



Respectful Presence:

**AN UNDERSTANDING OF INTERFAITH
PRAYER AND CELEBRATION
FROM A REFORMED CHRISTIAN PERSPECTIVE**

**A DOCUMENT COMMENDED TO CONGREGATIONS
AND GOVERNING BODIES
OF THE PRESBYTERIAN CHURCH (U.S.A.)
BY THE
209th GENERAL ASSEMBLY (1997)**

Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective

Preliminary summary

102¹ Many persons in the United States have traditionally assumed that Christian religious institutions constituted the dominant religious force in U.S. society and that, therefore, their symbols and religious forms should be commonly accepted in the public arena. Today, however, Christians in the United States find themselves in a society that has become so diverse religiously and culturally that it is often inappropriate or unacceptable to assume that acts of Christian worship will be used in public circumstances. At the same time, Christians may find themselves in situations where they are unsure if they are unfaithful and unwise to participate in other types of public religious acts which some might interpret as unauthentic worship.

Will we avoid the language of religious participation and the symbols of religious expression entirely and thereby treat public encounters with people of other faiths as purely secular? Or, shall we join in situations where religious expressions and symbols are used in a context where diverse faith communities are present and active?

We are convinced that Christians may engage in interreligious prayer and celebration, not only to meet the demands of particular occasions, but also as an expression of our faithfulness to the gospel itself.

Respectful presence is a way for Christians to be present with persons of other religious traditions in a variety of settings, expressing deep respect for those persons and their faith while maintaining loyalty to the Christian gospel.

I. Introduction

103

The religious profile of the United States has shifted. This is due to new patterns of immigration and to greater fluidity of religious membership and commitments among Americans. Christians have long been aware of Jewish places of worship in their midst, but many are experiencing new interactions with Jewish colleagues, friends, and even family members. Demographic changes have brought new neighbors to Americans cities and towns. In the quarter century from 1965 to 1990, the number of Asian-Americans, for example, has grown from one million to over seven million. There are now mosques in previously unexpected places throughout the United States. Perhaps more surprising to

¹ Editor's note: Numbering in this booklet is keyed to the numbers in the official *Minutes of the 209th General Assembly*, excepting that those read 33.0102-33.0177.

many Christian Americans is the expanding number of centers for the community life of Hindus, Buddhists, and others who were less frequently encountered in the past.

104

Research suggests that approximately ten percent of Presbyterian Church (U.S.A.) congregations have some type of ongoing relationship with people of other faiths. Christians in the U.S. live increasingly today in situations in which there is fellowship with people of other faiths. Opportunities for interreligious celebration and worship are more frequent, and occasions of potential conflict are nearly unavoidable.

The situations in which we live

105

In a world of many bitter divisions to which, sadly, religious differences often contribute, there is an urgent call to all people of faith to seek understanding and cooperation. In response to this vocation, Christians should be eager to seek fellowship with people of other religions, work together with them, and celebrate our common concerns and values, all the while being alert to the great sensitivity this practice requires.

106

Questions about participation in interreligious celebration and worship are no longer optional or restricted to an elite group. It is a matter of concern for all Christians. In the pluralistic world in which we live, everyday life provides numerous encounters with people of different faiths: interfaith marriages, personal friendships, public prayer, religious festivals, baccalaureates, meetings at interreligious study centers and meetings of civic organizations, fraternities and sororities. In the past, Christian institutions and symbols have dominated. Diversity will make this inappropriate in the future. Christians must make decisions about what they will do: they can be secular in public or they can bring their religious expressions into situations together with those of others.

107

Such occasions may make acts of Christian worship inappropriate, but perhaps for reasons other than what many people assume. When Christians gather to worship, they assume many things, particularly that a continuing bond of common commitment exists among them that is a base for their corporate acts of worship together. This commitment is characterized by several common features:

- 108 - They believe they are gathered in response to God's call.
- 109 - They make their confession of faith with one another.
- 110 - They participate in a liturgy which is commonly understood and affirmed.
- 111 - They pledge themselves to support one another in times of need and to support the church's mission with outreach.
- 112 - They observe their common passages in life.
- 113 - They witness that their life together is a foretaste of God's kingdom.
- 114 - They celebrate the sacraments as signs of their common confession and commitment.

115

In our pluralistic world, however, situations of everyday life frequently provide dynamics that are in contrast to those found in worshipping Christian congregations:

- 116 - People who meet together may represent varying religious communities rooted in different traditions.
- 117 - They come together for a specific purpose, not a common faith commitment.
- 118 - They meet together to accomplish some intended agenda, and they either tacitly agree or carefully decide what may be appropriate or inappropriate to do.
- 119 - They are conscious of time constraints, since they must inevitably return to their respective commitments and other responsibilities.
- 120 - At the conclusion of their task they disperse with no necessarily continuing commitment.

121

In such situations it would be inappropriate or unacceptable to assume that acts Christians define as corporate worship will occur, even when some desire for common sharing exists.

122

If people of different faith communities meet often enough and find common bonds among themselves, they may begin to develop a continuing commitment to each other and to their mutual quest for ultimate Reality. Such commonality cannot be taken for granted. When it does develop people may indeed find ways to engage in acts that Christians can define as full corporate worship. In most cases, however, people assemble for particular agendas in which the conditions do not call forth what we describe as worship. In these cases, people may indeed celebrate together or even find themselves sharing experiences of personal prayer.

123

Given these circumstances, we Christians have many decisions to make in the varying situations we will encounter. We can choose to be primarily observers who minimally participate in what is happening around us, or we can be participants who maintain a careful observing stance. There can be a tension between our intention to be with others and our intention to remain standing within our own faith commitments. An interfaith, interreligious orientation frequently raises significant fears for Christians. It also brings challenges that Christians are often poorly prepared to meet.

124

In each interfaith encounter—for example, marriages and funerals, civic occasions, baccalaureates, meetings of fraternities and sororities, legislative sessions, peace events, and joints efforts on justice issues—it is important that Christians not malign other traditions, and that they be sensitive to the hospitality Jesus urges us to allow and receive from others. It is important to search for understanding which will assist Christians in a multi-religious society to maintain public faith through prayer, celebration and, perhaps, even corporate worship. The suggestions we make here may be helpful to those willing to be respectfully present with others. It will be important to see those responses in the light of some convictions shared by Presbyterians and other Reformed Christians.

Reformed Christian convictions

The living Christ

125

As Presbyterians we confess Jesus Christ is "the way, the truth, and the life" (John 14: 6). By God's grace and mercy the Spirit of the living Christ is at work in the world. Where God's creation is restored, Christ is present and revealed. Where human dignity is maintained, Christ is present and revealed. Where we are urged to receive the stranger, Christ is present and revealed. Where we are led to keep silence and meditate on the saving and healing powers of the Almighty, Christ is present. The truth of Jesus Christ cannot be limited to any single community's confession. The Holy Spirit guides us to engage the truth of Christ whenever and wherever sisters and brothers gather to comfort each other, confront one another, and even correct each other. The truth of Christ bids us seek reconciliation, "unmask idolatries in church and culture, hear the voices of people long silenced and to work with others for justice, freedom and peace" (*The Book of Confessions, A Brief Statement of Faith*, 10.4, lines 69-71). The truth of Christ exposes the arrogance and pride of any community's claim that it alone receives revelation.

126

We seek to "build loving relationships with people of other faiths and religious traditions. Where possible we will work in solidarity with them in struggles for justice, freedom, peace and human dignity" (*General Assembly Minutes*, 1991, Part I, p. 676, paragraph 34.074).² As we continue to interact with, and learn from, diverse cultures across the globe, we rejoice in the way that the Spirit goes before us, preparing hearts with the implicit message of God's love through creation, made explicit through Jesus Christ (Romans 1:20, 3:21-30).

127

As we enter the new millennium God invites us to walk with Jews, Muslims, Buddhists, Hindus, and followers of other religions to befriend the rejected, invite in the alienated, offer love without qualification, and set people free from fears and animosities that set us apart.

128

We walk the way in humility and trust in God to guide us. In so doing, we shall not only confess Jesus Christ is the way, the truth, and the life; we shall also follow Paul's admonition to "rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thessalonians 5: 16-18).

Limits to Interfaith Celebration and Worship

129

There are limits to interfaith prayer, celebration, and worship for Presbyterians. These have been expressed in very general form in the paper, "The Nature of Revelation in the Christian Tradition from a

² Editor's note: Document references in parentheses refer to Presbyterian Church (U.S.A.) documents.

Reformed Perspective” (*General Assembly Minutes*, 1987, Part I, pp. 437-453). While the original context refers to various forms of interfaith dialogue, the principles are particularly appropriate for interfaith celebration, prayer, and worship:

- (a) We must not bend or trim our faith in God's revelation in Jesus Christ in order to achieve an artificial agreement with the doctrines of other religions. We must therefore be prepared to acknowledge clearly that as Christians we do have doctrinal disagreements with other religions, though this should not deter us from seeking common ground for service to humanity.
- (b) We may learn from [other religions] insofar as what we learn can be incorporated into, and enrich, our personal and corporate relationships with the God of Israel who is revealed in Jesus Christ....The criterion to be applied here is Jesus Christ as the center of revelation.
- (c) Entering into interfaith dialogue in no way diminishes our calling to share the good news of Jesus Christ with all people, with all due respect for every good thing that God has given them in their religion. Indeed, expressing one's own faith is a necessary condition of interreligious dialogue. (*General Assembly Minutes*, 1987, Part I, pp. 452-453, paragraph 28.276)

Possibilities for interfaith prayer, celebration, and worship

130

Jesus urges us to receive hospitality from others as well as to give (Luke 10:7). This receiving of hospitality is not limited to food and drink but extends to what is precious to our neighbors.

Respectful presence

131

The concept of respectful presence is helpful when Presbyterians consider the implications of the Reformed tradition for Christian relationships with persons of other religious faiths. Respectful presence is authentic attentiveness to the symbolic expressions of other religious communities. Respectful presence also means Christian willingness to offer witness in our liturgical expressions of the presence of God. Respectful presence goes beyond mere tolerance. It engages Christians in receiving as well as giving testimony to deep religious convictions and actions.

132

In exploring the possibilities of respectful presence, Presbyterians possess wise resources from the church's confessions and statements. The church's confessions are consistent in their affirmation of the universal providence of God.

133

In the words of the Heidelberg Catechism, we recognize: “The almighty and ever-present power of God whereby he still upholds...heaven and earth together with all creatures...” (*The Book of Confessions*, The Heidelberg Catechism, 4.027).

134

A Declaration of Faith, adopted by the 117th General Assembly (1977) of the Presbyterian Church U.S. as a reliable aid for Christian study, liturgy, and inspiration, acknowledges that:

We do not fully comprehend God's way with other faiths...We need to listen to them with openness and respect,...testing [their words to us] by God's word. We should be loving and unafraid in our dealings with them. (*The Book of Confessions*, A Declaration of Faith, Chapter Seven: The Christian Church, (4) The Church Lives Alongside Other Faiths, lines **52, 54-56**)

135

Thus, as The Confession of 1967 affirms:

The church...encounters the religions of [people] and in that encounter becomes conscious of its own human character as a religion....

The Christian finds parallels between other religions and his [/her] own and must approach all religions with openness and respect. Repeatedly God has used the insight of non-Christians to challenge the church to renewal. But the reconciling word of the gospel is God's judgment upon all forms of religion, including the Christian... (*The Book of Confessions*, The Confession of 1967, 9.41)

136

"The Nature of Revelation in the Christian Tradition," commended to the church by the 199th General Assembly (1989), notes that:

If trees are to be known by their fruits (Matthew 7:16-20) it is hard to say that all religions besides Christianity are bad trees, or even to deny that God is at work in them...

We must attend to each religious tradition in its historical particularity and not just under the rubric of "non-Christian religions." (*General Assembly Minutes*, 1987, Part I, pp. 451 and 452, paragraphs 28.258 and 28.269)

137

Such attentiveness leads us to affirm, in the words a statement adopted by the 195th General Assembly (1983), "Mission and Evangelism: An Ecumenical Affirmation":

...The Spirit of God is constantly at work in ways that pass human understanding and in places that to us are least expected...

...Witness cannot be a one-way process, but of necessity is two-way; in it Christians become aware of some of the deepest convictions of their neighbors. It is also the time in which, within a spirit of openness and trust, Christians are able to bear authentic witness, giving an account of their commitment to the Christ, who calls all persons to himself. (*General Assembly Minutes*, 1983, Part I, pp. 551 and 552, Ecumenical Convictions, Sections 7.43 and 7.45)

II. A framework for interreligious prayer and celebration

Respectful presence and interfaith prayer, celebration, and worship

138

Christian worship is a gathering within a community committed in response to God's goodness in Jesus Christ. In interfaith celebration, however, something quite different yet also quite significant is happening.

139

Each religious community represented in interfaith prayer and celebration should be recognized as having a distinctive religious tradition. Respectful presence implies that, in spite of the differences this produces, Christians can acknowledge the participants' commitments. Interfaith celebration can therefore potentially transform those who participate in it. Christians can be authentically open to the intimations of the Spirit's presence in the midst of an interfaith gathering and, at the same time, deeply committed to their faith in God through Jesus Christ. They can share with others with integrity, aware that God is present and active in all creation.

Three kinds of interfaith prayer, celebration, and worship

140 In broadest possible terms, there are three forms of interfaith prayer and celebration:

1. when people of other faiths are present in Christian worship;
2. when Christians are present in worship activities of other faith communities;
3. when people of different faiths are together in interfaith prayer, celebration, or worship.

141 In actual practice, the distinctions between the three types, or their subsets, may be blurred. Nevertheless, for purposes of providing help, the categories are defined separately and guidelines for each type follow, as understood within the practices of the Presbyterian Church (U.S.A.):

People of other faiths in Christian worship

142

People of other faiths may attend a Christian service for different reasons. They may come out of curiosity or they may be invited to attend on the basis of some relationship with Christians who are involved in a particular church. Sometimes people of other faiths attend Christian services as part of the planning process for an interfaith celebration or other interfaith activity, such as working on justice issues for the common good. At other times they attend because of personal relationships across faith lines, especially at times when rites of passage are celebrated by friends.

143

1. People of other faiths should be welcomed at services of Christian worship. They should feel free to participate (e.g., by standing, kneeling, singing), and explicit reference should be made to the acceptability of this, both before and during the service.
- 144 2. There should be opportunity to inform our guests about what they are observing.
- 145 3. The particular church's usual form of service should be used in accordance with the normative framework found in the Directory for Worship in the *Book of Order*.
- 146 4. When the Sacrament of the Lord's Supper is celebrated, it should be appropriately explained and the invitation to the table clearly defined in accordance with the Directory for Worship (*Book of Order*, W-2.4011).
- 147 5. Liturgical materials originating in other faith communities should be used in the Christian service only with sensitivity to their history, meaning, and context. They should be appropriate to the occasion of worship and should not be used primarily as ways to include or welcome guests.
- 148 6. Hospitality essential to respectful presence should include provision for the guests' comfort and careful observance of what they can and cannot eat or drink.

Christians attending worship activities of other faith communities

149

Christians may attend the worship activities of other religious communities for different reasons: out of curiosity, to seek understanding, as an educational opportunity, as an expression of relationship with the other community or persons in it.

- 150 1. It is advisable that Christians only visit the worship activities of other faith communities when they can do so with respectful presence.
- 151 2. Prior to visiting, Christians should learn something about the other faith community. A knowledgeable person of that community can be asked to teach something about it. Christians that serve other faith communities professionally may also be resource persons.
- 152 3. Visitors should learn about and observe any restrictions that may be practiced in the place of worship they visit. As guests, they should discover appropriate behavior related to clothing, food and drink, gestures, gender roles, and postures.
- 153 4. Christians should know why they are attending the worship activity. Christian pastors and leaders should interpret the implications of respectful presence, including the concerns of conscience and appropriate limits to participation.

154 5. When invited to participate in any way, Christians should be clear about the meaning of such participation. They should exercise caution so that participation does not invite misinterpretation and confusion nor violate the integrity of either their own or the other community. Christians need to maintain accountability to their own confessing community. (See Appendix B of this report.)

Christians and others together in interfaith prayer and celebrations

155 An increasing number of Christian churches, including congregations of the Presbyterian Church (U.S.A.), are engaged in interfaith prayer and celebration. Planners should be clear about the reasons for the events. Occasions might include: civic or national festivals such as Thanksgiving Day or Martin Luther King, Jr. Day celebrations; services for particular organizations whose membership shares ideas and concerns; conferences; services organized by local interfaith groups; and services for particular concerns such as peace, justice, world unity, AIDS, disasters, or ecology.

156 Interfaith prayer and celebration fit into one of three categories: a focused observance, alternate worship and observation, or worship with mutual commitment.

**** A focused observance for prayer and celebration***

157 In focused observances persons from different religious communities agree to gather together for specific purposes in which they will use language and symbols acceptable to all persons present.

158 1. The communities that gather should themselves determine who shall represent them in the planning process.

159 2. There should be openness accompanied by acknowledged responsibility to express what is and is not acceptable. Planners have a responsibility to be clear about the purpose as well as the nature of the occasion.

160 3. Planners should give attention to such details as: forms and vocabulary which allow persons of different faiths to give assent to what is said, generally inclusive terms for transcendent Reality and human communities.

161 4. Planners should insure that the celebration is not used as an opportunity to proselytize.

162 5. Planners should be mindful of the importance of silence and meditation. Their use should be interpreted so that no persons are made to feel awkward.

*** Alternating participation and observation for prayer and celebration**

163

In alternating participation and observation, persons from different religious communities agree to gather for specific purposes in which they will use language and symbols distinctive to their particular traditions. Such occasions provide alternating opportunities for participants to pray and celebrate in the presence of others and to be in the respectful presence of others when they provide the leadership.

- 164 1. People should respect the integrity of all who participate.
- 165 2. The leaders should respect the rights of each person to determine her or his own level of participation without manipulation, coercion, or intimidation.
- 166 3. Each community that joins in such a gathering should itself determine who shall represent it in planning the prayer and celebration.
- 167 4. The planners should respect the right of persons of each faith community to make their particular contribution to the language, rites, and symbols of the celebration.
- 168 5. Planners should be clear about such particular details as equitable distribution of time and leadership, seating, acoustics, and amenities.

*** *Worship with mutual commitment***

169

In worship with mutual commitment, persons from different faith traditions use mutually authentic language, rites, and symbols to express their common commitments to transcendent Reality and one another. The development of such a covenant relationship in community grows out of deep commitment to one another, and involves the profound difficulties such a commitment entails. Consequently this form of interfaith coming together is often rare and profoundly meaningful. As Christians we can only say that this occurs by the grace of God.

- 170 1. People need to meet often enough to trust one another, to allow such a committed community to develop.
- 171 2. If worship is to become an activity of such a community, it should enhance and be an integral part of the process rather than on the periphery, an intrusion, or extraneous.
- 172 3. People should choose a committee that represents the diversity of the group. It will need to meet often enough to allow its members to commit themselves to one another, learn to trust each another, and themselves increasingly become a community.
- 173 4. At each stage as mutual acceptance develops, everyone in the community needs to affirm the result.

174 5. Commitments made in gathered interfaith communities should not violate an ultimate confession to God, the Source of our being.

III. Conclusion

175 Respectful presence is a way to follow Jesus of Nazareth, who met with people of many cultures and religions even as he fulfilled the nature and purpose of his God-given mission. Our expectation is that the practice of respectful presence can enable Christians to have fruitful experiences of interfaith dialogue, celebration, or worship. At the same time, our expectation is that respectful presence with people of other faiths can lead Christians into a fuller understanding and experience of their own faith.



Appendix A: Definitions

176

The following definitions are used in this document:

Religion: the sum of human responses to transcendent Reality. A particular religion is defined in terms of its cluster of powerful and illuminating symbols or images (e.g., at the core of the Christian religion is the image of Jesus as Christ; other religions have their own distinctive symbol systems which contrast with those of Christianity).

Respectful: characterized by particular attention, concern, consideration, deference, or regard for others without defamation or denial of their integrity

Presence: to be within the awareness of another person (or being)

Interfaith or interreligious: the relationship between Christians and persons of one or more other religious traditions. This is significantly different from the Christian ecumenical relationships between persons from within various Christian churches. The terms interfaith and interreligious are used interchangeably throughout these guidelines.

Multifaith or multireligious: the social context in which people gather within a society made up of people of many religions. The terms multifaith and multireligious are used interchangeably throughout these guidelines.

Celebration: public symbolic acts that occur when persons from two or more faith communities gather around common concerns and values.

Worship: "Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship the faithful offer themselves to God and are equipped for God's service in the world" (*Book of Order*, W1.1001). In any religious tradition, worship is an encounter with transcendence. It implies giving honor to and acknowledging transcendent Reality as it is encountered in the world and in human lives. Worshipers respond to and are changed or renewed by what they experience in worship; they offer themselves up through worship.

Appendix B: Preparing for the practice of respectful presence³

177

Respectful presence requires acknowledgment of the integrity of others. As Christians consider the issues involved, they must address the following questions:

1. Are there both similarities and differences in beliefs and practices of the Christian faith and other faiths?
2. Can we affirm that adherents of other faiths experience their religious life as grounded in ultimate Reality?
3. Can we commit ourselves, from a Christian perspective, to the premise that the relationship between God and people is what matters most in religion and that all people must be presumed to stand in relationship to God?
4. Can gratitude for human goodness and wisdom be found among believers of all religions, Christian and other?
5. Can we foster mutual self-critique when religions and cultures mingle through history and in our contemporary situation?
6. Can we affirm that some insights from other religions assist Christians toward a better understanding of God's self-revelation in Jesus Christ and in Scripture?
7. Can we acknowledge the possibility there is revelation of God in other religions?

³ Editor's Note: See "The Nature of Revelation in the Christian Tradition from a Reformed Perspective," commended to the church for study by the 199th General Assembly (1987) of the Presbyterian Church (U.S.A.), IX. Revelation and the Mission of the Church in a Pluralistic World, to which the formulation of these questions is indebted.

Action of the 209th General Assembly, Presbyterian Church (U.S.A.)

1. That the document, “Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective,” be made available and commended to congregations and governing bodies of the Presbyterian Church (U.S.A.) for assistance to those persons and groups who are involved with interfaith celebration, prayer, and worship.
2. That a study guide be prepared and made available to accompany the document, “Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective.”

Background

101

The document, *Respectful Presence: An Understanding of Interfaith Prayer and Celebration from a Reformed Christian Perspective*, was developed by a task group on Multifaith Worship and Celebration composed of James G. Kirk, S.T.D., chair; Vin A. Harwell, Melva Wilson Costen, Ph.D., Charles R. White, D.Min., and John A. Hutchison, Ph.D. Staff assistance was provided by Margaret O. Thomas (Worldwide Ministries Division), Joseph D. Small (Congregational Ministries Division), and Carla Libby Gentry (Worldwide Ministries Division).

In 1994, the Congregational Ministries Division gathered together materials for Presbyterians on “Our Living Tradition,” in response to a request from the General Assembly Council, among them being material on interfaith worship. For purposes of the “Our Living Tradition” series, it was deemed advisable to reach beyond our own tradition to seek permission from the Church of England to publish a U.S. edition of its resource, *“Multi-faith Worship”? Questions And Suggestions*.⁴ The British resource proved helpful, but the Ecumenical Staff Team agreed that the time had come to look at the issue of interfaith worship from within our own Reformed tradition. A group was convened to offer advice. This group sent a report to the Advisory Committee on Ecumenical and Interfaith Relations (ACEIR) in 1996. The ACEIR recommended that more work was needed and asked the group to continue its efforts. Shortly thereafter, James Kirk attended the meeting of the Worldwide Ministries Division (WMD) Committee to present the first paper. Following the recommendations of ACEIR and of WMD committee members, the task group conducted a hearing at the 208th General Assembly (1996). It also used available research on interfaith relations in the PC(USA) together with responses to a questionnaire on interfaith prayer. Its chair was invited by the World Council of Churches to participate in a 1996 conference on interfaith prayer held in Bangalore, India, under the joint auspices of the World Council of Churches Inter-Religious Office and the Pontifical Council for Interreligious Dialogue.

⁴ *“Multi-Faith Worship”? Questions and Suggestions* prepared by the Inter-Faith Consultative Group, The General Synod Board of Mission, Church of England, Special edition for use in the Presbyterian Church (U.S.A.) may be ordered from 1-800-524-2612, DMS #74-292-94-902.



A Ministry of the General Assembly Council

Ecumenical Relations, Worldwide Ministries Division

100 Witherspoon Street

Louisville, Kentucky 40202-1396

(502) 569-5292

