

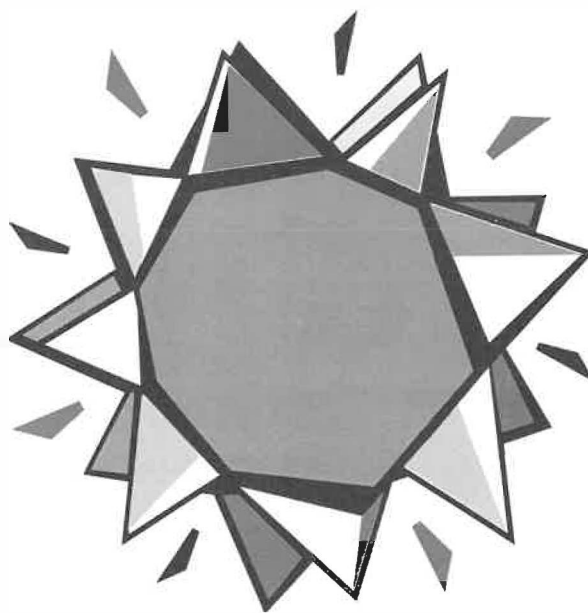
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week,

dated Sunday, by the Living Church Founda-

tion, Inc., at 816 E. Juneau Ave., Milwaukee,

WI 53202. Periodicals postage paid at

Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year;

\$54.60 for 18 months; \$70.72 for two years.

Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE

LIVING CHURCH, P.O. Box 514036, Milwaukee, WI

53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is

published by THE LIVING CHURCH FOUNDA-

TION, INC., a non-profit organization serving

the Church. All gifts to the Foundation are tax-

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Judi Amey photo

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Crucifix with the Virgin, St. John the Evangelist, and the Pelican at Its Extremities
Campana Collection, Rome; entered the Louvre in 1863.

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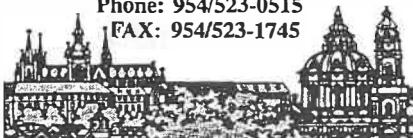
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SUNDAY'S READINGS

For It Stands

'I am the way, and the truth, and the life.'

Easter 5

Acts 17: 1-15 or Deut. 6:20-25, Ps. 66:1-11 or 66:1-8; 1 Pet. 2:1-10 or Acts 17:1-15; John. 14:1-14

The gospel for this Fifth Sunday of Easter contains the famous proclamation of Jesus, "I am the way, and the truth, and the life," which is quoted at the beginning of the liturgy in the collect of the day. We who celebrate the Savior's Resurrection rejoice in "the life" that overcomes death, believe "the truth" that the Risen One is "in the Father" as he taught, and seek to follow "the way" he pioneered for us. As we acknowledge in prayer, our intention is to "follow his steps in the way that leads to eternal life."

A primary part of our following of Jesus is familiarity with his way. Such familiarity will be grounded in the teaching of holy scripture. The readings appointed for this day consistently uphold this importance of the sacred text.

In the passage from the Acts of the Apostles, the recognition that the Jews of Beroea "were more noble than those of Thessalonica" is based on

their use of scripture. They were "examining the scriptures daily" in response to the apostolic teaching. If the reading from Deuteronomy is used, we hear of "the testimonies and the statutes and the ordinances which the Lord our God has commanded." These are what we encounter in the words of scripture. The portion of 1 Peter appointed supports what is being taught in the epistle by making reference to Holy Writ. "For it stands in scripture" is the very foundation on which Christian teaching rests.

The great gift of knowing God the Father, "through Jesus Christ ... in the unity of the Holy Spirit" is offered in writing in the books of the Bible. To take hold of it responsibly is to attend to the message of holy scripture with diligence and loving care. So doing will inform our walking in the way of Jesus, our awareness of the truth of his teaching, and our living of the life he gives.

Look It Up

Read 2 Timothy 3 :14-17. Reflect on the principle of how "the sacred writings are able to instruct you for salvation."

Think About It

The faithful are often encouraged to take on a discipline of Bible study during Lent. How might you engage in the reading of Scripture to enliven the celebration of the Easter season?

Next Sunday

Easter 6

Acts 17:22-31 or Isa. 41:17-20; Ps.148 or 148:7-14; 1 Pet. 3:8-18 or Acts 17:22-31; John 15:1-8

More Forays Into Spirituality



GRACE IS EVERYWHERE: Reflections of an Aspiring Monk. By James Stephen Behrens. ACTA. Pp.147. \$9.95 paper.

A collection of five-page reflections on the infusion of the sacred into the ordinary life: "Just as the monastery plants would have died without the water I delivered, we, too, would die without ... goodness, patience, kindness ... given so freely by so many."

REFLECTIONS ON AGING AND SPIRITUAL GROWTH. Edited by Andrew J. Weaver, Harold G. Koenig and Phyllis C. Roe. Abingdon. Pp. 108. \$11.

Three editors from counseling fields have pulled together Christian commentaries on the role aging has played in various faith journeys. Among the contributors are several names Short & Sharp readers are likely to recognize: Monica Furlong (who questions the very concept of a spirituality of aging), Kathleen Norris and Basil Pennington.

PROTESTANT SPIRITUAL EXERCISES: Theology, History and Practice. By Joseph D. Driskill. Morehouse. Pp. 131. \$12.95 paper.

The dean of the Disciples Seminary Foundation at Pacific School of Religion in Berkeley, CA, examines what some consider an oxymoron: protestant spirituality. He looks at the protestant lack of spiritual practices and emotive expression in public worship. He lifts up for emulation devotional reading of scripture as well as study.

SABBATH: Restoring the Sacred Rhythm of Rest. By Wayne Muller. Bantam. Pp. 239. \$23.95.

Think of this book as a contemporary set of spiritual exercises: topics (often ones we would not have thought of) for brief reflection, fol-

lowed by "Practices." A fascinating and insightful chapter on Dormancy. The author is founder of Bread for the Journey, which assists families in need.



LANDSCAPES OF THE SOUL: A Spirituality of Place. By Robert M. Hamma. Ave Maria. Pp. 159. \$9.95 paper.

Having written a number of pieces on spirituality and family, Hamma has turned his attention here to "place." Tracing the idea of "Holy Ground" and the "Kingdom Is Here," he urges us to listen to the land and learn to be at

home in the universe. Questions and exercises conclude each chapter.



BE STILL: Finding the Quiet And Security of God's Presence. By Elizabeth M. Hoekstra. Bethany. Pp. 192. \$9.99 paper.

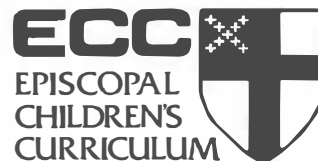
The author's opening confession is one we can all identify ourselves with, that of anxiety and lack of trust. She goes on to explore several "be-ings": Being Human, Being Spiritual, Being Quiet, Being Watchful, ending with Trusting God to Be God. Her thrust is "implementing stillness in your life."

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Easter Morning Fire Destroys St. David's, Lincoln, Neb.

"The whole building is a total loss," said the Rev. Maurice Champion-Garthe, rector of St. David's, Lincoln, Neb., of the church building, in part occupied less than two and one-half years, which was destroyed by fire April 4.

The Rt. Rev. James E. Krotz, Bishop of Nebraska, was on the scene before Fr. Champion-Garthe arrived. "It was a strange set of circumstances," he said, of the events that brought him to St. David's on Easter morning. Fr. Champion-Garthe called Bishop Krotz's home after being notified of the fire by the sheriff's department. Mrs. Krotz reached the bishop by cell phone as he was driving to the cathedral for the early Eucharist, just after 7 a.m. He said he was eight blocks from St. David's and could see the smoke as he talked with his wife.

"It's really hard to describe" what he saw as he came over the hill, the building was completely involved and "flames were just leaping from the whole of the sanctuary."

Bishop Krotz made arrangements for the St. David's parish to have their Easter Eucharist at 4 p.m. at Holy Trinity, which is located only a few miles away. The parish has a calling-tree, he said, and they started notifying parishioners from cell phones as they stood beside the road.

"We were fortunate to save the Communion silver," Fr. Champion-Garthe said. The chapel, classrooms, parish hall and church proper were destroyed by flames which, at times, reached heights of 30-40 feet. Only the east wall, where the sacristy was located, and part of the west wall remained standing.

The fire almost certainly was caused by a mechanical or electrical malfunction in the furnace, located in the attic, Fr. Champion-Garthe said. The fire was spotted and called in by people going to a sunrise service at a nearby church. The first alarm was received at 6:23 a.m., and by the time firefighters arrived the building was fully engulfed in flames.

The parish of about 100 people intends to rebuild. A fund has been started through a local bank to assist with reconstruction costs.

On Palm Sunday 1994, the congregation moved into the original building, which was purchased from a Baptist congregation. An addition, which doubled the parish's space, was opened on May 15, 1996 — and partially destroyed by a tornado May 22 of the same year.



Judi Amey photo

The newly consecrated Bishop Whitmore at Christ Church Cathedral.

Eau Claire Bishop Consecrated

The Rev. Keith Bernard Whitmore was ordained, consecrated and enthroned as the fifth Bishop of Eau Claire, in Christ Church Cathedral, Eau Claire, Wis., April 10.

Amid family, friends and people of the diocese, who packed the cathedral or sat in several overflow seating areas, Bishop Whitmore received the laying on of hands by the Most Rev. Frank T. Griswold, Presiding Bishop, as chief consecrator. The Rt. Rev. William C. Wantland, fourth Bishop of Eau Claire, the Rt. Rev. Roger J. White, Bishop of Milwaukee, the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, and the Rt. Rev. Vernon E. Strickland, Bishop of Western Kansas, were co-consecrators. Several other bishops assisted.

A special guest was the Rt. Rev. Bernard Heitz, Bishop of the Old Catholic Diocese of Austria, who stood in for the Rt. Rev. Joachim Vobbe, Bishop of the Old Catholic Diocese of Germany, who was ill. The Old Catholic Diocese of Germany and the Diocese of Eau Claire have shared a companion relationship since 1996.

In his sermon, the Rt. Rev. William W. Wiedrich, retired Bishop Suffragan of Chicago, told about-to-become Bishop Whitmore of the power that he was about to experience, a power that he should not resist. A "quiet breath" and a "mighty wind", he called it. "Expel the old breath . . . and let your body be filled with what is new and strong and holy. Breathe deeply from God's breath again and again."

Beyond inviting everybody in the diocese to attend the consecration, Bishop Whitmore had many of his people participating. The deacons, diocesan choir, acolytes, ushers and oblation bearers came from churches around the diocese.

After the Eucharist, everyone was invited to join in a procession through several blocks of city streets. Behind a police escort, bagpipers led the way, followed by a crucifer and flag-bearers. Bishop Whitmore, his wife, Suzanne, and Bishop Griswold rode in style in a 1948 Oldsmobile 98 convertible.

Judi Amey

Archbishop Carey Pleads for Caution

In address at SEAD Conference, he warns against fragmentation in the Anglican Communion.

The Archbishop of Canterbury urged Anglicans to guard their unity as various provinces consider "unilateral actions" that could be divisive. Archbishop George L. Carey spoke to a conference sponsored by Scholarly Engagement With Anglican Doctrine (SEAD) April 8-10 in Charleston, S.C.

"It is easy to fragment. But history shows that fragmentation leads to further fragmentation," the archbishop said. "It also shows, as we all know to our cost, how immensely difficult it is to rebuild unity once unilateral action has been taken."

He declined an invitation to elaborate on what actions could harm Anglican unity. Two possibilities loomed most heavily at the conference, however: that General Convention could approve the blessing of homosexual couples, or that archbishops from the Southern Hemisphere could declare certain U.S. dioceses as "missionary districts."

Archbishop Carey spoke sharply on reports that the Rt. Rev. Ronald Haines, Bishop of Washington, linked possible financial support to discussing disagreements about the Lambeth Conference resolution on sexuality.

"We must not intimidate one another, misrepresent one another or despise one another," Archbishop Carey said. "It has been suggested that one bishop has refused aid to another because of the way he voted in the Lambeth debate on homosexuality. This is immoral and deeply un-Christian, and

certainly has no place in the Anglican way."

The archbishop affirmed Anglicanism's traditional emphasis on scripture, reason and tradition, and said that "diversity" is not Anglicanism's defining characteristic. "If the only thing we can say about our Communion is that it is diverse, we are in serious trouble," he said.

The archbishop stressed the centrality of scripture: "*Sola scriptura* has been consistently rejected by our Communion as a theological method but we have never rejected scripture as the pivot and mainstay of theological truth."

He challenged an idea by R. William Franklin, dean of Berkeley Divinity School at Yale, that a new quadrilateral began emerging among African and Asian bishops at Lambeth 1998. The new quadrilateral stresses "growth, freer forms of worship, scripture study and clear moral teaching."

"I wonder if Dr. Franklin has overlooked the fact that the four aspects are not limited to the newer provinces but have striking parallels in the so-called 'historic' provinces. I myself would not have great disagreement with any of the points mentioned."

Archbishop Carey proposed that love, truth and holiness are "a trinity of theological virtues."

"Love without truth is vague and sentimental," he said. "Truth without love is harsh and exclusive. Holiness without love is legalistic and unattractive."

Douglas LeBlanc

Mrs. Poindexter Confirmed as a Roman Catholic

The Rev. Linda Anne Poindexter, former priest of the Diocese of Washington, was confirmed in the Roman Catholic Church at St. Raphael's Church, Rockville, Md., during the Easter Vigil.

In a statement addressed to family and friends, Mrs. Poindexter said her decision was based mainly on the lack of central authority in the Episcopal Church, especially in its stands on abortion and homosexuality.

"In the years I have been an Episcopalian (40), and especially in the 13 years since my ordination, the Episcopal Church has changed in many ways," she wrote. "I, too, have changed and the Episcopal Church and I seem to be going in opposite directions."

Mrs. Poindexter said she did not actively seek the Roman Church as a spiritual home. Five years ago,



Mrs. Poindexter

she said, she started going to a nearby Catholic church for prayer and then began attending daily Masses, which she called "(o)ne of the blessings of the Catholic Church."

Mrs. Poindexter's ordination in 1986 coincided with the conviction of her husband, Vice Admiral John Poindexter, on conspiracy charges in the sale of arms to Iran during the Iran-Contra affair. Adm. Poindexter's conviction was later overturned on appeal.

(The Rev.) James Simpson contributed to this article.

Fruitful Discussion

At first blush, it was one of those ironic "Episcopal moments" when the church is hoisted upon its own petard and the defeat of a well-intentioned resolution overshadows a fruitful discussion.

After all, the theme of the 165th annual convention in the **Diocese of Michigan**, at St. John's Church, Detroit, Feb. 26-27, was stewardship and the lay and clergy representatives of the 97 congregations tabled a resolution calling for the reaffirmation of the tithe as the minimum standard of giving.

However, in the setback of a resolution that was virtually identical to the General Convention Resolution A138 (approved in Philadelphia, 1997), Michigan Episcopalians suggested that it is the national church that should reconsider.

"I don't think that the matter of tithing or what we give to God and his church is a proper (topic) for a resolution or for legislation," said the Rev. Teresa Hunt, rector of Grace Church, Mt. Clemens. "The subject is conversion of the heart and it doesn't come about in any other way but the movement of the Spirit and a response from the bottom of our heart."

"The language of saying the majority are not giving the minimum standard sounds like judgment. Given how many people have struggled to go through the doors of a church (because) of a sense of shame, I worry about that," said the Rev. Joe Summers, vicar of Church of the Incarnation, Pittsfield Township.

Edwina Simpson, member of Christ Church, Dearborn, and one of the sponsors of the legislation, noted the irony of not approving a resolution on stewardship. She added that its defeat underscores "how essential ongoing stewardship education with the church leadership is."

On a related matter, convention approved a \$2,133,000 budget, a figure higher than anticipated. As a result,

convention restored \$42,000 to the national church pledge, contravening the new formula which would have allowed for a lower pledge. Delegates also restored \$21,000 to the ministries to congregations and corporate witness that had been reduced in previous budgets.

Herb Gunn

Ambitious Goals

Charging the diocese to move from the status quo, the Rt. Rev. Charles E. Jenkins III called for a radical reorientation to mission and church growth during the **Diocese of Louisiana's** convention, Feb. 26-27 in Thibodaux. Citing declines in the number of baptized Episcopalians, confirmed communicants and Sunday service attendees, Bishop Jenkins told the 112 lay delegates and 53 clergy that a change in attitude is imperative if the church in southeast Louisiana is to thrive in the new millennium.

To reverse the trends, Bishop Jenkins set out three "big hairy audacious goals" for the next 11 years: 38,000 baptized members, almost doubling current numbers; an unrestricted endowment of \$500,000 to help the diocese directly support congregations; and at least three new congregations. There are now 52.

Several delegates praised the bishop for showing the shrinkage in the church and setting out ambitious goals for growth. Calling the address "riveting," Melissa Hodgson of St. George's Church, New Orleans, said, "He challenged a group of people who are not accustomed to being challenged. We need a bishop to light a little fire" for us.

The commitment to mission was a theme not only for Bishop Jenkins, but for two guest speakers during the convention: Roman Catholic Bishop Michael Jarrell of Houma-Thibodaux and the Rev. Thaddeus Birchard, a



Louisiana native now serving as rector of St. John's, Hyde Park, London. Bishop Jarrell said Christians must spread enthusiasm for Jesus Christ and invite others to hear his message. Fr. Birchard said, "I actually believe that it is right that we seek numerical growth. I do not believe that God is pleased by empty churches."

In a surprising election that reflects a shift toward greater diversity in diocesan leadership, the convention chose its first African American deputies to serve at General Convention, its first woman clerical deputy, a "Gen X" clerical deputy and a Hispanic American as first lay alternate.

The convention approved the first diocesan budget in excess of \$1 million since 1979, when the diocese comprised the entire state. Funding the total budget of \$1,015,062 required a sizable withdrawal of \$44,805 from the budget reserve.

Ann Ball

In a Small Community

The **Diocese of the Central Gulf Coast** celebrated its convention at St. John's, in Monroeville, Ala., Feb. 4-6. This was the first time in diocesan history that a "small congregation" in a "small community" had been host to the convention by itself. Meetings were held at Alabama Southern Community College. The Rev. Hugh Magers, evangelism officer at the Episcopal Church Center, was the convention speaker and presented two workshops on "Evangelism, Church Growth, Church Development: How Timid, Shy Episcopalians." The convention had in three other workshops: "The Church as Ambassadors of Racial Reconciliation," "Episcopal Lutheran Dialogue Continued," and "Adult Christian Education: Theology, Models, Levels & Curriculum."

A \$1.7 million budget was adopted for 1999, a more than 6 percent increase over 1998.

Vince Currie

A Man of Remarkable Ministry

HENRY KNOX SHERRILL

By George L. Blackman

Although most may remember him as Presiding Bishop (1947-1958), Bishop Sherrill's Christian faith was the driving force throughout his life.



Henry Knox Sherrill, the 20th Presiding Bishop of the Episcopal Church, may be remembered by only a few as the Bishop of Massachusetts, or the rector of Trinity Church, Boston. Yet the memory of his wide-ranging, remarkable ministry lives on.

He was born in Brooklyn in November, 1890, and spent all his growing-up years in Flatbush in the winter months and the farming town of Richmond in the Massachusetts Berkshires in the summer ones, going to the Episcopal church in Flatbush (where he was baptized, confirmed, and ultimately ordained deacon), and to the Congregational church in Richmond (in which his grandfather had once ministered).

In seeking to understand Bishop Sherrill's ministry, it is vital to discern that his wife, Barbara, stood beside him as an active partner in it, and that always in the background of his thinking were three no less influential figures: his father (much loved and never forgotten), his brother (always, the bishop said, "a silent partner"), and his mother.

Public memory is always short, and there are few now who have personal memories of Bishop Sherrill's days as army chaplain in France in World War I, at Hospital Six near Bordeaux (with 4,310 patients during the influenza epidemic to whom Henry Sherrill ministered almost alone and, becoming a victim himself, barely escaping dying). Only those in their 80s may remember his efforts as Bishop of Massachusetts in the 1930s and '40s to preserve vulnerable parishes and their still more vulnerable rectory families from financial disaster during the Depression, and his efforts, ranging all over the country, to support the work of chaplains in the armed forces in their work during World War II.

There are more who may remember him as Presiding Bishop from 1947 to 1958. During that time he established the Episcopal Church Foundation, devising systems of revolving loans to finance building badly needed churches without interest (every dollar of which was repaid), and establishing the Seabury Press, the Seabury House center and the World Relief Program, encouraging the production of a new Christian education program.

In 1955, he singlehandedly, when other bodies felt unable to move, switched the location of the forthcoming

General Convention from the Southern city, where it was becoming plain the essential unsegregated living conditions would not be available, to the Diocese of Hawaii, where racial relations were a model. An even larger group will remember his active participation in the work of the World and National Council of Churches.

The way he went about these tasks is vividly described in Bishop Sherrill's autobiography, *Among Friends*, published by Little, Brown and Co. Typical of the bishop's sense of humor is his reply when, after the members of the House of Representatives' Unamerican Activities Committee, after strongly insisting to a group of religious leaders that their "only interest was in serving the country," asked him if he had any comment. "I did before I came here," he said, "but I have never been in such an idealistic atmosphere. Here is a group not interested in politics, in ecclesiastical affairs, in publicity, but only in the service of the nation. I hesitate to introduce the mundane remarks I had prepared to make."

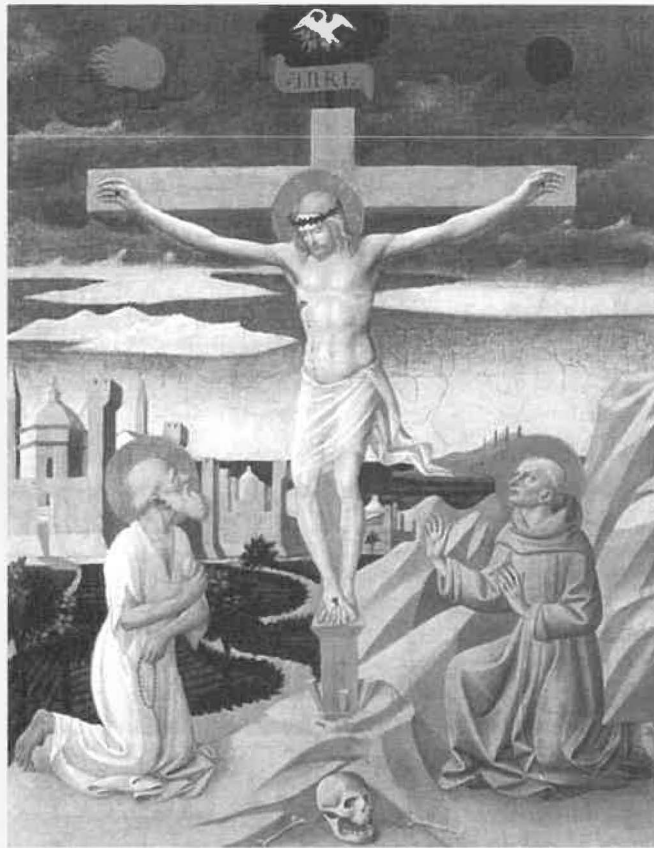
After a moment of silence and a subsequent wave of laughter, the bishop continued with "And now, what about your files..."

Geoffrey Fisher, sometime Archbishop of Canterbury, who became one of Bishop Sherrill's warmest friends, after reading *Among Friends* before its publication, wrote of him, "There has never been a trace of make-believe about him...He has always been finding himself and finding other people in the process of living with them and working with them. If any have not been ready at first to give him their friendship he has shocked them

"There has never been a trace of make-believe about him ..."

into doing it. It is that which has made him a real leader in the church. And throughout this record of friendship there is enough to show the boiling 'lava' of Christian faith, of human sympathy, and of simple devout love of God, which has been at the heart of his life and his work." He died May 11, 1980 at age 89.

The Rev. George L. Blackman is rector emeritus of Church of Our Saviour, Brookline, Mass., and sometime historiographer of the Diocese of Massachusetts.



Art by Domenico Veneziano, 15th century, from the *National Gallery of Art*, Washington D.C.

An Ancient Symbol of Good Friday and Easter Morning

CHRIST OUR PELICAN

By Ann Rose

As a sophomore at Duke University in 1962, I listened with fascination as my medieval literature professor explained the allusion to a pelican in a document we were studying. He read to us from a medieval bestiary, which, he explained, was a catalogue of real beasts (like elephants), imaginary beasts (like griffins and sphinxes) and real beasts with imaginary attributes (like pelicans — read on). Whether real or imaginary or quasi-real, all the beasts were allegorized to teach mankind valuable lessons, since the beasts, at least as they were described in bestiaries, embodied the whole continuum of human characteristics. Thus the charm of a medieval bestiary.

The pelican, continued the professor, was a Christ symbol, frequently found at the top of a medieval or early Renaissance crucifix, feeding its young from its own body and blood. Real pelicans, of course, do not peck open their own breasts to feed their young, but in the medieval bestiaries they do. Therefore, they make a perfect symbol (for Western Christendom) both of the Atonement and of

the Resurrection, since the nourishment provided by the flesh and blood of the parent both sustains and revives the babies.

In 1962, college students did not flock to Europe in study-abroad or backpacking groups, and college graduates generally settled into jobs and domestic life. And so it was 23 years before I actually saw pelicans all over the tops of crucifixes. In 1985, as I traveled in Italy with a study-abroad group of college students that I was leading, there they were, medieval cross after medieval cross, many with a pelican nest on top, and a pelican feeding several baby pelicans from its open breast. I have discovered since then that in any museum that has a wing of 13th-14th-century Italian art, you are likely to see these pelicans. The Louvre, the National Gallery in London, the National Gallery of Art in Washington, all have their share of pelicans. In my '85 experience, the pelicans were primarily in Italo-Byzantine paintings of crucifixes, so I associated them solely with the continent. Some medieval Italian literature also incor-

porated the pelican image. In the *Divine Comedy*, Beatrice identifies the apostle John to the pilgrim Dante by saying, This is the one who lay upon the breast of our own Pelican... (Paradise XXV: 112-113).

John, at the Last Supper, lay his head on Jesus' breast, the breast of "our own Pelican." The poet Dante is reminding a culture which knew the pelican to be a Christ symbol, that for the multitudes in Paradise, and by extension for each of us, Jesus is "our own Pelican." In "our own Pelican" is comfort and protection and life-giving nourishment. This is a profoundly tender and powerful image, certainly not just a charming but naive medieval fancy.

The image of the pelican on its nest with its young seems maternal, and I had assumed since 1962 that a mother pelican's symbolizing Jesus showed a trans-gender understanding of God that existed in the Middle Ages. I liked the idea that it didn't take revolutionary 20th-century thinking to see that God is above gender, inclusive of both genders. Actually, Jesus on occasion



John Rose photo
Needlepoint in York Minster.

And so it would seem that while the original myth of the pelican opening its side and feeding its young with its body and blood was a myth of a male bird, the image as it evolved in the medieval church became more frequently a mother pelican who represented Jesus.

used language of that sort, metaphorically becoming the mother hen himself when he said, "How often I wanted to gather your children together, as a hen gathers her chicks under her wings ..." (Matt. 23:37). And Julian of Norwich used feminine as well as masculine language to refer to God. But feminine language and imagery for God or Jesus has hardly been the norm through the ages, so the mother pelican as a Jesus symbol seemed to me a nice, refreshing break from general tradition.

Continuing my own pelican path, for the last four years my husband and I have been fairly systematically visiting and exploring cathedrals and ruined abbeys in England. As we have done so, I have discovered pelicans throughout English ecclesiastical art. Beginning in London, the aumbry in St. Paul's Cathedral is a tiny gold pelican with its young, and across the Thames at Southwark Cathedral, one of the bosses from the old ceiling, now at ground level in the collection of medieval bosses, is a carved wooden pelican with the babies. Moving north, at Ely Cathedral in the choir area is a lovely wooden pelican family at about knee level. Continuing up to Yorkshire, at Ripon Cathedral is a pelican misericord in the choir. And in the south choir aisle of York Minster is a tapestry (behind glass) of the crucifixion, with the pelican nest at the top. Across from the tapestry is a huge needlepoint of all the animal symbols in York Minster, with the pelican and babies very clearly detailed. In Durham Cathedral, the lectern is a pelican. Many cathedrals and churches

have an eagle lectern, but Durham has a pelican lectern.

I have not visited Norwich Cathedral, but I understand that there is a stained glass window of a pelican there. And at Corpus Christi College at Oxford, I am told there is a pelican sundial.

Recently, as I was happily looking over my growing collection of English ecclesiastical pelicans, I decided to check my assumption about the transgender nature of the symbol. My first bit of research was discouraging. I found, to my disappointment, this bit of information: "The earliest bestiary, by the anonymous Physiologus, says that the hen smothers her young by her excess of love but the male bird, returning, restores them to life by piercing its side and shedding its blood over them" (*Hall's Dictionary of Subjects and Symbols in Art*). So the earliest tale had the mother smothering the babies and the father reviving them by his body and blood.

Another early version, however, has the babies flapping their wings rebelliously in their parents' faces so that the father kills them, later it is the mother who revives them from her pierced breast (*Dictionary of Christian Art* by Diane Apostolos-Capadona). Still another version has the parents both killing their rebellious babies.

As the medieval church appropriated the myth, the focus seems to have changed from which parent killed the babies and which parent revived them, to the fact that the babies, like us, brought about their own death by their rebelliousness. A 12th-century

bestiary (T.H. White's translation, *The Book of Beasts*) explains: "The Pelican is excessively devoted to its children. But when these have been born and begin to grow up, they flap their parents in the face with their wings...In the same way, Our Lord Jesus Christ, who is the originator and maker of all created things, begets us and calls us into being out of nothing. We, on the contrary, strike him in the face..."

The real significance of the story became, for the church, the sacrificial activity on the part of the parent — more often seen as the mother pelican — to revive the children. She became the symbol of Jesus' Atonement and of his and our Resurrection: "Three days afterward [after the death of the babies] the mother pierces her breast, opens her side, and lays herself across her young, pouring out her blood over their dead babies. This brings them to life again" (*The Book of Beasts*).

And so it would seem that while the original myth of the pelican opening its side and feeding its young with its body and blood was a myth of a male bird, the image as it evolved in the medieval church became more frequently a mother pelican who represented Jesus. Male or female, the best of both genders, a God who is most assuredly above the limitations of gender, the emphasis is on the nurturing, caring, comforting, protecting, tender, sacrificial, and loving characteristics of our God — Christ our Pelican.

Ann Rose is an English professor at Miami-Dade Community College and a member of St. Thomas' Church, Miami, Fla.



Cindy Hughes photo

The Hukanovic family arriving in Connecticut from a refugee camp in Zagreb, Croatia.

Anything But Casual

When refugees come to a parish, they're coming into a welcoming family, not into the welfare system.

By Burton Hansen

On a typical Sunday in September, 1995, Cindy Hughes sat with her husband and children in their usual pew in St. David's Church, Agawam, Mass., listening to the weekly announcements. The parish was sponsoring a family of refugees and, while the father had found a job and the kids were placed in schools, the mother needed companionship. Would someone be willing to go for coffee and a visit?

Mrs. Hughes remembers thinking casually, "I could do that." When she went to visit Dragica Kolak, a refugee from Croatia, however, their time together was anything but casual. "We spent three hours together. We laughed, we cried, we looked up words in a dictionary to be able to communicate," Mrs. Hughes recalled recently. "Dragica told me about her son, who had exploded a land mine. About how she ran into the mine field to save him, and the unusual events that enabled him to keep his life though he lost a leg. I realize now that the Sunday announcement was a call from God, at that particular moment, to get involved in the ministry of refugee resettlement."

Now Mrs. Hughes is the diocesan refugee coordinator (DRC) for the Diocese of Western Massachusetts, and works to place refugee families with one of the 69 parishes in the diocese. Some 50 dioceses across the nation now have DRCs who place a growing number of refugees; last year, about 3,000.

The DRCs work through Episcopal Migration Ministries (EMM), the arm of the national church that works in partnership with dioceses and parishes to offer assistance in resettling refugees throughout the United States.

As expressed by EMM, the ministry to refugees speaks dramatically to the chal-

Additional information about EMM and refugee resettlement is available from Episcopal Migration Ministries, 815 Second Ave., New York, NY, 10017; 1-800-334-7626; <http://ecusa.anglican.org/emm>.

lence of our baptismal covenant to seek and serve Christ in all persons. This is a ministry of rescue — a ministry which transforms death into resurrection.

Churches understand the challenges of serving people in need. "One advantage is that we get a lot of help for each family," Mrs. Hughes said. "The whole congregation works to make people self-sufficient. When refugees come to a parish, they're coming into a welcoming family, not into the welfare system. The visiting, fellowship and support available from the people of the parish is critical to the transition. That's why the parish model is so important." In fact, the Department of State has recognized EMM as the nation's leading resettlement agency because of the outstanding performance of its affiliates in serving refugees.

The experience in Western Massachusetts bears out EMM's high rating for success: In the past three years, 100 percent of refugee clients have become employed within six months. "The resettled people are working, paying taxes, putting their lives back together," Mrs. Hughes said. "All they're looking for is a chance to start over again, and we offer that chance."

Last August, the Western Massachusetts refugee resettlement ministry moved out of its diocesan office and into space in a parish church, the Church of the Atonement in Westfield. Mrs. Hughes explains that part of this ministry is to change attitudes and to raise awareness, and she believes that "God has a plan for this parish in this community in terms of witness and advocacy. The fact that our diocesan ministry has moved to Atonement is not an accident." Plus, locating the ministry office in a parish is a perfect complement for EMM's parish model.

If a parish in the Diocese of Western Massachusetts is interested in sponsorship, a period of discernment is necessary. "We hold a series of meetings, generally over a period of six months, to explain the model for taking on sponsorship and what to expect," Mrs. Hughes explained. "It's important that sponsors see their role as working to meet the needs of the refugees, rather than expecting the refugees to fulfill the sponsors' expectations. Before we can proceed, we need a unanimous vote of the vestry to be sure we have the support of the parish."

Each sponsoring church puts together a team to address various needs: employment, acculturation, donated goods, English as a second language, financing, health, housing, transportation and fund raising. Mrs. Hughes' hope is that once a church becomes a sponsor, a new refugee would be sponsored each year.

"I'm often asked how I can do this," she said. "That is, how I can continue to face the enormity of this situation. There are an estimated 20 million refugees in the world right now. Sometimes, I confess, I succumb to feelings like, 'Oh, man, why bother?' But that's when I pray a lot. I just try to be sure I'm responding to what God is calling me to do. And I remember why it's important: When there are so many in need, how can we not respond? We can't get frozen in fears of how big the problem is or much work is involved. We're always pulled out of our comfort zone when we're working for God. The more I work in this ministry and the more I see the experience of those involved — the refugees as well as the parishes sponsoring them — the more I see God at work."

"Right now, there is a man from Zaire who is living with us. He came to the U.S. on a student visa to study fish farming. Other villagers were supporting him and he planned to use his new skills to help the village. But rebels took over his village and destroyed it. Of course, they destroyed his plans, too. The U.S. won't deport him because of the political situation in his village. But it also won't give him asylum here because there is a waiting list of hundreds of thousands of people. He has nothing, not even a status."

"Yet when I ask, 'What will you do?' he looks me in the eye and says, 'God will provide.' His faith is so strong, he doesn't worry. It makes you want to give all you can give. Many people go through the day worrying about what they don't have, rather than being thankful for what they do have. We forget that the Lord has blessed us with what we have. This man from Zaire has nothing; he has to turn to the Lord every day."

Refugees may need a lot of support, Mrs. Hughes said. "But I think we can learn a lot from them."

Burton Hansen is a member of the Church of the Atonement, Westfield, Mass.

What is a refugee?

- A refugee is not just a person with a hard life. As described by the United Nations High Commissioner for Refugees, refugees are "ordinary people caught in extraordinary circumstances." They have been displaced, sometimes more than once, and cannot return home. Consider a few facts:
- In seeking asylum, refugees must prove a well-founded fear for their safety because of their race, religion, politics or ethnicity.
- To be admitted to the United States, a refugee must have special tie to the U.S. such as former employment or education; relatives living in the U.S.; or persecution relating to an individual's association with the U.S. government.
- There are between 16 million and 22 million refugees in the world today, largely women and children.
- Since 1975, more than 2 million refugees have been resettled in the United States.
- Since 1988, refugees from the former Soviet Union have been the largest single country-of-origin group. Previously, refugees from Vietnam were the largest country-of-origin group. During 1997, 6,600 asylees from northern Iraq arrived in the U.S.



Unending Faithfulness

Believing is the starting place of Christian life.

Did You Know...

Trinity Church, Waterloo, Iowa, has fireworks after its Easter Vigil.

Quote of the Week

Konrad Raiser, general secretary of the World Council of Churches, on Anglicanism in the ecumenical movement: "Anglicans have become much, much more self-conscious and interested in protecting Anglicanism than in furthering the process toward genuine unity of the church."

It's the evening of Easter Day, and like many of you, I've spent much of the last few days in church. For the Easter Vigil, my wife, Karla, and I attended a service here at the seminary. About 40 of us — staff, seminarians, families and friends — gathered outside our stone chapel. We lit the paschal fire and candle, processed inside, read, sang and celebrated the Eucharist. Afterwards we shared a reception.

Much of the service was quiet and lovely, and I found that I kept thinking about what was happening at precisely the same time back at Resurrection, my home parish. I knew that candles were being held, lighting faces of people I care about. I knew our vicar would sing beautifully about the parting of the Red Sea, that hymns would be sung, bread broken, and holy wine sipped from silver chalices. In that moment, I knew without a doubt that we were united in much more than just my thoughts. We were united with each other in this mysterious person and event we call Christ, and with Christian people around the world, all of us responding to a deep longing beyond naming, coming together to hear the stories of God's unending faithfulness toward us.

As I was sitting there, it occurred to me how truly radical it is to look at the problems of the world and believe not only that there is a God, but that God created everything that is and continues to create it today. Even more radical is our claim that God cares deeply about that universe, has a purpose of goodness for it, is in every aspect of it, and is thoroughly present and active in the lives of every single human being as well. Yet these are our Easter claims.

In seminary, we're often asked to state what we believe, and why. So why do I believe these ideas? Most importantly,

I've had the experience of God's faithfulness in my own life and watched it work in the lives of others. I know what life is like when I affirm these claims, and what life is like when I deny them. In the 16th century, the protestant reformers said that believing is the starting place of Christian life. Loving actions flow out of that belief. Belief then grows more, followed by more action, and so on.

It seems to me that when we come together, we say "I believe" and we experience God's faithfulness. Sometimes it's in a deep feeling of consolation and peace. Sometimes it's in tears. Other times, it's in a feeling of emptiness or confusion, or we're so angry or hurt that we want to scream. Yet in coming together in Easter worship, a part of our heart dares to hope that no matter what we see or what we've experienced or what we're told, we are indeed loved deeply and faithfully, by one who knows exactly what it's like to be human.

No matter how much or little we relate to the ideas as we hear them read, no matter how much we actually hear at all, something happens. In the simple act of showing up for worship, we say no to the thousands of messages we've been given that we're foolish to believe any of this. Like Resurrection's flowering crown of thorns, our hope and our faith grow out of the fear and abandonment and despair of the crosses that we all bear. We sit, we stand, we kneel, we sing, we shake hands, we hug, we break bread and we share a common cup. And somehow, mysteriously, our Lord rises in our hearts, our hands, our voices, and our lives. Alleluia!

Our guest columnist is Rob Droste, a seminarian at Church Divinity School of the Pacific, from Church of the Resurrection, Eugene, Ore.



Setting Trends

Membership trends in the Episcopal Church, its provinces and its dioceses have been published by the Episcopal Network for Evangelism (ENE), an organization formed last October, with the Presiding Bishop, the Most Rev. Frank T. Griswold, as its honorary chairman. On its website, <http://members.aol.com/ene2020> (then follow link to survey), the network has posted graphs of all domestic dioceses showing membership for every 10 years from 1955 to 1995. Looking at the data is not an encouraging exercise. The graphs show that after church membership hit its peak around 1965, declines took place in most dioceses, although 20 of 100 show increases in membership from 1985 to 1995. The network also reveals that no diocese is growing faster than the population of the state in which that diocese is located.

While the declines are not entirely surprising, some of the analysis provided by ENE is. The network reveals that the attitude of the Episcopal Church seems to have been that persons who ought to become Episcopalians probably will find a way to do so. Most surprising is ENE's analysis of the diocese-by-diocese data reveals that the declines probably are not affected by the dioceses' positions on such issues as Anglo-Catholic vs. middle-of-the-road vs. evangelical, leader vs. follower on ordination of women, aggressive vs. slow paced in adopting the 1979 prayer book, or liberal vs. conservative on sexuality/homosexuality issues.

The network holds demographics primarily responsible for the decline and also lists a lack of effort in evangelism and the failure of the church to be true to its own principles as major causes for the discouraging data.

These trends, as disheartening as they may be, are not reasons to panic. Through strategic planning, vision, committed leaders and intentional prayer, these trends can be reversed. Goals can be set, as some dioceses are doing now, but there need to be specific strategies in place in order to achieve those goals. Christian education and formation programs need to be strengthened or established at the parish level. Local congregations need to make a commitment to grow and to be willing to carry out whatever strategy is called for. The official Decade of Evangelism may be coming to a close, but there's no reason why the Episcopal Church can't make the next 10 years a more effective decade of evangelism.

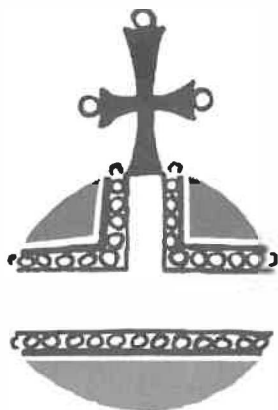
Good News

Of all the reasons why persons cancel their subscriptions to this magazine, or do not subscribe in the first place, one of the most frequent is the perception that THE LIVING CHURCH doesn't publish enough "good news." Good news is, of course, in the eye of the beholder. What may be good news to one reader may be interpreted as bad news by another reader. What might be construed as bad news could turn out to be, a few weeks later, good news.

There is considerable good news in the Episcopal Church, and we are anxious to publish it. Our ongoing series of "Living Churches," congregations in which exemplary ministries are taking place, has brought good news to many. Profiles of noteworthy Episcopalians, stories of innovative programs in dioceses, seminaries or congregations, appointments, consecrations, new church development and many other articles are informing our readers about good news in the church.

On the other hand, there is no denying there is bad news within the church. We would not be responsible journalists if we ignored it, censored it or simply decided not to publish it. THE LIVING CHURCH is published by an independent foundation. Our mission is to report news of interest to the Episcopal Church whether it might be positive or negative. To do otherwise would be to shirk our responsibilities.

Through strategic planning, vision, committed leaders and intentional prayer, these trends [declines] can be reversed.



A Role for the King James Bible ?

By William G. Sayres

I have the pleasure of serving as a lector in our parish, a ministry I enjoy, although frequently I feel frustrated that the King James version of the lessons and gospel has been abandoned in most Episcopal churches.

To explain why I feel that more than just personal frustration is at stake in casting the King James Bible into the liturgical dustbin, I'd like to begin with a passage from Jane Austen's *Emma*, where the wise Mr. Knightley defines the difference between speaking about rather than to a person: "We all know the difference between the pronouns he or she and thou, the plainest spoken amongst us; we all feel the influence of something beyond common civility in our personal intercourse with each other" (*Novels*, Oxford UP, 1988, p. 286).

Why does Jane Austen put the archaic "thou" in Mr. Knightley's mouth when it had been replaced by "you" in the conversational vocabulary in both of her novels as well as in her Regency English society? To emphasize the dynamics of a direct person-to-person relationship, Mr. Knightley draws on the diction of both the Anglican prayer book and the King James Bible where "you" (or "ye") addresses the many, but "thou" is expressly reserved for one-on-one. The acceptance of "you" for both singular and plural reflects the simplification of language that in turn mirrors growing social mobility, yet Mr. Knightley claims that "we all know the difference." This distinction may have been "something more early implanted," as he goes on to say,

among the values of Austen's characters, but clearly it is a distinction lost on us today. And later revisions of the Bible as well as of the prayer book have ratified the loss. "Thou" is dead and buried, along with the possessives "thy" and "thine," and few will lament the loss of content in this simplification of language.

But is the "difference" noted by Mr. Knightley, along with many other distinctions that have disappeared in the purging of liturgical and biblical texts, worth recalling? Is there a place for the King James Bible in contemporary worship? I submit that there is, and a couple of defunct pronouns are among the casualties of zeal to embrace modern parlance that papers over distinctions and buries truths that bedevil us today.

I am not so Quixotic as to take on the scholarly windmills of more recent

can be more efficacious . . . than to deliver God's book unto God's people in a tongue which they understand?" Surely these ancient scholars would endorse the continued project to present the Bible "in a tongue" that we "understand."

But these early translators from Hebrew and Greek original texts also knew that to "understand" means more than verbal familiarity. Therefore, they offered marginal notes in their published text to address passages where they encountered "diversity of meaning and sense," adding that "[t]hose who are wise would rather have their judgments at liberty in differences of readings, than to be made captive to one when it may be the other . . ." The mischief of many biblical versions used today is to obliterate with a stroke of the pen differences where the King James

The mischief of many biblical versions used today is to obliterate with a stroke of the pen differences where the King James translators would urge study in the search for understanding.



Bible versions that grind the wheat we digest in church. This is wheat for today and in their companion letter "to the Reader" the team of translators that produced the 1611 King James Bible also compare themselves to millers who "breaketh the shell, that we may eat the kernel," asking "what

translators would urge study in the search for understanding.

"Thou" versus "you", however, would not have required analysis by the translators any more than its difference from "he" or "she" required explanation by Jane Austen to her audience. Even today I'm not sure it

The diction of many modern translations seems at times to testify
to our estrangement from God; the King James Bible celebrates our intimacy.

can be analyzed better than to appeal to its resonance for the modern reader. When Nathan's slightly disguised fable provokes David unwittingly to condemn his own sin with Uriah and Bathsheba, the prophet drives his point home with "Thou art the man" instead of "you" or even "you yourself," which offers at least a fleeting grammatical hiding place. The accused is stripped naked before his accuser and his God. The psalmist sings the same sense of one-on-one intimacy about God's love as Nathan does to show his anger: "for thou art with me; thy rod and thy staff they comfort me." No one comes between the sheep and the shepherd.

The diction of many modern translations seems at times to testify to our estrangement from God; the King James Bible celebrates our intimacy. Clearly the translators in 1611 did struggle with some distinctions that our contemporary vocabulary eliminates, such as the idea of love embodied in the word "charity," almost a term of contempt today. For better or worse, we are stuck with the one word "love" with all its bewildering, contradictory nuances and connotations. Should we not try to understand what Paul was getting at with his choice of the Greek *agape* that the King James, following the Jerome Vulgate's *caritas*, translates "charity?"

I realize that proponents of modern translations can cite many archaisms and crudities in the King James Bible that today serve no purpose except to confuse and obscure. Some dismiss the King James as beautiful "poetry," implying that poetry is somehow at variance with truth, a fallacy exposed by Kathleen Norris' vigorous defense of the King James language in her

preface to *The Psalms* (Riverhead, 1997). But I also recognize that other reasons, including doctrinal and political, have hastened the abandonment of the big, leather-bound King James Bibles to dusty shelves in church storage closets. It is not my purpose to fight a war that is over so far as most of the Anglican episcopacy is concerned, although I suspect that the hearts of some laity have yet to surrender. Time will eliminate these pockets of resistance and the King

James legacy they hold dear. Today, the King James does survive in certain denominations as well as in some college courses on "The Bible as Literature." We can only hope that through secular readings students may be encouraged to explore the possibilities of meaning in language that the early translators so fervently wished us to understand.

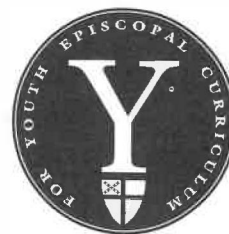
William G. Sayres is a resident of Readfield, Maine.

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Being Accountable

“Whose permission do you have to have before you ordain someone?”

While it may appear to some that American bishops are accountable to no one [TLC, April 18], that was not the impression with which I returned from Lambeth.

For example, one day in our Bible study we were discussing ordinations. I asked my colleagues, “Whose permission do you have to have before you ordain someone?” I went on to point out before I could ordain, persons had to be approved by their vestry more than once and the standing committee again more than once, and by the commission on ministry. Although I can overrule the commission on ministry, I am likely to pay a price in loss of confidence and sup-

port by the commission if I am arbitrary in overruling their recommendations. It turns out that most Anglican bishops can ordain anyone they want any time they want. This was one more opportunity ripe for misunderstanding.

In addition, the budget of the diocese is written by the diocesan executive board and approved by annual council. And I have to answer to my spending of funds to the executive board and annual council. I cannot simply raise and spend money any way I please.

While I may not be removed capriciously, there is quite a bit of accountability in the American church. In fact,

I believe it may be the genius of the American Episcopal Church that laity and clergy other than the bishop are so greatly involved in the entire enterprise. I left Lambeth proud of the high level of accountability that we do have. I think that this is a sign of how seriously we take baptism and all three orders of ordained ministry within the Body of Christ.

*(The Rt. Rev.) Neff Powell
Bishop of Southwestern Virginia
Roanoke, Va.*

Filling the Gaps

I contend that Reginald Fuller [TLC, April 4] is guilty of the same methodological assumptions and inconsistencies for which he critiques Robert Funk and the Jesus Seminar.

Prof. Fuller’s fundamental problem with the project of the Jesus Seminar seems to be that its members allow their preconceived notions regarding the character of Jesus to dictate what they find in the text.

I think this is a legitimate critique, which is in fact reminiscent of Albert Schweitzer’s conclusion in 1906 that studies on the historical Jesus tell us more about the scholar than about the object of study. However, Prof. Fuller fails to recognize the subjective quagmire of his own social and ideological location. At a number of points he raises questions of “meaning” and “significance,” both of which indicate an interpretive exercise. Although this is perfectly acceptable and even necessary as far the Bible’s use in a confessional community is concerned, it can hardly be leveled against the Seminar because it is not concerned with “meaning” and “significance.” Its project is one of historical reconstruction.

Prof. Fuller frequently uses the terminology of historical research, referencing such things as multiple attestation and the criterion of coher-

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(SEE PAGE 23)

ence. But in the end, his arguments are no less circular and dependent upon his own presuppositions about the character of Jesus than are those of the Seminar. My intention is not necessarily to stand in defense of the Jesus Seminar. Rather, my aim is to suggest that there are as many "Jesus-es" as there are communities that interpret him. Consequently, as readers, we come to the text with a pre-understanding of what it says. We fill in those gaps in the text that are necessary for our understanding of the character of Jesus and we ignore those gaps that are not essential to that understanding. The Bible and the creativity of the human mind, working together in conversation, allow the Bible to speak continually to new and ever-changing contexts and to meet every individual and interpretive community in their own unique location.

*Scott S. Elliott
Springfield, Mo.*

More to the Story

Massey Shepherd [TLC, Feb. 21] was indeed a lovely person, a fine scholar, and a devoted liturgist. The story of his relation, or un-relation, to the Standing Liturgical Commission after 1979 has yet to be told in full.

Dr. Price, in his encomium, goes well beyond any justifiable limit when he describes the work in which Shepherd participated as "the restoration of the liturgy to its ancient faithfulness to scripture, to its directness and simple dignity, and to maximum congregational participation."

Every phrase in this catalogue of accomplishments could describe, with more justice and propriety, the liturgical life of the Episcopal Church and its fellow churches since 1549. I wonder if a fair look at what is actually going on now, under the aegis of the 1979 book, will stand the test of the fulsome accolades of professional liturgiologists.

Labels and encomia do not make truth, whatever Dr. Price may think.

*(The Rev.) William H. Ralston
St. John's Church
Savannah, Ga.*

British, Indeed?

I'm not sure how serious the Rev. Steven Giovangelo is (He said he had had a good laugh!), but his remarks about what an "American church" should be doing deserve some comment [TLC, April 4].

If our spiritual forebears had paid attention to what surveys of popular music were telling them, we might now find ourselves locked into church music inspired by ragtime or minstrel shows. At the time I began attending services in this church, my generation of the 1950s listened to sentimental ballads and the beginnings of rock 'n roll. Fine for dancing or tuning in on the car radio while on a date, but hardly what we expected, or wanted, to hear in church. In an institution that strives to represent the eternal in our lives, classical sacred music may be a more honest expression of what our worship of God is about than the music that is the latest rage.

Fr. Giovangelo is concerned about diversity, which I would agree is a valid point, but if the church gives up the music many hold dear ("older Anglo vestries"?), rather than adding to what it already has, what it ends up

with won't be diverse, only different.

A final observation: My upbringing in a Lutheran tradition makes me wonder about his inclusion of German composer Johann Sebastian Bach as evidence we are "to some extent" an Anglophile church. On the contrary, it suggests the Episcopal Church already has diversity that contributes to a heritage it invites newcomers to experience and to build upon.

*Frederick A. Karst
Culver, Ind.*

Traditional Roles

I must agree with the Rev. Vernon A. Austin, SSC [TLC, March 28], that the ministries and calls of priests and deacons are quite different and therefore ordination to the diaconate as a way-station on the route to the priesthood should be abolished. "We've always done it this way" is an invalid argument in this case. As more "permanent" or "vocational" deacons are ordained, more will be available to perform the deacon's traditional liturgical functions while priests perform theirs.

*Mary M. Gieseler
Southaven, Miss.*

Evangelism Congress '99

"And I, if I be lifted up from earth, will draw all men unto me." (John 12:32)

Evangelism Congress '99, **June 3-6, 1999**, co-sponsored by the Brotherhood of St. Andrew and the Evangelism Office of the Domestic and Foreign Missionary Society is to be held at Ridgecrest Conference Center, near Asheville, North Carolina.

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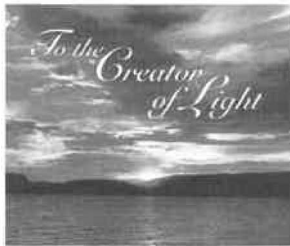
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PEOPLE & PLACES

Appointments

The Rev. Canon **Leonel Blanco** is canon for education of the Diocese of Honduras; add. Apartado Postal 1738, San Pedro Sula, Honduras.

The Rev. **Cruz Zenaida de Cardona** is vicar of Epifanía, Villanueva and Nuestra Señora de las Montañas, Plan de Portillo; add. Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **John Combs** is vicar of St. Alban's, PO Box 383, Los Banos, CA 93635.

The Rev. **Martín Galeano** is vicar of San José de la Montaña, Colonia Nueva Primavera; add. Apartado Postal 3367, San Pedro Sula, Honduras.

The Rev. **Rosa Angelica Gamez-Cardona** is vicar of Espiritu Santo, Apartado Postal 6, Tela, Honduras.

The Rev. **James Rhoads Hollowell II** is deacon at St. Mary Magdalene, 4775 Cambridge St., Boulder, CO 80301-4140.

The Rev. **Louise Kalemkarian** is rector of Emmanuel, 977 Hope St., Stamford, CT 06907.

The Rev. **Myron J. Manasterski** is rector of St. Alban's, PO Box 466, Murrysville, PA 15668.

The Rev. **Nancy McCarthy** is priest-in-charge of St. Mary's, PO Box 8602, Deerfield Beach, FL 33443-8602.

The Rev. **Israel Monge-Mancía** is interim vicar of San Pedro, 15 de Enero, and Santa Cruz, Las Flores; add. Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Mary Robb Mansfield** is priest-in-charge of St. John's-in-the-Mountains, PO Box 1175, Mountain & Luce Rds., Stowe, VT 05672-1175.

The Rev. **Frank M. Morris, Jr.** is priest-in-charge of St. Patrick's, PO Box El 25027, Governor's Harbour, Eleuthera, Bahamas.

The Rev. **Rebecca Ferrell Nickel** is curate at St. Andrew's, 2015 Glenarm Pl., Denver, CO 80205-3121.

The Rev. **Shannon Phelps** is vicar of Holy Cross, 6066 Corte del Cedro, Carlsbad, CA 92009.

The Rev. **Michele Quinn-Miscall** is curate at St. Stephen's, 1 Del Mar Cir., Aurora, CO 80011-8225.

The Rev. **Enrique Rodríguez-Guzmán** is assistant at San Juan, Siguatepeque, and Santo Tomas, Pozo Azul; add. Apartado Postal 30, Siguatepeque, Honduras.

The Rev. **Israel Sánchez-Navarro** (Fray Santiago de la Dolorosa) is assistant at Christo Rey, Exitos de ANACH No. 2, and San Lucas, Delicias del Norte; add. Apartado Postal 586, San Pedro Sula, Honduras.

The Rev. **Lauren R. Stanley** is assistant at Trinity, 2217 Columbia Pike, Arlington, VA 22204.

The Rev. **Nina Louise Stasser** is curate at St. Barnabas', 546 Hyland Park Dr., Glenwood Springs, CO 81601-4276.

The Rev. **Alan Lorenz Sulzenfuss** is deacon at St. Barnabas', 546 Hyland Park Dr., Glenwood Springs, CO 81601-4276.

The Rev. **Richard Swan** is chaplain at Marion State Correctional Institution; add. 915 Hickory Dr., Marysville, OH 43040.

The Rev. **Carolyn Kay Tuttel** is curate at St. Stephen's, 1303 S Bross Ln., Longmont, CO 80501-6803.

The Rev. **William L. Weiler** is associate at St. Michael's, 1132 N Ivanhoe St., Arlington, VA 22205.

Religious Orders

Sister **Christina Clare**, SHN, made her life profession in the Sisterhood of the Holy Nativity on Feb. 2.

Retirements

The Rev. **John W. Poulos**, from active ministries; add. 1151 Chapel St., #209, New Haven, CT 06511.

The Rev. **John B. Wheeler**, as vicar of All Saints' Chapel, Annapolis Junction, MD.

Correction

Jim Trainor, George Peacock and **Logan Kraft** were ordained priests in the Diocese of the Rio Grande. In the April 11 issue, they were incorrectly identified as deacons.

Deaths

The Rev. **Elmer Perry Baker**, 94, retired priest of the Diocese of Easton, died Feb. 7.

A native of Baltimore, MD, Fr. Baker attended Virginia Theological Seminary and was ordained deacon and priest in 1936. He served as rector of St. Mary's, Emmorton, MD, 1936-37; chaplain at Johns Hopkins University Hospital, Baltimore, 1937-52; vicar of Resurrection, Baltimore 1937-55; vicar of Holy Evangelists', Baltimore, 1946-55; rector of St. Mark's, Millsboro, DE, 1955-60; vicar Christ Church, Middletown, CT, and St. James', Ponsett, CT, 1960-63; vicar of All Saints', New Haven, CT, 1963-67; and rector of St. Paul's, Spring Hill, MD, and St. Philip's, Quantico, MD, 1967-70.

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RESIDENT VICAR for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement area, and is seeking someone to help meet the changing needs of a growing congregation in an expanding community. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.**

POSITIONS OFFERED

RESOURCE CENTER DIRECTOR. The Diocese of Rhode Island seeks a director to develop a Resource Center that will assist congregations in their educational and administrative ministries. Candidates should have experience (volunteer or salaried) in recent approaches to Christian formation at the congregational or diocesan level, thorough familiarity with Episcopal life and doctrine, and possess the administrative and technical skills to make the center a reality. This is a full-time position with salary and benefits commensurate with the candidate's experience and the diocese's expectations. Please forward letter of interest and resume to: **Resource Center Director, Diocese of Rhode Island, 275 N. Main St., Providence, RI 02903.**

RECTOR, St. Paul, MN. Stable parish with rich traditions seeks a spiritual leader to help us keep the faith. Our vision includes family ministry, open doors for all of the community and maintaining our inheritance. We seek someone who will help equip us to make these ministries grow. If you are seeking an opportunity to fulfill your calling in a vibrant and well-rooted parish that values preaching, teaching, music and worship, then send your resume to: **Search Committee, St. John the Evangelist, 60 N. Kent St., St. Paul, MN 55102. <http://tcfreenet.org/org/stjohns>**

CHURCH OF THE APOSTLES, in Fairfax, VA, is seeking two full-time assistant clergy. The assistant for evangelism and discipleship will be motivated and experienced in reaching unchurched people, and helping a congregation grow by developing an evangelistic lifestyle and building evangelistic ministries. The successful candidate will also be motivated and experienced in growing a small-group ministry and developing effective discipleship structures for integrating new believers and growing existing members. The assistant for pastoral ministries will possess the background and skill to assess pastoral care needs and make appropriate referrals; provide expert training and supervision for the church's present and future lay pastoral care providers; and develop pastoral care systems both to support the congregation and also to reach out into the community. Both assistant clergy will share in the preaching ministry and help shape the overall life and direction of the congregation. For further information, write to: **The Search Committee, Church of the Apostles, P.O. Box 2306/3500 Pickett Rd., Fairfax, VA 22031. Tel: (703) 591-1974; FAX: (703) 591-1983. E-mail: barb_coa@yahoo.com. Website: www.churchoftheapostles.org**

GROWING CONGREGATION seeks an assistant rector. St. Thomas, Savannah, is undergoing an exciting time of growth and increasing participation. We are looking for an assistant rector whose primary mission would be the development of our youth ministry. Write to: **St. Thomas Episcopal Church, 2 St. Thomas Ave., Savannah, GA 31406; (912) 355-3110; or e-mail, Evangelone@aol.com. Priests or transitional deacons are welcome to apply.**

FULL-TIME YOUTH MINISTER: We are a suburban parish of 500 communicants located in the majestic mountains of West Virginia's capital city. We are seeking an energetic youth minister to revitalize our youth programs (enr-K through 12th grade). Position open to cleric or lay person. Must have a passion for sharing your Christian faith with youth. Competitive salary with benefits. Send a letter of interest and resume to: **Search Committee, St. Matthew's Episcopal Church, 1957 Parkwood Rd., Charleston, WV 25314.**

ST. MARK'S EPISCOPAL CHURCH, MILWAUKEE, WI: Full-time rector sought for healthy, thriving, urban/suburban parish of 300 communicants on Milwaukee's East Side near Lake Michigan. Parish known for quality preaching, strong lay leadership, lively, thoughtful education, commitment to social concerns. Recent focus has been on balancing budget (completed), renovating plant (ongoing), strengthening program (progressing). Parish seeks confident leadership to continue our progress. Send inquiries, CV, and updated CDO forms to: **Search Committee, 5320 N. Lake Dr., Whitefish Bay, WI 53217.**

CONTINUED ON NEXT PAGE

- Mrs. Edwin P. Allen**, Gig Harbor, Wash.
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Leonard Campbell, Jr., Milwaukee, Wis.
The Rev. **Mark L. Cannaday**,
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Miss Augusta D. Roddis, Marshfield, Wis.
Dr. **Joanna Seibert**, Little Rock, Ark.
The Rt. Rev. **William C.R. Sheridan**,
Culver, Ind.
The Rev. **Bonnie Shullenberger**,
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The Rt. Rev. **Alexander D. Stewart**,
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Howard M. Tischler, Grosse Pointe, Mich.
The Rt. Rev. **William C. Wantland**,
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The Rev. **Herbert A. Ward, Jr.**,
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DID YOU THINK that calling on parishioners in their homes had gone out of style? The people of St. John's, Halifax, VA, don't think so. They are looking to call a rector who will administer the sacraments, preach from the Bible and call on people. In this county seat of Halifax County, in the Diocese of Southern Virginia, there is the opportunity to be a pastor in a well-established community where gentle traditions are valued and gracious hospitality is a way of life. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX: (804) 575-1202.**

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.

TRINITY CENTER, an Episcopal camp and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active, committed Christians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

WANTED: SPIRIT-FILLED RECTOR. Medium-sized, upstate New York parish seeks F/T priest to lead us in prayer, worship and growth through the Holy Spirit. Stipend conforms to Albany diocesan guidelines. Interested parties should remit resume to: **Zion Episcopal Church, c/o Gigi Abbott, P.O. Box 204, Hartford, NY 12838.**

RECTOR: Pastoral-sized parish in northeastern New Jersey seeks full-time rector. Congregation is vibrant and very active, with a commitment of ministry to the homeless and hungry. Looking for rector to help us to grow spiritually, lead a challenging program of education for our youth and adults, and be a visible presence in our community. Please respond with letter and resume to: **Search Committee, St. Andrew's Episcopal Church, P.O. Box 161, Harrington Park, NJ 07640.**

ST. MARY'S PARISH, Asheville, N.C., seeks full-time rector. The applicant should be a caring and encouraging priest who will maintain St. Mary's Anglo-Catholic principles. Other strengths should include Christian education, youth ministry, pastoral care, preaching and liturgy. Please respond by May 15 with letter and resume to: **Dr. Bud Harris, St. Mary's Parish, P.O. Box 8425, Asheville, NC 28814-8425.**

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**

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**

ASSOCIATE RECTOR: The rector of St. James, Lancaster, PA, seeks to appoint an energetic, thoughtful leader to fill the position of an associate rector as soon as possible. St. James is a large (1,300+), growing, historic, downtown parish committed to the work of the gospel and to the living of the Christian life. The priest in this position will share the full priestly, pastoral and administrative ministry of the parish with three other full-time clergy, five professional lay staff and committed lay leadership of the parish. Special responsibilities will include, but not be limited to, our growing social and outreach ministries, congregational development and newcomer ministry. Commitment to the priestly life, to collaborative work with a clergy and lay staff, to an increasingly diverse parish, and to ministry to the city are more important than particular previous experience. Cover letter, resumes and CDO profiles to the rector: **The Rev. Canon Peter Eaton, 119 N. Duke St., Lancaster, PA 17602. Telephone (717) 397-4858. FAX (717) 397-7548. Peter@stjameslanpa.org**

POSITION AVAILABLE for 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.**

RECTOR: St. Paul's in Frederiksted, US Virgin Islands, is seeking a rector for our newly restored historic church circa 1812. We are a congregation of 350-multi-racial families, predominantly black. Our church family is traditional in our worship and liturgy with a love of good church music. Administration skills are important and English the primary language. We search for someone who is not only a captivating preacher but who will also reach out to the youth. Please send bio and CDO profile to: **Judithann Gardine, P.O. Box 188, Christiansted, Virgin Islands 00821.**

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PROGRAMS

BENEDICTINE EXPERIENCE—June 3-6, Cerveny Center, Live Oak, FL—faculty Bishop Heath Light, Sr. Anne McCarthy, OSB. June 16-20, Bishop Mason Center, Dallas, TX, faculty Sr. Donald Corcoran, OSB, the Rev. George Luck. July 10-26. Bishop's Ranch, Healdsburg, CA, faculty the Rev. Suzanne Guthrie, Br. Bede Healey, John Renke. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail SaintBenedict@prospect-tech.com**

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PARISH PILGRIMAGE TO ENGLAND. St. Andrew's Church, Farmers Branch, Texas, is sponsoring a 12-day tour of selected sites in England, Sept. 6-17, 1999. Sites will include Walsingham, Norwich, Canterbury and London, just to name a few! \$2,995.00/person. All inclusive. Please call **Fr. Read at (972) 247-7702 or Kay Stromberg at (817) 577-0377** for more information. Space is limited.

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Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon
Wilborne A. Austin; Canon Anika L. Warren; the Rev.
Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

WASHINGTON, DC

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

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat),
EP 6:15 (ex Sat). Sat MP 9:15, EP 6

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
Corner of Concord Ave. & Market St. (302) 654-6279
The Very Rev. Peggy Patterson, O.Min., Dean; Canon Pastor
Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon
Precentor Darryl Roland, D.M.A.
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu
12:10. Ch S, H/A, Welcoming

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,
assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed.; the
Rev. Jonathan Coffey & the Rev. Canon Richard Hardman,
assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

AUGUSTA, GA

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

CHICAGO, IL

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

RIVERSIDE, IL

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

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

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)

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5.
H Eu Tues noon, Thurs 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Solemn; Daily, noon (816) 842-0975

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev.
Robert Dineger, 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

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.
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EPISCOPAL CHURCH CENTER

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. Wkdy 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

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The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton
Sun H Eu 8
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

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

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

PHILADELPHIA, PA

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. Seller, c FAX 735-8521
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdy: 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 Har-
rington 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

(NORTH OF ALLENTOWN)
ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri
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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

TRINITY (972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository
Preaching

FORT WORTH, TX

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

HOUSTON, TX

PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc;
the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdy 8:30 MP; 6 EP ex Wed;
Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmercb.com

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

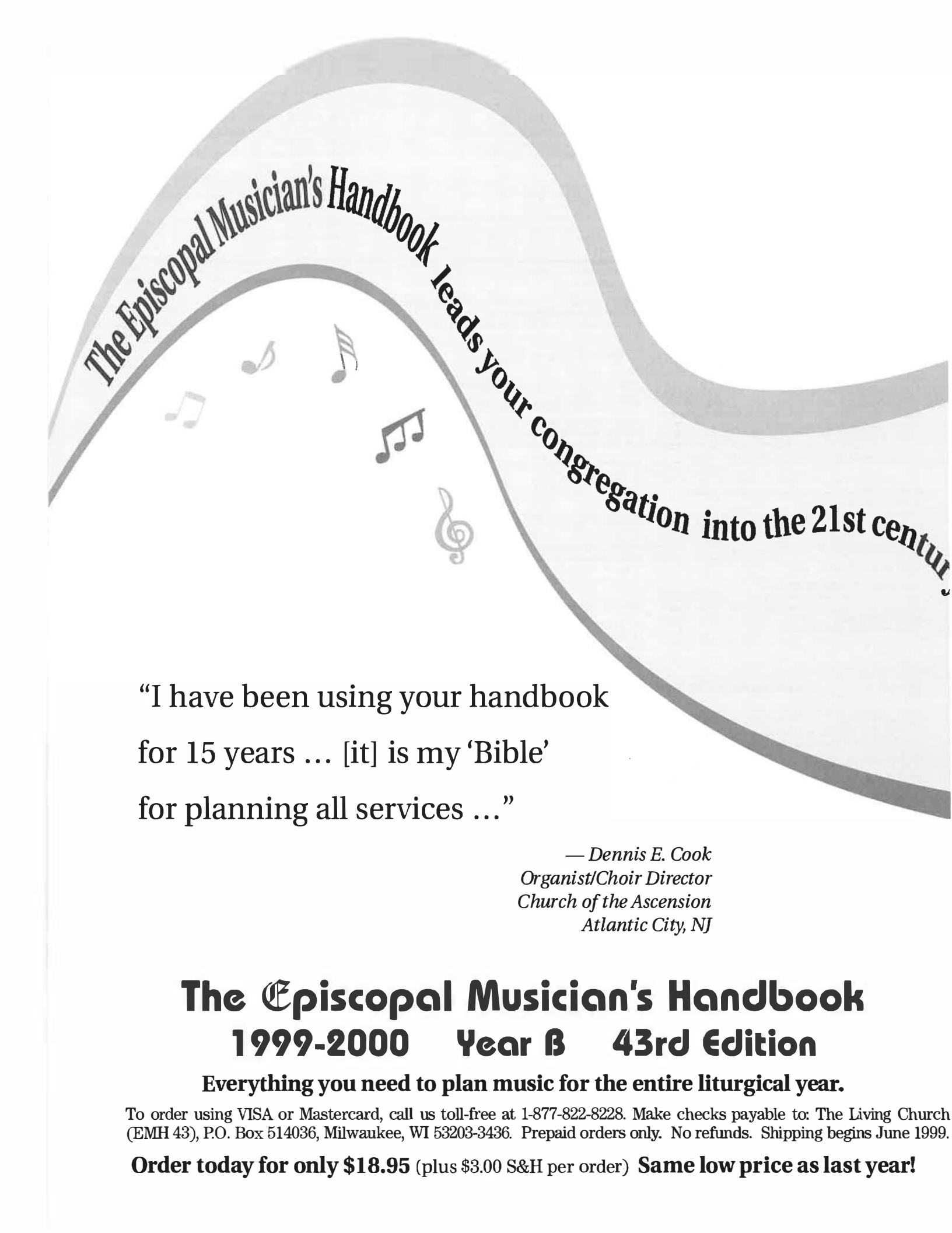
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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.
Nicholas Porter, M.Div., canon; the Rev. George Hobson,
Ph.D, canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Under-
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Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30.
Spanish H Eu Sat noon



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