.

If you insist that we have two churches today, you're going to have to say that we already had two churches when the Christian church was in its utter infancy, when it was still in diapers!

In the first century, around the year 50, a mere 15 or so years after Jesus' crucifixion, when the New Testament was still being written, Paul locked horns with Peter over a very basic question: Whether converts to the baby-new church had to be circumcised and to observe the Law of Moses (Acts 15). Paul minces no words, telling it like it was: "And I opposed him [Peter] to his face" (Gal. 2:11). Make no mistake: Paul corrected the pope, told him how the cow ate the cabbage. Paul finally won the debate, of course, and there was peace and harmony. But for a time, there were clearly two churches.

And please notice who was right and who was wrong in this dispute. The new, liberal viewpoint of Paul was the correct one. The traditionalists were ultimately open and honest enough to accept Paul's novel notion.

And for the following 2,000 years of church history, up to and including 1995, it's been the same exciting and disruptive story: one church, two or more world-

views (*weltanschauungen*, to us elitists).

In the second century, Gnosticism almost effected the death of the orthodox ("legitimate") church while, in effect, it was still aborning! In the fourth century, Arianism (which denied the divinity of Jesus) again threatened to bring an end — or at least schism — to the church. In the 11th century, the church actually did split asunder, because of political and theological differences. At that point, there were, in hard historical fact, two churches: the Eastern (Orthodox) national churches and the Western church, at that time, solely the Roman Catholic.

In the Middle Ages, folks who tried to express an "unorthodox" opinion were summarily dealt with: They were executed. There were never two views. Once in a while there were one and one-sixteenth views, but the one-sixteenth didn't last long, not with the Inquisition lurking in the wings. At the beginning of the 16th century there was one church with at least two very divergent viewpoints; by the end of the century, there were at least four distinct Christian churches in Western Christendom (Roman Catholic, Anglican, Lutheran, Presbyterian).

The point of all this *borring* history is that there have always been and always will be severe, life-threatening differences of thought within the church. Sometimes it has led to schisms, sometimes not; sometimes just to more argumentation and fussing.

But my point — now listen up! — is this: In God's good providence, the fussing and fuming have always been for the

(Continued on next page)



# Viewpoint: Why Not the New and Novel?

(Continued from previous page)

good. The exchange of ideas is always beneficial.

Most of the time — do I dare to say this? — the new, the novel opinion, has been the correct one! Both inside the church and outside of it. Arianism in the fourth century was lopsided, but it did help the church clarify its concept of the divinity of Jesus. Martin Luther's "new" idea that we are saved by faith alone was a saving idea. The "novel" and heretical notion that women should be allowed to vote was — again, do I dare say it? — God-inspired. The commie-pinko idea that blacks are complete human beings as much as whites are, that wild idea was — I will dare to say it — correct.

In 1995, the bizarre idea that females can be called by God to be priests in the Christian church may just possibly be correct.

Remember that the new idea always gets a rough reception. The prophet, the innovator usually gets pilloried — or crucified. Galileo, Margaret Sanger, John Wycliffe, Martin Luther King, Jr., William Wilberforce (slavery), James Pike, Girolamo Savonarola, Susan B. Anthony, Thomas Cranmer, Rosa Parks. All were reckoned as kooky, or at least partially teched-in-the-head. Now we build monuments to them and put them on our postage stamps.

Alexander Pope, always "full of wise saws," like Shakespeare's sedate justice,

advises us: "Be not the first by whom the new are tried/Nor yet the last to lay the old aside." But somebody out there has to be the first by whom the new are tried — cf. that listing, preceding paragraph.

And so my last line must be this: Remember that Christian doctrine, like the U.S. Constitution, is not chiseled in granite, forever unchangeable, eternally fixed. Christian doctrine is a living, ever expanding body of truths — sometimes only half-truths — constantly and often imperceptibly in flux, forever becoming more lucid, more correct. □

*The Rev. E. Frank Henriques is a retired priest who is a frequent contributor to TLC. He resides in Grass Valley, Calif.*

## A New Vision for the Church in Kansas Addressed

(Continued from page 8)

diocese at convention. They were seated in accordance with a diocesan canon providing for youth representation.

Before adjournment on Friday afternoon, the Rt. Rev. William Smalley, Bishop of Kansas, addressed the convention about a reorganization of diocesan structures and the need for the entire diocese to be involved in creating a new vision for the church in Kansas. Reflecting on work he did earlier this year while on sabbatical, Bishop Smalley listed 12 elements for the church of the future.

The convention then traveled to downtown Topeka for a choral Evensong at Grace Cathedral. Bishop Smalley was preacher at the service. In his sermon, he said God's call to faithfulness enables Christians to hear God's voice. However, negative behavior by people can block us from hearing what God is saying to us.

Saturday's events began with the convention Eucharist, which took place at the Kansas Expocentre, site of the meeting. Preacher for the service was the Ven. Helen Mountford, archdeacon for the northern portion of the diocese.

In her sermon, she said she was preaching from the deacon's responsibility to make known to the church the needs and concerns of the world. She spoke of her concern that the agenda of the so-called religious right will hurt people. "A balanced budget shouldn't happen at the expense of the least of us, the poor, children, the elderly and the sick," she said.

A resolution was adopted to re-estab-

lish the companion relationship between the dioceses of Kansas and Venezuela.

The longest debate of the day involved a proposed change to the canon dealing with apportionment. After substantial debate, the change was adopted which removes capital funds from the amount of income on which apportionment is figured.

Bishop Smalley also announced the appointment of Jacqueline Snyder as the first director of the new School for Ministry. She serves as dean of academic outreach at Wichita State University. Expenses of the school will be paid by a \$90,000 anonymous gift which will be invested to provide an endowment for future operations.

A 1996 budget of just under \$1.3 million was adopted.

*Melodie Woerman*

An overarching double rainbow served to symbolize the spirit of the **Diocese of Alaska** to celebrate its centennial and to move forward through difficult times. At its convention in October, delegates expressed the hopes that had attended the consecration of the first Native American bishop five years ago, and their sorrow and disorientation at his announced resignation.

At the final plenary session, an Indian woman read an emotional statement from the Fairbanks deanery which ended with a plea for the Rt. Rev. Steven Charleston to reconsider his decision.

Bishop Charleston reiterated his need to devote his energies to his family and his

need to "start again as a disciple of Christ." He encouraged the diocese to continue to "be worthy of the trust of God ... be the church in Alaska."

The presence of Native Americans has increased to the point that churches from the Yukon and the Arctic represent half of the diocese. Partly as a result of this presence, the convention voted to move the administrative and financial office from its location in Anchorage, in the southern portion of the state, to the more central Fairbanks.

To prepare for the election of a new bishop, the convention voted to hire a consultant to assist the search committee, and to request a supply bishop until a 1997 election.



James Solheim photo/ENS

**On hand to bid farewell to Bishop Charleston was the Rt. Rev. David Cochran (left), who was Bishop of Alaska until 1981.**

# Spiritual Warfare: A Popular Topic

(Continued from page 9)

renounce all sinful desires that draw you from the love of God?" The candidates' response to each question is "I renounce them."

In the questions that follow, candidates are asked if they turn to Jesus Christ and accept him as their Savior, putting their whole trust in his grace and love. The promise to follow and obey him as their



RNS

A demon tempts a woman to the sin of vanity in this 15th century woodcut.

Lord is elicited as well. As in the early church, candidates for baptism are called upon to renounce Satan three times and to make a threefold confession of faith.

In the prayers for the candidates, we pray for deliverance, that their hearts be opened to the Lord's grace and truth, that they be filled with the Holy Spirit, and that they grow in the fellowship of the church. We also pray that they love others in the power of the Spirit and witness to the love of the Lord, and that they be brought to the fullness of the Lord's peace and glory. This prayer of deliverance is reminiscent of the several weeks candidates spent in the third century church prior to baptism when they participated in instruction in the gospel and daily exorcisms.

The Great Litany is a collection of petitions found in the 1979 Book of Common Prayer. It has been characterized by some as uniquely Anglican. According to Marion Hatchett, in his *Commentary on*

*the American Prayer Book*, Thomas Cranmer, Archbishop of Canterbury, wrote this responsorial prayer in 1544 using for "his principal sources the Sarum, litanies for rogations and processions and the hour of death, Luther's litany and the litany from the liturgy of Saint John Chrysostom." This great prayer has deep historic roots in the life of the church and has remained in the Book of Common Prayer with various changes since 1549. The Litany has nine petitions specifically for deliverance to which the people respond, "Good Lord, deliver us."

In much of the contemporary literature on spiritual warfare, demons are named by their function. One achieves authority over these demons by naming them and by claiming and asserting through prayer the power of the blood, the cross of Jesus and his victory over them by his Resurrection. The Great Litany does the same.

The hymnody of the church also suggests spiritual warfare has a place in the life and worship of the church. "A Mighty Fortress is Our God" by Martin Luther is one of the most powerful examples of this. Luther writes, "And though this world, with devils filled, should threaten to undo us; we will not fear, for God has willed his truth to triumph through us; the prince of darkness grim, we tremble not for him; his rage we can endure, for lo! His doom is sure, one little word shall fell him."

We must consider that the problems faced by the church today may be of spiritual origin and that we should take authority over these demons by coming against them in the name of our crucified and resurrected Lord through prayer. "From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil, *Good Lord, deliver us.*"

As the church's credibility is being held in the balance over these and other issues, we should seek not only to educate ourselves and do background checks, we should also consider prayer as an effective means of aggressively confronting these demons. We should cover ourselves with prayer and not casualty insurance alone so we may be freed to do the work of the gospel by bringing others to a saving faith in our Lord.

In considering spiritual warfare as a viable prayer ministry within the church, there is ample biblical and historic precedent. The question should be, "How do we do it well?"



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## People and Places

### Appointments

The Rev. **Rebecca H. Blair** is rector of Emmanuel, 551 Nate Whipple Hwy., Cumberland, RI 02864.

The Rev. **Asa Butterfield** is vicar for Hispanic ministry of St. Paul's, Pomona, CA; add: 10930 Terra Vista Pkwy. #101, Cucamonga, CA 91730.

The Rev. **Gregory Cole** is rector of Emmanuel, 42 Dearborn, Newport, RI 02840.

The Rev. **Alan Coudriet** is vicar of St. Alban's, 614 Summit, Spooner, WI 54801, and St. Stephen's, Shell Lake, WI.

The Rev. **Frederic Guyott** is interim chaplain of the University of Pennsylvania, Quadrangle Dorms, 3700 Spruce St., Philadelphia, PA 19104.

The Rev. **Rachel F. Haynes** is interim assistant of Christ Church, Charlotte, NC; P.O. Box 504, Davidson, NC 28036.

The Rev. **Nelson B. Hodgkins** is interim rector of St. Luke's, Eden, NC; add: P.O. Box 2234, Reidsville, NC 27323.

The Rev. **Ken Howard** is vicar of St. Nicholas' Mission, North Potomac, WA.

The Rev. **Thomas Jackson** is rector of Messiah, Box 139, Gonzales, TX 78629.

The Rev. **Russ Johnson** is rector of Holy Communion, 255 Second, Rock Springs, WY 82901.

The Rev. **David Keill** is rector of St. George's, 305 N. Broadway, Pennsville, NJ 08070.

The Rev. **Corrie Lassen-Willems** is rector of St. Andrew's, Ojai, CA; add: 404 Santa Anna St., Ojai, CA 93023.

The Rev. **William S. McInnis** is chaplain and social worker of the Penick Home, Southern Pines, NC; add: 310 S. Ashe St., Southern Pines, NC 28387.

The Rev. **Frank McRight, Jr.** is curate of Christ the Redeemer, 6801 Vaughn Rd., Montgomery, AL 36116.

The Rev. **Marjorie Menaul** is rector of St. Paul's, Bloomsburg, PA; add: 125 E. Main St., Bloomsburg, PA 17815.

The Rev. **Diane Morgan** is chaplain of Beaumont Hospital, Royal Oak, MI.

The Rev. **Karen Mosso** is missionary of the urban partnership for the Diocese of Missouri in St. Louis; add: 4475 W. Pine Blvd. #408, St. Louis, MO 63108.

The Rev. **Bartholomew Ryan** is rector of St. Alban the Martyr, 1408 Cumming Ave., Superior, WI 54880.

The Rev. **John N. Sidebotham** is rector of St. Luke's, Durham, NC; 1737 Hillandale Rd., Durham, NC 27705.

The Rev. **Janet C. Watrous** is priest-in-charge of Good Shepherd, Raleigh, NC; add: P.O. Box 28024, Raleigh, NC 27611.

The Rev. **Philip F. Wiehe** is chaplain of North Carolina State University, Raleigh, NC, and assistant of St. Paul's, Smithfield, NC; add: 402 Kinsey St., Raleigh, NC 27603.

The Rev. **James B. Williams** is interim rector of St. Luke's, 210 E. 9th St., Bartlesville, OK 74003.

The Rev. **Mark Wilson** is associate of St. George's, Nashville, TN; add: 3002 Westmoreland Dr., Nashville TN 37212.

The Rev. **William Winston** is rector of St. Anne's, 6055 Azle Ave., Fort Worth, TX 76135.

The Rev. **Robert C. Wisnewski** is rector of St. John's, 113 Madison Ave., Montgomery, AL 36104.

### Cathedral Clergy

The Very Rev. **William M. Winters** is dean of Calvary Cathedral, 500 S. Main Ave., Sioux Falls, SD 57102.

### Ordinations Deacons

**Florida** — **Gene Christine Sorey**.

**Northern California** — **Trish Ross**.

**Pennsylvania** — **Julie Nelson**, deacon-in-charge of Holy Cross, North East, PA.

**Washington** — **Barbara Clarke**, **Patricia Steinecke**, **David Ware**.

### Resignations

The Rev. **Gabriel DesHarnais**, as priest-in-charge of St. Alfred's, Oxford/Lake Orion, MI; add: 1003 Walter Clark Dr., Hillsborough, NC 27278.

The Rev. **Virginia Peacock**, as chaplain of the University of Michigan / Canterbury House, Ann Arbor, MI.

The Rev. **Robert Two Bulls**, as vicar of St. Elizabeth's, Whiterocks, UT.

### Retirements

The Rev. Canon **Peter A. Greenfield**, as rector of St. John's, Lancaster, PA.

The Rev. Canon **Ernest Johns**, as rector of Prince of Peace, Gettysburg, PA; add: 20024 Behan Court, Port Charlotte, FL 33852.

The Rev. **Albert S. Newton**, as rector of All Saints', Montgomery, AL; add: 3032 Sumter Ave., Montgomery, AL 36109.

The Rev. **David D. Wendel**, as assistant of St. Mary's on the Highlands, Birmingham, AL; add: 1753 Mountain Woods Circle, Birmingham, AL 35216.

The Rev. **James P. Woodson**, as chaplain of Canterbury Chapel, University of Alabama; add: 313 Riverdale Dr., Tuscaloosa, AL 35406.

### Changes of Address

**Canterbury House**, 721 E. Huron St. #2R, Ann Arbor, MI 48104.

The Rev. **Harold Hartley**, 5 San Diego Ln., Palm Coast, FL 32137.

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## CHURCH MUSIC

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**ALL SAINTS CURRICULUM** for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00. **All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.**

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## ORGANIZATIONS

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

## POSITIONS OFFERED

**ORGANIST/CHOIRMASTER:** Full-time. Program-sized parish seeks leadership in a growing music program. Send resume to: **The Rev. Stephen Freeman, St. Stephen's Episcopal Church, 212 N. Tulane Ave., Oak Ridge, TN 37830.**

## POSITIONS OFFERED

**SMALL, ENTHUSIASTIC CONGREGATION** (with approximately 250 active members), located in the heart of the Rockies, looking for interim priest to serve for approximately 12 months, beginning 1996. Send letter and current CDO profile. Reply **Box J-761**.

**YOUTH MINISTRY OPENING:** St. Barnabas Episcopal Church in Deland, FL, is seeking a full-time youth minister to serve on staff. This position includes responsibility for planning, programming and implementing a youth ministry program that primarily targets the youth of this church, yet with a reach into the local community. This person would design a full program for middle school and senior high youth by: working with volunteers, building a team ministry approach, developing youth leadership and nurturing spiritual growth. This person will also work with other ministries of the church (children's ministry, church school, administrative, etc.) as a resource. For more information contact: **The Rev. Don Lyon at St. Barnabas (904) 734-1814.**

**DIRECTOR OF YOUTH MINISTRY:** Full-time position in large Charlotte parish. Looking for a person who loves young people and wants to build a strong spiritual community. Salary and benefits. Ordination not required. Please send resume to: **Christ Church, P.O. Box 6124, Charlotte, NC 28207. Attn: The Rev. Brian Sunken.**

**YOKED CHURCHES** in the heart of "A River Runs Through It," along the banks of the Yellowstone River are seeking a parish priest. Livingston and the paradise Valley offer a Western atmosphere along with a strong spiritual foundation in the midst of the Rocky Mountains. We've had two priests in the last 25 years. We have spirit, warmth, scenery, recreation, all that's missing is a priest. Please send inquiries with CDO profile to: **The Rt. Rev. C.I. Jones, Diocese of Montana, 515 N. Park Ave., Helena, MT 59601. Or call (406) 222-1488 for further information.**

**ORGANIST/CHOIR DIRECTOR** for half-time position in choice retirement community. Growing parish, worship style that blends traditional Anglican with contemporary renewal. This person must be familiar with Episcopal liturgy and experienced in integrating both musical styles to create a unified celebratory worship experience. He or she must have both keyboard and "people skills" to work with a seasoned adult choir, possibly develop a youth choir, a handbell choir and a renewal ensemble. Send resume, references and audio performance cassette to: **The Rector, St. Mary's Episcopal Church, 623 E. Ocean Blvd., Stuart, FL 34994.**

## POSITIONS WANTED

**SKILLED PRIEST/PASTOR,** counselor clergy/families, congregational development and conflict resolution seeks diocesan staff position as canon to the ordinary, canon pastor or archdeacon. Communicator, preacher and teacher. Reply **Box L-760**.

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\* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

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# Church Directory

## Phoenix, AZ

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

## Washington, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine  
Shanahan, the Rev. Lupton P. Abshire  
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S  
Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday  
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

## Hollywood, FL

**ST. JOHN'S** 1704 Buchanan St.  
The Rev. Hobart Jude Gary, interim r  
Sun 8 & 11 (Sung). Weekdays as anno

## Augusta, GA

**CHRIST CHURCH,** Eve & Green Sts.  
The Rev. Theodore O. Atwood, Jr.  
Sun Masses 8 & 10 (Sung). Wed 6:30

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

## Boston, MA

**ALL SAINTS** 209 Ashmont St., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;  
Sat 9

## Kansas City, MO

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown Blvd., at Ellenwood  
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt,  
the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the  
Rev. James D'Wolf  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)  
followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily  
7:30 & 5:30 ex Sat 8:30 & 4:30

## KEY

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

## Hackensack, NJ

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

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## New York, NY

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

## EPISCOPAL CHURCH CENTER

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

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

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

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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## Williston Park, L.I., NY

**ST. ANDREW'S** 147 Campbell Ave.  
The Rev. Berry Parsons, r (516) 746-5527  
Sun Masses 8 & 10; SS 9:45, Thurs Mass & Healing 10; HD as anno

## Gettysburg, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

## Philadelphia, PA (Mount Airy)

**ANNUNCIATION OF B.V.M.** Carpenter Ln. & Lincoln Dr. 215-844-3059  
The Rev. David L. Hopkins, r  
Sun Masses 8 & 10 (Sung). Wed 10

## Selinsgrove, 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

## Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the  
Rev. C. Bruce Wilson, assts (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Arlington, TX

**ST. MARK'S** 2024 S. Collins (Between I-30 & I-20)  
Fr. Timothy P. Perkins, r; Fr. Alan McGlauchlin, SSC, c; Fr.  
Thomas Kim, Korean v Sun Masses 8, 9, 11, 6. Daily Masses  
as anno (817) 277-6871; Metro 265-2537

## Dallas, TX

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7719 (214) 823-8134  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon  
Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin  
Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty;  
the Rev. Canon Roma A. King, Jr.  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung  
Eu; 12:30 & 6:30 Sung Eu (Spanish)

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

## Fort Worth, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex  
1S). 1928 BCP daily as anno (817) 332-3191

## Pharr, TX

**TRINITY** 210 W. Caffery / at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (210) 787-1243  
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School  
9:15 (all ages—nursery 9-12)

## Milwaukee, WI

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

## The Episcopal Churches of Europe (Anglican)

### Paris

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

### Florence

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

### Frankfurt

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

### Geneva

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

### Munich

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

### Rome

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

### Brussels / Waterloo

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

### Wiesbaden

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