

The Living Church

July 9, 1995 / \$1.50

The Magazine for Episcopalians

***Come now
and see the
works of God.***

Psalm 66:4(a)
For Sunday, July 9

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Features

Shopping for the Right Church

A family seeking an inviting, inclusive church home

By Scott Slater



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Quote of the Week

The Rev. Andrew Neaum, writing in Church Scene, the weekly newspaper serving the Anglican Church of Australia: "To kneel down in manure regularly beneath a local shearing shed in order to fill bags with manure to raise cash for the parish ... helps a person to get the sheep/shepherd imagery of the Bible into sharper than usual focus."

In This Corner

Those Irresistible Cathedrals

The Church of St. Mary the Virgin, Warwick, England, is one of those cathedral-sized buildings which are really parish churches one finds all over Britain. On a recent vacation through England and France, we couldn't resist going inside after visiting a renowned castle a few blocks away. We weren't prepared for what we found in one of the chapels.

"Can you see the angel in the wall?" asked a kindly guide matter-of-factly as we wandered through. "We've had to put a cover over it."

There, through a thick, transparent sheet of plastic, was an unmistakable outline of a face, in blue lines on the white plaster wall, with what appeared to be the tips of wings above the head. Before I could reply that I did indeed see the "angel," the guide told us more.

"It first appeared last Thursday," he said. "We're waiting for an expert to tell us what it is."

"Are you publicizing this?" I asked, somewhat skeptical but curious.

"Well, we're not trying to hide it," he replied. "That's why we put the cover over it. Our guess is that it's a 14th-century painting bleeding through."

The "mystery" appeared to be solved. I was thankful I didn't have to explain it to folks back home.

Other notes from a two-week trip:
• A card lifted from St. Chad's Church, Shrewsbury, reads: "Before the service,

speaking only to God; during the service, let God speak to you; after the service, speak to other people.

• The beauty of all but one of the cathedrals visited was marred by outside scaffolding.

• There must be more nuns in France than anywhere in the world.

• A daytime visit to Holy Trinity Church, Brompton, London, belies the pandemonium taking place there on some evenings. The BBC even showed up to televise on Pentecost.

• As much as I love the British cathedrals, there is none I've found (yet) to compare with Chartres in France.

• Standing amid the bombed out remnant of old Coventry Cathedral is a moving experience.

• With not enough time to reach the Episcopal cathedral or an Anglican parish in Paris before leaving for London, my Pentecost observance was an early-morning Mass at a Roman Catholic parish near our hotel. Mass in French, propers sung in Latin, liturgy out of the 17th century. Unbelievable.

• It's off the beaten path for tourists to England, but a visit to Lichfield Cathedral is well worth the effort.

• American gang-style graffiti was, sadly, observed on some church-related properties and elsewhere in Paris.

• Choral Evensong is still one of the treats of visiting the U.K.

DAVID KALVELAGE, editor

Sunday's Readings

Accepting the Challenge of Discipleship

Pentecost 5: Isa. 66:10-16, Psalm 66:1-8, Gal. 6:(1-10)14-18, Luke 10:1-12, 16-20

It's popular today for us to define ourselves by what we will not do. Employees tell their supervisors. Cleaning people don't do closets or windows. In the church we hear statements such as: "Me teach church school? I don't know enough." "An every member canvass with personal visits? We'll never get people to do that." "Me, an evangelist? Never. Religion is such a private, personal subject."

Standing behind statements like these is often the fear of looking less than competent, perhaps even vulnerable. At other times, a fear of inadequacy keeps us from stepping forward to accept an invitation or a challenge to accomplish something that's important but

seems beyond our abilities or interests. Risk-taking is not a popular calling today.

Seventy people took a risk accepting Jesus' invitation to precede him into the towns and villages of Israel. These were not Jesus' closest followers but people who somehow found the willingness to accept the challenge. They had seen and heard enough of Jesus to trust that he would make their work a success. And so it happened. Receiving their instructions, they experienced a stunning, astounding moment as participants in the kingdom of God. Even the evil spirits fell before them.

There's a lesson here for all of us. When we take a risk and accept God's call, he assumes responsibility for the work to be done. All he asks is that we volunteer, that we trust his presence and his power.

LETTERS

Seeking Truth

My perceptions of liberalism and conservatism within the Episcopal Church do not seem to agree with those of the Rev. F. Earle Fox [TLC, June 4].

First, from my observation, it is, and has been, the "conservative" students entering our seminaries, more than the "liberal" ones, who could be characterized as expecting "a comfortable, ready-made parish situation, and who have no vision for creative or groundbreaking mission work" of the church, and who do not "aggressively present the gospel of Jesus Christ to the unsaved."

Secondly, Fr. Fox does not suggest, when he says (correctly I believe), "process and content are united by their common bond to truth," that process has corrected content from time to time; nor does he suggest that the content of the church's moral practices may even now need some of the correction that process can provide.

The church gave up its biblical defense of slavery in the 19th century, and of racial discrimination only lately. And only now are we in the process of trying to deal with homosexuality, and with the truth of sexual equality. In this day of modern biblical criticism, we cannot presuppose that the Deuteronomists spoke only, and for all eternity, the word of God.

I do agree most sincerely with Fr. Fox that genuine dialogue among us should continue. This is not a time for Episcopalians, who have historically managed to live together with many different opinions, to call it quits.

(The Rev.) ROBERT G. HEWITT
Colorado Springs, Colo.

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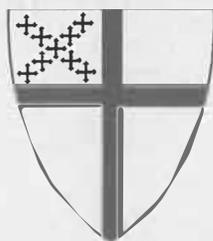
The Rev. F. Earle Fox's thundering challenge was terrific. It is an exciting thing to see the boldness of confidence. I too, like Fr. Fox, love the boldness and clarity of folks like Bishop Barbara Harris who from the other side can thunder just as well as those like Fr. Fox on his side.

We in the middle don't have it all quite as clear. Oh, don't get me wrong. We've got the basics down pretty well, I think, but there are living issues that we don't find as clear cut as some believe they are.

It's not that we don't take the time to study the questions. It's not that the seminaries have failed us. It is that we have legitimate doubts about issues others see the truth of so easily. We often rather think the real truth of things, more often than

(Continued on next page)

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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

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Patricia C. Nakamura, music editor
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LETTERS

(Continued from previous page)

not, lies hidden somewhere in the middle, not yet clearly definable or, in the case of some issues, is newly emerging. We believe the Holy Spirit's work of leading us into all truth is not a finished enterprise.

Difficult issues have always posed direct challenges to the claims of scripture and to those struggling to discern the real truth of scripture. Slavery, divorce, usury, participation in the armed forces and more have tested the patience of some in every age. Time (lots of time) and study and talk and experience have been the ingredients leading eventually to a fuller appreciation of the scripture's magnificent truth.

Fr. Fox would have us believe that clergy would not sin if General Convention would just get it straight. Maybe Moses was hoping for the same thing, I don't know. Sadly enough, humans will sin even when the rules are clear and precise. On that issue even I can thunder. So, even if we get it all straight, our work will still be cut out for us and that work is helping people to come to know the Lord so that working in them he can help them clean up their lives and become the people he intends. That is to say that I believe, in the end, God cares far less about the correctness of doctrine than he does about the quality of people's lives.

(The Rev.) RUSSELL L. JOHNSON
St. Paul's Church

Edenton, N.C.

• • •

I am writing to applaud Earle Fox for his bold and concise critique of "liberalism." Jesus set the example of an "honest liberal." He said, "I seek not to please myself, but the One who sent me" (John 5:30). He was willing to follow the Father, the truth-teller himself, wherever he would lead. I love truth, and I value healthy debate, but I love Jesus (or strive to) more than I love being right, or being kind, or being inclusive. Indeed, to say we love truth without submitting to "the One

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. Letters should be signed and include a mailing address.

who sent [us, his church]" is nothing short of idolatry.

As we are in Pentecost, it should be our prayer that we allow Jesus to lead us into his truth, even if it feels uncomfortable. Recalling Mr. Beaver's warning to Lucy in C.S. Lewis's *The Lion, the Witch, and the Wardrobe*, "Safe? Who said anything about safe? 'Course he isn't safe. But he is good. He is the King, I tell you."

(The Rev.) RICK WALLIS
St. David's Church

Jacksonville, Fla.

• • •

The article by the Rev. F. Earle Fox is a typical example of the mean-spirited, underhanded reasoning in the "traditionalists'" attack. He lumps women's ordination, about which there is little question, with various other issues, such as homosexuality, in all its facets, about which many very good Christians are trying to discern God's will in light of new information which science is providing us, and finally, to really scare everyone, the issue of Jesus' Resurrection and God's sovereignty, which are the concerns of a small number of gadfly theologians.

Lastly he appeals to that darling of the traditionalists, our credal faith and the "biblical world view which they represent." Our creeds say nothing about women's ordination (or for that matter homosexuality) and a biblical world view has changed and will change in the future.

It was not too long ago that slavery was part of an acceptable biblical world view and not too long before that that a heliocentric universe was heresy.

Scripture tells us, most of all, how we are to relate to God and our neighbors. It tells us very little about how to run our churches. Scripture, tradition and reason make for a firm foundation. Those who, resting on the one leg of tradition, find their position shaky, had better look to their underpinnings rather than blame the rest of the church for their discomfort.

(The Rev.) J. DONALD NEILL
St. Philip's Church

Grand Rapids, Mich.

• • •

Bravo to Fr. Earle Fox on his call for an "Honest Liberalism" and the pursuit of truth. I recall how frequently my theology professor, Dr. Charles Price, used to quote his professor's words: "theology and art are both matters of drawing lines." Have we become a church that can draw no lines concerning truth? If so, we will also

be a church lacking in truthful, artistic beauty. For the health of all and for our future, let us draw the lines of truth and stop "limping between two opinions."

(The Rev.) RALPH ST. JOHN BETHANCOURT
Christ the King Church
Santa Fe, N.M.

What Went Wrong

The transgressions of Ellen Cooke are indeed a tragedy for the Episcopal Church. I am concerned, however, by some of the responses of authors of letters to the editor. Fr. Cato says "You forgive those who admit wrongdoing and ask for forgiveness" [TLC, June 11]. A week before that, another letter writer stated that "the gospel requires restitution." I am heart-broken at these statements and wonder what went wrong in their experience of the saving love of Christ.

The gospels show us many stories of forgiveness, some of which seem to be preceded by repentance (as in the Prodigal Son). Others seem to be followed by repentance or have no reference to it at all (as in the adulterous woman). Clearly, forgiveness is not part of a formula.

The gospel requires nothing. Jesus taught that God loves us unconditionally, and taught us to do likewise. If it were not so, we would all be condemned, for we all have sins hidden within us of which we have not repented. The gospel inspires — not requires — restitution. We respond to God's liberating love by praising God and sharing that love with others.

This may seem like rubbing it in, but gospel means "good news." I cannot help but wonder if some of our clergy really understand what that means deep down.

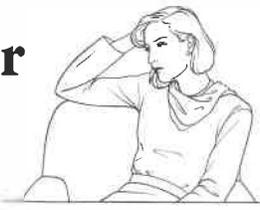
(The Rev.) LESLIE NIPPS
Church of the Holy Spirit
Tuckerton, N.J.

• • •

I will be very interested in the justice meted out to Ellen Cooke for her embezzlement of \$2.2 million of church funds. By her letter, it seems to me she is already beginning to lay a foundation for an insanity plea — at least temporary insanity.

I once had a cell mate who had been sentenced for three to five years for writing a bad check for \$10. Let's see how

(Continued on page 10)



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Self-Reliance the Goal for Navajoland Area Mission

Navajoland Area Mission took steps toward economic self-reliance during the 20th annual convocation June 9-11 in Fort Defiance, Ariz.

An economic development plan which centers on a retreat center, and on sharing Navajo culture and traditions, was overwhelmingly approved by convocation delegates.

The first such center would be located at Fort Defiance, according to the Rev. David Bailey, who described the plan to the delegates. He is rector of St. Stephen's Church, Phoenix, and serves as a mentor for the Rt. Rev. Steven Plummer, Bishop of Navajoland.

An existing residence located on the church grounds at Fort Defiance is being renovated and could be used by individuals and groups who want to learn about Native American traditions, Fr. Bailey said. It will also be used as a retreat center. He said the project should generate an estimated \$20,000 annually in net income when it is fully operational in 18 months.

Long-range plans call for similar projects in the Utah and New Mexico regions of Navajoland. Most, if not all, the people who work with the project will be Navajo, including those who will provide tours and lectures.

Delegates also endorsed Bishop Plummer's call for a re-examination of the structure of the Episcopal Church in Navajoland. A committee of lay people from the area mission will review financial procedures, program staffing, property, and the canons. Bishop Plummer hopes to have the committee complete its review within the next year.

"The Episcopal Church in Navajoland is starting to become self-reliant," Bishop Plummer told the delegates.

He noted that there was renewed interest this year by individuals seeking election to the area mission council and standing committee.

"You must be active, and be leaders with me in your church," he told those who were elected.

ECN was formed by action of General Convention in 1976 affecting parts of three dioceses — Utah, Arizona and Rio Grande — which were within the boundaries of the Navajo nation. ECN was granted seat and vote at General Convention last year.

As an area mission of the Episcopal Church, it receives substantial funding from the national church. It holds an annual convocation, which serves the same function as a convention in a diocese.

The annual budget of approximately \$364,500 includes \$227,000 from the national church.

DICK SNYDER



Dick Snyder photos

"You must be ... leaders with me in your church," Bishop Plummer (top) says during Navajoland Convocation, which included time for Bible study (bottom).

Rural Churches Face Changes in Their Communities

Small towns and rural communities will face special problems in the next few years, said the Rev. Robert Ahlenius, secretary-treasurer of the Rural Workers' Fellowship, which met recently near Dallas. Fr. Ahlenius said such communities need to know how to be prepared, rather than just react.

In particular, he said, many people are leaving cities to retire in small communities, but they feel no sense of belonging, as do those who have grown up in rural

areas. Poor people who come to a small town believing "your money will stretch farther" often discover that the services they need are not available.

Members of the fellowship, from at least seven states, heard rural sociologists express optimism about churches serving these small communities even as they considered the loss of family farms and the idea that "active Christians are going to be a minority group in the world."

The RWF's quarterly newsletter,

"Crossroads," publishes the prayer cycle, in which four members (from more than 1,000) are remembered each day.

The cycle and the meetings help to allay the sense of isolation, as does the support of the Rev. Allen Brown of the Standing Commission on the Church in Small Communities, who is, Fr. Ahlenius said, "very active; he brings news and contact. We feel better connected to the national church than with our own dioceses."

Priest Loses License After Blessing Same-Sex Couple

A retired priest of the Diocese of Maryland, who was functioning in the Diocese of Easton, has had his license revoked for officiating at the blessing of a same-sex couple.

The Rev. John K. Mount, who resides in Easton, officiated at the service May 28 in Talbot County. He said the service was not held in a church, and the Book of Common Prayer was not used.

"I was there as a priest of God to ask his blessing to carry out the vows of these two men," Fr. Mount told TLC in a telephone interview. "I'm afraid I didn't think about what might happen."

Fr. Mount's license to officiate in the Diocese of Easton was revoked by the Rt. Rev. Martin Townsend, Bishop of Easton.

"My action was intended to make clear that such unilateral initiative is not how policy will be established in this diocese," Bishop Townsend said. "Further, I felt that Fr. Mount's action disqualified him for the title of 'canon educator' at (Trinity) Cathedral. The chapter and I have concurred in the withdrawal of that honorary title."

Fr. Mount said the two men "made no effort to disguise a marriage service." He said about 70 guests were present at a rural setting near Trapp, Md.

"I and many others believe this ought to be done if the House of Bishops would only make up its mind," he said.

"The issue is not homosexuality but the matter of how the community of the church goes about making decisions," Bishop Townsend said in a letter to the congregation of Trinity Cathedral, where he is rector. "Because he acted as an individual, without consultation with others who bear responsibility for the church's ongoing life, I have withdrawn from him the privilege of practicing priestly ministry in this diocese."

Fr. Mount said he reported the incident to the Rt. Rev. Charles Longest, Suffragan Bishop of Maryland, and that Bishop Longest said no canonical charges would be made.

"I've had a lot of mail from people who have said, 'we're behind you all the way,'" Fr. Mount said. "And I've had no hate mail."

He said he had been acquainted with the two men, but that they were not Episcopalians.

Canadian Church's Synod Acts in Support of Indigenous Peoples

The General Synod of the Anglican Church of Canada, meeting in early June, devoted its attention to the concerns of the country's indigenous peoples, to the protection of the environment, and to a broad range of interests in future developments.

Meeting in Ottawa June 1-9, the synod, the governing entity of approximately 300 lay and clergy members analogous to the Episcopal Church's General Convention, approved a resolution "affirming support of First Nations' struggles to obtain justice regarding land claims through negotiations," and a covenant stating indigenous peoples' desire to "form a self-determining community with the Anglican Church."

It approved a motion for development of a eucharistic rite including "native spiritual traditions and other cultural traditions," and heard a discussion of the ongoing work of healing and restitution

with former students of native residential schools.

The Hymn Book Task Force was authorized to proceed with the creation of a broadly inclusive new hymnal, to contain examples of inclusive language and female imagery of God, and many different musical styles and traditions.

On the international level, Bishop Dinis Sengulane of the Mozambican Diocese of Lebombo, who was instrumental in negotiating an end to his country's civil war, asked Anglicans and all Canadians to "denounce gun ownership and the shipment of arms to war-torn countries." A resolution was passed lamenting the failure of governments, Canadian and other, "to anticipate and prevent the evil that occurred" in Rwanda and Burundi.

In addition to Bishop Sengulane, representatives of overseas, American and other Canadian churches attended.

BRIEFLY

The bishops of **South Carolina and Upper South Carolina** took part in the signing of a covenant with Lutherans, Roman Catholics and Methodists. More than 100 clergy and lay leaders took part in a conference on the covenant, which includes a common baptismal certificate and an annual worship service for Christian unity among its 10 provisions.

Bernard W. Franklin, president of Livingstone College for the past six years, is the new president of **St. Augustine's College**, Raleigh, N.C. He succeeds Prezell Robinson as head of the Episcopal Church-related school.

The director of Episcopal Migration Ministries, Richard Perkins, has condemned a recent proposal by the U.S. Commission on Immigration to cut by more than **half the number of refugees** admitted into the country. A United Nations commission estimates there are 16 million people who have left their home countries, and another 7 million are refugees within their countries. "Logic

suggests that our willingness to resettle refugees should increase rather than diminish," Mr. Perkins said. Episcopal Migration Ministries resettles about 3,000 refugees yearly.

Awards of excellence were presented to members of **Episcopal Communicators** during the organization's annual conference May 31 to June 3, in Boston. *Episcopal Times* of the Diocese of Massachusetts was named best diocesan paper with a circulation of more than 12,000, *The Northeast*, of the Diocese of Maine, received the same award for papers with circulation of less than 12,000, and *Alaskan Epiphany* was chosen as the best diocesan magazine.

A consultation of black Anglicans held in **South Africa** recently said, with the backing of the province's synod of bishops, that the election of bishops in the Church of the Province of Southern Africa should reflect the demographic makeup of the church, which is about 80 percent black.

Shopping for the Right Church

By SCOTT SLATER

The following is the story of a family seeking an inviting, inclusive church home. Though fictitious, this story reveals a great deal of truth.

Joe and Jane Churchshopper just moved to a new city, and are looking for a church home. Though they are now Episcopalians, Joe, 37, was raised Roman Catholic, and Jane, 35, was raised Southern Baptist. Their three children, all baptized in the Episcopal Church, are Julie, 9, Johnnie, 4, and Justin, 1.

On their first Sunday in town, they visit St. Swiven's, a small, friendly parish housed in a small, plain church building. The nursery is horrible: A single teenage girl tends to eight children in a corner of the undercroft with old, battered toys and peeling paint on the walls. The older kids stay in church but are bored (no children's bulletin, no liturgical procession, low church liturgy).

Though the Holy Eucharist is celebrated, all the children leave at the Peace to go to Sunday school. There they are taught using a nondenominational Bible study curriculum. This is their first and last visit.

The next Sunday, they visit St. Traditiona's, housed in a beautiful Gothic stone building. Julie comments that it looks like a church is supposed to look. Beautiful music is woven through the service, but the liturgy follows the unfamiliar (to them) Holy Eucharist Rite I, which alternates every other week with Morning Prayer Rite I. Sunday school is during church, which means the parents cannot participate easily, and the kids miss most of the service (except that they do return for communion).

Though the acolytes are co-ed, the cler-

gy and lay eucharistic ministers are not, and Julie notices this immediately. The altar is against the wall and the kids complain about not being able to see the priest's face. The nursery is nice, but hard to find, and not easily accessible from either the parking lot or the nave.

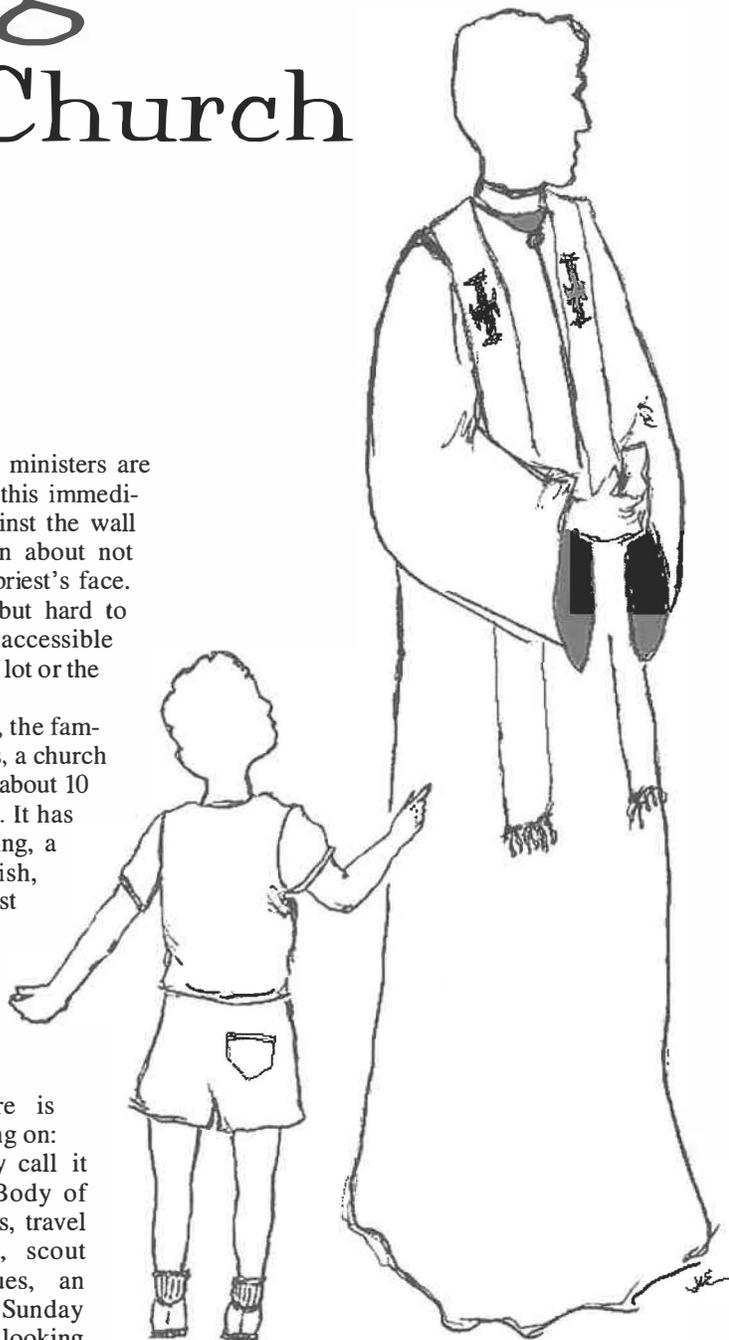
On the third Sunday, the family visits St. Liberace's, a church with a good reputation about 10 miles from their home. It has a large, modern building, a program-oriented parish, featuring Holy Eucharist Rite II, using a different prayer of consecration and Prayers of the People form each week to lend variety to the liturgy. There is always something going on: aerobics classes (they call it "Cross Training the Body of Christ"), bridge groups, travel clubs, Bible studies, scout troops, sports leagues, an active EYC, good Sunday school, etc. Things are looking up!

At the main Sunday morning service, the older children start off in their own children's chapel in one of the classrooms. They sing, do crafts, and hear a story. Younger kids are in the well-appointed, well-marked, and easily accessible nursery, which is divided into three age groups.

Johnnie dislikes it, though, because all they do is watch boring videos and have a snack. He wants to be in church, but this

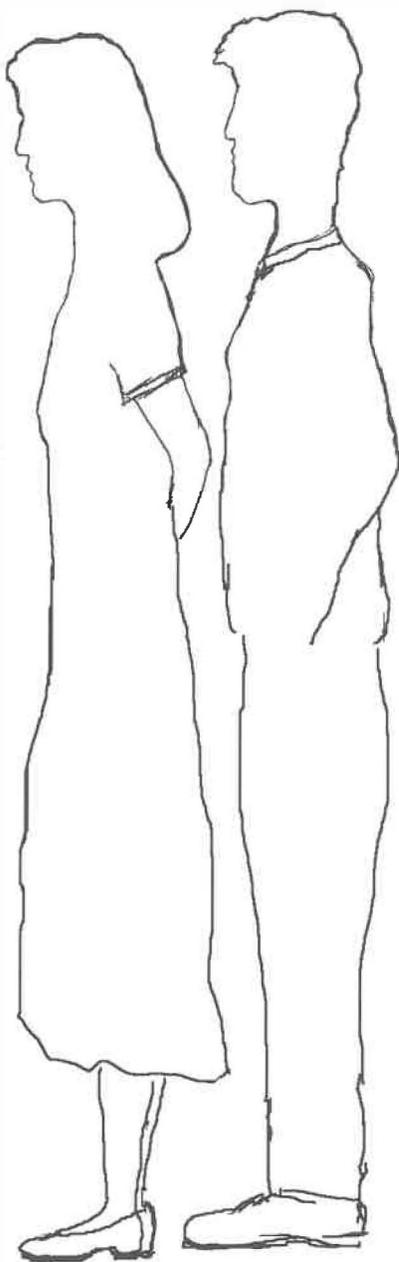
is discouraged. His parents go and get him for communion, but the priest passes him by at the rail. They later learn that he is expected to complete a first communion class in first grade.

Julie likes children's chapel, which is held in a classroom, but it doesn't seem at all like church, plus she has a hard time finding her parents when she comes back



The Rev. Scott Slater is associate rector for Christian education at St. Luke's Church, Birmingham, Ala.

Johnnie reaches out his hand to the priest, who is too busy even to say hello.



he never does says hello. On the way home in the car, Johnnie comments disappointingly that God wouldn't talk to him. They cross this church off their list.

They decide to try one more Episcopal church, before checking out the non-denominational church a few blocks away. St. Nicholas' is a fairly small congregation, Rite II Holy Eucharist every Sunday, and is fairly high church. It has a simple, but nice, accessible nursery.

One of the ushers in the narthex is a 9-year-old girl who makes sure Julie gets a children's bulletin. They are attending on Pentecost Sunday, and incense, which Jane and the kids have never seen, is smoking its way down the aisle. The kids think this is "cool."

Though they have a children's chapel, the older kids start out in church, seeing the long procession with torches, flags, banners, incense, and even the gospel book. Julie stays in church as Johnnie, along with the other young children, follow an acolyte down the aisle during the singing of the Gloria, and go to a classroom which had been converted into a small chapel, complete with cross, banners, and an altar with seasonal appointments, candles and flowers. There they stand as the gospel lesson is read, they are seated while they hear a homily, they have intercessory prayers, and then sing until an acolyte comes to get them to escort them back into the nave at the Peace.

Meanwhile, Julie and her parents enjoy hearing a junior high age lector read the Old Testament lesson, watching the gospel procession, hearing and seeing the reading of the gospel in Spanish, English and Swahili (it was Pentecost after all), and hearing the Prayers of the People read from the midst of the congregation, with many people, even children, adding their

own intercessions at the appropriate moments.

At communion, the parents are surprised to see a 16-year-old administering a chalice, but Julie thinks it's great, especially because he is cute. Johnnie doesn't notice one way or another; he's just glad he is allowed to receive bread and wine. During communion, they sing a song that Julie learned at camp the summer before, and hear a small children's handbell choir do a song.

After communion, the Dismissal is at the back of the church, and the priest makes sure to shake every hand she can at the back door, especially the hands of the children. She makes it a point to ask the names of the children. They all love this church, and they transfer their letter the following week.

Three years later, Jane is on the vestry and is a chalice bearer, Joe ushers, teaches Johnnie's Sunday school class, and volunteers in children's chapel. Julie is both a lector and a member of the handbell choir, Johnnie has just become an acolyte, and Justin has begun to attend children's chapel.

They rarely miss church because the kids won't let them.

Some 25-40 percent of baptized Episcopalians are under the age of 16. What has been described is quite possible, is rubricly sound, costs very little money, and can be done in any size church. This welcoming, inclusive format can be a powerful evangelism tool, especially when children bring sleepover friends to church with them.

What was described is not being offered in many denominations, and cannot be found in many Episcopal churches. But there are good, sound theological and developmental reasons behind these suggestions. Episcopal churches can look at their inclusion of all people (young and old) and reform the way in which the whole parish family is made welcome. Many baptized members of our congregations will be the future leaders of the church, and many could be leaders now, if we provide for them the opportunity and motivation. □

into church at the Peace. All in all though, this is the best place yet, they think, until they reach the door. Julie and Johnnie reach out their hands to the priest, and he doesn't even look at them; he is too busy talking to the parents. In fact, when the 4-year-old tugs on the priest's alb, he does look down momentarily and says, "Just a minute, I'm talking to your parents," but

EDITORIALS

Legal Action May Come

Those who have urged that the church seek prosecution against former treasurer Ellen Cooke for the embezzlement of \$2.2 million in church funds probably were disappointed by Presiding Bishop Edmond Browning's statement to Executive Council [TLC, July 2]. Many church members expected the Presiding Bishop to announce that the church would indeed pursue prosecution against Mrs. Cooke, and a smaller number has called for Bishop Browning's resignation. Neither action has taken place.

While Bishop Browning was emphatic in saying he is not about to resign, he has not ruled out the possibility of charging

Mrs. Cooke. His lack of action thus far is understandable. Attorneys for the church have been pursuing restitution from the Cookes, and the amount of possible recovery has not been determined. In addition, a criminal investigation is being conducted by federal authorities, and the results of that investigation are awaited.

There is still time for legal action to take place. In fact, Bishop Browning told the council, "if restitution is not forthcoming in a manner that responds to the loss, then we will begin a civil suit." There could be federal charges; perhaps financial institutions or others will bring suit. The Presiding Bishop's wait-and-see attitude does not mean lack of interest or courage. It is, at this point, thoughtful common sense.

LETTERS

(Continued from page 5)

that computes in Mrs. Cooke's case. Oh, it boggles the mind!

Since Idaho doesn't have an insanity plea, Mrs. Cooke should be glad she did not perpetrate her embezzlement here.

DAVID WILLIAM YON
Idaho Correctional System
Boise, Idaho

• • •

Mrs. Cooke has stolen the money; that seems very clear.

Bishop Browning is to blame and should resign; that is not very clear. There seems to be an assumption by the critics that their name is Nathan and that they have prophetic authority to point the fin-

less vile. Are not those who call for resignation confusing proximity with evil intent?

(The Rev.) RICHARD H. LEWIS
Headwaters Mission
Boonville, N.Y.

Independent Auditor

I applaud your editorial that says dioceses and parishes should follow the canons in having an annual audit each year, by "an independent certified public accountant" [TLC, May 28]. However, I would suggest going one or two steps further.

This "independent auditor" should be truly independent, and should request copies of all documentation associated with any and all funds left to the dioceses or individual parishes. These audits should include any and all funds regardless of their structure, including clergy discretionary funds. But remember, simply having an audit does not mean there is no misuse of funds.

When the church ignores abuses of people or funds, whether by the clergy or the laity, the message being conveyed is that it is OK for those employed by the church to use other people and/or their funds however they wish. In the long run, this only hurts the church because those of us who would support it, financially or otherwise, will withdraw and direct our energies and monies to other people or organizations.

As a lifelong Episcopalian, I never thought I would think or say these words and I do so, not solely because of Ellen Cooke, but because I have witnessed and continue to witness such abuses.

SEATER-MARGARET O'HARA
Dorchester, Mass.

Annual Audits

In response to George S. Lockwood's Viewpoint article [TLC, May 28], I take strong exception to his statement "I know

of no congregation that does one!" (speaking of parish annual audits).

In every parish where I have been rector, I have made the condition of my accepting the call that a full audit be done prior to my arrival by an independent CPA firm. Annual audits were then conducted during my tenure in those parishes. The Cathedral Church of St. James, where I am now dean, has been in compliance with the canons regarding independent audits for at least 25 years.

True, many parishes (maybe most) do not comply with fiduciary accountability requirements, but many have and do comply faithfully. The Ellen Cooke issue is bleak enough. Let's not paint the whole church with such sweeping generalizations.

(The Very Rev.) FREDERICK E. MANN
Cathedral of St. James
South Bend, Ind.

Critics' Choice

The editor's positive attitude in receiving criticism and corrections on factual errors is indeed worth noting [TLC, June 11]. While this may help produce a better magazine, I have a hunch that if my colleagues would take the same attitude in receiving criticism and corrections, we would have a healthier church, too.

(The Rev.) RUSSELL W. JOHNSON, JR.
St. Mary's Church
St. Paul, Minn.

Unmasked

Thanks be to God for the letter of Fr. Herbert Ward [TLC, May 14] which makes me proud to be an Episcopalian in the Anglo-Catholic tradition. Fr. Ward has truly unmasked the *masquers* with the reality of the risen Lord giving new life to his body — the church — today!

(The Rev.) JOHN G. MILLS
New York, N.Y.



ENS photo
Mrs. Cooke and Bishop Browning at the Omaha Zoo in 1994.

ger. Even at those who are guilty of no crime.

It was Kierkegaard, as I recall, who said something to the effect that judgment without mercy is tyranny. Is any of us free of fault? Is any of us so inebriated with purity of motive and action as to be able to cast the first stone?

The lust for authority or for power can cause people to do vile things. Lust to punish or proclaim judgment on others, especially when innocent of a crime, is no

Something New Was Happening

By PETER MICHAELSON

On a recent weekend, the Episcopal Cursillo community of Rhode Island celebrated its 56th Cursillo weekend. Like most Cursillos, the participants at this one ended with great enthusiasm and a deepened faith. For me, a traditionalist who has served as a spiritual director for many weekends in three dioceses, it was as energizing as any of them.

Among the participants was a lesbian couple from the "far reaches" of Rhode Island. Leaders of the weekend had been informed of their relationship. As customary at Cursillos, members of the same household or the same parish are seated in different discussion groups, so the relationship of the two women was not immediately obvious, nor especially important. The women fit right in among our outstanding group of candidates. Every one had a personality easy to admire as we became acquainted in the activities and sharing exercises of the weekend.

My orientation is heterosexual and so is my theology. The essential nature of the "image of God" created in us is bound up in heterosexuality, "male and female," it says in Genesis. The creativity of our creatureliness is expressed, celebrated and lived out best in a traditional marriage. Denial of this part of God's plan, like denial of other parts of creation, narrows our relationship with God. This is not to be preferred; but then again neither is hate. And something new was happening.

25 Years Together

At the Eucharist on Saturday, we blessed a man and woman, 40-something, whose 11th wedding anniversary fell during the weekend. In the sharing which came later in the day, one of the gay women remarked she and her partner had been together 25 years. An hour or so later, another spiritual direc-

tor remarked to me, "Those women are a gift to us this weekend." I thought about what he said a long time. What caught my attention was the image these two presented of a gentle, loving relationship without a hint of dominance of one imposed over another.

Surely the free gift of two equal creative people to each other in Christ is the model and norm for marriage. I give thanks every day that my wife and I have this kind of affirming love, at least most of the time. Yet the headlines and the counseling couch are filled with notorious failures of the "free gift" in heterosexual marriages.

Who can be blamed to think of conflict and repression along with traditional marriage? Not to put too fine a point on it, would you want one for your child? Speaking for myself, I have two daughters of "marriageable age" and I have profound prayers for them and mixed feelings about their prospects.

In this Cursillo, I gave the talk on "Obstacles to Grace." In years past, this talk was easy because an off-color joke could always enliven standard explanations of original sin, derivative sins, the redemption on the cross, and the practice of reconciliation (sacraments are explained in other talks).

Times have changed. Now it is necessary to discuss aspects of relationships which once were common knowledge. These include supportive ways to be accountable to each other; the hope and faith that conflicts can be reconciled, instead of tolerated; and what to do about violence and abuse. These issues are vital in church life and personal lives as well.

Traditionally, marriage is the icon of Christ giving himself to his bride, the church, in perfect self-denial and irresistible atonement. Such an image of God's peaceable kingdom does not leap to mind in the same frame as "man and wife" at the wedding altar. What leaps to mind is those two lesbian women and their 25 years of mutual respect and affirmation.

God has given us a new gift. He has given us a new icon for the love between Christ and his body, the church.

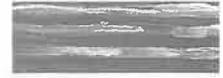
The Rev. Peter Michaelson is rector of St. Michael and Grace Church, Rumford, R.I.

BOOKS

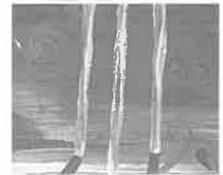
God and Human Conditions

LIVING STRINGS, An Introduction to Biblical Spirituality. By Michael Whelan. E. J. Dwyer (Unit 13 Perry Park, 33 Maddox St., Alexandria, NSW 2015, Australia). Pp. 189. \$11.95 paper.

Michael Whelan, an Australian Marist priest, has written what I might call a commentary on the Prayer Book catechism's question, "Why is the Bible called the Word of God?" The Bible is seen as revealing God's communication with God's people in the context of today's often confusing society.



Living Strings
AN INTRODUCTION TO BIBLICAL SPIRITUALITY
Michael Whelan



The section on "images of God" was helpful, where Fr. Whelan notes the various images people may have of God: i.e. King, Judge, Shepherd, Lawgiver, Father and such; and how such images may limit our understanding of God. The author sees the principal image of God as that of God with humanity, God being present, communicating.

Another section suggests how some biblical writings might be seen as "comedy" or "tragedy" or both, pointing to contrasts, reversals and unexpected conclusions, especially between God's ways and those of materialistic humans.

The author uses non-biblical literary citations to help the reader connect God as revealed in scripture with human conditions and experiences, and how God seeks to communicate. Each chapter is concluded with "practical suggestions" of application of the material, and very full notes and citations.

(The Rev.) HERMAN PAGE
Topeka, Kan.

The Historical Jesus

A MARGINAL JEW: Rethinking the Historical Jesus. Volume Two. Mentor, Message and Miracles. By John P. Meier. Anchor Bible Reference Library. Doubleday. Pp. xvi and 1118. \$35.

The effort to use the documents of the New Testament to form a historically reliable portrait of Jesus has intensified in the last 10 years. The issues have been kept in popular view most recently by the antics of the Jesus Seminar.

A more sober approach has been taken

(Continued on next page)

BOOKS

(Continued from previous page)

by John P. Meier, a Roman Catholic priest and member of the faculty of the Catholic University of America. Fr. Meier does a good job writing apart from the faith without denying it. His first volume, which appeared in 1991, set forth the terms of the "historical quest" and described the social background of Jesus' life.

The second volume, of a projected three, reflects both the extent to which Fr. Meier's work has been shaped by the usual historical-critical agenda and the extent to which he has tried to move beyond it. The first section of the book focuses on John the Baptist, Jesus' mentor. John's major role is stipulated by the criterion of embarrassment: The early church would have done anything it could to downplay John, and the fact that the gospels present Jesus as receiving John's baptism proves that it — and John — must have been important.

In the second section, the message of Jesus is seen in terms familiar from the historical-critical method. The core teaching is the kingdom of God, both present ("If by the finger of God I cast out demons, then the kingdom of God has come upon you," Matt. 12:28) and future ("Thy kingdom come"). Other features of Jesus' teaching, including its relationship to other Jewish beliefs, will presumably be treated in the final volume.

The last and most innovative section of this volume deals with miracles, the prophetic authentications of Jesus' kingdom teachings. Fr. Meier discusses general questions as well as the major types of miracles (exorcisms, healings, raisings of the dead). The miracles mark Jesus as being in a prophetic line and provide a pedagogy for the kingdom.

MICHAEL P. O'CONNOR
St. Paul, Minn.

Elements of Religious Life

THE WAY OF SILENT LOVE: Carthusian Novice Conferences. Cistercian. Pp. 131. \$8.95 paper.

The Carthusian order is a Roman Catholic monastic order given to contemplative prayer and solitude. Though the Carthusians' rule of life was written more than 800 years ago, they rely heavily on

oral tradition to pass on their ethos and spirituality to subsequent generations of monks. *The Way of Silent Love* is a transcription of talks between a Carthusian novice guardian and his novices from 1975 to 1990.

The book shows how elements from the religious life — contemplative and liturgical prayer, solitude and community life, detachment and desire, poverty, obedience, the study of scripture — lead to the knowledge of the love of God. Pitfalls of our own humanity and weakness into which the novices (or anybody!) may stumble — selfishness, pride, perfectionism, self-reliance — are shown to be the basis of our path to God.

Helpful, practical suggestions for making a meditation are given. A plethora of scriptural quotations anchor the book firmly in the gospel, and regular citations of earlier generations of monks and spiritual writers give its teaching a strong foundation in the Christian tradition.

Br. TODD MILLER, S.S.J.E.
Cambridge, Mass.

Possible Resource

HEART IN PILGRIMAGE: Meditating Christian Spirituality in the Light of the Eucharistic Prayer. By Michael L. Gaudoin-Parker. Alba. Pp. xxvii and 240. \$14.95 paper.

This book is accurately described by its subtitle, but it is somewhat more specifically focused than that description might suggest. The "Eucharistic Prayer" meant is the "canon" only, not the whole eucharistic rite, and specifically the several texts currently in use in the Roman Catholic Church.

The material is clearly intended for study and catechesis, and is likely to be of limited usefulness to Anglicans, since both our texts and our teaching are different. However, it would be valuable as a resource for a teacher or the leader of an adult study group, since the theology and background are presented thoroughly, with many quotations not only from the fathers and modern Roman sources, but also from Anglicans and Orthodox. Even the title is credited to George Herbert.

MOTHER MARY JEAN, C.S.M.
Peekskill, N.Y.

Books Received

THE GOSPEL TRUTH. By Mitch Finley. Crossroad. Pp. 95. \$7.95 paper.

DESIGN FOR LIVING: The Oxford Group's Contribution to Early A.A. By Dick B. Paradise Research (247 Bret Harte Rd., San Rafael, CA 94901). Pp. 408. \$17.95 paper.



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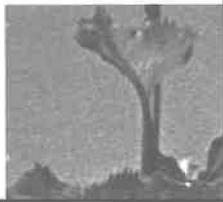
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People and Places

Appointments

The Rev. **John B. Austin** is priest of St. Peter's, 36 W. Campbell, Blairsville, PA 15717, and chaplain of Canterbury Place, Pittsburgh, PA.

The Rev. **Doug Bachmann** is rector of St. John's, Box 192, Mankato, MN 56001.

The Rev. **Henrietta Brandt** is associate for education, Christ the Redeemer, 1415 Pelhamdale Ave., Pelham, NY 10803.

The Rev. **Enrique Brown** is vicar of Misión San Juan in the Diocese of Washington.

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

The Rev. **Paul Hamilton Fuller, IV**, is rector of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Edward F. Glusman** is rector of Ascension, Box 11388, Knoxville, TN 37919.

Retirements

The Rev. **William A. Baker, Jr.**, as rector of Pike County Parishes in Missouri; add: 40 Conwood Ln., St. Louis, MO 63131.

The Rev. **Warren G. Hansen**, as minister in charge of Epiphany, Kirkwood, MO; add: 2608 Seminole Dr., Cuba, MO 65453.

The Rev. **E. Clarendon Hyde**, as rector of St. Mark's, Portland, MO; add: 5009 Thilly, Columbia, MO 65203.

The Rev. **Douglas S. MacDonald**, as rector of St. John the Baptist, Sanbornville, NH; add: P.O. Box 570, Acton, ME 04001.

The Rev. **Anne E. Scharon**, as vicar of Prince of Peace, St. Louis, MO; add: 44 Rosemont, Webster Groves, MO 63119.

The Rev. **Arthur R. Steidemann**, as interim pastor of St. Thomas Church for the Deaf, St. Louis, MO; add: 429 Somerset, Webster Groves, MO 63119.

Deaths

The Rev. **John Howard Johnson**, retired priest of the Diocese of New York, died May 24 at his home in Sea Cliff, NY. He was 98.

Fr. Johnson was born in Richmond, VA. He was educated at Columbia University, AB and AM degrees; Union Theological Seminary; Lincoln University, DD degree; and General Theological Seminary, STD degree. He was ordained priest in 1923. Fr. Johnson served on the City Missionary Society, New York City, and St. Martin's Church, New York City. He was chaplain of the police department from 1939-1971 and was trustee of the Cathedral of St. John the Divine, New York City. He was the author of *Harlem, the War, & Other Addresses*, *A Place of Adventure*, and *Fact not Fiction in Harlem*. He retired in 1965. Fr. Johnson is survived by his wife, Faith, a son, the Rev. David Johnson, rector of St. Martin's Church, New York, NY, and other family.

The Rev. **John Scarff**, deacon of St. John's, Corsicana, TX, died April 7 at his home. He was 68.

Deacon Scarff was born in Mt. Pleasant, IA. He attended Iowa Wesleyan College and the Anglican School of Theology, Dallas, TX. He was ordained deacon in 1989 and served St. John's, Corsicana, TX, since his ordination. Deacon Scarff is survived by his wife, Rosemary, two sons and one daughter.

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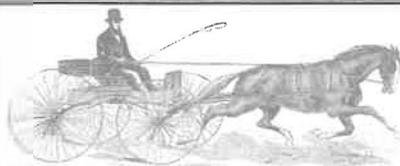


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ORGANIZATIONS

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.

ORGANIZATIONS

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.

POSITIONS OFFERED

DIRECTOR OF PROGRAM, Canterbury Retreat and Conference Center, 1601 Alafaya Trail, Oviedo, Florida. Primary responsibilities include the administration of Elderhostel program, creating diocesan programs, development of marketing. Send resume to: **The Rev. Paul D. McQueen**, 1601 Alafaya Trail, Oviedo, FL 32765.

ORGANIST/CHOIRMASTER: Growing parish in inner suburb of Chicago, strong music program; boys choir, girls choir, mixed adults; familiarity with Episcopal liturgy and standard Anglican choral music, leadership abilities and good musicianship required. Present salary \$13,000. Resume and references to: **The Very Rev. David C. Cobb**, **St. Christopher's Church**, 545 S. East Ave., Oak Park, IL 60304 by August 13.

DIRECTOR OF CHRISTIAN EDUCATION and Children's Ministries. Large parish seeks caring, organized individual with high energy level and people skills to lead, implement and coordinate progressive programs. Must be committed to working with children; storytelling; and effect a pastoral presence with a wide variety of individuals/groups. Degree in Christian education or equivalent experience required. Episcopal background highly desirable. Full-time position. Resumes and information: **St. John's Episcopal Church**, 2827 Wheat St., Columbia, SC 29205. (803) 799-4767.

CONTEMPLATING RETIREMENT: Seeking retired, or soon to be retired minister interested in serving an organized mission St. Paul's Church in the new Episcopal Diocese of Eastern Michigan. Beautiful church and parish hall located in retirement / resort community on an island in the St. Clair River between Michigan and Canada. Year round energetic membership of dedicated laity with increased attendance in the summer. Require part-time minister, terms negotiable. Contact **Richard Chute** 810-748-3752.

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

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THE LIVING CHURCH

P.O. Box 92936

Milwaukee, WI 53202-0936

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

BUENA PARK, CALIF.

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm & Disneyland (714) 828-5950
Sun H Eu 8 & 10. Wed 10 H Eu & Healing

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues &
Thurs, 7 Fri

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

HOLLYWOOD, FLA.

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

AUGUSTA, GA.

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

SAVANNAH, GA.

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

BLOOMINGTON-NORMAL, ILL.

CHRIST THE KING 918 S. University
The Rev. Robert M. Montiel, r
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

OLNEY, ILL.

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

RIVERSIDE, ILL. (Chicago West Suburban)

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

ROBINSON, ILL.

ST. MARY W. 33
The Rev. John F. Wall
Sun H Eu 11. Bible Study Monday 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Sung Eu

BLADENSBURG, MD. (D.C. AREA)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 9, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10. Thurs Eu Healing 9:30

BOSTON, MASS.

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

LENOX, MASS.

TRINITY Parish Nearest Tanglewood
The Rev. Duncan R. McQueen (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. Wed Eu 7,
Thurs Eu 10

KANSAS CITY, MO.

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Canon William H. Paul, v
Sun H Eu 10 (all year). July & Aug. Sun H Eu 8 & 10. July & Aug.
Sat H Eu 5

HACKENSACK, N.J.

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

NEWARK, N.J.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palaca
The Rev. Ivan Weiser, interim r
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER

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

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

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ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMillan,
ass't: the Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich, III, r (315) 336-5170
Sun 8 & 10. Wed 11

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas R. Parke, r 584-5980
Sun Masses 6:30, 8 & 10

STONY BROOK, N.Y.

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Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun
10. All Souls' Mill Pond Preschool Daycare information call
(516) 689-7825

(Continued on next page)

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

SUMMER CHURCH SERVICES

(Continued from previous page)

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 E u (2S, 4S, 5S)

WILLISTON PARK, L.I., N.Y.

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Mass 9; Thurs Mass & HS 10; HD as anno

GETTYSBURG, PA.

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

NORRISTOWN, PA.

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting; the Rev. Frederick C. Watson, d
Sun: MP 7:40, H Eu 8, 9:30; Wkdys: Tues & Thurs 9, other days as anno. Traditional worship, Gospel preaching, liturgical music

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

RAPID CITY, S.D.

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

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen Near Opryland
Sun H Eu 8 & 10

CORPUS CHRISTI, TEXAS

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8 & 10. Weekdays as anno

DALLAS, TEXAS

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

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

FORT WORTH, TEXAS

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

HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

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

SAN ANGELO, TEXAS

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

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer/Praise H Eu 7:15

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave.
The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1
The Rev. Prof. Reginald H. Fuller (804) 266-2431
Services: Sun 8 and 10. HD 7:30

MILWAUKEE, WIS.

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

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 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



Christ Church, Augusta, Ga.

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