

# The Living Church

August 16, 1998 / \$1.50

*The Magazine for Episcopalians*



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Pentecost 11

Features



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iconographer

## Quote of the Week

Archbishop Alberto

Ramento of the

Philippine

Independent Church

on his country's debt

burden of \$46 billion:

"We are paying

for the shoes

of Imelda Marcos."

## In This Corner Sort of Sorry

This is turning out to be quite a year for Bishop John S. Spong. The Bishop of Newark has written another book, engaged in a feisty exchange of letters with the Archbishop of Canterbury over the agenda for the Lambeth Conference, watched as his successor was elected [TLC, June 28], published his 12 theses [TLC, May 17] and said some not-so-nice things about African Christians. Now he's issued an apology to those he offended. Sort of.

The latest controversy erupted after an interview in *Church of England Newspaper* with deputy editor Andrew Carey (yes, that Carey family) which appeared in the paper's July 10 issue – just in time for Lambeth. Here's a sampling of the remarks about African Christians made by Bishop Spong in that article:

"They've moved out of animism into a very superstitious kind of Christianity. They've yet to face the intellectual revolution of Copernicus and Einstein that we've had to face in the developing world: that is just not on their radar screen."

When Mr. Carey told Bishop Spong that Third World bishops might feel patronized by such remarks, the bishop said:

"If they feel patronized that's too bad. I'm not going to cease to be a 20th-century person for fear of offending somebody in the Third World."

### Sunday's Readings

## For the Comfort Seeker

*Pentecost 11, Proper 15: Jer. 23:23-29; Psalm 82; Heb. 12:1-7 (8-10) 11-14; Luke 12: 49-56*

Today's lessons from the Old Testament and the gospel present an image of God as immense and irresistible, powerful and invincible. Both lessons use the image of fire as a symbol of God's action on earth, and one compares his word to a hammer.

There are several images which are uncomfortable or even frightening. It is disturbing to think of Jesus as one who brings division rather than peace, dividing members of a household from one another, and prophets who lie and "think to make people forget the name of God." The real issue, however, in these passages is that God addresses the common human tendency to seek comfort apart from truth, selfish delusion rather than life-changing contact with him. We rightly, but smugly, interpret the

Naturally, those remarks have had wide circulation on both sides of the Atlantic. They were shown to African bishops and others attending Lambeth and wound up leading to an unusual event a few days before Lambeth. In a hall during a leadership conference, 50 or so Americans, led by the Rt. Rev. Alex Dickson, retired Bishop of West Tennessee, apologized to Africans for the remarks made by Bishop Spong.

Meanwhile, Bishop Spong apparently decided an apology might be in order, so, a week after the opening of the three-week Lambeth Conference, he expressed regret for his earlier statements.

"I've been heard to insult Africans, for which I am really sorry," he said in an interview. "That is certainly not my intention." As for his use of the word "superstitious," "that was an unfortunate word and I think it communicated an unfortunate message."

There is a slice of irony in the fact that Bishop Spong made the remarks to *Church of England Newspaper*. That publication has been running a promotional ad with Bishop Spong's picture in it. In that ad, the bishop says the newspaper "is probably the worst and most irresponsible ecclesiastical newspaper that I have ever read."

I guess that lets us off the hook for a couple of weeks.

David Kalvelage, editor

appearance of earth and sky, while being too spiritually dense to discern the overwhelming reality of God's presence in our lives. There are many times when God is patient and gentle with us, but also times when he must move us firmly into a new stage in our relationship with him. In such times, false prophets are swept aside by the power of God who "fills heaven and earth." When members of households respond to God in different ways or different times, division – sometimes severe – will result.

The common theme is that of the inexorable power of God; this leads us to the message of the epistle. This lesson makes clear that we not falter in "the race that is set before us" – that what may seem like painful discipline in time "yields the peaceful fruit of righteousness." In this lesson we are assured of God's love and the ultimate reward of invincible joy, to which a cloud of witnesses points.

## Habitually Null and Void

The discussion of the apostolic letter *Ad Tuendam Fidem* and the commentary on it [TLC, July 26] places in our face the intemperate and chilling language that is part of the Roman Catholic discussion of doctrine. Robert Wright is probably correct in implying that what Rome means is not as simple as the language appears. Be that as it may, we ought to draw two conclusions.

First, our belief that there are real priests outside those recognized by the Roman authority ought to rest on the fact that we have seen them! It is something like our belief that second marriages are real marriages. If I ever doubted the possibility, I have had to reconsider, because I have seen them and known them to be real marriages: intending, doing and accomplishing every thing that "valid," "licit" marriages do. The situation has not changed. We have nothing to gain from entering into the tortured arguments of validity and legitimacy. At the same time we must wonder with a certain compassion at what an authority is doing to itself by habitually calling facts null and void.

Second, we ought to disabuse ourselves from the expectation that we will have special treatment from the Roman authority because of our special claims as Anglicans. When it is time, in the mind of the Roman authority, to recognize the orders that were continued in or produced by the churches reformed in the 16th century, they will do so with a language that skirts "validity" and "legitimacy." In fact, the language already exists in a number of places. The problem, of course, is that this change will recognize Lutheran and Reformed ministers as well. There goes our pride!

If what we lose is our pride, it may be that this "ecumenical bad will" has served God's charity in reforming and preserving us. "Even though you have intended to do harm to me, God intended it for good, in order to preserve a numerous [and more diverse] people."

(The Rev.) Michael J. Tan Creti  
Omaha, Neb.

Over the years I have been amused and sometimes appalled at the concern manifested by so many of us Anglicans when *Apostolicae Curae* is brought up. So much hand wringing in despair because Rome does not recognize our orders. What a waste. In the TLC article I see

some of the same old stuff, but on p.7 of that same issue I note that the Church of Nigeria is doubling in size. I would opine that the Nigerians spend more time working to bring in a harvest for Christ, and less time worrying about "validation" from some person or group that has arrogated to himself or itself the supposed power to determine who is and who is not validly ordained.

Expecting Rome to "validate" Anglican orders is akin to a minority group awaiting "validation" of its humanity from a majority group; akin to women looking to men to "validate" their personhood and worth in the eyes of God. Who needs it?

I am aware that much of the concern is rooted in the desideratum of Christian reunion, but we must be very careful of the price demanded by Rome for reunification

My orders were validated by God and the Episcopal Church when I was ordained, and I do not think so little of my ordination that I concern myself about

whether some other person or group deems me worthy. I have as much validation as I shall ever need, and I simply ignore Pope Leo XIII and *Apostolicae Curae* as I go about my work, looking forward to meeting the only Validator who matters: Jesus Christ.

(The Rev.) James H. Hall  
Antioch, Tenn.

Some have expressed surprise and dismay that Cardinal Ratzinger in his commentary on *Ad Tuendam Fidem* included Pope Leo XIII's decision (*Apostolicae Curae*, 1896) on the invalidity of Anglican orders among the "definitive" but not solemnly defined doctrines to which Roman Catholics are required to give irrevocable consent.

Pope Leo referred to the definitive nature of his teaching, when, in writing to Cardinal Richard of Paris on Nov. 5, 1896, he stated: "It is our intention to deliver a final judgment and to settle the

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question completely ... All Catholics are bound to receive the decision with the utmost respect as being fixed, ratified and irrevocable."

Taken in the context of Bishop Vincent Gasser's in-Council (Vatican I) explanation to the assembled bishops of the meaning, extension and conditions of the papal infallibility they were defining, Leo XIII's judgment fits all the requirements.

But Pope Leo was talking about Anglican orders then, from 1550 to 1596, not now. The defect-of-form and defect-of-intention arguments put forward then need to be reconsidered now (which can mean change or no change or new evaluations in particular instances). On the basis of the many currently changed Anglican rites of ordination, a Roman Catholic understanding of ministerial priesthood adopted and intended on the part of at least some Anglicans and the introduction in some cases of Episcopal ministers of ordination who themselves have authentic orders in the apostolic succession.

Thus one can legitimately hold the

judgment of Leo XIII definitive, irrevocable and, by implication, infallibly true and yet at the same time recognize that it does not automatically apply to all Anglican ordinations now. If disputed, each current case would have to be judged on its own merits. The conditional priestly ordination by Cardinal Hume of Dr. Graham Leonard, sometime Bishop of London, is a case in point.

(The Rev. Msgr.) Daniel S. Hamilton  
*Our Lady of Perpetual Help*  
(R.C.) Church  
Lindenhurst, N.Y.

### Positive Action

The fact that Presiding Bishop Griswold received Holy Communion at a Roman Catholic altar [TLC, June 14] is a positive, not a negative, action for unity between our communions.

The Roman Church is interested in protecting the sanctity of its belief in the real presence of Christ in the Eucharist, and has long communicated Anglicans who share this belief. As an associate of Holy

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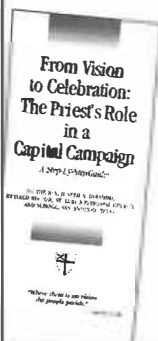
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## Letters

Cross, I have taken part in several Eucharists with Roman Camaldolese monks as celebrants, and they have received at our altars as well.

Rome is interested, not so much in exclusivity, as it is in protecting its doctrines from the kind of dilution we have experienced internally from "open" altars.

*Jean M. Gould  
Phoenix, Ariz.*

I am disturbed by the incredible pettiness in the editorial "Dialogue Damper" [TLC, July 19]. For heaven's sake, find something of substance if you are going to criticize Bishop Griswold.

Does the writer of the editorial really believe that his receiving communion at St. Agnes' will "affect future dialogue" with the Roman Church? This issue is non-essential fluff and is embarrassing to the church for you to give it this kind of attention.

*(The Rev.) Charles R. Cowell  
St. Barnabas' Church  
Irvington-on-Hudson, N.Y.*

### Out of Context

I was distressed to see a quotation from me in the letters column that is taken completely out of context [TLC, June 21]. If you are truly responsible as journalists, it seems to me you would want to make certain that the words you print reflect the intention of the author. The use of a truncated quotation is misleading and does a disservice to Bishop Griswold and to the entire House of Bishops.

*(The Rt. Rev.) Herbert Thompson, Jr.  
Bishop of Southern Ohio  
Cincinnati, Ohio*

### Providential?

Could it be providential that on the same page [TLC, July 5] appear two articles that Someone Greater than the editor might like us to consider in relation to each other?

These are the articles that note that the national Episcopal Church has fewer than 300 priests under the age of 35, and that certain bishops have "disassociated" themselves from the 12 theses put forth by

Bishop Spong.

It might be the situation that the traditional explications of the faith that the "disassociating" bishops cherish are simply gobbledygook to the very people with whom we wish to share our faith, leaving them unattracted to the church, let alone to the ranks of its clergy.

If the church was smart enough to think and teach in new terms in the first century, why can't we be just as savvy 2,000 years later?

*(The Rev.) John E. Lamb  
Philadelphia, Pa.*

### Exciting News

The news of a United Religions Initiative, with a view toward a United Religions Organization in two years [TLC, July 19] is exciting. Bishop Swing is to be commended for his part in getting it started.

I hope those who will represent the various religions will want to consider, early on, the critical need to address the theological/anthropological issues surround-

ing the relationship between women and men. The almost universal idea that the role of women is to be auxiliary supporters of, and deferrers to, the men who do the real business of running society, must be raised and challenged.

There can be no peace among nations while the subordinate status of women worldwide is thought to be an acceptable "given." The foundations of patriarchy need careful investigation.

*(The Rev.) Robert G. Hewitt  
Colorado Springs, Colo.*

### Being God

In regard to the Quote of the Week [TLC, July 5], aside from it denying the divinity of Jesus, I am left with the following question: If I am able to god (verb) long enough and well enough, do I get to be God (noun)?

From such seminary professors and the clergy they send us,

Good Lord deliver us.

*Glenn Polhemus  
Miles, Texas*

## Assistant Director, Education for Ministry Program, School of Theology Programs Center

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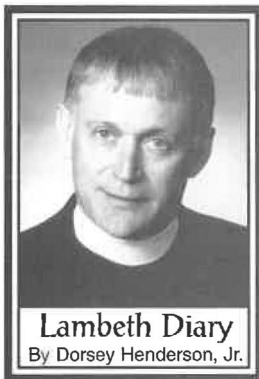
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## News FROM LAMBETH

# The Canterbury Tripper:

## 11 days in Lambeth



I first saw Canterbury Cathedral 34 years ago, on leave from my post with the U.S. Army in Frankfurt, but more importantly, recently converted and newly confirmed! Having taken a ferry, along with my pearly-white VW bug, across the channel to Dover, we docked at dawn, when the rising sun makes the white cliffs truly white. Exuberant with Anglican fervor, I drove directly to Canterbury, arriving there for the beginning of the liturgy for the ordination of 10 deacons. I was truly at the heart of every Anglican's "Holy Land." Now, in 1998, my journey to Canterbury is in another capacity — one I would have never imagined in 1964. Even now that reality takes my breath.

### Thursday, July 16

Arrived at London (Gatwick Airport) at 6:28 a.m. Customs, baggage; then, thanks to directions from a friendly deacon from Western Louisiana, I found the train, lugging three awkward and heavy cases. Fortunately, an immediate departure via Victoria Station gets me to my destination in two hours. Along the way the countryside produces mental images of Chaucer's *Canterbury Tales*, and I vow to re-read it. Deposited on a Canterbury sidewalk with all that luggage and no reservations for the next two days, my mood changed and I swore to fire my Diocesan House staff for failing to anticipate my needs! A helpful taxi driver made suggestions, including The House of Agnes (of Charles Dickens fame), so off we drove. The choice was such a quaint and delightful success I mentally congratulated my staff for not pre-guessing my preference and thus denying me this adventure. The room not ready, I deposited my luggage and struck out to explore. A visit to St. Dunstan's Church provided an opportunity for prayers for our Communion and the conference.

### Friday, July 17

Breakfast at the Inn with a group of German youngsters. Another walk

around town — heard almost every language except English; located a tea pot decorated with figures of Henry VIII and his six wives (wonderful tongue-in-cheek trophy for diocesan clergy events!). Returned to the inn to do my homework for Lambeth — well, some of it — launching into the Virginia Report. Nap. Dinner and a walk, encountering more bishops, including Africans. More homework. To bed, but awoke at 11, so back to the Virginia Report; I conclude this journal entry at 2:45 a.m. Ah, to get my body on a schedule compatible with local daylight/darkness.

### Saturday, July 18

Today a "cooked English breakfast," then off to Eliot College, my Lambeth "home," one of the schools of the University of Kent. Skipped lunch to complete the Virginia Report; then read straight through 2 Corinthians, the basis for our daily Bible study. Ah, yes, another nap, prior to reconnoitering the area. At dinner, encountered Bishop Ed Salmon (South Carolina — the *lower* diocese!). We were quickly joined, to my great thrill, by the Archbishop of Canterbury. Said he, upon approaching us, "Ah, I'm sitting with my two very good friends." It was impossible that he could have remembered me, but the line delighted me so that I vowed to use it often. He seems much too comfortable, I thought, for someone about to preside over one of the most important events of his life.

### Sunday, July 19

At 8:15 a.m. we board buses for Canterbury Cathedral. "Don't forget your invitations and your passes, or your participation will be limited to watching the 10 p.m. news," we are told. "The security is very tight." At the cathedral, no one asks for either invitation or pass. "American bishops queue up to the far left" — some of us wince. The procession takes 40 minutes; immersed in its polychrome splendor I wax nostalgic about the first

time I entered this nave, ponder the significance of my involvement with these people of holiness and importance, and realize that I will be an arm's length from the Prince of Wales.

### Monday, July 20

Holy Eucharist at 7:15 a.m., our schedule daily, except for major holy days (the bishops of the Church in Wales lead today's liturgy). Breakfast follows, then Morning Prayer and Bible study (also daily); this will be my first working encounter with English bishops, and their reputation for brilliance intimidates me. I recall my promise not to embarrass the people at home. Today's main event is the archbishop's presidential address, entitled "Transformation and Renewal." Echoing the question posed prior to the first Lambeth Conference in 1867 and by the press in 1998, he opens with a statement of "the point of it" (the conference itself): that God makes all things new. I hope the people of Upper South Carolina and all the people of the Anglican Communion will read, and heed, this address.

### Tuesday, July 21

It is in the daily sessions of the Bible study/prayer group that I find myself consistently touched ... moved ... taught ... inspired. Our group of 10 includes one bishop from Canada, two from England, two Africans, two Latin Americans (Mexico and Venezuela), a West Indian, and two from the U.S. "Leadership Under Pressure" is the theme, 2 Corinthians our text. Today we are asked "to recall any experiences of God's comfort through suffering" and, "How can leaders learn not just to give but to accept and receive comfort and encouragement...?" An African bishop (I withhold his name lest danger persist) recalls the invasion of his home by government "henchmen"; his life was saved because his neighbors responded to his roof-top calls for help; "A leader's medals," he says, "are abuse and rumor-mongering."

### Wednesday, July 22

Yesterday's corporate event was "The Bible, the World and the Church." Archbishop Carey, in a video with other bishops, noted "two horizons": the Bible as it was written, and understanding how to relate it to today. The Bishop of Ely emphasized the importance of attentiveness to God's word in the Bible and the necessity to debate the interpretation of it. A live drama, "Wrestling with Angels," continues the theme. The dramatic wrestling of Esau with his own conscience, with Jacob, with God ("Save me from my own deservings"), shifts to New Testament scenes. The sticks with which the actors had been battling became the cross ... are then transformed into weapons with which Christ's followers pound one another — for righteousness? — then into configurations representing structures. A voice speaks: "Sticks can be used for fighting — or for building." Actors move into the audience to exchange the Peace; tears spill over ...

### Thursday, July 23

I find myself becoming more and more related, directly and indirectly through the testimony of others, to 2 Corinthians and Paul's leadership under the pressure of rumor, criticism, controversy and condemnation. Where death is prescribed for both baptizer and baptized, what does the faithful Christian do? A bishop from Sudan, recalling murderous horror within his own family, describes a society of violence created by 32 years of civil war. From other conversations this week I know that Third World bishops are convinced that the failure of Lambeth to produce an anti-homosexual statement will bring to them and to their people at home additional violence at the hands of fundamentalist Muslims. A video asks, "Will the Church help show the way forward?"

### Friday, July 24

Each bishop has been assigned to one of four sections of primary focus for the conference; several topics of Section 3, my assignment, fall under the category, "Called to be faithful in a plural world." Since Monday we have participated in six such sessions; for three of them I reluctantly served as convenor of a sub-group studying "subsidiarity," the principle that "a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more intermediate or local level." This is particularly interesting; although we did not know its name, the concept has partially guided us in restructuring our diocese. (Additionally, it seems to be an



Anglican Communion News Service photos

appropriate response to Cardinal Cassidy, who earlier this week held out the papacy as an effective symbol of unity *and authority*.)

### Saturday, July 25

I awoke with exhaustion this morning, but at the end of the day I have a second wind. Revitalization began at the Holy Eucharist for the Feast of St. James, celebrated by bishops of Papua New Guinea, in Pidgin English, which was not only holy but great fun! Citing the death of a local hero of the church, the preacher urged steadfastness in the faith for which the martyrs shed their blood; his reference to sexuality issues is clear, but were not those lives given to a faith which includes a response to Jesus' call to follow the Holy Spirit into all truth? My recovery from exhaustion continued in the work of the afternoon: 25 or 30 bishops from around the world working on draft resolutions which come out of the work and concerns of Section 3. I catch a bus for a downtown reunion dinner with the episcopal consecration "Class of '95" with a light heart and new energy.

### Sunday, July 26

Today the schedule is easier. Holy Eucharist is celebrated at 10 a.m. by the Church of Aotearoa, New Zealand and Polynesia. The sermon begins with a reference to the collect of the day, which noted our unity and our diversity. After a humorous recapitulation of the events of this orientation week, the preacher reminds us of the message of the opening hymn: "Be still, and know that I am God." (I am blessed to be one of many chalice-bearers.) I depart St. Augustine Chapel to return to Eliot College, wondering what progress we have made in reformation and renewal of (1) our vision; (2) our Church; (3) our mission; (4) our selves ... "Be still, and know that I am God". Hmmm ... God help us!

*The Rt. Rev. Dorsey F. Henderson Jr. is the Bishop of Upper South Carolina.*

## Bishops Urged to Support Debt Cancellation

Bishops participating in the Lambeth Conference were urged to support the cancellation of international debt when they gathered with their spouses for a plenary session July 24 at the University of Kent in Canterbury.

The bishops were invited to take part in the Jubilee 2000 campaign which would cancel some \$214 billion in debt currently plaguing developing countries of the Third World. The Archbishop of Canterbury, the Most Rev. George Carey, has described the jubilee year as a contemporary version of the ancient Jubilee Year mentioned in the Book of Leviticus.

The Most Rev. Njongonkulu Ndungane, Archbishop of Capetown, addressed the plenary and said Jubilee 2000 is a vision for rich and poor nations.

"The scourge of crushing debt loads is not isolated in Africa and Latin America, but is tearing the social fabric of Asian and Eurasian countries," he said. "It also affects all of us everywhere, all who have become too dependent on credit cards.

"We all live in the grip of an economy which encourages over-lending and over-borrowing, an economy which drives relentlessly into debt. But the poorest, those with very little income to depend on, are not just in the grip of this economy. They are enslaved by it."

Archbishop Ndungane, who chairs the section of Lambeth studying international debt, later issued a statement calling international debt "the new slavery of the 20th century," and asking the rich countries to follow the example of the South African government and cancel debt.

"The human cost of the interna-  
(Continued on next page)

## Zaccheus Project: 'A Better Look'

The Episcopal Church Foundation will celebrate its 50th anniversary in 1999 with a \$250,000 research project that will examine the nature of the Episcopal Church at the close of the decade.

The research will be known as the Zaccheus Project. It will explore patterns of leadership as well as the issues and challenges faced by diverse ministries within the Episcopal Church. Such questions as, What draws people to the church? and What does it mean to be an Episcopalian? will be part of the research.

The Most Rev. Frank T. Griswold, Presiding Bishop, said he is looking forward to the findings of the research.

"We are called as a community of faith to look at the future as part of our discernment of how God calls us from where we are into the future as we respond to the gospel," Bishop Griswold said. "An examination of what we have shared and how

we express our faith is integral to this. I expect this new study to be very helpful."

Foundation president George A. Fowlkes said he hopes the Zaccheus Project will document those things that are working well within the church and can be used to carry on the rebuilding of the church.

"Zaccheus climbed up into a tree to get a better look at Jesus," said William S. Craddock, Jr., director of Cornerstone, a ministry of the foundation and the arm of the foundation which will oversee the project. "We want to climb up to a different level and get a better view of who or what the church may be becoming and how we can be a part of that. In turn, we will get a better look at Jesus."

The Rev. William L. Sachs, rector of St. Matthew's Church, Wilton, Conn., will be director of the project.

*(Continued from preceding page)*

tional debt burden is intolerable," Archbishop Ndungane said. "Its effects are evil and sinful. Leaders of Western nations remain complacent in the face of the vast human tragedy generated by unpayable debts."

Archbishop Carey, also equated international debt with slavery. He said it was a "moral problem of enormous proportions" for developing countries, and urged bishops to campaign for cancellation of the debt as a matter of justice.

The Rt. Rev. Peter Selby, Bishop of Worcester (England), was chair of the conference's subsection on international debt, and spoke strongly about the matter.

"For the sick and the orphaned and the widowed and the children who need food to see tomorrow, cancel the debt," he said. "Cancel the debt uncompromisingly and unconditionally. And we do not ask for charity or generosity. We are looking for simple justice."

Bishop Luiz Osorio Prado Pires of Pelotas (Brazil), added, "Debt cancellation will not change anything long term. There is a need for a new economic order."

The three-hour plenary also included a panel involving Bishop Geralyn Wolf of Rhode Island.

Another speaker was Jim Wolfensohn, president of the World Bank, who took issue with a Christian Aid video shown at the plenary.

"I'm upset because it paints a picture of our institution which is quite simply wrong," Mr. Wolfensohn said. "I work with 10,000 people in the bank who are committed to poverty eradication. We do

not get up every morning and think what we can do to ruin the world."

He said the film's "characterization of the bank as the epicenter of debt problems which create all the problems of the world is neither fair nor correct."

Archbishop Carey looked to the future of the Anglican Communion when he addressed the Spouses' Program July 27. In a keynote presentation, "Together in God's Mission: The Vocation of the Anglican Communion in the 21st century," the archbishop asked what is distinctive about the Anglican Communion.

"Anglicans have made a fine contribution to making peace and building bridges between communities," he said. "But we shall only become a real Communion when we learn the lessons of sharing the suffering, the pain, and the distress of one another; the poverty and the denial of justice; along with the sharing of our riches and resources."

The archbishop spoke of the church's need to welcome people, care for them, ensure that they feel at home in worship, and relate the Anglican faith to the needs of people outside. He encouraged Anglicans, especially those in the West, to be less apologetic about being spiritual.

"The world wants us to speak of God, to speak of our faith, our love of God and the meaning of life and death," he said.

As the second full week of the conference unfolded, participants were to spend time in a plenary session on relations between Christians and Muslims, and on Tuesday, July 28, bishops headed to London to hear an address by Prime Minister Tony Blair, to participate in a garden party with Queen Elizabeth II at Buckingham Palace, and to cruise on the river Thames.

## Briefly

The Rev. **William D. McLean III**, vicar of the Church of the Good Shepherd, LaBelle, Fla., is the new president of Recovery Ministries. Fr. McLean is former president/director of the Recovered Alcoholic Clergy Association and is chairman of the Committee on Recovery in the Diocese of Southwest Florida.



The Most Rev. **Brian Davis**, 64, Archbishop and Primate of New Zealand for 12 years, died June 22 in Napier, New Zealand, of cancer. He retired as primate in 1997 because of illness.



The Very Rev. **Samuel Glenn Candler** becomes dean of the Cathedral of St. Philip in Atlanta, Ga., Oct. 1. He is presently dean of Trinity Cathedral in Columbia, S.C.

The Cathedral of St. Philip is the largest parish in the Episcopal Church, with more than 5,000 members.

The Bosnia Education Alliance, an organization that supports continuing secondary education for Bosnian teenagers, has received a **\$21,000 grant** from the Presiding Bishop's Fund for World Relief. Refugee students live with host families while in the U.S. studying in Episcopal schools in Virginia. Some 90 students have benefited from the program in five years.



## Florida Dioceses Receive Presiding Bishop's Funds

The dioceses of Florida and Central Florida are recipients of monies from the Presiding Bishop's Fund for World Relief. Each diocese will receive emergency grants in the amount of \$25,000, earmarked for intermediate and long-term needs.

Churches throughout the two dioceses provided broad-based community support at the height of the fires, providing temporary shelters for people and pets and providing meals to feed volunteer firefighters who came from departments around the country to help battle the wildfires.

The Rev. Bob Marsh, Canon of the River Region, where most of the recent fires were concentrated, has established a task force to assess needs within the communities. Three deaths were reported in Flagler County during the fires and, statewide, at least 100 people were injured. More than 360 homes and other structures were damaged or destroyed during the fires and damage is estimated at \$276 million throughout the state.

The Presiding Bishop's fund has announced several other weather-related grants: Panama received \$7,000 to aid drought victims; upstate New York received \$25,000 to aid tornado victims; and western New York state and eastern Oregon received a total of \$35,000 to aid in flood relief efforts.

## A Family Affair

Traveling from every corner of the Diocese of Springfield, more than 700 Episcopalians gathered in Springfield, Ill., to spend Saturday, June 27, celebrating "A Family Affair." The presence of the Most Rev. Frank T. Griswold, his wife, Phoebe, and his assistant, the Rev. Canon Carl Gerdau, highlighted the day-long event.

People came from around the diocese, some traveling up to four hours. The Presiding Bishop and Phoebe arrived to the music of the St. Andrew's Pipes and Drums. They were immediately immersed in greeting fellow Episcopalians. "Miss Phoebe," as she is now known in the Dio-

## A Little More from Lambeth ...

Archbishop James Ayong of Papua New Guinea was at Lambeth when news came that a tidal wave had devastated his country, killing thousands. While meeting with the other primates, "I asked the other archbishops to remember the people of Aipo and Rongo in their prayers," he said.

\*

This 13th Lambeth Conference marked the first time bishops coadjutor and bishops suffragan were in attendance. The total of 739 bishops included 224 from Africa, 177 from North America, 139 from the United Kingdom and Europe, 95 from Asia, and 56 from Australia, New Zealand and Oceania.

\*

The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, told a reporter about entering Canterbury Cathedral for the opening service: "When I was about to enter the cathedral for the service, one of the other bishops, male, took my arm and said, 'Bishop, welcome to Canterbury'."

\*

The filioque clause (of the Son) was omitted from the Nicene Creed during the opening service and some other liturgies. The latest Canadian prayer book is among those which have restored the creed to its ancient form.

\*

T.S. Eliot's "Murder in the Cathedral" was performed in Canterbury Cathedral for three nights during the opening week of the conference. A Canterbury-based theater group produced the performances in the crypt before large crowds.

\*

Among the ecumenical visitors were

Lutheran bishops from the churches of the Porvoo Agreement, which involved Anglicans and Lutherans in the Nordic and Baltic countries. A reception for the Lutheran bishops gave Anglicans an opportunity to meet them.

\*

Archbishop of Canterbury George Carey laid the foundation stone for the new Education Centre being built within the precincts of Canterbury Cathedral. The construction will include classrooms, an auditorium, an office and residential accommodations.

\*

One of the evening programs, Faith in an Urban World, presented by the Urban Bishops Panel, addressed the question "Is the Anglican Communion good news for the world's poor?"

\*

The Lesbian Gay Christian Movement (LGCM) distributed rainbow-colored ribbons and asked that they be worn throughout the conference "as a sign of praying for an inclusive church."

\*

Veronica Bennetts, wife of the Bishop of Coventry (England), composed a musical, *Crowning Glory*, which was performed Aug. 6. Bishops' spouses had various roles in the production.

\*

The Lambeth Conference Fund [TLC, April 12], begun as a pool, to which churches able to find resources could contribute, was responsible for helping some bishops attend Lambeth. At the beginning of the conference, more than 1 million pounds had been contributed.

cese of Springfield, spent time with the clergy spouses and, by the sound of the laughter coming from the room, it was a very comfortable conversation.

Bishop Griswold's morning address emphasized the positive aspects of the Episcopal Church. He stressed that the call of the Episcopal Church lies in three words: Conversation, Conversion and Communion. Conversation, not chitchat, but an exchange of encounters among Christians. Conversion comes through conversation and communion, which is the deep and profound recognition of the centrality of Christ in our lives. When

asked about some of the difficult situations facing the church the P.B. said we need to be kind, loving and caring to one another. After six months in the position, he said he feels the church is healthy and flourishing. As he has traveled around, he has found so many people doing so many good things to spread the gospel.

During the Eucharist, the family atmosphere remained. There were acolytes from the parishes, a combined choir from around the diocese and flags or banners of many of the 42 church communities represented.

*Richard Milnes*

# Renewing Tradition

## The Use of Icons

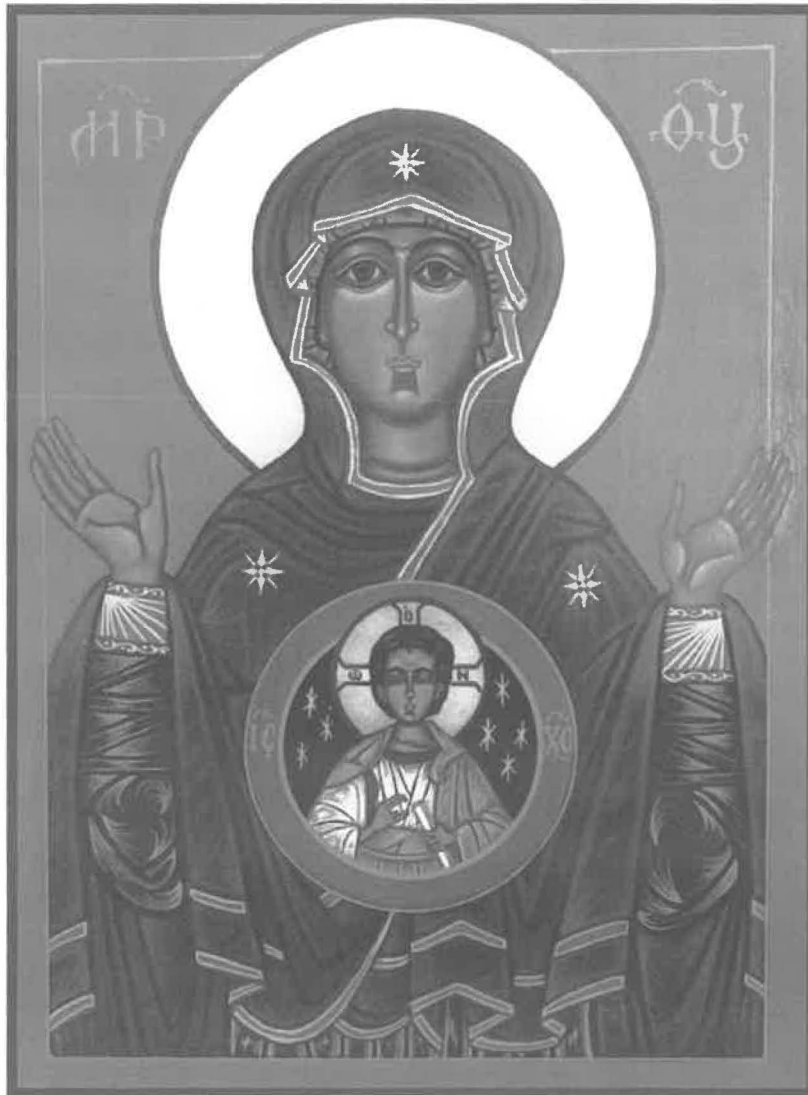
By CHARLES HOFFACKER

When I visit places connected with the Episcopal Church, I often see icons on display. They appear in churches, clergy offices, conference centers and private homes. The popularity of icons is a new development among us. Twenty or 30 years ago, it was rare to see an icon in an Episcopal Church setting.

This development is part of a larger movement in which Western churches have rediscovered the riches of Eastern Christianity. In the last century, many Orthodox Christians left their traditional homelands and settled in Western Europe and North America. At the same time, there has come to be within Orthodoxy a renewed appreciation of traditional iconography.

Another reason for the popularity of icons among Episcopalians is that no single style of visual art currently holds the attention of the Episcopal Church. At one time, we were busy building churches and dedicating stained glass windows reminiscent of the Middle Ages. Now we invest a smaller portion of our corporate wealth in the visual arts, and the works that result are diverse in style. Icons can be relatively inexpensive, especially if they are reproductions. There is room for such art among us.

This interest by Episcopalians in icons also matches what's happening in society. It is a commonplace to speak of young people today as more visually oriented than their elders. At the same time, mass media floods everyone with countless



Our Lady of the Sign, 12th Century Russian.

**Mass media floods everyone with countless powerful images, many of them deceptive, degrading, and otherwise contrary to the Spirit of Christ.**

**Society offers its icons.**

**The church can provide a life-enhancing alternative.**

powerful images, many of them deceptive, degrading, and otherwise contrary to the Spirit of Christ. Society offers its icons. The church can provide a life-enhancing alternative.

Little is said about icons in the Episcopal Church. They do not appear controversial. Apparently they are either tolerated or welcomed. It has been said that the iconography of Anglicanism is verbal, but no one seems to object when pictorial iconography supplements this verbal iconography.

Perhaps the reason for this attitude is a tacit realization that icons are rooted in the Bible. They are an outcome of the Incarnation. The story is told verbally in scripture and the lives of saints is told through line and color in the icon. The principle asserted by the early church, that honor given to the icon passes to the prototype, is consonant with an understanding of Christ as the visible image of the invisible God.

Episcopalians are tempted to overlook the Iconoclastic Controversy

that resulted in the Second Council of Nicaea (787). The relative honor given to icons by this important council is a mediating position between idolatry and the worship of matter on the one hand, and denial of the power of God to work through matter on the other. The conciliar teaching about icons is ultimately a teaching about Christ: "The pictorial image in iconography and the verbal narrative in the Gospels are in agreement with one another, and both alike emphasize that the Incarnation of God the Word is genuine and not illusory ..."

One of the tragedies of church history



Theotokos of Kazan, 16th Century Russian.

is that the teaching of Nicaea II was misunderstood in the West. Perhaps the time has come for the Lambeth Conference to endorse the doctrine of Nicaea II regarding icons. On an experiential level, the truth of this doctrine is appreciated by Anglicans as we encounter the icon as a door to the kingdom and a channel of grace.

The popularity of icons among us suggests that here we have a natural outgrowth of our faith in the Incarnation. But something more is involved: a return to our historic roots. Belief in the catholicity of the Episcopal Church means that we are part of the one church, that church whose theology allows for icons and whose devotion often includes them.

Last year marked the 1,400th anniversary of St. Augustine's mission to England. The Venerable Bede reports that Augustine and his companions carried with them "the likeness of our Lord and Savior painted on a board." Christopher Pierce Kelley suggests that this was an icon, and that this icon gave its name both to the cathedral at Canterbury and, indirectly, to all places in the Anglican Communion that bear the title "Christ Church." Icons are not alien to Anglicanism: They belong to us by virtue of our belief and our history.

There are already iconographers at work within the Episcopal Church. Anglicans have written articles and books on icons. Anglicans appear in icons. What further steps await us?

At first sight, icons look very similar. Before long, however, the viewer can recognize differences and identify distinct schools so that, for example, a Russian icon is not confused with one from Crete. As iconography comes to flourish within the

Episcopal Church, it is likely that distinctive schools will appear.

Another issue is the veneration of icons in public worship. It is extremely rare to see icons used in the Episcopal worship in the way they are used among the Orthodox. In time, however, kissing icons and censing them may become accepted activities in some places.

Such developments may seem hard to imagine. Yet earlier periods would have found it hard to imagine elements of Anglican worship that later came to be widely accepted. A typical Anglican worshiper in 1825 would be surprised by features popular in many places in 1925. In a time of rapid change like our own, this process may repeat itself and include the public veneration of icons.

The great scholar and hymnographer John Mason Neale wrote a poem in which he looked ahead to a renewal of tradition and holiness in the Church of England. He spoke of the day when long processions with banner, cross, and cope would again sweep through cathedral aisles, when prayer for the departed, the minor offices, and the daily Eucharist would be accepted practices. To a significant degree, his prophecy has come true. Did this saint, well acquainted with the Eastern churches, dream also of the icon's return to Anglicanism? Like many of us, Neale had icons in his study. Perhaps they heralded the current return of the icon, a development that has not yet achieved its fullness.

*The Very Rev. Charles Hoffacker is rector of St. Paul's Church, Port Huron, and dean of the Blue Water Convocation in the Diocese of Eastern Michigan.*

Chrisos Pantokrator — Christ the All-Ruler, 12th century Byzantine.



All three icons by Henry B. Shirley, iconographer

# The Tangled Web We Weave

By SALLY CAMPBELL

My bile has built up over the years around my experience with a Wednesday morning Eucharist. One expects the liturgy to take place in what you might call holy time, a time in which the participants intend to be specifically focused on being present and open, not only to God but also to their fellow congregants. That's the point of communal worship — the horizontal, as well as vertical bonding which takes place. There is a sense in which the intentions common to all those who are there form a delicate web which connects us together in a special union, a communion in fact. We are as aware of each other as we are aware of God.

This does not happen unless we come into the space where the liturgy will take place with a mind-set of attentive quietness.

Listening to introspective music helps in inducing this quietness. The organist is playing that kind of music. But here comes the altar guild person who, before this week, has never set up for a Wednesday Eucharist, nor has she been to one, and needs to talk it all over with the church secretary. Could this have been avoided if she had been properly trained, and at least shown where the light switch is?

Then comes our most faithful lay reader, crashing and banging his way around, as is his wont, deciding vocally what saint we are celebrating today, reading a passage of the chosen scripture out loud, and picking other readers as they come in. I'll bet that could be done either beforehand, or quietly.

And here comes our priest — late as usual, which isn't a big deal; the organist can play two or three minutes beyond the begin time of 9:30, without too much trouble; and we know our priest is always

on the agitated go. Perhaps three or four people are in the choir stalls by this time, and the service begins with the priest reading to us about the prescribed saint *du jour* — not a bad way to settle us into the worship we have come for. And perhaps he does it to allow time for the late comers.

Would you believe, the same three people come late every Wednesday? They have for as long as they've been coming — which is more than a year or two. They came late when the service was at 10 a.m. and they come late when it is at 9:30, and I feel quite sure they would come late no matter what time it began.

So here come these people — not together, so that there is one disturbance, but separately; every time one of them comes in all the people in the back row (which is the one accessible) have to shift over to let her in. Of course, it would make sense if the people who are already here and know that this is going to happen, and left room for the belateds, but not so. Therefore, with each entrance there is a distinct rupture in the web of stillness with is tentatively beginning to develop.

Being late is an excellent way for a person to be noticed. Wanting to be noticed seems to me to be a kind of conceitedness:

"Look at me! I'm so important, and doing so many busy things, that I can't be on time!"

After the readings of the day, we discuss them, and when that is done and with most of us in place, we are ready to enter into the sacramental part of the liturgy of Holy Communion, ready to do some serious bonding, with God, and with our neighbors.

One of the best — and therefore most important — ways of entering this bonding is for all the congregants to act and speak in unison with each other in the course of the formal responses and prayers. This is what the liturgy does — it

provides a framework which encourages that kind of unity, without being obvious about it. If our minds create a web within which we act, the liturgy provides an inner, unobtrusive, frame which supports it.

How disrupting it is to be in the company of even one person who chooses to be out of sync with the rest of the congregation! One who rushes in before, loudly, and at his own tempo, instead of matching his speaking to his neighbors. It's a sure indication that person is not listening to what is going on.

When the congregation is speaking in attentive unison, it is possible to hear each individual's voice separately, which nevertheless is blending into one voice. This is a wonderful effect, and a powerful sacramental sign that we are all actually bound together into one body. The maverick who is not paying attention, and not speaking with the rest of us, manages to

**There is a sense in which the intentions common to all those who are there form a delicate web which connects us together in a special union — a communion in fact.**

spoil the moment effectively. Perhaps, like the late comers, this person is subtly demanding our attention; it is a manipulation which is irritating beyond belief.

Ideally, the people who come to the service — and particularly those who have a lay reader or acolyte function — are familiar enough with what is expected of them so that the mechanics of the liturgy proceed smoothly. Granted, there may be occasions where novices are being introduced to their roles, and need coaching; but a great deal of this should be taken care of before the actual event.

Incompetence is unfailingly disruptive, because, if the liturgy is not proceeding smoothly, our attention is drawn to the mechanics of what is happening up at the surface, instead of being able to focus on hidden depths where the Spirit is guiding us in prayer and praise.

In the holy time of a liturgy we seek to enter into the bonding we have been offered by God of feeling his presence in the presence of our neighbors and friends. We may consciously encourage the creation of that unity, or we may — unconsciously — wreck it by our inattention, and by having no idea of what is expected of us, nor caring. I hope next week it will be better.

*Our guest columnist, Sally Campbell, lives in Cold Spring Harbor, N.Y., and is an occasional contributor to TLC.*



# Seeking an Alternative

By CHRISTOPHER L. WEBBER

Ask almost any Episcopalian where our unity lies and he or she will say, "In the Book of Common Prayer."

In the midst of Reformation controversies with reformed and unreformed churches drawing up confessions of faith, Anglicans compiled a prayer book. And yet, whenever we become involved in ecumenical planning, it is episcopacy we insist on. Episcopacy is a powerful symbol of unity and we are right to cherish it, but at the grass roots level, it is the prayer book that shapes us and unites us. Last year, a majority of the representatives of both the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church voted for a program to draw the two churches closer together based on episcopacy but it failed to win the two-thirds majority needed in the ELCA Churchwide Assembly. Next year, Lutherans will vote on a revised proposal, and the following year, if the Churchwide Assembly approves, General Convention will vote again. If both approve, we will

have a defined structural relationship. But something more is needed to give that relationship life.

Perhaps now we might remember that the best gift of unity we have is not the episcopate but the Book of Common Prayer. Fortunately, General Convention of 1997 turned down a plan to begin another round of prayer book revision. If we are serious about drawing closer to

What a gift it would be if the Lutheran and Episcopal churches could form a joint liturgical commission to create a prayer book authorized for both churches.

other Christians, we might resolve never again to revise the prayer book but, instead, to work with Lutherans toward a prayer book common to both churches. If members of both churches could pray week by week from the same book, we might find that our differences would seem less daunting.

Most Lutherans in North America

already have a prayer book in common. Published in 1978, a year before the current Episcopal prayer book, it is used not only by the ELCA, but also by the Evangelical Lutheran Church of Canada and, in slightly revised form, by the Lutheran Church Missouri Synod. Use of this prayer book in common is given substantial credit for the merger 10 years later of the American Lutheran Church and the

Lutheran Church in America. The Lutheran Book of Worship includes traditional and contemporary eucharistic prayers in parallel columns, orders for Morning and Evening Prayer, the Pastoral Offices, the Psalms, additional prayers and

Sunday and daily lectionaries. To the envy of Episcopalians, they have managed to include the service music — three settings — in the text of the liturgy and bind up a hymnal in the same book. Maybe we could learn something from Lutherans about convenience and ease of use.

Contemporary liturgical scholars of all the major churches read the same books  
*(Continued on next page)*

# Editorials

## Minding International Debt

Even before the Lambeth Conference got underway, the matter of international debt was emerging as perhaps the most important issue facing the Anglican bishops in Canterbury. The topic was discussed at one of the few plenary sessions at Lambeth, it was the subject of one of the section groups to which the bishops were assigned, and it was on the minds of many bishops during regional planning sessions for this conference held several months ago. Bishops from developing countries spoke of the need for international debt to be canceled. "We are not asking for debt forgiveness," said Archbishop Alberto Ramento of the Philippine Independent Church, "we are asking for justice." The contrast between the haves and have-nots was pointed out by speaker after speaker, and the descriptions of poverty experienced by residents of many of the dioceses represented at Lambeth was anguishing.

It is encouraging to see leaders of the Anglican Communion placing such an emphasis on international debt. It is an issue that needs to be addressed by the church in all parts of the world. International debt is a horrific burden for the poor to bear. The massive amounts of debt to international financial

institutions or other governments accumulated by those countries in which the poor reside brings poverty and a lack of dignity upon millions. Bringing relief is a major test of the church's loyalty to Jesus Christ and a challenge to live by what he teaches.

## A Commendable Apology

One of the saddest incidents that took place surrounding the Lambeth Conference occurred during a retreat just before the gathering of Anglican bishops began. In a large meeting hall, some 50 Americans apologized to African Anglicans and others for the conduct of another American, Bishop John S. Spong. The Americans felt the apology was necessary after Bishop Spong, of Newark, was quoted by *Church of England Newspaper* as having said some very uncharitable things about African Christians. Bishop Alex Dickson, retired, of West Tennessee, issued the apology on behalf of the Americans and assured his listeners that the Bishop of Newark does not speak for the American church. The apology by the Americans was commendable. It is unfortunate that it had to take place.

## Viewpoint

(Continued from preceding page)

and come to similar conclusions. The eucharistic liturgies of the liturgical churches already bear witness to this liturgical consensus. When members of these churches come together for weddings and funerals, they are struck by the similarities and are able to pray together in ways never before possible. What a gift it would be if the Lutheran and Episcopal churches could form a joint liturgical commission to create a prayer book authorized for both churches. And, while we are at it, why not invite other churches that ought to be interested to join with us in the project? Might we not envision a common prayer book for North America and imagine the way such a book

might, over time, help us realize the unity Christ prayed that the church would have? Perhaps, then, bishops would come to seem a natural symbol of the unity in worship we already had gained.

And why wait to begin the process? One common prayer book could not be produced overnight, but there are steps that could be taken almost immediately. The last General Convention authorized

the creation of new liturgical materials to supplement the Book of Common Prayer, not replace it. Lutherans, too, are already producing supplemental liturgical materials. What would prevent both churches at their next legislative gathering from adopting the liturgy of the other as a supplement to its book of liturgical forms? And what would prevent the members of

the things we have in common already and build on that foundation. Cranmer drew on Luther's work in the shaping of the first prayer book. We have always had much in common; why not let that commonality find expression in a Book of Common Prayer? Surely if we are serious about Christian unity, we need to develop common patterns of prayer. Once those

Such a book would not replace existing prayer books, but provide an alternative for use on ecumenical occasions and for use in parishes along with existing books.



the Standing Liturgical Commission from meeting with their opposite numbers from the ELCA to create an alternative book to offer both churches? Such a book would not replace existing prayer books, but provide an alternative for use on ecumenical occasions and for use in parishes along with existing books. Such a book would not seek to ride the crest of the latest wave of language or liturgy, but rather seek out

are in place, the episcopate and other matters would be seen in proper proportion and become a further expression of a unity already gained rather than a controversial means of creating a unity not yet felt.

*The Rev. Christopher L. Webber is a retired priest who resides in Sharon, Conn.*

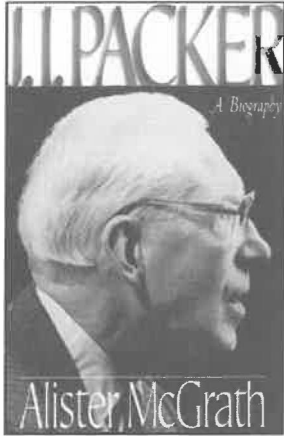
# Many Stories

J.I. PACKER

A Biography

By Alister McGrath

Baker. Pp. 340. \$19.99



This biography of one of the 20th century's best-known Anglican evangelicals contains many stories.

There is, of course, the story of the life and ministry of James Innell Packer, born

in Gloucester, England, in 1926 and still teaching theology at Regent College in Vancouver, British Columbia.

There is the story of evangelicalism in the Church of England in mid-century and, to some extent, in Christianity in general.

There is the story of English theological education: Who is invited to teach and why, how the schools are administered and what their relationship to the established Church of England entails.

There is the story of the unity/disunity tensions involving evangelicals, Anglo-Catholics, liberals, told from the evangelical point of view.

All of the book's stories are well told by author Alister McGrath, principal of Wycliffe Hall, Oxford.

He keeps the narrative moving along even as he includes a great deal of background and illustrative material. The writing is clear and informative, yet colorful and at times almost quaint, at least to an American.

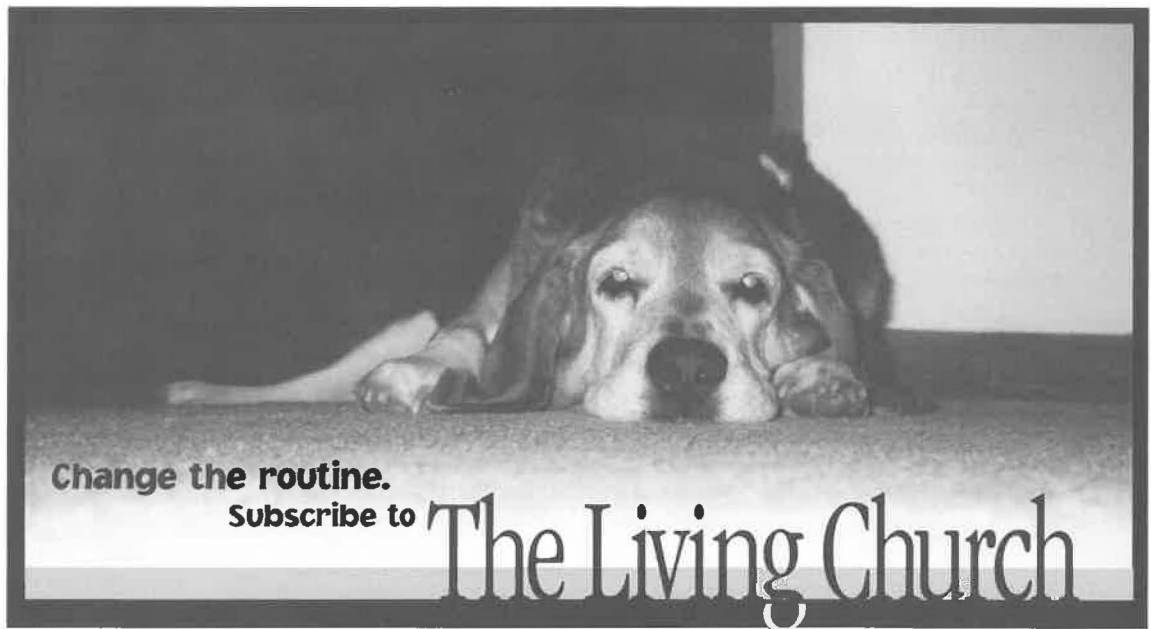
The best story in the book is that of the life and ministry of Packer, his family, his

first experiences of Christianity, his conversion to Christian believing followed by his preparation for and skill in Christian teaching. It is a story that has some lessons to teach: How to be strong in one's own convictions, yet relate well and constructively talk with those not in total agreement with those convictions; how to accept disappointment as a person of faith, but also how to always find a way to begin again in faith; how to be a positive participant in the life and ministry of Anglicanism while holding strong reservations about many aspects of Anglicanism; how to accept praise and admiration without letting it turn you into someone you never intended to be.

My reading of this book did not turn me into an evangelical, but it did renew my convictions that every Christian needs to be evangelical. And as I finished reading, it was with the hope that one day I might get to meet J. I. Packer and experience for myself what so many others have come to admire in him.

(The Rev.) Richard J. Anderson  
Corte Madera, Calif.

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## People & Places

### Appointments

The Rev. **Richard Baker** is assistant at Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

The Rev. **Patrick Barker** is rector of St. Peter's, 777 N Acacia Ave., Rialto, CA 92376.

The Rev. Canon **Larry R. Benfield** is canon for administration in the Diocese of Arkansas, PO Box 164668, Little Rock, AR 72216.

The Rev. **Bruce S. Bevans** is rector of Bath Parish, PO Box 103, Dinwiddie, VA 23841.

The Rev. **Gary Bradley** is vicar of Immanuel, 4366 Santa Anita Ave., El Monte, CA 91731.

The Rev. Canon **William L. Bulson**, the Rev. Canon **Katherine Lewis**, the Rev. Canon **Linda N. Schelin** and the Rev. Canon **John Rettger** are canons at the Cathedral of St. Mark, 519 Oak Grove St., Minneapolis, MN 55403.

The Rev. **Brent Carey** is associate at St. John's, 200 Boston Ave., Lynchburg, VA 24503.

The Rev. **Stephen E. Carlsen** is rector of Harcourt Parish, PO Box 377, Gambier, OH 43022.

The Rev. **Jonnie Lee Cassell** is rector of St. Andrew's, 4520 Lucas-Hunt Rd., Northwoods, MO 63121.

The Rev. **Daniel Francis Crawford** is rector of St. Alban's, 326 N 11th St., Worland, WY 82401.

The Rev. **Gar Demo** is associate at St. Michael and All Angels, 6630 Nall Ave., Mission, KS 66202.

The Rev. **Frank Durkee** is rector of St. Andrew's, 100 Arroyo Pinyou Dr., Sedona, AZ 86336.

The Rev. **Leonard W. Freeman** is rector of St. Martin's by the Lake, 2801 Westwood Rd., Minnetonka Beach, MN 55361.

The Rev. **George Gennuso** is rector of St. Michael's, PO Box 3874, Pineville, LA 71361.

The Rev. **Kimberley Haag**, is curate at St. David's, 763 Valley Forge Rd., Radnor, PA 19087.

The Rev. **Marsha Hoecker** is rector of Holy Trinity, PO Box 273, Swanton, VT 05488, and canon for youth ministry of the Diocese of Vermont.

The Rev. **Frederick Hoffman** is assistant rector of Christ Church, 10 N Church St., Greenville, SC 29601.

The Rev. **Michael John Horn** is rector of St. George's, PO Box 1241, Bismarck, ND 58502.

The Rev. **Michael W. Lemons** is rector of St. Luke's, 670 Weeden, Pawtucket, RI 02860.

The Rev. Canon **Daniel D. McKee** is the canon to the ordinary in the Diocese of Arkansas, PO Box 164668, Little Rock, AR 72216.

The Rev. **Connie Rinehart** is deacon at Mt. Calvary, 125 N 25th St., Camp Hill, PA 17011

The Rev. **Ira P. Seymour** is interim rector of Grace Church, 3700 Canal St., New Orleans, LA 70119.

The Rev. **Richard O. Singleton** is executive director of the Christian Communication Council of the Detroit Metropolitan Churches.

The Rev. **Robert Smith** is rector of St. Michael's, 4070 Jackson, Riverside, CA 92503.

The Rev. **Judith U. Snyder** is assistant at Holy Trinity, 407 N Broad St., Lansdale, PA 19446.

The Rev. **James Taylor** is rector of Grace-Epiphany, 224 E Gowen, Philadelphia, PA 19119.

The Rev. **Clayton Thomason** is assistant professor of spirituality and ethics at Michigan State University Medical School, East Lansing, MI.

The Rev. **Bonnie L. VanDelinder** is associate professor of bibliography at Lutheran Theological Seminary, Gettysburg, PA.

The Rev. **John Vaughan** is rector of St. Joseph's, 9421 Orange Blossom Trail, Orlando, FL 32837.

The Rev. **Larry Walters** is senior associate at St. Andrew's, 6401 Wornall Terr., Kansas City, MO 64113.

The Rev. **A. Donald Wiesner** is interim rector of St. Mary's, PO Box 1318, Kinston, NC 28501.

The Rev. **A. Patterson Young, Jr.**, is priest-in-charge of St. Philip's, PO Box 366, Sulphur Springs, TX 75482.

The Very Rev. **Cornelius Zabriskie** is dean emeritus of the Cathedral of All Souls, PO Box 5978, Asheville, NC 28803.

### Ordinations

#### Deacons

Central Florida — Helen Adams, Charles Henry Mann, Sybil Meheux, Thomas Daniel Moore, Kathleen Pennybacker.

Dallas — Judy A. Frizzel

Eastern Oregon — Richard Attebury

Missouri — Marylen Stansbery

New Hampshire — Peter Austin Lane, Connie Reinhardt

Vermont — Jean Austin

West Virginia — Fred Bird, Frank Coe, Deborah Rankin

Western Massachusetts — Taylor Albright, Darrell Huddleston, Ruthanna Hooke, John Leahy, Mary Sabbs.

#### Priests

Central Pennsylvania — Victor Thomas is assigned to St. James', 119 N Duke, Lancaster, PA 17602.

Florida — Ann Dufford Kruger

#### Renunciations

Dallas — Arthur R. LeTourneau

#### Resignations

The Rev. **Donna R. Constant**, as rector of Calvary, Germantown, PA.

The Rev. **Maryanne Lacey**, as associate of Christ Church, Bloomfield Hills, MI.

The Rev. **Robert K. Orr**, as rector of All Hal-lows', Wyncote, PA

The Rev. **Petero Sabune**, as dean of the Cathedral of Trinity & St. Philip, Newark, NJ.

#### Retirements

The Rev. **Tom Bruns**, as rector of Holy Cross, Poplar Bluff, MO.

The Rev. **Richard J. Burns, Jr.**, as interim vicar of St. Alban's Church, Chiefland, FL.

The Rev. **Chotard Doll**, as rector of St. Peter's, La Grande, OR.



## People & Places

The Rev. **Donald R. Goodness**, as rector of Ascension, New York, NY; add., 47081 Kentwell Pl., Sterling, VA 20165.

The Rev. **Pegram Johnson III**, as rector of St. John's Accokeek/Pomonkey, MD; he now resides in Richmond, VA.

The Rev. Canon **Bill Murphey**, as rector of St. Andrew's, Shippensburg, PA.

The Rt. Rev. **Frank H. Vest, Jr.**, as Bishop of Southern Virginia; add. Elk Ridge Farm, 1405 Meadow Wood Dr., Forest, VA 24551.

### Deaths

The Rev. **Tom Bagby**, 86, retired priest of the Diocese of Texas, died July 6 at St. Luke's Episcopal Hospital in Houston, TX.

Born in Austin, TX, Fr. Bagby graduated from the University of Texas and Virginia Theological Seminary. He was ordained deacon in 1935 and priest in 1936. Fr. Bagby served as priest-in-charge of St. Mary's, Houston, 1935-38 and St. James', Houston, 1938-52. He founded St. Martin's, Houston, and served that parish 31 years. Fr. Bagby was made an honorary canon of Christ Church Cathedral after his retirement in 1983. He is survived by his wife, Mary Louise, a son and daughter, three grandchildren and other relatives.

The Rev. **Forrest J. Bergeron, Jr.**, 69, retired priest of the Diocese of Southern Virginia, died July 10 at his home in Portsmouth, VA.

Fr. Bergeron was a native of Portsmouth. He graduated from the University of Virginia and Virginia Theological Seminary and was ordained deacon in 1956 and priest the following year. Fr. Bergeron served as priest-in-charge of All Saints', South Hill; St. Andrew's, Baskerville; and Grace, Palmer Springs, VA, 1936-59 and of St. Thomas, Richmond, VA, 1959-61. He was rector of St. Stephen's Norfolk, 1962-81 and served many parishes throughout the diocese before his retirement in 1995. He is survived by many cousins and friends.

The Rev. **Laman H. Bruner, Jr.**, 80, retired priest of the Diocese of Albany, died June 22 at his residence.

Fr. Bruner was a native of Buffalo, N.Y. He graduated from Episcopal Theological Seminary and was ordained deacon in 1942 and priest in 1943. He served as assistant at St. John's, Roanoke, VA; rector at St. Michael's, Geneseo, NY; assistant at St. Bartholomew's, New York City; and rector at Trinity, Indianapolis. Fr. Bruner also served as visiting priest at St. Martin's in the Field, London; the American Pro-Cathedral in Paris and at St. Luke's Chapel in Tokyo. At the time of his retirement in 1988, He had been rector of St. Peter's, Albany, NY, where he had served for more than 30 years. He is survived by five sons and nine grandchildren.

**Mary Russell Parsons**, wife of the Rt. Rev. Donald J. Parsons, retired Bishop of Quincy, died July 4 at OSF St. Francis Hospital, Peoria, IL. She was 74.

A native of Joliet, IL, Mrs. Parsons is survived

by her husband, two daughters, a son, a sister and four grandchildren.

The Rev. **John J. Phillips**, 74, retired priest of the Diocese of Fond du Lac, died of cancer June 21 at San Luis Manor, Green Bay, WI.

Fr. Phillips was born in Indianapolis, IN. He graduated from Indiana University and Nashotah House and was ordained deacon and priest in 1952. Fr. Phillips served as curate at Ascension & St. Agnes, Washington, DC, 1952-54, and associate of St. Gregory's Priory, Three Rivers, MI, 1954-59. He also served as assistant at St. Ann's, Brooklyn, NY, 1959-61; St. James', Cleveland, OH, 1962-64; St. Mary's, Denver, CO, 1964-68; Advent of Christ the King, San Francisco, CA, 1968-69; and St. Luke's, Dixon, IL, 1969-70. Fr. Phillips was vicar at St. Chad, Loves Park, IL, 1970-82 and assistant at St. John's, Mt. Prospect, IL, 1982-84. He retired as vicar of St. Mary-of-the-Snows, Eagle River, WI, in 1991. Fr. Phillips is survived by a sister and brother.

The Rev. **J. Edison Pike**, 80, retired priest of the Diocese of Massachusetts, died June 11 following a long illness at Edith Norse Rogers Memorial Veterans Hospital, Bedford, MA.

Fr. Pike graduated from Boston University and Episcopal Divinity School. He was ordained deacon in 1944 and priest in 1945. Fr. Pike served as assistant at All Saints, Worcester, MI, 1944-46, and as rector at Trinity, Branford, CT, 1946-53; and St. James', Keene, NH, 1953-59. He served as rector of Christ Church, Andover, MA, 1959-81, from which he retired as rector emeritus. Fr. Pike is survived by his wife, Louise, four children and seven grandchildren.

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**ASSISTANT PRIEST FOR CHILDREN** and their families: 2,500-member suburban, multi-staff parish and day school is seeking an energetic, faithful priest to serve as chief pastor to children (nursery-6th grade) and their families in the church and school. This full-time position, as part of a shared leadership team, would include sharing all liturgical and preaching ministries. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Mark's Episcopal Church**, 4129 Oxford Ave., Jacksonville, FL 32210.

**IN THE HEARTLAND**—We are interested in inviting a rector who will empower us in Prayer Book based liturgy, stimulate our personal relationships with Jesus, facilitate ministries and provide leadership for outreach. We are a welcoming and growing laity ministering in a caring Christ centered community. We are located in the middle of the vibrant heartland where award-winning arts, education and business opportunities abound. Please contact us through **Mr. Tom Graves**, All Saints Church, 9201 Wornall Rd., Kansas City, MO 64114; (816) 691-2716 or by E-mail at [aartl@tfs.net](mailto:aartl@tfs.net).

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*(Continued on next page)*



# Classifieds



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**HISTORIC CHURCH** in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; Telephone (804) 476-1577; FAX (804) 575-1202.**

**LAY MINISTRY:** Lay assistant for parish development and newcomer ministry. Enthusiastic individual committed to children, youth and family development, intergenerational programs and the integration of new members. Full or part-time opportunity. **St. Mark's Episcopal Church, P.O. Box 887, Westhampton Beach, NY 11978** or call **(516) 288-2111** or FAX **(516) 288-1955.**

**RECTOR:** St. Dunstan's Episcopal Church, Carmel Valley, is seeking experienced leader for a wonderful, loving parish in the central coast area of California. Located in a rural residential setting, this dynamic group of worshipers is rich with local programs for all ages, active ministries and outreach. We enjoy a talented staff including an ordained assistant and a permanent deacon. Send resume to: **Rector Search Committee, c/o 7062 Fairway Pl., Carmel, CA 93923-9586.**

**WELL-ESTABLISHED** and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church, Attn: Search Committee, 30205 E. Jefferson Ave., St. Clair Shores, MI 48082.**

**COME IN FROM THE COLD** October through May. Wanted: an Episcopal priest for St. Philip's Episcopal Church, a small, friendly, spirit-filled congregation located in a small desert community and winter resort on the Colorado River. Phone **(520) 669-9498; (520) 667-2852.** FAX **(520) 669-9498.** Write: **1209 Eagle Ave., Parker, AZ 85344.**

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**RETIRED?** Small mission in southwest New Mexico is looking for a retired priest to live in the Lovington area and to promote church growth. Send letter with resume to: **The Office of the Bishop, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107,** with copy to: **St. Mary's Episcopal Church, P.O. Box 883, Lovington, NM 88260.**

## POSITIONS OFFERED

**THE DIOCESE OF CENTRAL PENNSYLVANIA** is seeking clergy for pastoral size ministry in small towns in Central Pennsylvania where the living is less frantic and scenery varied by the seasons. We are presently searching for candidates for one position, and by the first of the year there will be two additional, similar positions seeking candidates. Rectory provided. Please contact: **The Ven. Paul Donecker, P.O. Box 11937, Harrisburg, PA 17108.** E-mail: **archdpd@aol.com**

**ASSISTANT FOR CHILDREN'S AND YOUTH MINISTRIES:** Corporate size, multiple staff parish, minutes from Atlanta, is seeking a dynamic priest committed to our church's future. This full-time position would include oversight for the Episcopal Church curriculum, Journey to Adulthood program and youth group activities. Some shared responsibility in the liturgical and preaching ministries of the congregation would also be expected. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

**MUSIC DIRECTOR, St. David's (Radnor).** Large, historic Episcopal church with strong Anglican tradition and reputation for musical excellence seeks dynamic, highly qualified full-time music director (organist-choirmaster). Must be accomplished organist. Primary responsibilities include music for up to four Sunday services, three choirs, our youth program, developing handbell choir, antique instruments and management of current assistant organist/choir director. This exceptionally talented musician must have energetic, ambitious personality and natural "people skills" to provide vision and leadership for the total music program while contributing spiritual support for our ministry and congregation currently in the midst of rapid growth. St. David's Church, built in 1715, is located in a lovely, bucolic setting on Philadelphia's Main Line. Highly competitive salary. Full benefits, including paid medical, dental, life insurance and pension plan. Kindly address inquiries, resume, references and performance tape to: **Mr. Bradford Smith III, Chair, Music Director Search Committee, St. David's (Radnor) Episcopal Church, 763 Valley Forge Rd., Wayne, PA 19087-4794.** FAX **(610) 687-1718.**

**CHRISTIAN EDUCATION DIRECTOR,** Chapel of the Cross, an Episcopal parish in Chapel Hill, NC. Chapel of the Cross is seeking a part-time director of Christian education beginning July 1, 1998. This position is 20 hours per week. Primary emphasis will be on church school for children ages 2-18. We are looking for someone with an advanced degree in Christian education or comparable experience who is creative, energetic and able to delegate. Please send resume to: **The Rev. Tammy Lee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

**ASSISTANT FOR SPIRITUAL FORMATION AND PASTORAL CARE:** Corporate size, multiple staff parish, minutes from Atlanta, is seeking an experienced priest with particular gifts in the areas of Christian spirituality and pastoral care. This part or full-time position would encompass our chaplaincy to Agnes Scott College, leadership for the feminist theological reflection group and oversight of our Labyrinth ministry. A sharing in the liturgical, preaching and pastoral care ministries would also be included. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

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## POSITIONS OFFERED

**THE HISTORIC CHURCH** of St. John in the Wilderness, Flat Rock, NC, needs a rector to lead our congregation of some 500 members in our spiritual growth and in the manifestation of Christ's presence in our daily lives. We seek someone who can attract young families to a congregation now composed largely of retirees, and who can lead an active youth program. Well delivered, scriptural sermons that touch our daily lives are very important to us. And we need a counselor who listens and makes a sincere effort to heal differences that inevitably arise. Our rector must have a vision for the future of our congregation, at the same time maintaining a sense of the tradition and history of this the oldest Episcopal church in Western North Carolina. Opportunity—and a rectory next door to the church—welcome the right person into our caring church family and friendly community. Please contact the: **Search Committee of St. John in the Wilderness, P.O. Box 1277, Flat Rock, NC 28731.**

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The Rev. W.C. Giles, c  
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## Atlanta, GA

**ST. PAUL'S** 306 Peyton Rd., SW (404) 696-3620  
The Rev. Edward L. Warner, r  
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

## 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

## Decatur, GA

**HOLY TRINITY** 515 E. Ponce de Leon Ave.  
The Rev. Philip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer  
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

## Savannah, GA

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

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## 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



All Souls Cathedral, Asheville, N.C.

## 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 & 10

## 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)

## Boston, MA

**ADVENT** 33 Brimmer St. (617) 523-2377  
The Rev. Dr. Richard Cornish Martin  
Sun Masses 8 (Low), 9 (Sung), 11 (Sol). MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30. Mass 9). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

## Gloucester, MA

**ST. JOHN'S** 48 Middle St. (978) 283-1708  
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc  
H Eu Sun 8, 10:30. Wed 12:15

## Mt. Desert, ME

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

**ST. JUDE'S, Seal Harbor** Rt. 3  
July-Aug: Sun 10:30 H Eu (1st, 3rd), MP (2nd, 4th, 5th)  
The Rev. Charlene S. Alling, r (207) 276-5588

## Kansas City, MO

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

## 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**  
2 Angle St. (Biltmore Village)  
Sun Eu 8, 9, 11:15. Daily Eu 12:30 (828) 274-2681

## Hertford, NC (Dio. of East Carolina)

**HOLY TRINITY** 207 Church St. (919) 426-5542  
The Rev. Dale K. Brudvig  
Sun H Eu 10

## Lincoln, NE

**ST. MARK'S-ON-THE-CAMPUS** 13th & R (402) 474-1979  
The Rev. Dr. Don Hanway, v  
Sun Eu 8:30 & 10:30; Tues Eu 12:30

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

(Continued on next page)

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

# Summer Church Services

## Carlsbad, NM

**GRACE CHURCH** (505) 885-6200 508 W. Fox St.  
Fr. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

## Ruidoso, NM

**HOLY MOUNT** 121 Mesalero 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. Robert Dinegar, Ph.D.,  
assoc; the Rev. John Kinsolving, 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

## Minden, NV

**COVENTRY CROSS** 16 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

## 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., h.r.  
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. Café St.  
Bart's: open 7 days a week for lunch and dinner

## 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  
The Rev. William C. Parker, parish vicar; the Rev. Allen Shin,  
ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

**PARISH OF TRINITY CHURCH**  
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.

## Niagara Falls, NY

**ST. PETER'S** 140 Rainbow Blvd.  
(a block from the Falls) (716) 282-1717  
The Rev. Guy R. Peek, r  
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

## Saratoga Springs, NY

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r  
Sun Masses: 6:30, 8 & 10

## Westhampton Beach, NY

**ST. MARK'S** Main St., 11978 (516) 288-2111  
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-  
son, 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

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

**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: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys:  
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC  
Tues); Sat C 9:30; Mass 10

## 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

**GRACE** 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## Selinsgrove, PA

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

## Whitehall, PA (North of Allentown)

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

## Pawleys Island, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
Hwy 17 S (at Baskerville Ministries)  
Sun H Eu 10 (traditional, small, racially mixed)

## Rapid City, SD

**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  
Sun 8, 9 & 11. Weekdays as anno

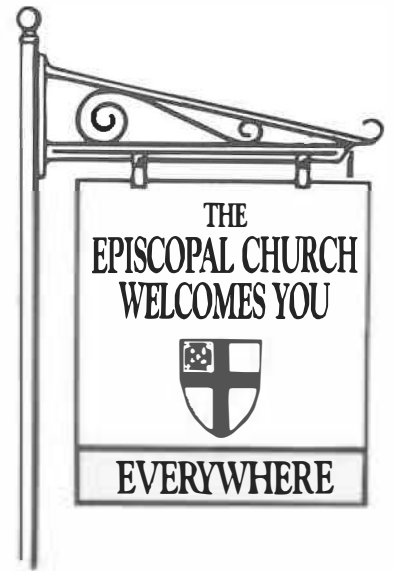
## Dallas, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;  
the Rev. George R. Collina; 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 8:30, 11. Traditional Low Church Liturgy with Expository  
Preaching

## Fort Worth, TX

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



## 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). Wkdys 8:30 MP; 6 EP ex  
Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.  
(713) 529-6196; [www.palmertx.com](http://www.palmertx.com)

## Tomball, TX

**GOOD SHEPHERD** 715 E. Carrell  
The Rev. Stan Gerber (281) 255-9872  
Sun H Eu 8:15, 10:30; Sunday school 9:30

## Bayfield, WI

**CHRIST CHURCH** 125 N. 3rd St.  
The Rev. Dennis Michno (715) 779-3401  
Sun 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  
Sun Sung Eu & Ch S 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

## Rhineland, WI (Northwoods)

**ST. AUGUSTINE OF HIPPO** 39 S. Pelham St.  
The Rev. John W. Biggs, r (715) 362-3184  
Sun H Eu 9; Daily as scheduled

## Paris, France

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
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

Encourage attendance among  
your parishioners and invite  
travelers to your church.

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