

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JUNE 6, 1999 ♦ \$2.00

'... I felt as though I had left another part of my own humanity
and my spiritual being in that viewing room.'

The Last Day ON DEATH ROW



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Illuminations

ILLUMINATION for the Second Lesson
3 Pentecost (Proper 6), June 13, 1999
Romans 5: 6-11

God's love toward humanity is unbounded. He commissions and empowers the twelve disciples to share in this ministry.

A reading (lesson) from the Letter to the Romans:

(Lead in with) RSV: While we were yet helpless...; NRSV: While we were still weak...; Jerusalem: We were still helpless...; NEB: At the very time we were still powerless...

Conclude with *The word of the Lord* or *Here endeth*, etc.

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June 13, 3 Pentecost, Second Lesson

(CUT ALONG DASHED LINES)

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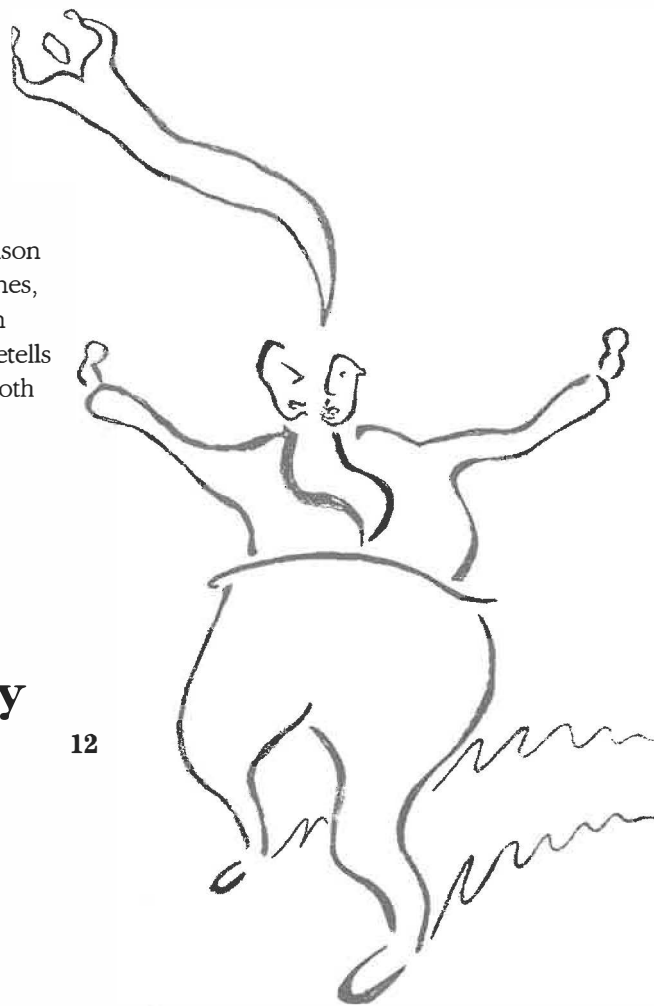
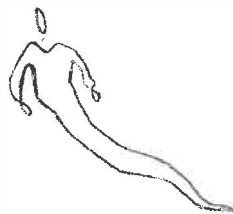
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Volume 218 Number 23

THIS WEEK



Hank (Henry) Hayes had been on Alabama's death row at Holman Prison for seven long years before George Jones, a member of Epiphany Church's prison ministry, got to know him. Mr. Jones retells how the last day with his friend was both the best and worst of his life.



The Last Day ON DEATH ROW

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His interest in the local church has been a source of hope and help to large and small churches alike.

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**THE LIVING
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Steadfast Love

*'For I desire steadfast love and not sacrifice,
the knowledge of God rather than burnt offerings.'*

Hosea 6:6

Pentecost 2, Proper 5

Hosea 5:15-6:6; Ps. 50 or 50:7-15; Rom. 4:13-18; Matt. 9:9-13

One of the deficiencies of the lectionary is the paucity of consecutive Old Testament readings. While there are six readings from the prophet Amos, there are only two readings from Hosea in our three-year cycle. Surely we will do well to give the prophets their due, and the passage in Hosea presents our congregations much to chew on.

In the gospel reading, Jesus addresses the religious hypocrisy of the Pharisees by quoting to them this well-known passage from Hosea, "I desire mercy, not sacrifice." The Lord looks for inward conformity to his word, not just outward observance of ceremonial requirements. The Pharisees, like their forbears in Hosea's time, were long on outward conformity, but short on obedience and loyalty.

The word "mercy" in Matthew is translated from *Hesed* in Hebrew. The NRSV renders *Hesed*, "steadfast love." Hosea is telling his fellow Israelites that the Lord desires *Hesed* "and not sacrifice, the knowledge of God rather than burnt offerings"

(NRSV). *Hesed* is one of several key words in Hosea. As Arthur Pollard comments in a recent issue of *The Churchman* (Volume 113, p. 76), *Hesed* refers to "attachment and faithfulness to that covenant: but this can only exist if there is knowledge of God, and the responsibility for this lies with the priests who must pass on the *torah* or instruction to the people."

Events in the recent Littleton massacre dramatically revealed *Hesed*. One of the gunmen came up to Cassie Bernall and asked her, "Do you believe in God?" She composed herself, and said, "Yes." He then asked "Why"? Before she could answer, he shot and killed her. She, like many other Christians who have died for their testimony to the Lord, exemplified "steadfast love" or loyalty to the Lord. This "steadfast love," however, is not a quality arising from ourselves, but it is rather a gift from the Lord which we exercise. A fair restatement of 1 John 4:10 is this: Our loyalty to the Lord springs from his loyalty to us.

Look It Up

Read Hosea 6:1-3 and reflect on what the Lord desires from his people.

Think About It

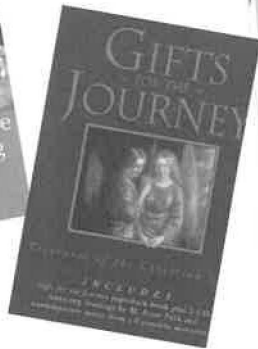
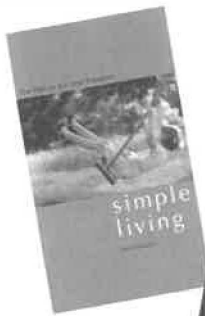
What responsibility do our church's teachers have in passing on the Lord's instruction (*torah*) to our people?

Next Sunday

Pentecost 3, Proper 6

Exod. 19:2-8a; Ps. 100; Rom. 5:6-11; Matt. 9:35-10:8(9-15)

SHORT & SHARP



Pocket Books

By Travis Du Priest

MEDITATIONS FOR VESTRY MEMBERS. By Colleen McMahon. Pp. 78. **MEDITATIONS FOR LAY READERS.** By Suzanne E. Hunger. Pp. 84. **MEDITATIONS FOR CHOIR MEMBERS.** By Nancy Roth. Pp. 82. **MEDITATIONS FOR LAY EUCHARISTIC MINISTERS.** By Beth Maynard. Pp. 82. Morehouse. \$6.95 each, paper.

Morehouse's new Faithful Servant Series, edited by Christopher L. Webber, who opens each introduction with, "Were you chosen to read this book?" emphasizes the themes of call and relationship. I very much liked Judge McMahon's focus on stewardship and her picturing how churches "hang in," even in blighted neighborhoods. Every Episcopal church should stock and dispense these.

ANGLICAN CYCLE OF PRAYER 1999-2000. Forward. Pp. 224. \$5 paper. **LIVING THE LITURGICAL YEAR DAY BY DAY — until November 27, 1999.** Forward. Pp. 44. \$1 paper.

Two helpful aids to prayer and devotional reading, enfolding concerns from around the Anglican Communion and using the Daily Office Lectionary of the Book of Common Prayer.

SIMPLE LIVING: The Path to Joy and Freedom. By Jose Hobday. Continuum. Pp. 92. \$9.95 paper.

Chapters on space, spirit, discipline, food, clothing, recreation, work, faith and worship. The author's starting point? "Simple living is not about elegant frugality ... It's about freedom to choose ... open and generous living rather than a secure and sheltered way."

GIFTS FOR THE JOURNEY: Treasures of the Christian Life. By M. Scott Peck with

Marilyn Von Waldner. Renaissance. Pp. 176, paper. Boxed set with two accompanying CDs, read by M. Scott Peck with music from a Carmelite monastery. \$22.

The well-known *Road Less Traveled* author M. Scott Peck and song writer Marilyn Von Waldner team up to "offer an intimate experience of what it feels like to be Christian." Good chapters in the book on the Holy Eucharist and the Holy Spirit, emphasizing that God speaks to us not in words but in his very Being.

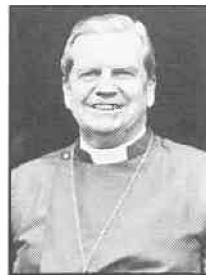
THE QUIET LIFE. By Ray Ashford. Dimensions for Living. Pp. 224. No price given, paper.

Quotations by a delightful array of personages — Samuel Beckett, Marcel Marceau, Edith Wharton, Dag Hammarskjöld — arranged under headings like Stillness, Love, Effectiveness, Creativity, Waiting and Faith.

Forward Publications offers us a potpourri of informative pamphlets on Anglicanism, orders of ministry and assorted issues, all paper:

THE LAITY: Two Views. Pp. 16. \$.40; **THE DIACONATE.** Pp. 12. \$.35; **THE PRIESTHOOD.** Pp. 8. \$.30; **THE EPISCOPATE.** Pp. 12. \$.35; **ANGLICAN SPIRITUALITY FOR OUR TIME.** By Frank T. Griswold. Pp. 6. \$.20; **HISTORIA Y REFORMA DE LA INGLÉSIA ANGLICANA.** By ISAIAS A. RODRIGUEZ. Pp. 20. \$.60; **THE WILL OF GOD.** By Samuel T. Lloyd III. Pp. 12. \$.35; **THE FUTURE THAT IS EASTER.** By Edward S. Gleason. Pp. 8. \$.30; **PRAYER.** By Robert B. Horine, Jr. Pp. 6. \$.20; **MEN AT PRAYER.** By David K. Urion. Pp. 16. \$.40; **ON THE TWENTY-THIRD PSALM.** By William L. Dols. Pp. 12. \$.35; **CHRYSALIS: Facing Death Now.** A Personal Record. By Val Hillsdon-Hutton. Pp. 36. \$.95.

THE FIRST ANNUAL VTS JOHN HINES PREACHING AWARD



A cash award of \$2,000 will be given to the winner, and the sermon will be published in the Virginia Seminary Journal.

John Hines

Entries should be sermons delivered by a bishop, priest, deacon, or layperson in the Episcopal Church to a congregation between Advent I 1998 and the last Sunday after Pentecost in 1999. Entries must be received by the Committee by December 31, 1999. The first award recipient will be announced in the Spring of 2000.

For further information write or call the Rev.

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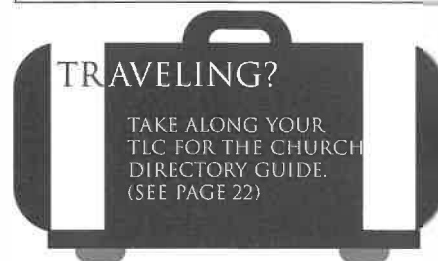
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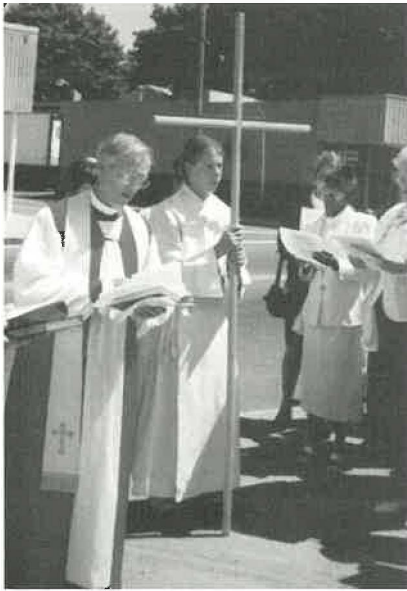
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TRAVELING?

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DIRECTORY GUIDE.
(SEE PAGE 22)

Bishop Allison Gives His Support



Bishop Allison joins former congregants of St. Paul's, outside their former church building to begin the Eucharist. The group has assembled outside the church every Sunday since being ordered to vacate the church March 12.

He gathers with former congregants of St. Paul's, Brockton, Mass., to offer comfort and encouragement.

The Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, went to Brockton, Mass., to give "comfort and encouragement" to nearly 100 former congregants of St. Paul's Church, May 16. He went without the invitation or blessing of the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts.

Members of the congregation have assembled, since receiving an order to vacate March 12, every Sunday on the sidewalk outside their former church building to begin the Eucharist [TLC, April 11].

The former rector, the Rev. James Hiles (deposed after an ecclesiastical court found him guilty of sexual misconduct), with the assistance of the Rev. Thomas Morris (not re-licensed in the diocese), have continued to lead the congregation. After the Liturgy of the

Word, congregants process to their temporary home in a Seventh Day Adventist church.

During his sermon, Bishop Allison told the congregation that, although they might feel isolated in the diocese, they had a lot of sympathy and support in the worldwide Anglican Communion.

On May 13, the Plymouth County Superior Court told the congregation it could no longer use the name "St. Paul's Episcopal Church." Members have not yet decided on a new name, but it will probably include the words, "St. Paul's."

Members of at least six media organizations, including many of the local television channels, were present. The Rev. Canon Ed Rodman, spokesman for the diocese, urged fair coverage by the media.

Michael Dawson

Basis of Christian Hope Set Forth at Anglican Institute

The universality of the hope of heaven, hope for the future, the biblical foundations for such a confidence, the doctrinal attempts to articulate this assurance, were the topics addressed to more than 200 participants at the Anglican Institute Conference, April 27-29, in Colorado Springs, Colo.

The Very Rev. Paul F.M. Zahl, dean of the Cathedral Church of the Advent, Birmingham, Ala., emphasized the power of art and music to capture the hidden part of us and touch our emotions. Dean Zahl presented the central themes of Christianity — creation, the fall, and the crucifixion, death and Resurrection of Jesus Christ — as captured in great works of high art as well as pop culture.

The Rev. Walter Brueggemann, renowned Old Testament scholar, examined the Old Testament roots of eternity. Prof. Brueggemann identified the resources for and the sub-

stance and consequences of that hope.

The Very Rev. John Moses, dean of St. Paul's Cathedral, London, said hope is inseparable from faith and love. Hope is the acceptance of life in the midst of dying. It enables the present by embracing the future. Christian hope is set on what God has already done in Jesus Christ, the living God present now, and confidence in a future promised by God.

The Rev. Alister McGrath, Wycliffe Hall, Oxford, identified spirituality as how we, individually and collectively, personally appropriate and express our beliefs in our lives. We are poised between the saving death of Jesus Christ in the past and the hope of heaven in the future. Hope is to inspire, excite and encourage us to better do what needs to be done now as we anticipate the journey's end, he said.

The Rev. Andrew Mead, rector of St. Thomas' Church, New York City,

drew on images of *inferno*, *purgatorio* and *paradisio* in Dante's *Divine Comedy* to address the experience of a foretaste of heaven. Fr. Mead said we can experience the foretaste of heaven through scripture with its accounts of the risen Lord, in prayer, in works of literature, in music, in love of others leading to the greater love of God, "love that moves the sun and other stars."

The Rev. Annette Brownlee of Ascension, Pueblo, Colo., contrasted the lives of those who live with the hope of heaven with those who do not, noting a distinct difference in the quality of their living and dying. God wills for us to be like God and ultimately with God. Abundant life is found when we recognize the marks of love in the flesh of Jesus Christ and give our lives to loving one another and bearing those same marks for the sake of a broken world and in hope of heaven.

(The Rev.) Linda Seracuse

Province 2 Makes New Connections

The Province 2 synod was held May 6-8 in Albany, N.Y. The two most pressing issues before the synod were the election of officers and the report from the provincial council on the possibility of the position of executive officer.

The council's feasibility study, presented by former national church executive Barry Menuz, included a proposed job description and financing for the executive officer for the province. In a subsequent discussion, concerns voiced were of two general categories: Questions about the concept of an executive officer were raised by newer deputies, and concerns that the job description was not sufficiently clear and the resources to fund the position in the longterm were not adequately detailed.

The council determined to continue the development and refinement of the job description for the position and prepare specific budget recommendations, including the identification of potential and existing revenue sources for funding the position.

Two resolutions were passed to foster new connections, which were in keeping with the synod's theme, "Making Connections." One would create a pilot project, funded through the Episcopal Church Center, which would allow the Diocese of the Virgin Islands to purchase computer equipment for the diocese and each congregation in it. The project will allow the diocese to become a satellite downlink site. The other directs the council to begin an anti-racism network. It will be charged with developing its own specific program to focus on the problem of eliminating the evil of racism.

Workshops were offered on AIDS care teams, Internet technology for congregations and dioceses, the work of the Justice, Peace and the Integrity of Creation network, and "Lutheran-Episcopal Concordat Revisited."

The closing Eucharist was held at the Cathedral of All Saints in Albany. The Rt. Rev. Daniel Herzog, Bishop of Albany, was celebrant and the Rev. Stephen T. Lane was preacher. During the service, the new provincial officers were installed. The Rt. Rev. Jack McKelvey, Bishop Suffragan of Newark, is the president.

Jan Paxton



Little faces peek around the banner, held by Philip Downing, which was made by the children of St. James' Cathedral, Fresno, Calif., for the Diocese of San Joaquin's "Banner Day," May 1. The procession of banners leads the congregation into the "Banner Day" service inside the cathedral. The banners are all constructed by students "with minimum adult supervision."

Carol Seeks photo

AROUND THE DIOCESES

New 'Songs'

The convention of the **Diocese of West Virginia** was held April 30-May 2 in Wheeling, with St. Matthew's Church as host.

The Rt. Rev. John H. Smith, soon to retire as Bishop of West Virginia, gave his final address. Using the images of song, presented to him at his consecration, Bishop Smith spoke of new songs the diocese now sings — songs of cluster ministry, songs of increasing ministry of all the baptized and songs of the diocese's increasing financial strength.

Resolutions adopted included minimum standards for clergy compensation, an encouragement to forgive the debts of Nicaragua

and Honduras, a call to end persecution in the Middle East, and the process to search and call a new bishop for the diocese. Convention adopted a \$1.4 million budget for 1999 and a proposed budget in excess of \$1.5 million for 2000.

BRIEFLY

The Rt. Rev. **Frank T. Griswold**, Presiding Bishop, has been appointed co-chair of the International Anglican-Roman Catholic International Consultation (ARCIC) by the Most Rev. George L. Carey, Archbishop of Canterbury. The Rt. Rev. Edwin F. Gulick, Bishop of Kentucky, will replace Bishop Griswold as chair of Anglican-Roman Catholic dialogue in the United States.



Bob Hoffman photo

Parishioners and friends of St. Peter's Church, Medford, N.J., process down Medford's Main Street May 2 to mark 125 years of the church's presence in the South Jersey village. The 10 a.m. procession was followed by an ecumenical service and "Old Fashioned Country Fair" on the church grounds.

'No Autonomous Churches'

Ecumenical officers hear addresses on overcoming denominational separation.

The annual meeting of the Episcopal Diocesan Ecumenical Officers (EDEO), in conjunction with the National Workshop on Christian Unity, was held May 3-6 in Rochester, N.Y.

Speakers included the Most Rev. Frank T. Griswold, Presiding Bishop, the Rev. Ellen Wondra, assistant professor of systematic theology at Colgate-Rochester Divinity School, and the Rev. John Thomas of the United Presbyterian Church. The tone of the workshop stressed the need for theological integrity in each denominational tradition, and the imperative of accepting grace to overcome the sins of denominational separation on every side. There was a broad consensus among speakers and participants, while each stressed different areas of effort for Christian unity.

Bishop Griswold addressed EDEO on the first day of the gathering and preached the homily for the opening worship service. He also announced that the Anglican-Roman Catholic

International Consultation would release a new statement on authority, titled "The Gift of Authority" [TLC, May 30]. It addresses the concern of the Anglican Consultative Council for a stronger global Anglican primacy. Bishop Griswold suggested that the ongoing discussion enhances the possibility of coming to agreement with the Roman Church "in some new way."

In his homily to the assembled delegates of the national workshop on Monday evening, the Presiding Bishop noted that "division is just fine with 99 percent of the baptized people of the church." He also pointed out "how obscene the divisions are" in the terms of the gospel, and asserted the faithful are called to "make the gospel heard" in opposition to separation and selfishness.

Ms. Wondra said, "We are involved in a conversion. We need to talk about sin as a factor in ecumenism — sin at every level." She discussed the ways

pious Christians justify divisions by claiming and remaining comfortable with discouragement on the one hand and denomination autonomy on the other. She said the alternative is to become "the community of faith as the body of Christ: There are no autonomous individuals in Christ; there are no autonomous churches. Living into this vision requires grace."

Small workshops and plenary meetings stressed multi-culturalism and the need to respond to global political and economic conditions especially in local programs and plans.

The Rev. Don Armentrout, a member of the faculty at the School of Theology of the University of the South (Sewanee), addressing a group of Lutheran and Episcopal representatives, said the church is "a cocoon" that hinders recognition of all kinds of diversity, but could provide a base and sanctuary of hospitality for all kinds of people.

(The Rev.) Peter Michaelson

Gospel and Data for Stewardship Leaders

The Rev. Walter Brueggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Ga., was the plenary speaker at the National Stewardship Conference in Atlanta, April 30-May 2. Participants gathered from 41 dioceses. Prof. Brueggemann was joined by presenters Jon and Sylvia Ronsvalle, authors and heads of Empty Tomb Inc., Champaign, Ill., who discussed data and theological implications on church member giving patterns.

The principal work of stewardship, Prof. Brueggemann said, is to lay out the narratives of scarcity and abundance which are ours through scripture, liturgy and history so that people of contemporary society can see that they have a choice. Prof. Brueggemann called participants to look at the Old Testament with the idea that "we can only have one true story — is it thinkable that it might be true?"

He proposed that the true story of our lives is rooted in the liturgy of abundance, from the baptismal rite with "lots of water and lots of grace." Making comparisons to Exodus, Prof. Brueggemann said, "The true story of our life is an invitation to the wilder-



Kay Collier Stone photo

Prof. Brueggemann: the true story of our lives is rooted in the liturgy of abundance.

ness where there is bread." He called the scarcity system an invention of consumerism and Pharaoh which is "not true."

In his second presentation, Prof. Brueggemann followed the New Testament narrative and Jesus' concern with public life. The kingdom of God, he said, is a political metaphor for reorganizing life of the society, turning it into neighborliness. He challenged participants to realize that "stewardship is not a little scheme for raising the church budget," but a call to "re-vision of the world as an arena for God's newness, partly through us."

Mr. and Mrs. Ronsvalle are authors of several books and publishers of annual studies on the state of church giving, analyzing giving patterns in both mainline and evangelical protestant churches. Mrs. Ronsvalle urged participants to consider whether churches in the United States are guilty of the contemporary sin of omission, considering the following facts:

- Between 1968 and 1995, net income increased by 68 percent; church member giving increased by 35 percent. Of additional monies donated, 97 percent (inflation-adjusted) went to congregational finances.

- 35,000 children under age 5 die daily, mostly from preventable poverty conditions, and many in areas where Christianity does not exist.

- While proportional church income declined, credit card interest payments increased 463 percent per capita between 1975 and 1991.

The Ronsvalles noted the many references to money and possessions in the Bible, with 2,171 references to "possessions and giving," compared to 714 references to love or loving, 371 to prayers and 272 to believing.

Kay Collier-Stone

GEM Meeting Explores the Church's Objective in Mission

Representatives from 37 dioceses engaged in a hard look at the overseas missions at the annual Global Episcopal Mission (GEM) Educational Institute in Denver, Colo., April 29-May 1.

The Most Rev. Khotso Makhulu, Archbishop of Central Africa and Bishop of Botswana, was the keynote speaker, setting the overall parameters for the mission enterprise.

In a banquet address, the Rt. Rev. Mano Rumalshah, general secretary of the United Society for the Propagation of the Gospel in London, challenged the "sacred cow" of current Anglican mission thinking, known as the Partnership Principle, and urged the conference to re-discover the theology of mutual

responsibility and interdependence in the Body of Christ, known as MRI, which was phased out in the 1960s.

Bishop Rumalshah was also a panelist with Margaret Larom, mission interpretation officer at the Episcopal Church Center, the Rev. Tom Prichard, director of the South American Missionary Society, the largest voluntary missionary agency in the church, and the Rev. You-Leng Lin, who cast the objective of the mission of the church in terms of the need for intimacy.

Two representatives of the Diocese of Honduras spoke of the way the Episcopal Church has played a significant role in the recovery process from Hurricane Mitch, in large measure

because of the linkages with Anglicans in other countries.

The vision of GEM contemplates a complementary infrastructure to the traditional role of the Domestic and Foreign Missionary Society, in which dioceses are taking responsibility for integrating and supporting missionary efforts that involve parishes and communicants of the diocese and relationships with other Anglican Churches.

At the closing Eucharist, celebrated at nearby St. Gabriel the Archangel Church, six persons about to go into missionary service in Tanzania, Honduras, Kenya, South Africa and Ecuador were sent forth with prayer.

(The Rt. Rev.) David B. Reed

Saying 'Yes' Back to God

ARCIC's recent statement on authority is particularly appropriate at Pentecost.

By R. William Franklin

For more than 30 years we have been engaged in an official dialogue with the Roman Catholic Church to define the theology and structure of a catholicism of the future which might allow Anglicans and Roman Catholics to live together in full communion.

There has been much progress in this search, above all official agreement on a common theology of Eucharist and priesthood. But the past 12 months have shown mixed results. In a commentary released last summer, Cardinal Joseph Ratzinger, prefect of the Vatican Congregation of the Doctrine of the Faith, stated that Pope Leo XIII's judgment that Anglican orders are "null and void" is to be afforded an infallible status, an opinion which blocks the realization now of even interim eucharistic sharing.

But there has been a stubborn refusal this past year to give up the dream of a wider catholic fellowship which might join Anglicans with Roman Catholics. The Lambeth Conference of 1998 "warmly" endorsed continuing the official dialogue with Rome, while noting that the question of Anglican orders must remain on the theological agenda. In February, the Archbishop of Canterbury re-dedicated the splendid new headquarters of the Anglican Centre in Rome.

Now in this Pentecost season the Anglican-Roman Catholic International Commission (ARCIC) has released its latest agreed statement, "The Gift of Authority: Authority in the Church III" [TLC, May 30]. The statement is a short book of 43 pages and divided into 63 sections of theological reflection on the subject of catholic authority. The larger theme of the statement is particularly appropriate for Episcopalians to reflect on during Pentecost: God's "yes" to humanity, and humanity's response of "Amen" back to God.

The statement explores the specific

ways Anglicans and Roman Catholics believe that the community of faith continues to say "yes" back to God. The ministry of authority in the church — which Jesus begins to transfer to the apostolic band at Pentecost — is above all described in the statement as one which helps humanity to hear God's "yes" in the Spirit, and enables humanity to make a response of "Amen" back to God's "Yes."

Full Communion

There are three significant, even controversial, aspects of the agreed statement. First, "The Gift of Authority" once again commits our two churches to the ultimate goal of full communion. Both churches are here strongly encouraged now to take bold steps which move us concretely toward that goal. Here is the official text: "There is no turning back in our journey towards full ecclesial communion. In the light of our agreement the Commission believes our two Communion should make more visible the *koinonia* we already have. Theological dialogue must continue at all levels in the Churches, but is not of itself sufficient."

Second, the statement breaks new ground in articulating as an explicit part of the catholic faith the role of all the faithful in the church's ministry to teach, even to teach infallibly. The statement contains this provocative sentence: "Doctrinal definitions are received as authoritative . . . within the *sensus fidei* of the whole people of God. When the people of God respond in faith and say 'Amen' to authoritative teaching it is because they recognize that this teaching expresses the apostolic faith and operates within the authority and truth of Christ."

This emphasis upon participation of all the faithful in governance could have important consequences within our Communion as well as within the Roman Catholic Church. The statement asks both churches to think seriously now about new forms of joint

exercise of lay/ordained authority.

Third, the statement asks the Anglican Communion to consider entering into a new relationship with the authority of the Bishop of Rome. It suggests that conciliar authority — the authority of the whole people of God — in a full catholic model of Christian life must be balanced with the exercise of international primacy, and it suggests that the only possible locus of this primacy, even for Anglicans, must be in the office of the Bishop of Rome.

What is new in "The Gift of Authority" is the proposal that Anglicans enter into an interim period of association with the papacy even before full communion is achieved.

I believe that "The Gift of Authority" comes at a timely moment in the life of the Anglican Communion. Lambeth 1998, with its endorsement of "The Virginia Report," invites us now to study the ways and means by which international primacy might be exercised within the Anglican Communion.

"The Gift of Authority" reminds us that our own evolution as a world communion cannot take place in isolation from the great Latin Church of the West, with which we shared full communion for a thousand years.

As Bishop Frank Griswold, our Presiding Bishop now to become co-chair of ARCIC, reminds us, the catholicity of the church and the unity of the church already exist in the mind of God, and it is not up to us to create them. It is our task, however, to yield up our various traditions to the motions of the Holy Spirit, who throughout salvation history draws from what is Christ's and makes it known to us, in the reality of our relationships in fellowship with one another, including our relationships with Christians not of the Anglican fold.

R. William Franklin is the dean of the Berkeley Divinity School at Yale.

(One of a series)

A Passion for the Local Church

LOREN MEAD

His unswerving interest in the local church has been a source of hope and help to large churches and small churches alike.

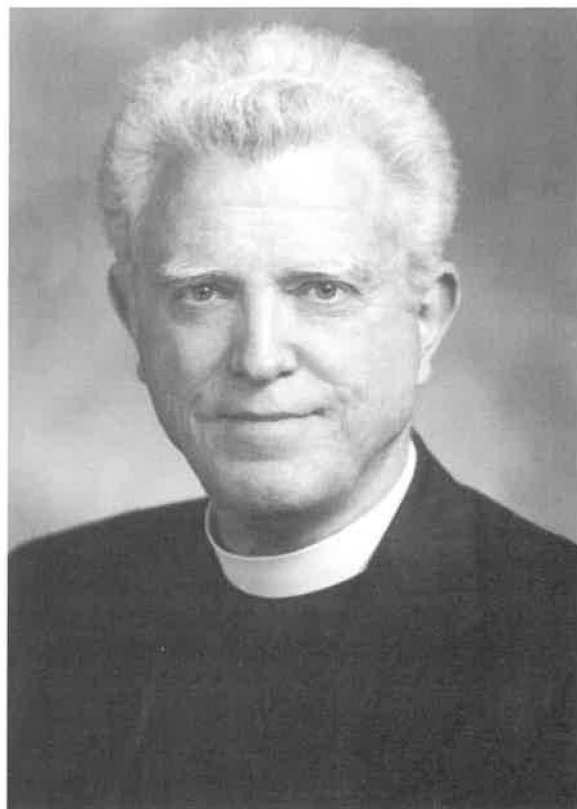
By James C. Fenhagen

When meeting Loren Mead for the first time, one finds it is easy to miss the passion that lies behind his warm and easy-going exterior. But one soon discovers that Loren Mead is a man with a passion for the local church — a passion that has deepened in the years following his ordination as a priest in 1955. His commitment to the local church ultimately found its broadest expression through the work of the Alban Institute he founded 1974.

Loren Mead was born and raised in Florence, S.C. He is a graduate of the University of the South and the Virginia Theological Seminary. In 1955 he began his ordained ministry at Trinity Church, Pinopolis, S.C. and then at the Church of the Holy Family in Chapel Hill, N.C., where he served for 12 years. It was out of these early experiences of parish ministry that the vision, which ultimately became the focal point of his ministry, began to form.

In 1969, he, his wife, Polly, and their four children moved to Washington, D.C., where he established Project Test Pattern — a ministry of consultation and research aimed at strengthening the local church and its ministry. After four years Project Test Pattern had grown to the point where he was ready to cast his vision into an ecumenical mode and look toward the future. The result was the founding of the Alban Institute on the grounds of Washington National Cathedral. He served as its president until his retirement in 1994. The Alban Institute still continues to expand under the current leadership of James Wind, and Loren Mead, in retirement, still continues to speak and write on behalf of the local church.

In his work with churches he has developed a number of programs now widely used which deal with the role and work of the interim pastor, the use of conflict



management, clergy stress and burnout, and concepts of change and development in congregations and their judicatory systems. These resources of the Alban Institute have helped countless churches of many denominations. He also initiated a publication program, which, under the editorship of Celia Hahn, has produced more than a hundred books focusing on the local church and its ministry. This publishing arm of the institute continues now as a major part of its ministry.

He is known widely throughout the church as a teacher and a writer. He has written nine books, including three best sellers: *The Once and Future Church* (1991); *Transforming Congregations for the Future* (1994) and *Five Challenges for the Once and Future Church* (1996). His latest book, *Financial Meltdown in the Mainline*, a book about the financial and spiritual dilemma of church financing, was published in 1998.

Loren Mead's passion for the local church brought forth a unique ministry whose time had come. In the introduction to *The Once and Future Church*, he wrote: "God is always calling us to be more than we have been . . . It is my conviction that religious congregations are the most important carriers of meaning that we have, with one exception (the family) . . . For six decades now, I have inhabited them, enjoyed them, been frustrated by them, earned a living from them, and tried to understand them."

For this, churches everywhere have reason to be grateful. His unswerving interest in the local church has been a source of hope and help to large churches and small churches alike. His passion has been a gift to us all. □

The Rev. James C. Fenhagen is the retired dean of the General Theological Seminary

The Last Day

ON DEATH ROW



Henry Hayes and George Jones

Hank (Henry) Hayes had been on Alabama's death row at Holman Prison for seven long years before George Jones, a member of Epiphany Church's prison ministry, got to know him. Mr. Jones retells how the last day with his friend was both the best and worst day of his life.

By George Jones

"George, they've set the date." Hank's voice was concerned but amazingly cheerful considering the circumstances.

"Oh, dear God, Hank. I've been dreading your call."

We both knew it was coming. Henry Hayes had called me first when the Supreme Court turned down his final appeal, when the attorney general asked for an execution date, and now when it had been set.

I felt a sudden pain as angina struck me fiercely, taking my breath away.

"You OK, my brother?" Hank's voice was warm with caring and concern.

"Yeah," I assured him. "Just the old ticker acting up."

"Take care of yourself, Bro. I don't want you joining me any quicker than necessary." His voice was light, but the compassion was clear.

Hank (Henry) Hayes had been on Alabama's death row at Holman Prison for seven long years when I got to know him. Convicted of the lynching of a black man in Mobile in vengeance for the mistrial of a black man accused of killing a policeman.

Henry was a Klansman. He never denied it. Raised in a turgid and hate-filled environment with a father who was imperial wizard of the Ku Klux Klan.

Henry was convicted in a high-publicity case. Primary witness was "Tiger" Knowles, who received a lenient sentence in return for his testimony. Knowles later admitted

that he had committed perjury over and over and lied repeatedly. I came to believe Hank was innocent of the killing.

The jury set the penalty as life without parole, but a politically elected judge overruled the jury and sentenced him to death. We challenged him to debate the issue of state killing, but he never answered. Alabama is one of only four states to allow a judge to override a jury decision.

We talked often, both by phone and on my visits to Hank. When the governor refused to intervene in several cases of jury override, we began to lose hope. We had counted on the "law and order" governor respecting the jury system to which he had expressed such devotion.

When Henry first came to death row, he and the corrections officers were worried about the reaction to him by the black death row inmates. But his first day in "The Yard" turned his life around.

Two of the black leaders, Ed Horsley and Jesse Morrison, escorted him around the "track," one in front, the other in back. "The state's trying to kill us all," Jesse explained. "We haven't got time to hate."

Henry quickly became a leader of the men on death row. He was an officer of "Project Hope," an organization of death row inmates and their families. He had pen pals all over the world.

"The way you've changed is incredible," I told Hank that last day. His face creased in

After a considerable amount of reflection,
Hank decided he wanted to become an Episcopalian.
He hesitated because he was afraid
“God would reject” him because he’d been a Klansman.
I assured him God forgave anyone for anything.

thought. “I guess it’s because I got to know them. Heck, George,” he assured me, “they’re just folks like you and me.”

There were strong grounds for his conviction to be overturned. An appeals court judge called the prosecution’s actions in the case “deplorable,” and charged they had “set an ambush.”

After each negative appeals court ruling we’d comfort each other, telling one another that the next appeal would surely be successful. Yet there was a certain inevitability to the process.

As time passed and the appeals process grew shorter, Henry became interested in the Anglican Church. A church in England had adopted him, and he grew to love them, and they him.

After a considerable amount of reflection, Hank decided he wanted to become an Episcopalian. He hesitated because he was afraid “God would reject” him because he’d been a Klansman. I assured him God forgave anyone for anything.

At first the prison authorities refused to allow him to take confirmation lessons. But within a day of getting a strong letter from the Bishop of Alabama they relented.

But they did not make it easy on Lucia Penland, of Alabama Prison Project, or me. Such irritations being as slow to let us in or out. My involvement in the anti-death penalty movement brought sly little comments we were meant to overhear.

But one single time after visiting Hank and my other friends on the row brought a reward past all the pin pricks. As I left, a female corrections officer took my hand in both of hers. “God bless you for what you’re doing,” she whispered to me.

Lucia and I agreed Henry was the best

student we’d ever had. He studied hard. He knew every answer and more. While both of us are life-long Episcopalians, he put us through our paces on knowledge of the church. Not out of a sense of challenging us. He simply wanted to know and understand.

When time came for confirmation, Bishop Furman Stough and the Rev. Massey Gentry made the long trip down from Birmingham. We had hoped a number of priests and Hank’s family could attend. He looked on this as one of the most important days of his life. But in a typical act of vindictiveness, the prison refused.

So the confirmation on grim death row had only the four of us. Yet it was a holy time. Hank’s sincerity and the emotion of the time, the place and the surroundings brought a special pathos. None of us doubted Christ’s presence.

That was 18 months before Hank’s time ran out. Both the Roman Catholic archbishop and Presiding Bishop of the Episcopal Church pled with the governor for clemency. He never had the courtesy to answer.

Presiding Bishop Edmond L. Browning wrote the governor, “The witness he could give on overcoming hatred and bigotry should not be lost in this world which suffers so much from hatred and intolerance.”

The date was set for June 6, 1997. Two weeks before Hank’s date with the electric chair, Bishop Stough and I drove down to give him Holy Communion. Several others, including the prison chaplain, Chris Summers, joined us.

The bishop gave me permission to give Hank Holy Communion. Both on the Friday before, and on the day of his execution, we

The Last Day

ON DEATH ROW

shared the Lord's Supper.

The day before Hank's execution a black friend, Claude Mims, told prosecutors and the press that it was impossible for Henry to have committed the crime because the two of them had been hanging sheetrock 'til after midnight the night of the crime.

"It would be a hell of a note to execute that boy and find out the truth a couple of years later," he related to news media. Prosecutors, the attorney general's office and the governor ignored this eyewitness proof of Hank's innocence.

There simply are no words to describe that last day. Very inadequately, I later said it was at once the best, and the worst day of my life.

My cardiologist had told me not to make the long trip down there. But there was no way I could not be with Hank. I thought I'd comfort him, but he comforted me.

Hank's brother and sister, Chuck Blanton and his friend, Vicki Anamet, and Lucia and I, along with Judy Cumbee of Project Hope were there. We were of many faiths, some none, but as we and Chaplain Chris Summers shared, you could really feel Christ's warming presence.

Guards were everywhere — three at the gate of the yard. Judy had brought a small bouquet of flowers. The guards refused to let Hank have them, or even put them where he could see them.

"It's OK," he told us. "Put them on my mother's grave." She had died on "The Yard" after a visit with Hank.

Henry gave his sister the Book of Common Prayer the bishop had presented to him at confirmation. His meager possessions he'd given that morning to fellow inmates. He was ready. Hank showed absolutely no fear.

Every minute seemed like an hour, but every hour seemed to slip away in a moment as the clock moved inexorably forward. It was pure agony for all of us.

As the shadows grew long, I met with Chaplain Summers and gave him the Episcopal service for those at the point of death. He recited it to Henry in the moments after they strapped him into the chair and before the switch was pulled.

"Accept, O Lord," he prayed, "a sheep of your own fold, a sinner of your own redeeming."

Hank's brother had come down from Kentucky to be with him on the last day. His sister's eyes were red and puffy from tears she could not restrain. Early in the day, he asked

"I just ask one thing," I requested of Hank.

"You know my heart is bad, and it's likely I'll be passing over before all that long."

He nodded. It was no time for pretense.

"I just ask you to be there to meet me."

"You've got my promise. I'll be there," he said with a grin, giving me a great bear hug.

me, "Could you pray with me?"

For a good 30 minutes we prayed. I don't know where the words came from — certainly not from me. I know they were inspired by God as surely as I live.

I had to leave about 5 p.m. because of my heart problems.

Those last few minutes with Henry are as clear as though it was a moment ago. "I just ask one thing," I requested of Hank. "You know my heart is bad, and it's likely I'll be passing over before all that long."

He nodded. It was no time for pretense.

"I just ask you to be there to meet me."

"You've got my promise. I'll be there," he said with a grin, giving me a great bear hug.

Those were the last words I exchanged with Henry Hayes.

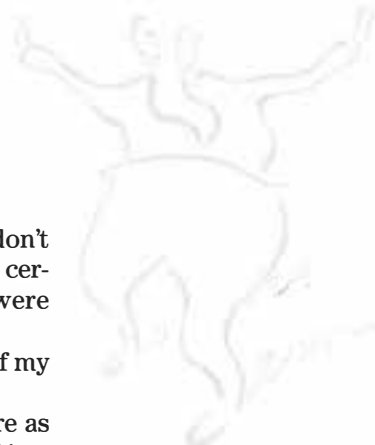
At 10:30 p.m. they took the condemned inmate from his family and friends to prepare him for execution. This involved shaving the head and leg where the electrodes are connected. A mask was put over his face to ease the trauma of witnesses as he writhed in agony. As they strapped him into the chair, the warden asked him if he had any last words. He gave a smile and told his executioners, then the victim's brother and his friends in the viewing room, "I love you."

The dioceses of Alabama and the Central Gulf Coast shared the cost of Henry's funeral. Bishop Furman Stough presided.

I cried all the way on the drive back to Birmingham. As I drove, the words of former Alabama Prison Commissioner Morris Thigpen kept haunting me: "After each execution I felt as though I had left another part of my own humanity and my spiritual being in that viewing room."

It still haunts me. □

George H. Jones is a member of Epiphany Church, Leeds, Ala.



It's Questionable

During the past year I've been trying to resolve perplexing matters myself. I don't like imposing on others, especially with stupid questions. Nevertheless, no matter how hard I try to provide the answers, there are always questions that prove difficult:

Isn't the House of Bishops being unrealistic by trying to avoid controversial legislation at next year's General Convention?

Aren't there enough church leaders so that some persons don't have to serve on two or three national committees?

Why do so many persons continue to call *Episcopal Life* "The Episcopalian"?

Why is it that so many parishes, when they schedule weekday Eucharists, will have two, or even three, on one day and nothing on the other weekdays?

Why do some dioceses need three days or more to do their convention business?

Hasn't "Lift High the Cross" become the most popular hymn in Hymnal 1982?

Why do people continue to refer to the Clergy Deployment Office when it's been called the Church Deployment Office for years?

Didn't it do us all good to hear again the words of the collect for Easter 5?

Isn't it only a matter of time before these popular "streamers" replace processional crosses?

Wouldn't the church be in much better shape if we had more irenic voices like Bishop Paul Marshall [TLC, May 23]?

Don't you begin to wonder when you see the same names appearing over and over again in episcopal elections?

Is there any institution more politically correct than the Episcopal Church?

Aren't you beginning to get the idea that growing numbers of Lutherans are questioning the wisdom of the revised Concordat of Agreement?

Has the Episcopal Church ever been less inclusive than it is right now?

Isn't it a fact that it won't matter what

General Convention decides to do about same-sex blessing — that they'll continue to take place anyway?

Isn't it about time to schedule another General Convention in Honolulu?

Does anyone still observe Septuagesima?

Isn't anyone worried that the proposed non-geographic province might become a reality?

Can you believe the acclamation "Blessed be God, Father, Son and Holy Spirit" is offensive to some people?

Hasn't the excitement over *A New*

Is there any institution more politically correct than the Episcopal Church?

Zealand Prayer Book died down a bit?

Isn't it about time to forget the COCU plan for church unity?

Wouldn't Kansas City be a nice location for the Episcopal Church Center?

Isn't the Diocese of Texas setting a wonderful example for the rest of the church?

Wouldn't some of your Episcopalian friends enjoy having their own subscription to this magazine?

Is it really necessary for new church plantings to avoid the prayer book and the hymnal?

Why do so many people address me as "the Rev."?

Does anyone really understand the Book of Revelation?

Don't you cringe when someone says to you, "The Bible says . . . "?

Whatever became of Ascension Day?

Is it really necessary for the celebrant to begin the Eucharist with a cheery "good morning!"?

Is there a good reason why Episcopal churches should have seder meals on Maundy Thursday?

Do we really need prayer book revision now?

Isn't the news of the Anglican-Roman Catholic document at least hopeful?

David Kalvelage, executive editor

Did You Know...

Among the gifts presented to the Rt. Rev. Jack Michael Garrison at his consecration as Bishop of Western New York was a Bonsai tree.

Quote of the Week

The Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, on the state of the church: "If canons can be elevated above creeds and faith, we are in a deplorable state of idolatry."

Carefully Hopeful

The document issued by the Anglican-Roman Catholic International Commission (ARCIC) [TLC, May 30] is one filled with both hopefulness and caution. After some 30 years of dialogue between Roman Catholics and Anglicans, one could hope that the two communions might have more to agree upon, but the differences between the two churches are complex and many. The ministry of authority in the church, particularly the ministry of the Bishop of Rome, is a major point in the recently released document, and is a particularly difficult matter. Anglicans are used to a democratic form of church governance, but to Roman Catholics, the authority of the papacy is supreme.

Could Anglicans accept the pope as the infallible authority? "A universal primacy of this style will welcome and protect theological inquiry and other forms of the search for truth," the report states, "so that their results may enrich and strengthen both human wisdom and the Church's faith." A curious provision of this report is that before the churches achieve full communion, Anglicans would accept the universal primacy of the Bishop of Rome. The commission refers to that universal primacy as "a gift to be shared," and states that such a universal primate will exercise leadership in the world and in both communions, addressing them in a prophetic way. In a sense, Anglicans already have a concept of primacy in the Archbishop of Canterbury, first among equals in the Anglican Communion, and in the primates of the 38 autonomous Anglican churches.

While Anglicans are being asked to be open to the concept of a universal primate, Roman Catholics are being asked to be open to and desire a re-reception of the exercise of primacy by the Bishop of Rome.

There is encouragement as well in the new document. For instances, it states there is agreement between the churches on the interdependence of scripture and apostolic tradition, and the normative place of scripture within tradition. In other words, the primacy of scripture, not always emphasized by Roman Catholics, takes its rightful place. In addition, the document acknowledges the teaching role of all the faithful, not just the clergy.

The journey of Anglican-Roman Catholic relations has been long and frustrating. The latest ARCIC statement should move the dia-

logue further toward full communion while observers from both sides will admit it needs to be treated with caution. Theologians and bishops from both churches are urging their members to spend some time in thought, study and debate with this document. This report is the result of five years of dialogue, "patient listening," study and prayer. Surely we should be willing to give it the same treatment.



Could Anglicans accept the pope as the infallible authority?

VIEWPOINT

Realities in Africa

By Frederick Quinn

Recently some Episcopalians have indicated an interest in closer solidarity with the Anglicans in Africa. This does not come from expanded geographical, historical or cultural curiosity. It has a utilitarian purpose — make ties with African bishops who are perceived as being theologically conservative and they will be allies, as episcopal visitors, etc., in a stand against greater inclusion of women and homosexuals in the ministry and episcopate of the American church.

What on the surface is an appeal to global outreach has a not-too-hidden agenda driven by domestic issues. But if elements of the American church, or the whole church, want to do more with Africa, here is what they will find:

1. a continent of immense poverty and immense hope,
2. a continent plagued by developmental dictatorships and corrupt political regimes, where freedom of expression is circumscribed and graft at every level is endemic,
3. a continent where violent religious and ethnic conflict is widespread,
4. a continent where the gulf between haves and have nots widens daily and where many states with social and economic potential are crippled by international debt and the lack of viable infrastructures for economic and social development, and
5. a continent where the dignity of women and the worth of children is actively suppressed or at best unacknowledged as a public issue.

For those who professionally follow the literature or have active experience in Africa, the above points are well known. A few illustrations:

The average annual income in the United States is 10 to 20 times that of most Africans, many of whom would most likely receive only partially cash incomes; in recent years military coups, accompanied by extensive human rights abuses, have plagued countries as diverse as Sierra Leone, Nigeria, Liberia, Rwanda, Burundi and the Democratic Republic of Congo.

Make ties with African bishops who are perceived as being theologically conservative and they will be allies, as episcopal visitors, etc., in a stand against greater inclusion of women and homosexuals in the ministry and episcopate of the American church.

Religious conflict in the Sudan and northern Nigeria, and ethnic murdering in Rwanda, are obvious examples of unresolved problems. Clitoretory remains the practice with some ethnic groups, and few countries can point to many actual examples of women in positions of equal pay and influence with men. Child labor is common through considerable sections of Africa. Lest the picture appear too grim, Africa is also a continent with immense energy whose artistic and cultural contributions to the world gain increasing popular acceptance in the West, and where thousands of young Africans are improving educational skills and making significant contributions to their countries' growth.

My point is to ask those American Episcopalians, bishops, priests and laity who are considering stepped-up relations with the Anglican church in Africa: Are you ready to play the game?

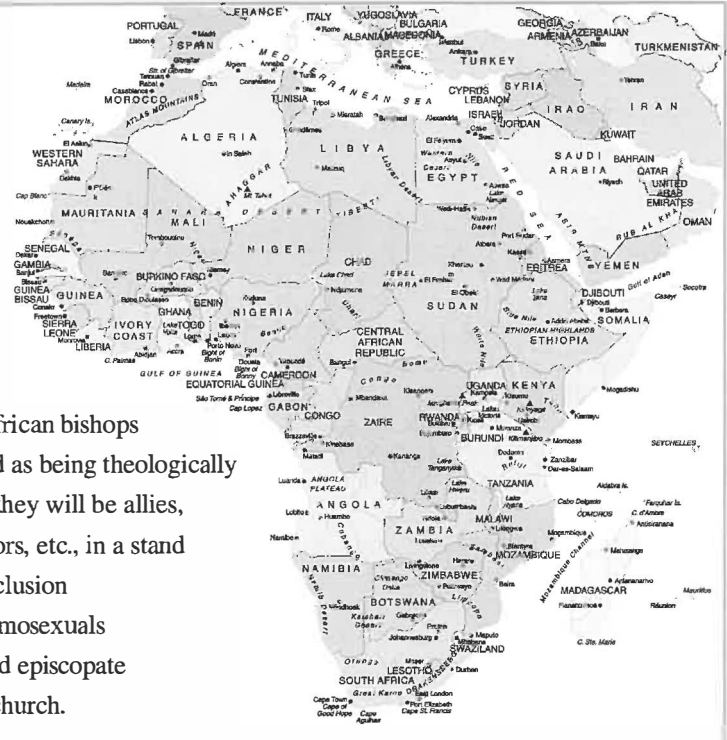
You will enter into a world of human rights abuses, repressive developmental dictatorships, endemic medical, social, educational, and economic needs, and fundamental questions of human and gender equity. For whatever comfort the conservative theology of some African bishops might provide, the awesome issues of

justice and social development they face, if accepted in their religious dimension, could result in confrontations as sharp as those of the civil rights era. That need not deter the American church. Our African colleagues, many of whom I have had the privilege to see at work in their dioceses, are holy people of God, doing the best they can against real political and economic obstacles. Their numbers include martyrs and bishops and priests thrown out of their countries for speaking out on difficult issues. They need our help and have much to offer in return.

The final question is: Is the American church, or elements in it, willing to move beyond a perfunctory tie with Africa to walk the way of the cross with our African colleagues? The benefits of such a move are obvious, for the way of the cross leads to the Easter victory, but at a price.

These issues should be carefully weighed by all participants if they desire to move the African-American dialogue to a new phase. □

The Rev. Frederick Quinn spent more than a decade living in Africa or working on African affairs as an American diplomat. He is interim rector of St. Andrew's Church, Leonardtown, Md.



A 'Closed Party?'

Charles L. McClean, Jr. is correct to raise the historic connection between baptism and participation in the sacrament of the body and blood [TLC, May 9]. Clearly baptism has been thought to be the prerequisite for participation in communion. The emphasis in the 1979 prayer book on the restoration of baptism as the full and complete initiatory rite reflects that teaching.

Yet the movement of some congregations toward opening participation in the Blessed Sacrament to non-Christians is not necessarily a repudiation of the great commission, as the author asserts. On the contrary, it reflects a genuine tension within the Christian tradition. Is the Eucharist a closed party only for the properly initiated? Or is it a gift to be offered to all strangers who might come to the table?

I argue that the best way for the church to live into the great commission is precisely through the liberal sharing of the Eucharist. Each Eucharist tells the Christian story. It proclaims who God is, rehearses the history of the relationship between God and humanity, walks us through the death and Resurrection of Christ, invites us to share in the paschal mystery, and sends us off into the world to live as new people. To invite the unbaptized to the table is to open up the possibility that the Christian story will not simply be observed from a distance, but felt and experienced deep within. In other words, it is to provide an opportunity for conversion. To deny someone a place at the table is to take away with one hand that which was offered with the other.

The church's call is not to hoard the Eucharist as if it were a possession, but rather to share it generously as its loving steward.

*(The Rev.) John S. Nieman
St. Andrew's Church
Ann Arbor, Mich.*

Hats (or rather birettas) off to Fr. McClean for his courageous Viewpoint article, "Words Fail." All too often the Episcopal Church has been perceived as standing for anything. It is refreshing to see a cleric of our church daring to stand against the current trend of "political correctness" and for our Lord and Savior Jesus Christ, the way, the truth and the life.

*(The Very Rev.) Christopher C.
Stainbrook
St. Timothy's Church
Fort Worth, Texas*

First, thanks for the excellent editorial, "Attention to Ascension". Succinct and to the very point.

Second, thanks for printing the Viewpoint article, "Words Fail," by Charles L. McLean, Jr., in the same issue. He is right on target with very welcome and needed, bold words.

Very significant that he has to quote the 1928 Book of Common Prayer to find the charge to drive away false teaching, since it does not exist — at least in as clear and strong a form — in the 1979 book. Its absence is one of the pointed lacks in the current ordination charge, which is clearly at variance with the plain teaching of the New Testament. The New Testament repeatedly sounds the insistent and uncompromising call to hold fast to the truth of the gospel, which is the ground of freedom, invincible joy, deep love, and the only real "inclusivity" there is.

*(The Rev.) David M. Baumann
Placentia, Calif.*

Fr. McClean's Viewpoint article gets at the root causes of the disease that now infects the Episcopal Church. The events he witnessed at the two cathedrals are but symptoms. To

these he might have added the obdurate refusal of some diocesan conventions to hold that Jesus Christ is Lord and Savior. These incidents show how much the Episcopal Church has been co-opted by depraved modern American culture.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

God bless you for printing Fr. McClean's "Words Fail." It is an outstanding, prophetic call for our Communion to practice the official faith of our holy Episcopal Church.

*(The Rev.) William J. Miles
Milwaukee, Wis.*

Praise for a Bishop

Thanks be to God for persons such as the Rt. Rev. Paul Marshall, Bishop of Bethlehem [TLC, May 23]. He has humbled himself to the point of recog-

Is the Eucharist
a closed party
only for the properly
initiated? Or is it a gift
to be offered
to all strangers
who might come
to the table?

nizing the viewpoints of other persons and that those viewpoints have the potential for validity. This is no small thing and he is greatly to be praised. He has opened his diocese to great diversity of opinion, in that he will admit ESA bishops to the diocese to preach and celebrate. Would that our Presiding Bishop might go so far in a similar effort toward reconciliation.

*(The Rev.) Paul Dunnivant
Orangeburg, S.C.*

Her Name Was...

In the very interesting article on Christ Church in Philadelphia [TLC, May 16], the author writes that Benedict Arnold married Peggy Shipman. The bride's name was Shippen. A small matter but one does like to strike a blow for historical accuracy.

*Virginia R. Ott
Springfield, Mass.*

It's Similar

It seems to me that the Lutheran-Episcopal "Called to Common Mission" [TLC, May 9] is going along the lines of the DaimlerChrysler "merger."

*Warren G. Smith
Macomb, Ga.*

Doomed to Repeat

Forgive me my wan smile when I read that I should be encouraged by the Archbishop of Canterbury's recent affirmation of "the traditional emphasis of Anglicanism on scripture, reason and tradition, emphasizing the centrality of scripture" [TLC, May 16]. While this affirmation is all to the good, his grace may not be up on how things stand on this side of the ocean.

For example, an article noted that, during his investiture, Presiding Bishop Frank Griswold was presented with a copy of the Koran with these words: "Frank, receive these sacred writings. As fellow offspring of Abraham and as people of the book, we invite you to join us in seeking God

through these sacred texts" [TLC, May 9]. Our new primate answered, "my brothers and sisters, may God renew in us a spirit of companionship with all who seek to hear and do the word of God."

Yes, we are both "people of the book." The problem is, we're talking about different books. Those who don't know history really are doomed to repeat it. One wonders if our hierarchy is familiar with the history of the Asherah poles and high places.

*Mrs. John B. Jackson
Grosse Pointe Farms, Mich.*



All in the Family

A slip in Patricia Nakamura's review of two books by Fiona Buckley [TLC, May 9] prompts me to mention that Mary Tudor was Elizabeth's half sister, both sharing Henry VIII as their father. Mary of Scotland, who is also in the picture in terms of the historical period, was, of course, Mary Stuart, granddaughter of James IV and his wife, Margaret Tudor.

Margaret was the daughter of Henry VII of England and the sister of Henry VIII. Mary Stuart was the daughter of James V of Scotland and mother of James VI, who was to become James I of England on the death of his relative, Elizabeth, thus uniting the crowns of Scotland and England in 1603. Both Marys were brought up Roman Catholic and retained their allegiance to Rome.

It's fun to have relatives in high places!

*Robert P. Morrison
Lincoln City, Ore.*

More Than Two

I noticed the Church Publishing advertisement for "A New Conversation: The Future of Theology and the Episcopal Church" [TLC, April 9]. Thinking that it might be a book worth reading, I looked over the list of contributors. Out of the 29 listed, only two were women. Surely, in the 11 seminaries of the Episcopal Church and of the approximately 2,000 women clergy, there are more than two women who can contribute with some authority and insight on the future of the theology and the church. Too bad the Rev. Robert Slocum couldn't find them.

*(The Rev.) Elizabeth A. Zivanov
Rochester, N.Y.*

Common Courtesy

As part of a convocation-wide pulpit swap, I just got back from leading services at one of the smaller parishes in our area which is currently engaged in a search process for a new rector. When I inquired into the status of the search, I was dismayed and embarrassed to hear that, while the parish had sent out 14 letters of inquiry to clergy with self-addressed stamped envelopes included in the mailing, they had not received a single response, positive or negative. Surely we clergy should at least have the common courtesy to take one minute of our time to tell an anxious search committee, "Thanks, but I'm not interested."

*(The Rev.) James P. Haney V
Church of the Good Shepherd
Wichita, Kan.*

To Our Readers:

We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Letters may be sent via email to tlc@livingchurch.org. Letters sent through the postal service are more likely to be published when typed and double spaced. All letters should include an address and phone number.

PEOPLE & PLACES

Appointments

The Rev. **Patrick Murphy** is vicar of Christ Church, PO Box 1067, Blaine, WA 98231.

The Rev. **Mark Norris** is rector of St. Patrick's, PO Box 1247, West Monroe, LA 71291.

Bill Oehlschlager is executive director of Faith Alive.

The Rev. **John Ohmer** is rector of St. James', 14 Cornwall St. NW, Leesburg, VA 20176.

The Rev. Canon **Nan Peete** is canon for ministry in the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

Ordinations

Deacons

Lexington – **Sandra E. Stone**, assistant at St. Michael's, Lexington, KY.

Montana – **Roxanne Klingensmith**, assisting at St. James', Bozeman, MT, **Cynthia Seddon**, assisting at St. Stephen's, Billings, MT

Spokane – **Elizabeth Kuhr**, **Christine Wysock**, Christ Church, Zillah, WA; **Leon**

James DaCorso, **Susan Price**, St. Matthew's, Prosser, WA.

Deaths

The Rev. **Edward James Holt**, 56, rector of St. John's, Decatur, IL, in the Diocese of Springfield, died March 28 at St. John's Hospital, Springfield, IL.

Fr. Holt was a native of Columbia, TN, and a graduate of Northeastern Louisiana University and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1979 and priest in 1980. Before his ministry at St. John's, Fr. Holt served as a canon at St. Paul's Cathedral, Oklahoma City, OK, 1979-82; and rector of St. Mary's, El Dorado, AR, 1982-90. Fr. Holt is survived by his wife, Linda, two sons, three grandchildren, and his mother, brother and two sisters.

The Rev. **Richard L. Lehmann**, 76, retired priest of the Diocese of Chicago, died April 13, at Resurrection Medical Center in Chicago, IL.

A native of Chicago, Fr. Lehmann was a graduate of North Central College and

Seabury-Western Theological Seminary. He was ordained deacon and priest in 1948. He served as deacon-in-charge then priest-in-charge of Holy Cross-Immanuel, Chicago, IL, 1948-50; chaplain at the Cook County Jail, Chicago, 1950-51; rector of St. John's Naperville, 1951; priest-in-charge of St. Cyprian's, Chicago, 1951-52; rector of St. Alban's, Chicago, 1951-63; rector of St. John's, Mt. Prospect, IL, 1963-85. Fr. Lehmann is survived by his wife, Eleanor, two sons and a grandson.

Send your clergy changes to People and Places:

tlc@livingchurch.org
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Next week...

Parish Administration Issue

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

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Internet: <http://members.aol.com/ssministry>

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POSITIONS OFFERED

MINISTER TO YOUNG ADULTS: St. John's Church is looking for an associate rector who feels called to build a ministry to young singles and young families. A parish with great resources, St. John's is praying for God to bring us someone with lively personal faith, commitment to Scripture, disciplined prayer life, vision for contemporary Spirit-led worship, a deep desire to reach out to young adults and a vision for how to do that. St. John's is an endowed, program-size parish in Midland, a pleasant mid-Michigan suburban community with excellent schools and community amenities. Call or e-mail for details or send resume to: **The Rev. Bruce McNab**, Rector, **St. John's Episcopal Church**, 405 N. Saginaw Rd., Midland, MI 48640. (517) 631-2260. E-mail cbmcnab@concentric.net

REWARDING MINISTRY—El Hogar Projects, Diocese of Honduras, seeking new executive director/co-directors responsible for 3 homes/schools for abandoned boys, and for fund raising. **Perry Nies**, Chairman, 30 Maitland Groves Rd., Maitland, FL 32751; e-mail: jnies@gdi.net

ORGANIST/CHOIR DIRECTOR. Salary 18-21K, 36 rank Holtkamp organ. Please send resume to: **St. Paul's Episcopal Church**, Music Search Committee, P.O. Box 1306, Selma, AL 36702.

BUSINESS MANAGER: St. Andrew's Cathedral in Jackson, MS, is looking for a full-time business administrator to oversee personnel, purchasing, service contracts, insurance and property and facility issues in a vibrant congregation of 2,000+. Needs skills to oversee office computer network and to be a part of a large team-approach ministry. Requires strong supervisory and people skills; answers to the dean. Send resume and salary requirements to: **Office of the Dean**, St. Andrew's Cathedral, P.O. Box 1366, Jackson, MS 39215-1366.

DIRECTOR OF YOUTH MINISTRIES: Full-time established position in a large urban parish where youth are full participants in the life and ministry of the parish. We seek an individual who can be a friend, advocate, mentor and leader of youth and those who minister with youth. Please contact: **The Rev. Scott Slater**, St. Columba's Church, 4201 Albe-Marle St., NW, Washington, DC 20016. (202) 363-4119 or at sslater@columba.org

POSITIONS OFFERED

RURAL PARISH seeks priest-in-charge to live and pastor in our farming and logging community. Eighty-member congregation with historic, beautiful building and cemetery on the West Bank of the Mississippi River. Three-bedroom home with study; cash stipend, insurance provided. Especially suited for a retired priest who likes to hunt and fish. One Sunday liturgy and the need to develop a few programs, especially for the younger people of our community. Sixty miles from Baton Rouge. Come share in our ministry at St. Stephen's, Innis. Contact: **Canon Ronald Clingenpeel**, 1623 7th St., New Orleans, LA 70115.

THE DIOCESE OF TENNESSEE is searching for ordained church planters for middle Tennessee. Applicants must be excited about the gospel of Jesus Christ, engaged in the making of disciples, bold and unapologetic about the Great Commission, have significant ordained experience with enterprising business skills, and willing to commit five years to a new parish in the dynamic middle Tennessee region. This search is ongoing and will continue until positions are filled. Send resumes to: **Canon Robert Dedmon**, Diocese of Tennessee, 50 Vantage Way, Suite 107, Nashville, TN 37228.

DIOCESE OF ARKANSAS has several opportunities for priests in both full and part-time service in rural settings. Are you tired of the rat race in the big city? Contact me about possibilities in several areas of beautiful Arkansas. Urban opportunities include St. Thomas', Springdale, in the rapidly growing northwest area of the state and St. Stephen's, Jacksonville, outside Little Rock. Both have recently completed new facilities and excellent opportunities for growth. Contact: **Canon McKee**, P.O. Box 164668, Little Rock, AR 72216, (501) 372-2168 or e-mail dmckee@arkansas.anglican.org

RETIRED PRIEST: Live in the beautiful Arcadia Valley in mid-Missouri. Historic St. Paul's Episcopal Church seeks a recently retired priest with energy and pastoral skills to help us grow, building on our rich tradition begun in 1869. We offer a handsome residence and a stipend compatible with retirement income. Year-round recreational opportunities abound in these foothills of the Ozark Mountains just 90 miles from St. Louis. Contact: **The Rev. Richard Bormes**, Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103. (314) 231-1220, FAX (314) 231-3373.

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Warm, loving, diverse downtown Anglo-Catholic church seeks dynamic, energetic rector. We are well into the process of restoring our beautiful, historic church. We have a reconciling congregation with community involvement in social issues. **Search Committee, St. Mary's Episcopal Church, 1307 Holmes, P.O. Box 15748, Kansas City, MO 64106.**

TRINITY COLLEGE CHAPLAIN: Trinity seeks a chaplain for our liberal arts college community. The chaplain conducts regular services, provides counseling, coordinates the work of religious organizations, facilitates worship and spiritual observances for people of all faiths, and promotes spiritual life on campus through traditional and non-traditional ministering. We seek an energetic, persuasive communicator, with the enthusiasm and experience to work with a diverse student body and to anticipate students' differing needs. Candidates must be an ordained Episcopal priest and should have an advanced degree. Prior chaplaincy experience not essential. Interviews will commence as excellent candidates are identified. Ideal starting date: August, 1999. Send applications and nominations to: **Dr. Sharon Herzberger, Vice President for Student Services, Trinity College, Hartford, CT 06106, or FAX to (860) 297-4229.** Inquiries may be made to (860) 297-2085. Trinity College is an equal opportunity/affirmative action employer. Women and minorities are encouraged to apply. Applicants with disabilities should request any needed accommodation to participate in the application process.

WANTED: Organist/choir director for growing Episcopal church in beautiful Salisbury, CT, with strong commitment to the music ministry. Please call **Fr. John Carter at (860) 435-9290.** Resumes may be faxed to (860) 435-3577.

MINISTER FOR MUSIC: St. Paul's is seeking a person with a call to the ministry of music. Should be a person with strong choral and liturgical skills, and be an accomplished organist. The liturgical tradition encompasses the celebration of Holy Eucharist and Morning Prayer. Position involves musical and spiritual leadership by a dedicated Christian. Church has a vibrant children's and adult choral program including eight choirs. Applicants must be professional, with interpersonal skills, motivational with pastoral orientation, and able to work collegially with church and music staffs. Ability to administer music program, staff organization and large budget important. Music department has excellent facilities and offices. Church acoustics superb with an M. P. Moller organ, Opus 10768, 1971 (7 divisions, 63 ranks), a Flemish single manual Frank Hubbard Harpsichord, #72, a refurbished 1904 Steinway piano and DAT recording equipment. This large parish plays a leadership role in the community and diocese with a long tradition of good music. Full-time position is open and receiving inquiries. Send resume to: **Music Committee, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608** or contact **the Rev. Roger C. Porter (334) 342-8521.**

HOLY CROSS PARISH, a small conservative congregation nestled in the foothills of the Ozarks, is seeking a priest committed to administering the sacraments, Bible preaching, pastoral care, church growth and development, and the challenge of steering a major building project. For further information contact: **Sam Christy, 2012 Snider Rd., Poplar Bluff, MO 63901; (573) 686-5700.**

A MISSION-MINDED PRIEST is sought for St. Michael's, Baton Rouge, and Southern University. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy and a desire for evangelization and stewardship development. The resources are tremendous and the opportunity begs for a committed priest. We are receiving names again. Contact: **Canon Ronald Clingenpeel, 1623 7th St., New Orleans, LA 70115.**

POSITIONS OFFERED

RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Screening begins April 11, 1999. Position open until filled. To inquire further, please contact: **Mrs. Diana LaMee Edwards, St. Stephen's Episcopal Church, 555 SE Regatta Dr., P.O. Box 1800, Oak Harbor, WA 98277. (360) 679-3431 or e-mail ststephens@oakharbor.net**

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RETIRED CLERGY: Would you like to assist on a part-time basis (20 hours per week) in Florida parish for one month between June-September? Housing provided and small stipend. E-mail: **priceba@worldnet.att.net** or FAX (561) 395-8339.

DIRECTOR OF CHILDREN'S MINISTRY AND EDUCATION: St. Andrew's Episcopal Church, Kansas City, MO, seeks a director of children's ministry and education who will be responsible for the coordination and administration of all programming and educational efforts prescribed by the children's ministry committee. A background in education is required and a graduate degree with emphasis in Christian education is desired. Candidate should have extensive experience in church educational programming and previous experience working in a multi-staff organization. Qualities required for this position include sound management and organizational skills, flexibility and an ability to relate well to children and adults. Salary will be commensurate with experience. Please submit resume by June 30 to: **St. Andrew's Episcopal Church, P.O. Box 32794, Kansas City, MO 64171** or e-mail to **larry@st-andrewkc.org**

CURRICULUM COORDINATOR: The Seminary of the Southwest is seeking a curriculum coordinator to oversee the implementation of an innovative and challenging new curriculum focused on the mission of the church. This is an administrative position with faculty rank. Candidates should be familiar with seminary faculty or academic administration. This person must possess administrative skills, the ability to facilitate small group learning, and to create and oversee one and two week symposia. Ordination and an advanced degree in some field of theology, culture and mission are desirable but not necessary. Salary will be commensurate with experience. The seminary is an equal opportunity employer. Applications should include a c.v. with names and addresses of references. All applications are due by July 1, c/o **The Very Rev. Durstan McDonald, P.O. Box 2247, Austin, TX 78768.**

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PEORIA, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, sr, assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

NEW ORLEANS, LA

ST. ANNA'S (founded 1846) 1313 Esplanade Ave.
Serving the French Quarter
Masses: Sun 8 (low); 10:30 (sol high); Wed 6 Healing/Mass

MT. OLIVET

Pelican at Olivier Sts.
Across the ferry in Old Algiers
Sun Eu 10 (504) 366-4650

GLOUCESTER, MA

ST. JOHN'S 48 Middle St.
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc H Eu Sun 8, 9:30. Wed 12:15 (978) 283-1708
Website: www.shore.net/~pmcgeary

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

MARBLEHEAD, MA

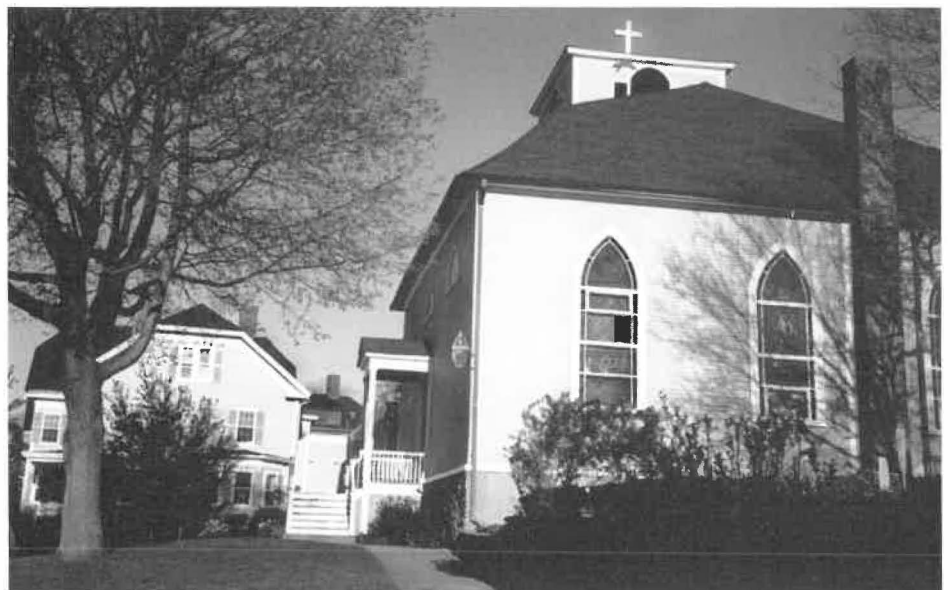
ST. MICHAEL'S 26 Pleasant Street (781) 631-0657
The Rev. Kent W. Johnson, r
Masses: Sun 8 Low; 10 Sung. Wkdays as announced

PLYMOUTH, MA

CHRIST CHURCH PARISH 149 Court St. (508) 746-0465
Sat Informal Eu 6. Sun Eu 9; Wed Eu 12:15

BALTIMORE, MD

MOUNT CALVARY (Founded 1843) (410) 728-6140
N. Eutaw St. at Madison Ave. <http://www.mountcalvary.com>
The Rev. William H. Ilgenfritz, SSC, r; The Rev. Harry E. Shelley, asst
Sun Masses: 8 (Low), 10 (Low with hymns). Wkdy Masses: Mon-Thurs noon; Fri 8. A/C & H/A



St. Michael's Church, Marblehead, Mass.

SUMMER CHURCH DIRECTORY

MT. DESERT, ME

ST. MARY'S-BY-THE-SEA So. Shore Rd.
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)

ST. JUDE'S, Seal Harbor Rt. 3
July-Aug: Sun 10:30 H Eu (1S, 3S), MP (2S-5S)
The Rev. Charlene S. Alling, r

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
(816) 842-0975

BILLINGS, MT

ST. LUKE'S (406) 252-7186
119 N. 33rd St.
HC Sat 5, Sun 8 & 10:15. Wed noon w/lunch

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
2 Angle St. (828) 274-2681
H Eu Sun 8, 9, 11:15, Wed noon, 5:45

HISTORIC TRINITY CHURCH (Downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun Eu 8 & 10:45, CE 9:30. Daily 12 noon

ATLANTIC CITY, NJ

ASCENSION Kentucky & Pacific Aves.
The Rev. J. Patrick Hunt, SSC, r; the Rev. Eugene C. Rabe, d
Sun Masses 8 (Low), 10:30 (Sol). Wkdys as anno.
Traditional Anglo-Catholic Worship. Rite I & ASB

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

RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun: H Eu 8; 10:30. Wed H Eu 5:30

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev.
Robert Dinegar, Ph.D., assoc.
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10.
Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

BUFFALO, NY

ST. PAUL'S CATHEDRAL
Church and Pearl Sts. (716) 855-0900
The Very Rev. Allen Farabee, Dean; Canon Stephen Smith;
Canon Lorna Williams; Canon Shirley Watts; Archdeacon
Bruce Gilles
Sun Eu 8, 10. Mon-Fri 8:45; Eu 12:05 (Wed Unction)

LONG BEACH, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd
Lewis, Jr., hr.
Sat 5, Sun 8 & 10 (High Mass)

NEW YORK, NY

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. St. Bart's
book and gift shop open 7 days 8 to 6

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CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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
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

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdys MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

NEW YORK, NY

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TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
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Sun Masses: 6:30, 8 & 10. H/A

TUXEDO PARK, NY

ST. MARY'S-IN-TUXEDO Fox Hill Rd.
The Rev. Dr. Edwin H. Cromeey (914) 351-5122
Sun 8 HC, 10 HC

WESTHAMPTON BEACH, NY

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George Busler, S.T.M., D.D., r; the Rev. John H.
Peterson, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II), 1S & 3S; MP 2S, 4S, 5S. 10
Special Music. Spiritual Healing 8 & 10 (3S). 11:15 H Eu (2S,
4S, 5S)

GETTYSBURG, PA

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

PHILADELPHIA, PA

ALL SAINTS, Rhawnhurst Frontenac & Loney Sts.
The Rev. Otto Loik (215) 342-6310
Sun Eu 8 & 10

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, SSC, r
The Rev. R. Trent Fraser, c
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &
B 4. (June through Sept.): 8, 10 (High); Ev & Novena 5:30 Daily;
Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6 &
Sun 10:30, at any time on request.

ST. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 735-8521
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys: MP 8:30;
Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues);
Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet
Prayer 11.

PITTSBURGH, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin
Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

SELINGROVE, PA

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

WHITEHALL, PA

ST. STEPHEN'S (NORTH OF ALLENTOWN)
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

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

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
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

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Preaching

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Fry, the Rev. Andrew Osborn, assoc.
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TOMBALL, TX

GOOD SHEPHERD 715 E. Carrell
The Rev. Stan Gerber (218) 255-9872
Sun H Eu 8:15, 10:30; Sun School 9:30

BAYFIELD, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

HAYWARD, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bngcsss@aol.com
The Rev. Fern Penick
Sun Sung Eu 10:15

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

SPOONER, WI

ST. ALBAN'S (Founded 1895) Corner Elm & Summit St.
The Rev. Alan P. Coudriet, v; the Rev. Leigh F. Waggoner, d
Eu Sun 11. Thurs 9:30 (715) 635-8475

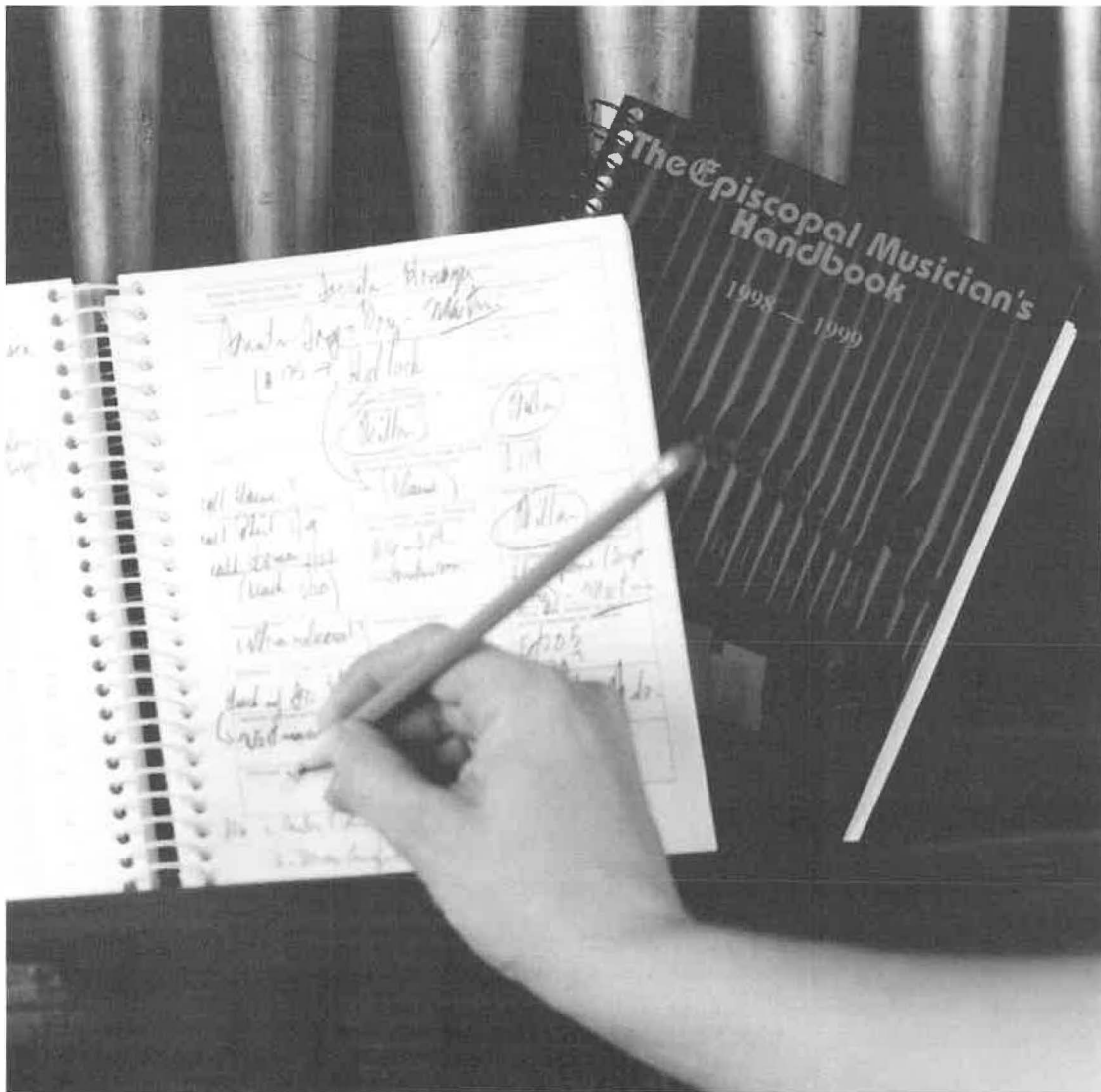
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Spanish H Eu Sat noon

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