

The Living Church

November 10, 1996 / \$1.50

The Magazine for Episcopalians

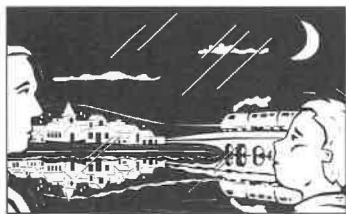


I REMEMBER THE WONDERFUL clackety-clackety-clack of the wheels on the rails. And then, just before dropping off to sleep, Dad lifted the window shade, and we looked out as the train was crossing a wide river...

When Morning Comes

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When Morning Comes

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By John W. Howe

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Quote of the Week

The Rev. Lucinda Laird, rector of St. Mark's, Teaneck, N.J., writing in *The Voice*, newspaper of the Diocese of Newark, on her most embarrassing moment during a clergy exchange in England: "Answering the door at 9:00 a.m. in my bathrobe to meet the Bishop of Worcester."

In This Corner

One Question Leads to Another

Finally, I've figured it out. It is nothing but an insatiable, natural curiosity that causes me to ask questions. Like the following:

Doesn't the acclamation "Blessed be the one, holy and living God" leave a lot to be desired?

Isn't it amusing to see some of our most liberal bishops become fundamentalists when they talk about stewardship?

Aren't dioceses not involved in the Companion Diocese program missing some great opportunities for mission?

Won't it look bad if General Convention fails to approve the Concordat of Agreement?

Why are so many Episcopal priests chaplains to their local fire departments?

Do any lay persons go to confession anymore?

Aren't some of us using the word "gospel" when we really mean "liberation"?

Whatever became of fasting?

Can you imagine how much Presiding Bishop Edmond L. Browning must be looking forward to the end of his term?

Is it too late to stop the Episcopal Church from becoming a protestant denomination?

Wouldn't your parish be much different if a tenth of its members were tithers?

Why are so many people suddenly so excited about labyrinths?

Aren't some of us using the word "Christian" when we really mean "charismatic"?

Were there any priests who refused to bless snakes on the Feast of St. Francis?

Aren't most members of small congregations unwilling to share a priest with another church?

Why would any self-respecting Lutheran want anything to do with the Episcopal Church?

Whatever became of All Saints' Day?

Doesn't there seem to be a strange sort of quiet before the next General Convention?

Isn't it only a matter of time before some diocese files for bankruptcy?

Aren't some of us using the word "inclusive" when we really mean "exclusive"?

Why would anyone want to be the next Presiding Bishop?

Does anyone still observe "Rose Sunday" during Advent or Lent?

Aren't diocesan camps one of the most effective ministries the church has to offer?

Wouldn't three General Convention deputies from each diocese in each order make a lot more sense than four?

Isn't it a bit scary to see dioceses adopting resolutions on euthanasia?

Are we really going to tell those E.S.A. folks we don't want them around after the mandatory ordination canon is adopted?

Isn't it amazing how much attention Episcopalians are giving *A New Zealand Prayer Book*?

Isn't any anti-gay legislation to come before General Convention doomed to failure?

Aren't we even more uncomfortable with the word "stewardship" than we are with "evangelism"?

David Kalvelage, editor

Sunday's Readings

Always Being Ready

Pentecost 24: Ps. 70; Amos 5:18-24;
1 Thess. 4:13-18; Matt. 25:1-13

As we near the end of the Pentecost season, the focus of the lessons shifts from Jesus' ministry of teaching and healing to the *eschaton*, the end of this age and the return of our Lord to complete the fulfillment of his kingdom. Christians live between the times — the Lord's first coming as a babe, and final coming as King. We await the day of the Lord. Each of these lessons focuses on an important theme of this transition period.

Amos the prophet is the H.L. Mencken of the Old Testament. He is its profoundest social critic. Today he lashes out at those who simply go through the motion of religious observance. These folks have come to

worship the system rather than the God whom the system of sacrifice mediates to us. The prophet's message: Away with your empty sacrifice. I want true justice and true righteousness, and I want it now.

Paul responds to a question from his readers about those who are alive when the day of the Lord dawns. This passage, long a staple at Anglican funerals, offers comfort to those separated from their loved ones by death.

Jesus counsels readiness in the gospel parable. Be prepared because we do not know when the Lord will come. Live each moment as if it were the last. Be at peace with all your family and friends. Pray without ceasing. These were early Christian admonitions concerning the day of the Lord. Each is equally applicable for us today.

Seven Sacraments, But Not All 'on Same Footing'

In regard to the letter from the Rev. William J. Cary [TLC, Oct. 20] on the number of sacraments, I would direct his attention first to the Catechism of the prayer book, pp. 858 and 860:

"The two great sacraments given by Christ to his Church are Holy Baptism and Holy Eucharist."

"Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction."

In looking at Article XXV, the vast majority of commentaries declare a distinction between the two great sacraments (sacraments of the gospel, i.e. ordained of Christ) and those "commonly called sacraments" (as the Nativity of our Lord is commonly called Christmas) not to deny the five are sacraments, but that they are not the same as the gospel sacraments which are generally necessary for salvation.

This is borne out in our dialogue with Roman Catholics and Lutherans, to mention only two ecumenical dialogues, in which we have pointed out our understanding of ordination as a sacrament, as well as the other rites.

There are two sacraments generally necessary for salvation, and at least five other rites to which the name sacrament is given, although they are not on the same footing as the gospel sacraments. Services for all five of these rites are in our prayer book (pp. 413, 512, 423, 447 and 455). Surely Fr. Cary is not denying that the Episcopal Church has these sacramental rites, or that (in the language of Article XXV) they are commonly called sacraments.

*(The Rt. Rev.) William C. Wantland
Bishop of Eau Claire
Eau Claire, Wis.*

More Questions

The Rt. Rev. Jane Dixon "believes the promises that are evident after decades of women being ordained in the Episcopal Church have outweighed its costs in the faith community and in the world" [TLC 20, Oct. 20].

Her statements as quoted in the article make little sense. The word "promise" implies by definition something expected in the future. Shouldn't there be more evidence than mere promise after two decades? How do we know the promise of

the ordination of women outweighing its cost, either in our scripture or in our baptismal covenant? And if "we know it when we think rationally about all these things," it is only if we are thinking in sec-

ular terms. Resting it on Hooker seems a bit far fetched.

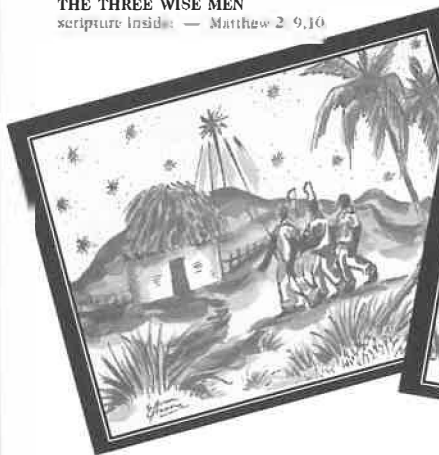
If this promise is so evident, why is there still opposition to it — so much that canonical measures are expected next

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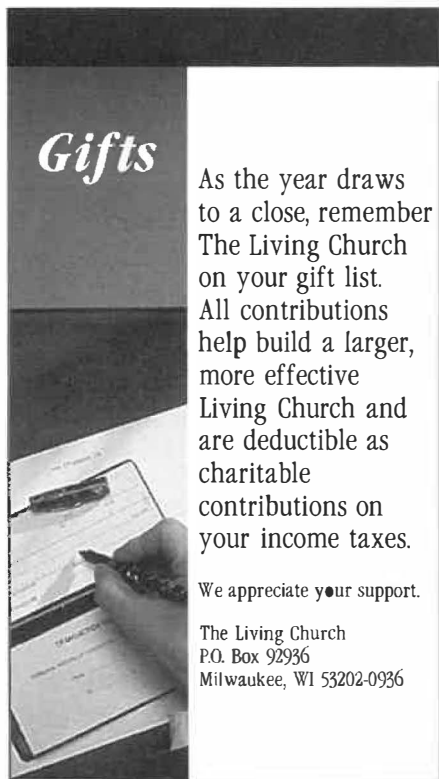


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Letters

year to eradicate such lingering "pockets of pain." What promises are evident which will outweigh the cost to the Episcopal Church in the loss of more than a quarter of its membership? True, most of the initial opposition to the ordination of women has faded, since many of these folk have felt it necessary to withdraw from the Episcopal Church, to its great cost. Is a mere promise enough to outweigh the cost to these people of disruption in their lives and worship?

The rupture of collegiality which Dr. Dixon deplores continues to the detriment of the church, increasing our inability to remain faithful members of it. What promises about the ordination of women can offset this "terrible and awesome cost for all of us"?

And what arrogance! "... the ordination of women completely fulfills the image of God — 'We as women represent for the church and the world the other half of the intended image of God...'" Let us hope she has been misquoted. Otherwise we might wonder how God and the church ever managed to survive for mil-

lennia till the 20th century without this great fulfillment.

Dorothy W. Spaulding
McLean, Va.

On Retirement

The article on early retirement [TLC, Oct. 13] is seriously flawed. The unstated premise of the article is this: It is wrong to allow people to retire as early as age 55 with full pension after a minimum of 30 years service unless you allow all people to retire at age 55 with full pension. The writer goes to great length to suggest that unless people who begin working at, say, age 42 can obtain this same benefit of early retirement, then it should not be extended to anyone. This is hardly reasonable, and, in fact, appears to be nothing more than envy attempting to dress itself up as a "justice" issue, a frequent occurrence in today's political climate in the church and the wider society.

The analysis suggests that only one generation would derive any benefit from a policy of permitting retirement after

The Living Church

An independent weekly record of the news of the church
and the views of Episcopalians, since 1878

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

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

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

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

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

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

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Volume 213 • Number 19

Letters

30 years of service and that no long-term benefits would accrue to other generations of leadership or to the church as a whole. This is false. The fact is that secular pensions both in the profit and non-profit sectors frequently have 30-year service thresholds for pension eligibility for full retirement. Such policies serve three purposes:

They provide for continuity and loyalty to the long-term goals of the organization by providing some retirement income at the end of a full career devoted to the mission of the institution. They provide for the entry of fresh new cadres of people into all levels of organizational life, including the leadership ranks. And by providing reasonable standards such as 30 years of service as a threshold for obtaining a pension without substantial penalty, organizations make it less likely that persons will "hang on too long" simply because they cannot afford to retire because their pensions would be too small if they were penalized for retiring before 65.

(The Rev.) James C. Woods
Trinity Church
Melrose, Mass.

Speaking Up for Children

In my first parish I heard early the story of the ushers counting the potential communicants and attendants each Sunday for the church record of services. I delighted at the recounting of a discrepancy in numbers one Sunday where one usher had counted everyone and the other only the adults. One of my predecessor's sons asked the other, "Do they (the children) not have as big a soul as anyone else?" The truth was too strong and became a motto in ministry.

A young mother arrived in church one day with a squirmy 3-year-old and a colicky baby. When the inevitable fussing started and the noise wafted beyond her pew, a parishioner turned to the mother and said, "Do not worry, our rector love children's noises as their offering to God" (I also aver that the priest who cannot outshout a noisy child should take elocution lessons and relearn diaphragmatic breathing).

We met our daughter and granddaughter at a church recently, they coming from one direction and we from another. The granddaughter was used to being able to whisper to Nana during a service because I had been her rector for a while before I

retired and the congregation was truly loving about it. Since they had arrived late, it was at the sermon that we exchanged pleasantries, only to have a person turn and rudely shush the granddaughter who was seated beside my wife. I had not even heard her tell Nana she loved her, but this person obviously did, and had to express her hostility about something else, discounting the presence of mature Christians, one of whom even wore a clerical collar.

To those of you who have been annoyed by noisy children in church, I suggest prayers of repentance for a little girl who will no longer attend that church under any conditions but is lovingly welcomed elsewhere in this branch of Christ's church and enjoys, listens and "has as big a soul as any adult" who often speaks with others during services with impunity, or whispers comments and none shushes them!

(The Rev.) Oscar W. Swensen
Alfred, Maine

No Weirdos

Fr. Wickersham [TLC, Oct 27] implies that All Souls' Day is some sort of aberration observed only in a few weirdo parishes. During the past 40 years I have been a member of four different parishes, all of which observed All Souls'. Then he goes on to associate it with praying for especially obnoxious and conspicuously sinful persons who particularly need our prayers.

Let me remind Fr. Wickersham that on All Saints' Day we celebrate the saints in heaven, especially those canonized by the church, and ask them to pray for us. On All Souls' Day we pray for the souls of those in purgatory or, if you prefer the Anglican euphemism, paradise. Have the seminaries stopped teaching eschatology and turned to the soft-headed, nice-Nelly Universalist heresy?

Robert C. Tompkins
Towson, 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. Letters should be signed and include a mailing address.



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EDS Professor Elected Next Pennsylvania Bishop

The Rev. Charles E. Bennison, Jr., director of congregational studies and associate professor of pastoral theology at Episcopal Divinity School, was elected Bishop Coadjutor of Pennsylvania Oct. 19 at a special convention at the Cathedral of the Saviour in Philadelphia.



Catherine Reeve photo
Fr. Bennison

Fr. Bennison, 52, is the son of a bishop, the Rt. Rev. Charles E. Bennison, the retired Bishop of Western Michigan. A brother, John, also is a priest, in Clayton, Calif.

The bishop-elect is a native of Minneapolis. He graduated from Lawrence University and Harvard Divinity School and received a master's degree from Claremont.

He was rector of St. Mark's Church, Upland, Calif., 1971-88, and St. Luke's, Atlanta, 1988-91. He took the seminary position in 1992. He and his wife, Joan,

have two adult daughters.

The election took four ballots. Others who were nominated were: the Ven. John E. Midwood, archdeacon of Pennsylvania; the Very Rev. William D. Persell, dean of Trinity Cathedral, Cleveland, Ohio; the Rev. Canon David P. Thomas, interim rector of Church of the Good Samaritan, Paoli, Pa., and the Rev. Canon Patricia M. Thomas, special assistant to the dean of Washington National Cathedral.

Fr. Bennison will succeed the Rt. Rev. Allen Bartlett, who is planning to retire sometime after the 1997 General Convention which will take place in Philadelphia next July.

		PENNSYLVANIA ELECTION							
		1		2		3		4	
Ballot		C	L	C	L	C	L	C	L
C = Clergy; L = Laity									
Needed to Elect								130 75	
Bennison		83	57	108	74	128	89	154	108
Midwood		75	40	84	44	79	38	68	32
Persell		35	28	24	20	9	5	3	3
Thomas, David		32	13	17	6	9	5	6	5
Thomas, Patricia		12	9	4	3	1	1		

Conventions

The synod of the **Diocese of Quincy** convened Oct. 11-12 at St. John's Church, Quincy, Ill., the former cathedral of the diocese which was recently reclaimed from "continuing" Anglicans.

The synod heard progress reports from 10 parishes meeting or exceeding Bishop Keith Ackerman's challenge at last year's synod for each congregation to grow by at least 5 percent in membership.

In his address, Bishop Ackerman, recalling the words of the Rt. Rev. Frederick Taylor, second Bishop of Quincy, encouraged parishes and missions to put their whole faith and trust in God to provide for financial needs and to focus on active preaching of the gospel and conversion of souls, and to turn to Christ for strength.

Synod members responded by passing without dissent a resolution that reaffirms

the lordship of Jesus Christ as the basis for the church's preaching and ministry. Additional resolutions were adopted defining appropriate behavior and sexual relations within the context of holy matrimony for postulants and candidates for holy orders, for clergy and for laity.

The Very Rev. John Tiddle, dean of St. George's Cathedral in Jerusalem, was the preacher for the synod Eucharist, and spoke of the power of mission while noting that the word "mission" actually is not used in the New Testament by Jesus. Rather, he said, the word "apostle" is used, and followers of Christ



(Continued on page 13)

Pittsburgh Bishops Assert Standards for Clergy Conduct

A pastoral letter "to reaffirm and clarify the standards that are upheld in this diocese" has been issued by the two bishops in the Diocese of Pittsburgh.

The Rt. Rev. Alden M. Hathaway, diocesan bishop, and the Rt. Rev. Robert W. Duncan, bishop coadjutor, issued the pastoral letter "in light of the recent and highly publicized opinion of the court in the trial of the Rt. Rev. Walter C. Righter." The letter states that the decision in that case "has raised questions and caused confusion about the teaching of the Episcopal Church with regard to human sexuality and sexual behavior."



Bishop Hathaway

The letter states that the standards upheld by the bishops are the basis for mutual accountability of the clergy.

"It is our godly direction that the clergy shall limit their sexual expression to the spouse of their marriage, or to abstinence from sexual relationship in singleness, and neither behave nor teach in any manner as to allow any other intention to be construed or concluded," it said.

The bishops cite holy scripture as their authority as it is mentioned in accordance with Article XX of the Articles of Religion.

"We offer the model defined by the marriage office of the Book of Common Prayer as the basis for our teaching and high ideal we commend to godly men and women for the shaping of their personal sexual values and behavior."

The bishops also declare that this teaching guides them as they interview and approve clergy called to ministry in the Diocese of Pittsburgh.

"Each is asked that, upon accepting a call to Pittsburgh, he or she conform to this discipline and teaching, upholding fidelity in marriage and celibacy in single life," the letter states. "For clergy residing but canonically responsible to another bishop, this standard governs the granting or removal of our license to function as an ordained minister in this diocese."

Statements Issued on Mission and Stewardship

Following extended conversation among various church leaders, the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, and the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, have issued a statement they call "Mission and Stewardship."

The two bishops said they wanted "to

share with the whole church the fruit" of their conversations. Those talks involved members of the commissions on Stewardship and World Mission, the treasurer of the Domestic and Foreign Missionary Society, and others from the Episcopal Church Center in New York City. Also involved were three leading theologians:

The Rev. Ian Douglas of Episcopal Divinity School, the Rev. Robert Hughes, the School of Theology of the University of the South, and the Rev. Frank Sugeno, Seminary of the Southwest. The following reflects "a very lively theological conversation":

(For texts of statements, see page 13)

Anglicanism Viewed as Measure for Christian Unity

Anglicans have an important role to play in ecumenical discussions, Bishop Mark Dyer told the Anglican Consultative Council (A.C.C.) during its meeting in Panama Oct. 10-20.

Bishop Dyer, former Bishop of Bethlehem (Pa.) who is now a faculty member at Virginia Theological Seminary, said it is Anglicans' ability to work and pray together as a worldwide church without central authority that makes them important in ecumenical discussions.

The A.C.C. is a gathering of 80 members from the 36 Anglican provinces, with delegates elected by each of the churches.

Bishop Dyer called ecumenism an inseparable part of the mission of the church to spread the good news about Jesus Christ. He said Christian unity is a sign to the world of the kingdom of God, but added disunity is also a sign to the world, one that makes it hard for people to accept the gospel when churches can't

agree themselves on the essentials of the faith.

The Rev. Don Anderson, retiring ecumenical officer for the Anglican Communion office in London, outlined for the council the work Anglicans are doing with other churches.

He said talks are underway in several parts of the Communion with Lutherans. He cited the proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America (E.L.C.A.) along with similar cases in Canada, Brazil and parts of Africa, and in northern Europe, where the Porvoo Agreement was signed [TLC, Sept. 29].

He also reported on Anglican discussions with Methodists, Roman Catholics and several Eastern Orthodox churches.

The Most Rev. Robert Eames, primate of the Church of Ireland [TLC, Nov. 3], said he and Irish Cardinal Daly had been

conducting talks in private for some time. Archbishop Eames said the discussions were vital if fighting is to cease in Ireland.

Delegates also heard reports of interfaith talks in which Anglicans are participating, including Middle East discussions involving Christians, Muslims and Jews.

On the final day of the meeting, the council adopted more than 30 resolutions, including one which endorses a proposal to help create a new town plan for Manger Square in Bethlehem. Anglicans were asked by the Palestinian National Authority to take part in the restoration of Bethlehem. The project will focus on replanning and reconstructing Manger Square (the birthplace of Christ) by 2000.

The next meeting of the A.C.C. was set for 1999, tentatively in St. Andrews, Scotland.

Anglican Communion News Service contributed to this article.



A procession of bishops and other clergy at the Anglican Consultative Council's meeting in Panama.

Anglican World/L. Ross photo

When Morning Comes

By JOHN W. HOWE

A son remembers his father

Our church's family retreat was just concluding when I heard my name over the loudspeaker. "Reverend Howe, you have a long distance telephone call." I hurried to the phone, knowing I would not have been paged unless it was an emergency. "John, this is Linda..." my youngest sister's words came tumbling out. "Dad has pneumonia ... he's gone into a coma ... he isn't expected to live."

My father was a Connecticut Yankee, absolutely self-sufficient. As my sisters and I grew up, it didn't matter what problems might come our way as a family. We knew "Dad can handle it."

When I really botched things up, Dad stuck by me. When I was about 7, I discovered that the corner drug store allowed customers to pick up the morning paper, simply leaving the correct change under a mat. For several days I helped myself to a handful of change. When Dad discovered what I had done, he



first gave me the thrashing of my life, then went with me to face the druggist, confess and apologize, and promise to repay every cent.

When I was no more than 6, Dad took me to the funeral of a business associate whom I had never met. On the long drive to a neighboring city, we had the first of many talks about sex. He made it all so simple, natural, and even funny that I never once felt embarrassed to ask him about how the body functions, or what some word I picked up at school really meant. Only many years later did it strike me that Dad had orchestrated things so as to introduce the subjects of life and death to me on the same day.

And then quite suddenly my father was diagnosed as having multiple sclerosis, "the greatcripler of young adults."

There were remissions. Brief and infrequent, they were like the one-minute rest times between rounds of a boxing bout. But then the opponent would be back at his terrible game: pounding, hitting more viciously than before. We watched,

appalled and helpless, as this strong, self-reliant provider and protector was beaten into an ever greater dependency upon others.

His emotions began to deteriorate. Frustration and rage led him to belittle even those he loved and depended on most. Then came hospitalization, the first of many times. And anger: dark, violent, blasphemous, self-destructive, suicidal. "Get me a gun," he said. I have no doubt he would have used it had anyone obliged.

I read my Bible, and found the words "... we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us ..." (Rom. 5:3-5). It seemed to me that point for point the very opposite was happening before my eyes. Far from producing endurance, my Dad's suffering was producing impatience — with himself, his circumstances, his family. Far from producing character, this suffering was destroying character.

A Presbyterian minister friend, Peter Marshall (son of the late chaplain to the United States Senate, and the well-known Christian writer Catherine Marshall), agreed to visit my father in the hospital with me. "John," he said to my Dad, "God doesn't want to heal you simply so you can return to living the same old life you've always lived. He wants to make you a completely new person in relationship to Christ. Will you commit your life entirely to him? Will you trust him for all you need?"

Something happened in that moment. Having been confined to a hospital bed, unable to feed or clean himself, having fought at every point along the way until there was no longer any fight left, Dad followed Peter in a simple prayer, and gave his life to Jesus. And some startling things began to happen. A dramatic remission lasted several months. But more importantly, a change of attitude immediately became apparent. Where there had been growing desperation, there was new hope. Dad put a small sign over his bedroom door: "Expect a Miracle." And he began to expect one! The impatience that had become so prevalent began to disappear. Dad was (often) able to laugh at himself. It was as if we had come nearly full circle, and he was once again the loving, strong father I had known before.

The illness was ever present, and it began to

The Rt. Rev. John M. Howe is the Bishop of Central Florida.



James Cook art

'I guess I'm about to get my miracle,' Dad said.

reassert itself once more, but this time Dad was different.

I turned back to my Bible, and read from where I had left off: "... and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:5).

"So that's it!" I exclaimed aloud. The difference between the suffering that leads to endurance, character and hope, and the suffering that leads to impatience, character breakdown and despair, just might be a question of whether or not you have placed your life and trust in the hands of a loving, caring God.

My father began to read his Bible, and lots of other Christian literature. And he invited the pastor of the local church to hold a weekly Bible study in his home, since Dad couldn't get to church.

The remission ended, and the downward spiral began again. But this time there was a note of optimism. Dad really did expect a miracle, right up to the end. Did he receive one?

Shortly before that inevitable telephone call, he spoke to me as he never had before. "You know, John," he said, "I pray every day that God would heal me, but it looks less and less as if he's going to do so. But for all the pain, difficulty, frustration and inconvenience, it's been worth it! Because in the midst of this illness I have discovered that God is real, and I've learned to trust him. I wouldn't have missed that discovery for anything!"

The fight entered its final rounds. Dad couldn't get out of bed any longer. He was hospitalized, and began to slip away.

I rushed from the church retreat and caught the next plane to Hartford. All the way I kept hoping for a few final moments together, for the chance to say "I love you" one more time. As the plane carried me from Pittsburgh, a special memory emerged. When I was 5, Dad and I took a vacation, just the two of us, to see my grandparents. We went by train from Chicago to Hartford, and we shared a "roomette," one of those tiny compartments that the porter magically transformed from a sitting room to a sleeping room while you had your dinner in the dining car. I delighted in the gleaming stainless steel fixtures in the lavatory, the crisp white sheets, the wonderful clackety-clackety-

clack of the wheels on the rails as we climbed into bed.

I remembered saying my prayers, and then asking, "Daddy, will you say your prayers, too?" It was the only time I ever heard him pray — until M.S. He prayed for our family, and for the visit with the grandparents. And then, just before dropping off to sleep, Dad lifted the window shade, and we looked out as the train was crossing a wide river somewhere in the Midwest. The bridge curved way around to the left, so as we looked out we could see the engine far ahead, and the observation car far behind. The whole train was visible in a single glance, and still farther ahead, reflected in the water, were the twinkling, dancing lights of the city on the other bank. It was an unforgettable moment of wonder and beauty. We pulled down the shade. "I'll see you in the morning, Daddy." "Yes, son, I'll see you in the morning."

But when morning came, he was nowhere in sight. Could he possibly have gotten off without me? The conductor stuck his head into the men's lounge, "Anybody have a little boy in Roomette #5?" Dad reappeared in a moment. "I thought I'd let you sleep," he said. "It's O.K., Daddy, I knew you wouldn't leave me."

I arrived at the hospital and went straight to ICU. My father hadn't spoken for hours. "Dad, it's John." He stirred and his eyelids fluttered. "What are you doing here?" he whispered. "I heard you weren't feeling very well, so I thought I'd stop by for a visit."

"I guess I'm about to get my miracle," he said. Evidently he knew the fight was nearly over. But — praise God — my father had come to know that for the Christian, death is not the end of the story.

"Dad, do you remember the time we took the train to see Grandpa and Grandma?" "I remember." "Do you remember praying together, then crossing the bridge and looking across to the beautiful city that awaited us on the other side of the river?" "Yes, I remember that."

"Well, Dad, you're on your way to a much more beautiful city than that one, and your life is like that train was. I can see all of it in a glance, and you just have this one last bridge to cross." "Yes, I know; I'm a little nervous about that." "Don't be, Dad. Jesus promised he will never leave you. And Dad, I'll see you in the morning ..."

A Shortage of Clergy Is Coming

By ROLAND M. JONES

A severe shortage of clergy can be anticipated beginning sometime within the next 10 years

Several years ago, rectors of large parishes began to complain that it was becoming increasingly difficult to find assistant clergy who were compatible with parish ministry. Young clergy willing and able to work with youth groups and possessing the organizational skills required for the development of programs designed to attract young adults seemed to be rare while the need for such individuals appeared to be increasing.

Recently, after years of experiencing diminishing congregations, large parishes located in affluent suburbs adjacent to major metropolitan areas began to notice at Sunday services an influx of young couples with small children. This trend has continued, with many parishes recording rapidly rising attendance in Sunday schools and an increased need for Christ-

ian education programs designed around basic studies in Bible and liturgics.

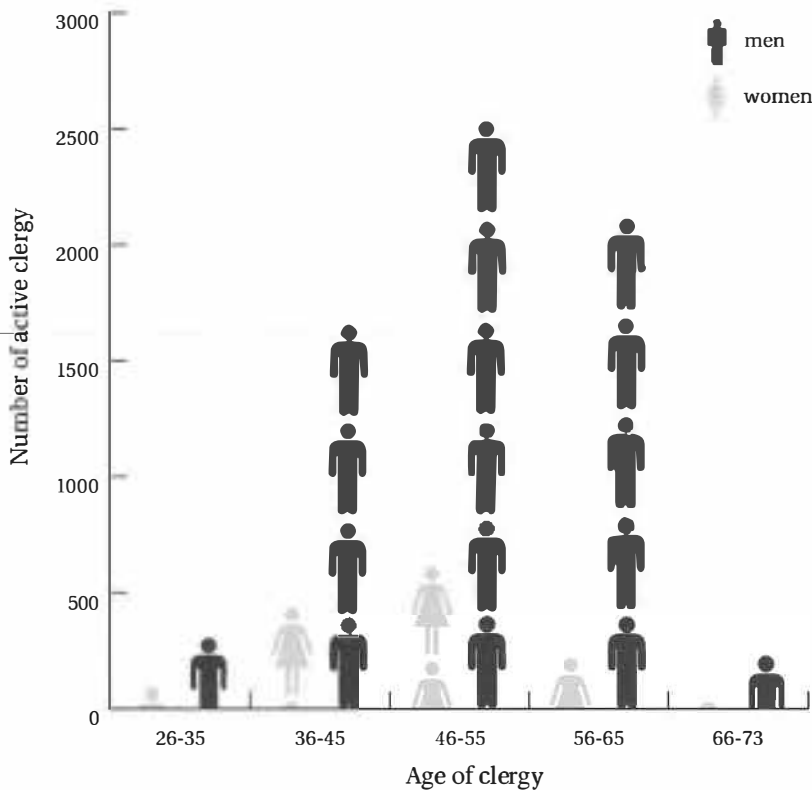
An informal survey indicates many of these parishes are now attempting to add to the number of clergy on their staffs. Increased birth rates and the so-called "rising spiritualism" in the general public are but two of the many factors influencing the new appeal of church membership.

While the interest in religious faith has accelerated, Episcopal seminaries have had serious declines in enrollments. After many years of a surplus of clergy serving declining congregations, a substantial number of bishops have either ceased to accept any new postulants or have placed restrictive limits on the number of persons who might be considered for acceptance into the ordination process.

Only 221 M.Div. candidates were scheduled to graduate from the 11 Episcopal seminaries last spring, and these graduates were reported to have been more rapidly placed in parish positions than at any time in recent memory. The trend of diminishing numbers of seminary graduates will continue, as only 196 are enrolled in the 1997 class and 144 are enrolled in the 1998 class. Graduates from non-Episcopal institutions will be available, but one must assume that the norm for ordination in the Episcopal Church will continue to be training in an accredited Episcopal seminary.

The availability of ordained clergy becomes more complicated when one examines the projected number of clergy who are expected to retire within the next six years. It is impossible to predict how many clergy will follow the trend of retiring prior to age 65, but a conservative estimate indicates that approximately 1,135 will retire before 1999. Our seminaries are expected to produce only 615 graduates during that time, and this does not allow for the attrition of those who will not be able to satisfy the requirements for ordination. It also does not allow for the number of ordained persons who will leave the parish ministry for a variety of personal reasons. Parish ministry has

Clergy in the Episcopal Church



Source: Church Pension Fund

Editorials

Another Confusing Issue

In 1991, one of the more controversial resolutions to come before General Convention in Phoenix proposed that all members of the clergy abstain from sexual relations outside of holy matrimony. Known as the "Frey resolution" because Bishop William Frey proposed it, the legislation was defeated after considerable debate.

The resolution is back, having been proposed in several diocesan conventions this fall. A similar version was adopted in Quincy with little debate [p. 6], and it's on the agendas for conventions in a wide range of dioceses from Massachusetts to Fort Worth. The bishops who brought presentment charges against Bishop Walter Righter last year have said they will present similar legislation to the 1997 General Convention [TLC, June 16].

In Pittsburgh, the matter has gone a step further. Its bishop and bishop coadjutor have issued a pastoral letter stating that clergy "shall limit their sexual expression to the spouse of their marriage," or they shall abstain from sexual relations if single [p. 6].

Many of those who have voted against these and similar resolutions have claimed they are unnecessary, that the matter already has been addressed in previous General Convention resolutions. Others look at such legislation as anti-gay and reject it on those grounds.

What is being created is different standards for clergy in different dioceses. Sexual behavior of priests permitted in one diocese may be forbidden in another. What is likely to follow is ordination of non-celibate homosexuals being permitted in some dioceses and prohibited in others, and same-sex couples being blessed only in certain dioceses. The fact that the Episcopal Church is simply a federation of dioceses will be emphasized all the more strongly.

While it may be encouraging to see dioceses take a stand for traditional morality, there is little chance of such legislation being adopted by General Convention. We are more likely to be left with "local options" being in effect, creating further chaos, bewilderment and division.

Bishops Need to Get the Word Out

Now that the House of Bishops has had an opportunity to meet with counterparts of the Evangelical Lutheran Church in America (E.L.C.A.) [TLC, Oct. 27], the move to adopt the Concordat of Agreement should intensify. It was encouraging to hear of positive reactions from bishops of both churches following the joint session. Now the bishops need to share their enthusiasm and interest with the members of their dioceses, for the rest of the church remains painfully ignorant about this exciting proposal.

A Shortage of Clergy Is Coming

become a high stress vocation. The wear and tear on those who have practiced this calling has apparently become more pronounced in recent years, perhaps becoming a major factor in early retirement, and in many instances the seeking of a place for ministry outside of congregational life.

An examination of Church Pension Fund statistics suggests that the number of clergy retiring is rising and will increase dramatically during the next 20 years. Among our active clergy 6,946 are 41 years old or older, while only 1,196 are 40 years old or younger. If the current levels of seminary enrollments are continued and the increase in church membership is sustained, a severe shortage of clergy can be anticipated beginning sometime within the next 10 years. As the group of parish rectors who are now 41 to 51 years old move into their early 50s and 60s, they will probably seek young assistants to provide balance in their parish staffs and to lead the programs that will be developed to communicate the faith to 30- and 40-year-old parish members and the anticipated increase in adoles-

cents. Considering the current small seminary enrollments caused by the calculated reductions in postulants, the young clergy required to meet these needs will not be available.

The preparation and training of future clergy also must be considered. As the median educational level of the American public rises, a comprehensive academic preparation will become even more important than it is today. In addition to having a broad background in biblical studies, theology and liturgics, the most-sought clergy will be those with strong "people skills" or what is currently referred to as "emotional knowledge." As in recent years, future clergy will have to preach, teach and organize. The old separation of ministries in which the clergy preach and teach while lay people pray, pay and attend meetings is not useful now and will not be in the future. These considerations must lead us to a serious program of careful recruitment for the ordained ministry.

The Episcopal Church has never enjoyed the benefits of a well-designed program to anticipate the future per-

sonnel need of parishes and diocesan administrations. What future personnel planning is accomplished is left to bishops who have a very understandable tendency to be ultra-conservative in accepting candidates to ensure a high probability of placement for every seminary graduate in their respective dioceses. Our bishops have a pastoral commitment to postulants which cannot be ignored. However, this approach becomes a program of "reaction" rather than a design based on careful analysis of the future personnel requirements of an expanding church. It is a tragedy when the church suffers for lack of the proper clergy at the right time in the right place. A strong argument can be made that the church might be better served if rather than having a reaction to current parish vacancies, the number of clergy that will be needed during the next 20 years could be foreseen and aggressive recruiting begun. □

The Rev. Roland M. Jones is a retired priest of the Diocese of Connecticut. He resides in Greensboro, N.C.



Mixing and Blending of Science and Faith

THE FAITH OF A PHYSICIST
Reflections of a Bottom-up Thinker
By John Polkinghorne
Fortress. Pp. 211. \$17, paper:

QUARKS, CHAOS AND CHRISTIANITY
Questions to Science and Religion
By John Polkinghorne
Crossroad. Pp. 102. \$9.95, paper:

Divine revelation is not that faith comes down; no, one must be a bottom-up thinker to approach truth. So suggests Polkinghorne. The questions become "What does this premise lead Polkinghorne to say as he interprets the Nicene Creed? and How does he make quarks fit from physics into religion?"

Maybe we can keep it simple. Imagine a large cone upside down in your backyard. Make it at least 15 feet tall. Place two heavy ladders, opposite each other,

leaning against the cone. There is no communication from one ladder to the other. At the top of the cone is the word *gold*: the prize! A close-up look reveals that one ladder is labeled *science* and the other is labeled *faith*. That's the way it was: each discipline opposed to and scorning the other.

Now it's different. There is widespread mixing and blending. Science moves circularly around that cone and faith does the same. The word "opposite" gradually drops from their vocabularies. They decide to have conversations.

Why then is John Polkinghorne so important in our day? Answer: He has regularly used both ladders for years and is highly esteemed by both sides. He is trusted; that's what counts all around that cone captioned *truth*.

Religion and science keep struggling, each for its own wholeness and also for

the wholeness of the other, thanks largely to John Polkinghorne. This long-time professor and Anglican priest has been a dependable research physicist as well as a seeking theologian. He can help us see and feel truth even into its fourth dimension.

(The Rev.) Paul Z. Hoornstra
Savannah, Ga.

Understanding the Other

MUHAMMAD AND JESUS
A Comparison of the Prophets and Their Teaching
By William E. Phipps
Continuum. Pp. 304. \$24.95

William Phipps makes a significant contribution to our knowledge of Jesus and Muhammad as human historical figures as well as prophets and spiritual giants of their days. He compares their lives, beliefs and the resulting contributions of their followers in some detail and with an eye toward the historical contexts of their ministries. Noting how the geographic regions in which they lived and grew greatly influenced and shaped their words and actions, Phipps shows clearly how the spirit of the God of Abraham was present and active in them both.

Much more is known about the life of Muhammad than that of Jesus because of Muhammad's own recorded statements, the biographical detail available to us, and his longer life. However, Phipps draws intriguing comparisons between what we know of Jesus and Muhammad's early and later social and spiritual development, their views of personal conduct, their social teachings, and sanctions contained in their teachings. These comparisons help define many of the contemporary struggles in the Middle East today.

In this light, our understanding of the contributions of each becomes more focused. Goethe said, "he who is ignorant of the other's language has little understanding of his own." Phipps helps us begin to understand the other's theological language which is indeed a necessary part of our role as Christian peace makers and agents of reconciliation.

(The Rev.) Robert W. Tobin
Cambridge, Mass.

THE COMMON CUP

Little mention's made of other grails:
the gourd the woman gave him at the well;
the goblet he was handed at the wedding
or the amphora he filled there.
Did Peter's mother ever use that bowl again
once the rabbi made her well enough to cook?
He stroked the shining rim with a calloused thumb
while he scooped his fill with the other hand
and a shard of broken bread. Martha served him wine
in some rough chalice made of earth,
the night before Jerusalem.
The alabaster jar was meant to break...
and all are broken now, smithereens
of Holy Land, especially the ones
without a story . . . Was the clay cup chipped?
the one he drank from in his mother's house
in Nazareth, when he came home with sawdust
in his tangled beard and in his throat?



Anne Sheldon

Statements on Mission and Stewardship

(The following were issued by the Bishops Richard Shimpfky and Mary Adelia McLeod. The bishops commended this conversation to the church "in hope it will deepen our sense of stewardship as commitment to the mission-in-common of the whole church." See story, page 7)

Mission is ...

God has lovingly and joyfully created heaven and earth. Human beings, however, have become separated from the triune God, turning away from God and one another. In the Incarnation, death and Resurrection of Jesus Christ, God provides the way by which all creation can be reunited with our loving creator and each other. Dying for us, Christ redeems us to new life. In Christ the commonwealth of God is made real and accessible for all. Empowered by the Holy Spirit, we who are the children of God today proclaim and live out Jesus' work of reconciliation and redemption. The mission of the church is thus to restore all people to unity with God and each other in Christ (the Catechism, Book of Common Prayer, p. 855). As God sent Jesus into the world, we are also sent into the world.

The history of salvation from creation to the present is based on the fact that God is the one who sends out (mission). The holy scriptures are the definitive chronicles of the work of the sending triune God. The truth of scripture is that God, the Creator of all, gave the Son to make real reconciliation and redemption, and that the Holy Spirit is sent forth to empower

God's people to participate in and bear witness to the commonwealth of God. Everything we need to know about mission is evidenced in Jesus' life.

Commissioned by baptism and enabled by the Holy Spirit, Christians are partners with God in God's transforming mission. We have the authority and responsibility to share God's love with a broken world. We do this through our baptismal ministries: prayer and worship, repentance and forgiveness, the proclamation of the good news of God in Christ, loving service, and the striving for justice, peace and the dignity of every human being (The Baptismal Covenant, BCP, pp. 304-305).

Every Christian is thus a missionary. Nourished by God's word and sacraments, Christians are sent into the world in God's name to bring hope, healing and justice to a sinful, divided world. The God who is known in the Old and New Covenants works through set orders, (laity, deacons, priests and bishops) and through the surprising and the unpredictable. Our calling is to herald and participate in the joy that comes in the reconciliation of creation with the triune God (John 17:13).

Stewardship is ...

God's first gift to us was creation and our own place to be. God made us the stewards of the Garden. Tending the Garden entailed offering the first fruits, later to be known as the tithe (Gen. 1 and 2; Deut. 14:22).

When we failed to honor God and one another, God set two new standards: The new standard of giving is the life of Jesus, sent to share our human nature, to live and die as one of us, to reconcile us to God and each other (John 15, BCP, p. 362); the new standard of mission is the work of Jesus. Together these define the commonwealth of God.

In thanksgiving for God's gift of life, our response is to seek and save the lost, to announce life in abundance, to baptize, and to preach (Matt. 25, 28). This is not the work of individuals, but of a community of worship and apostolic discipline, the church (Acts 2:42ff). St. Paul reminds us that, in the context of creation, Christ, commonwealth and church, we are called upon to give of the gifts God has given us with thankful and joyful hearts (2 Cor. 8 and 9).

We give as those who know we have been bought by the gift of the blood of Christ. Appropriate norms are:

- For individuals, the traditional tithe affirmed by successive General Conventions as the minimal standard of giving.
- For congregations, the apostolic tradition that half the budget should be spent on others (50/50 giving), one-half of that to the diocese (Matt. 25:35ff, Matt. 22:38-40).
- For dioceses, also the apostolic tradition that half the budget should be spent on others, (50/50 giving), one-half of that to the Domestic and Foreign Missionary Society in support of General Convention's program for mission.

This approach is not law, but gospel.

Conventions

(Continued from page 6)

must go where he sends.

In three tangible actions setting forth the priority of mission, Bishop Ackerman commissioned the Rev. Canon John Blossom of the Cathedral of St. Paul, Peoria, as canon missionary, and recognized the work of the Rev. Gary Dalmasso as canon evangelist. Fr. Dalmasso leads an international healing ministry, Renewal in Christ Ministries, based in Moline, Ill. Canon Blossom also introduced an ambitious program for planned giving, the Bishop Philander Chase Fund, to further mission work in the diocese, and to help parishes and missions manage their endowments and restricted funds.

The Rev. Laurence Larson, rector of

Trinity Church, Rock Island, and his wife, Betty, were given the St. Paul's Award for meritorious service in the diocese.

A budget of \$453,357 was adopted.

(The Rev.) John R. Throop

The Rt. Rev. Rogers S. Harris, Bishop of **Southwest Florida** for the past eight years, told his diocesan convention he would resign as bishop Sept. 26, 1997, three days before his retirement.

Bishop Harris made the announcement Oct. 11 during his address at the Charlotte County Memorial Auditorium in Punta Gorda. He also said Bishop Coadjutor John B. Lipscomb would be instituted as diocesan bishop Sept. 27, 1997.

Convention delegates participated in

one of four stewardship workshops. The Rev. Hugh Magers, of the Stewardship Office at the Episcopal Church Center, led one of the workshops. Others were led by Tom Gossen of the Diocese of Kansas, the Rev. William Yon of Alabama and Nancy Berry of West Texas.

Bishop William B. Trexler of the Florida-Bahamas Synod of the Evangelical Lutheran Church in America preached at the convention Eucharist and spoke about the proposed Concordat of Agreement. The Rt. Rev. Misaeri Kauama, chairman of the Uganda AIDS Commission, also addressed convention.

The convention dealt with 14 resolutions, including five in response to the bishop's convention address.

A budget of \$2.59 million was adopted.

People and Places

Appointments

The Rev. **Vienna Cobb Anderson** is associate rector of St. Paul's, 815 E. Grace, Richmond, VA 23219.

The Rev. **Patrick Augustine** is rector of St. John's, Wayne Ave. & 13, Waynesboro, VA 22980.

The Rev. **Martin J. Bastian** is assistant of St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Bruce Bevans** is assistant of St. Andrew's, 6509 Sydenstricker Rd., Burke, VA 22015.

The Rev. **Dale Brudvig** is rector of Holy Trinity, 206 W. Market, Hertford, NC 27944.

The Rev. **Wanda Copeland** is rector of Holy Trinity, Box 65, Elk River, MN 55330.

The Rev. **Judith Davis** is rector of Christ Church, Capitol Hill, 620 G St., SE, Washington, DC 20003.

The Rev. **David Dearman** is headmaster of All Saints' Day School, Morristown, TN.

The Rev. **William Dockery, Jr.**, is rector of St. David's, 3217 Guthrie, Garland, TX 75043.

The Rev. Canon **Paul C. Donecker** is archdeacon of the Diocese of Central Pennsylvania.

The Rev. **William Duffey** is rector of St. George's, Box C, Ardmore, PA 19003.

The Rev. **Henry H. Edens, III**, is assistant of St. Paul's, 605 Reynolds, Augusta, GA 30901.

The Rev. **Margaret A. Faeth** is assistant of Immanuel-on-the-Hill, 3600 Seminary Rd., Alexandria, VA 22304.

The Rev. **Michael Ferguson** is rector of St.

Alban's, 3510 W. Central Park Ave., Davenport, IA 52804.

The Rev. **Paul Fuener** is assistant of St. Stephen's, 405 Frederick Ave., Sewickley, PA 15143.

The Rev. **Carol A. Gallagher** is rector of St. Anne's, Box 421, Middletown, DE 19709.

The Rev. **Douglas Gray** is assistant of St. Andrew's, Box 267, Mt. Pleasant, SC 29465.

The Rev. **Anna Henderson** is vicar of St. Anselm's, 2008 Meharry Blvd., Nashville, TN 37208.

The Rev. **Wesley Hinton** is associate of St. Thomas', Box 9, Terrace Park, OH 45174.

The Rev. **Don E. Johnson** is rector of Resurrection, 1216 Sneed Rd., Franklin, TN 37064.

The Rev. **Charles A. Kapps** is priest-in-charge of All Saints', 9 Locust Ave., Fallsington, PA 19054.

The Rev. **Mary Lou Kator** is vicar of St. Barnabas', Box 37, Moberly, MO 65270.

The Rev. **Alan H. Kelmereit** is rector of Christ the King, 3301 6th Ave., Beaver Falls, PA 15010.

The Rev. **Daniel Leatherman** is assistant of St. John's, 4201 S. Atlanta, Tulsa, OK 74105.

The Rev. **William Luley** is rector of St. Luke's, 1101 Sulphur Springs, Manchester, MO 63021.

The Rev. **Michael Mayor** is assistant of St. Thomas', 1108 Providence Rd., Towson, MD 21286.

The Rev. **Cynthia Ann McKenna** is assistant of St. Dunstan's, 5635 E. 71st, Tulsa, OK 74136.

The Rev. **Kathleen Milligan** is rector of St.

Alban's, 3510 W. Central Park Ave., Davenport, IA 52804.

The Rev. **William Musselman** is priest associate of Holy Spirit, 345 Main Harley Commons, Harleysville, PA 19438.

The Rev. **Bruce Nickerson** is deacon of Christ Church, 66 Fellsway, Somerville, MA 02145.

The Rev. **Thomas Osterfield** is librarian of Frances Donaldson Library, Nashotah House.

The Rev. **Susan M. Richards** is priest-in-charge of Incarnation/Holy Sacrament, 3000 Garrett Rd., Drexel Hill, PA 19026.

Retirements

The Rev. **Sadie Mitchell**, as assistant of the African Church of St. Thomas, Philadelphia, PA.

The Rev. Canon **Arthur M. Sherman**, as vicar of Bangor Church, Narvon, PA.

The Rev. **John A. Smart**, as rector of Holy Trinity, Rittenhouse Square, Philadelphia, PA.

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A NINE-MONTH PROGRAM for young adults seeking community, spiritual growth and service in an economically depressed urban area near Pittsburgh. **Community of Celebration, Box 309, Aliquippa, PA 15001. (412) 375-1510.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

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, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection. HC 33-28, Townshend, VT 05353. (802) 365-7011.**

PILGRIMAGE

RUSSIAN CHRISTMAS FESTIVAL: St. Petersburg. Celebrate Russian Orthodox Christmas experiencing the rich cultural, historic and spiritual treasures of Russia, January 2-12, 1997. Attend a Russian Christmas "Yolka" (children's party). Call **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

SCHOOL DIRECTOR SOUGHT: Grace Episcopal School, a thriving K-8 coeducational Episcopal day school with 400 students, seeks a director to begin the 1997-98 school year. Grace is located in Monroe, Louisiana, and is approved by the State of Louisiana and accredited by the Southwest Association of Episcopal Schools. Application for this position does not depend on sex, race, religion or national origin. Master's degree or higher and prior administrative experience required, prior experience with parochial/Episcopal schools preferred. Send resume and cover letter to: **Search Committee, Grace Episcopal School, 1400 N. 4th St., Monroe, LA 71201. E-Mail: evlaw@iamerica.net**

DIRECTOR OF YOUTH MINISTRIES: St. Luke's Parish, Darien, CT. We seek an energetic and articulate youth director for full-time position available in the fall of 1996. Bachelor's degree is required; a minimum of 3-5 years professional experience in youth/campus ministry is preferred. Programs include 250 young people grades 6-12, extensive community outreach and parish inreach, two annual 8-10-day work camps and 16 annual trips/events. Strong organizational skills are essential to manage this \$130,000 annual budget, as is a leadership profile for community presence and advocacy. We offer a competitive salary package commensurate with experience. Contact: **Youth Director Search Committee, St. Luke's Parish (Episcopal), P.O. Box 3128, Darien, CT 06820; FAX (203) 655-7716.**

DIRECTOR OF MUSIC for expanding program in lively, musically eclectic (Holst/Haugen/Honegger) parish of 260 households. 30-32 hours per week with benefits. Friendly small-town atmosphere in a wine-grape region 85 miles NE of San Francisco. Send resume to: **Music Search Committee, The Episcopal Church of St. John the Baptist, P.O. Box 297, Lodi, CA 95241.**

RECTOR: St. Matthew's, Louisville, KY. Suburban program parish with committee and broad lay leadership. Leader in diocese. Eucharist-centered. Commitment to outreach and parish community. Strong education programs for children and youth. Stable membership and strong financial status. Contact: **George Stroud, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207.**

POSITIONS OFFERED

ASSISTANT TO THE RECTOR. Priest, with responsibilities for youth ministry and Christian education, involvement in full ministries of the parish including diversified outreach ministries (Jubilee Ministry). Stipend \$22,000-\$24,000. Send CDO/resume to: **The Rev. James J. Cardone, Jr., Grace Church, 6 Elizabeth St., Utica, NY 13501.**

CHRIST CHURCH, St. Simons Island, Georgia, is accepting applications for a full-time organist/choir director. Duties include children's, adult and handbell choirs, service accompaniment (1928 and 1979 liturgies), and seasonal programs. Salary range \$26,000 to \$32,000 plus benefits. For an extended position description or to apply write to: **Organist/Choir Director Search Committee, Christ Church, P.O. Box 21185, St. Simons Island, GA 31522.**

ASSOCIATE RECTOR/DIRECTOR of children's and family life ministries. Innovative, rapidly growing and mission oriented suburban parish seeks a catalytic team leader to promote the Christian development of children and families, and to shepherd a dynamic new Sunday evening service. Our new associate rector will be a strong motivational leader who can communicate a deep biblical, creedal Christian faith, and is passionately committed to seeing children grow up as fully developed followers of Jesus Christ. More than 200 children are served each Sunday through the ministries of 80+ adult teachers and team members. Our creative, collegial staff of 12, and all programs and ministries are organized as small groups adapted from Metachurch models, utilizing individuals' gifts, passions and abilities. Contact: **Christ Episcopal Church Search Committee, 5500 W. 91st St., Overland Park, KS 66207. (913) 648-2271 or FAX (913) 648-0854.**

FOR RENT

DISNEY WORLD vacation villa. Sleeps 6. Deluxe 2 BR, 2 BA, full kitchen, washer/dryer, pool, private telephone, tennis. Special rates: \$82/night, \$500/week. **1-800-684-6492 (ext. 2713).**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

TRAVEL

CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by the **Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call **(860) 364-1139** or write **P.O. Box 1724, Sharon, CT 06069.**

Attention, Readers

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

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

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; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; 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. 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)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6. Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15. Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5: Mon, Thurs, Fri 8:30; Tues HU & Eu 10; Wed 8:05

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 & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser). MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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

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.

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. James D'Wolf, the Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev. William M. North, Jr.
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

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30, Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

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. William C. Parker, c; the Rev. Allen Shin, ass't
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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.) Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Philadelphia, PA

ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sol Eu 11. Wkdays: Mon, Thurs, Fri 12:10; Tues 5:30; Wed 12:10 Eu LOH; Sat 10

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

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. Frank E. Fuller, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philputt; 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, 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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Rosalie H. Hall, M.Div., canon missioner; the Rev. George H. Hobson, Ph.D, d
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Altee. 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, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Canon J. Fletcher Lowe, Jr., interim r
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
Tel. 39/6 474 35 69
The Rev. Michael Vono, r
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