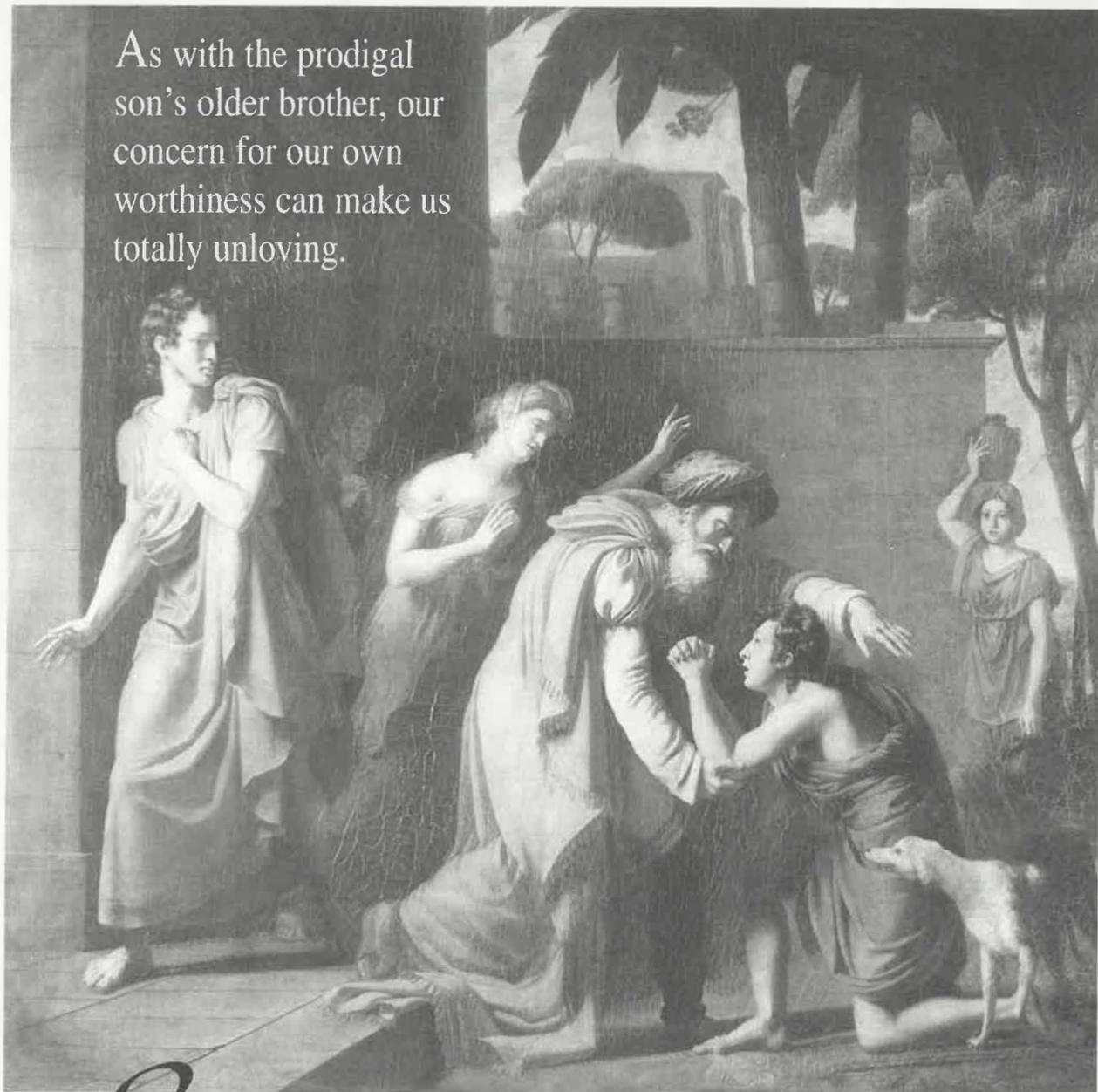


The Living Church

October 15, 1995 / \$1.50

The Magazine for Episcopalians

As with the prodigal son's older brother, our concern for our own worthiness can make us totally unloving.



Self-Righteousness Disturbed

page 9

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507 Cathedral St
Baltimore MD 21201

**House of Bishops: Eau Claire's Bishop Wantland Says
He Will Resign Over Ordination Issue • page 6**

Features



Self-Righteousness Disturbed

The Father's love for his lost children can be unsettling

By **George Wickersham, II**
page 9

On the cover: Return of the Prodigal Son, by Benjamin West (1738-1820). The Metropolitan Museum of Art, Maria De Witt Jesup Fund, 1923

Departments

Letters: Sending a dollar to the national church won't help address problem (p. 3)

News: Bishop Wantland says he will resign upon canonical change regarding the ordination of women (p. 6)

Editorials: Positive Signs at mid-Decade of Evangelism (p. 10)

Viewpoint: Storing leftover communion wafers for future services is bad practice
By **David B. Reed** (p. 11)

People and Places (p. 14)

Quote of the Week

The Rev. Chinedu Nebo, a Nigerian priest, on the church in Africa: "It may be the post-Christian era for the Western world. It is the dawn of Christianity for us in Africa."

In This Corner

And, Oh Yes, By the Way . . .

Questions, questions. No matter how hard I try, I keep asking questions:

Don't many of us still have trouble understanding what the passing of the Peace is all about?

Isn't anyone concerned about all the Episcopalians leaving for the Charismatic Episcopal Church?

Whatever became of Advent?

Don't we all struggle with what it means to be an Anglican?

Isn't Eucharistic Prayer D the most substantial prayer in the 1979 book?

Isn't it amusing how many church people use the English form of dates (13 April) instead of the American style (April 13)?

Aren't the gifts of many retired bishops being ignored?

Why do so many congregations hold Jewish seders on Maundy Thursday? Wouldn't an agape meal be more appropriate?

Whatever became of the prayer for humble access?

Isn't it only a matter of time before the Society for the Preservation of the 1979 Book of Common Prayer is organized?

Can anyone explain the significance of those kite-like banners which are carried in procession in some churches?

Why are so many people late for church no matter what time it begins?

Isn't anyone besides me tired of hearing about paradigms?

Whatever became of the Society of the Anchor?

Sunday's Readings

Trusting in God Is Worth the Risk

Pentecost 19: Ruth 1:1-19a; Ps. 113; 2 Tim. 2:3-15; Luke 17: 11-19.

Television newscasts and daily newspapers are filled with stories of people we cannot trust. Political rhetoric, violence and injustice make it hard to continue to trust in the basic and essential goodness of people and the general benevolence of the created order. It is even hard for us to sustain our belief that God is present and active in our individual and common life. Despair lurks just around the corner for many of us.

But try looking at these same experiences from another perspective. They may be just the conditions which force us to continue our search for a safe place to lodge our trust. The circumstances of human life are such that they lead us into an ever deeper trusting rela-

tionship with God. Today's lessons speak clearly to this perspective.

Wouldn't the church be even more chaotic if the Presiding Bishop were to resign?

Isn't the outcome of the Righter trial a foregone conclusion?

Does anyone else find the readings of 1 Kings (and 2 Kings) in the Daily Office lectionary hard to stay with?

Does anyone know how we're progressing toward planting 1,000 new churches this decade?

Don't you wonder where all your church members are during the summer?

Is it too early to speculate about the next Presiding Bishop?

If we have service bulletins, is it really necessary to make all sorts of announcements during the Eucharist?

Whatever became of compromise? Aren't parts of those controversial background checks a possible violation of clergy's civil rights?

Has anyone noticed all the attention the New Zealand prayer book is getting in this church?

Isn't it annoying to have the person distributing Holy Communion to you ask your name so it can be included with the words of administration?

Why do so few people take advantage of the sacrament of reconciliation?

Wouldn't it have been easier and less costly for 815 Second Ave. and the Church Pension Group to be joint owners of a limousine?

David Kalvelage, editor

Sending a Dollar Won't Help Address Problem

It was with interest that I read the column, "Sending a Dollar in Support of Unity" [TLC, Sept. 10]. There are, at least, two unstated assumptions in that column which must precede any impetus to send \$1 to the national church office.

First, one must believe that the national church office is something more than an overgrown, top-heavy bureaucracy with too much money to spend on too many programs that don't have the support of the laity. Given the amount of discussion in the past few years about reducing the staff at "815" and moving the offices out of New York City, I would say that there are many that do not operate under this assumption.

Second, one must believe that there is unity in our church left to support. Given the appalling state of our House of Bishops; the rogue actions of those charged with the sacred trust of teaching, and passing on, our faith and tradition; the increasing fundamentalism of certain con-

servative sectors of the church and the concurrent tendency by more liberal factors to eradicate any hint of difference of opinion on politically-correct subjects, I must come to the conclusion that there is precious little unity left for anyone to support, other than at a local level. In fact, I find myself in agreement with Bishop MacNaughton's thesis of two churches [TLC, May 7].

Ms. Ross' goal is an admirable one. I wish with all my heart that such a thing were possible. Unfortunately, in an age in which even the notion of "common prayer" has yielded to partisan carping about supplemental liturgies for every imaginable special interest group, it will take more than every Episcopalian sending \$1 to the coffers at "815" to bring any sense of unity to this little corner of the Anglican Communion.

*(The Rev.) J. Mark Goodman
Trinity Church
Hamilton, Ohio*

Why on earth should anyone send money to replace the \$2.2 million misappropriated by Ellen Cooke? She stole money already contributed by members of ECUSA; she and her bonding company (she was bonded, wasn't she?) are the ones responsible for making restitution for the stolen funds.

Some of that stolen money came from church people in modest circumstances, which makes Mrs. Cooke's greed to have expensive homes, besides other costly items, even more offensive. How about the news items in TLC and elsewhere about the drop in giving to the national church? Now it seems that the communicants were giving as much as ever, but the funds were being diverted to private (read "improper") use.

Honesty in people in positions of responsibility is a must in any organization, especially in churches. Surely Mrs. Cooke knew the Ten Commandments; she chose to ignore numbers 8 and 10, and

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Letters

now must face the consequences of her actions.

*Mrs. William A. Anthony
Austin, Texas*

Lack of Order

I strongly disagree with the editorial on the presentment [TLC, Sept. 17] stating our resources “could be used much more productively in proclaiming the gospel.” On the contrary, it seems to me that while our church polity and gracious inclusive love have held together a disparate church over the years, the spirit of compromise has deftly been abused and exploited. This unpleasant proceeding might be what the “Great Physician” is ordering for his body on earth. Yet it may be a spectacle which exhibits a modicum of respect for scriptural hermeneutics and traditional values held by the majority of our church.

To sweep this under the table would be tantamount to continuing the “freefall” of faith and order of this church over the years, and would be inconsistent with our usual practice of airing our laundry in public. This is about the lack of order in the leadership of the church and the continual compromising of ourselves to the lowest common denominator.

This possibility of expense in time, tal-

ent and treasure might just “proclaim the gospel” of Jesus to a people hungering for the mystical with morals. It might garner us positive publicity, and might be something \$2.2 million can’t buy.

*(The Rev.) Arthur L. Cunningham
Zion Church
Oconomowoc, Wis.*

I commend you for the editorial on the presentment of Bishop Walter Righter.

Your suggestion of a different procedure seems to me to be a fair and reasonable way to go — namely, to urge that the presenting bishops agree to drop the presentment provided the House of Bishops requests that there be no further ordinations of active homosexuals unless and until the church authorizes the practice.

*(The Rt. Rev.) Robert M. Hatch
Bishop of Western Massachusetts,
Retired
Gorham, N.H.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

The Living Church

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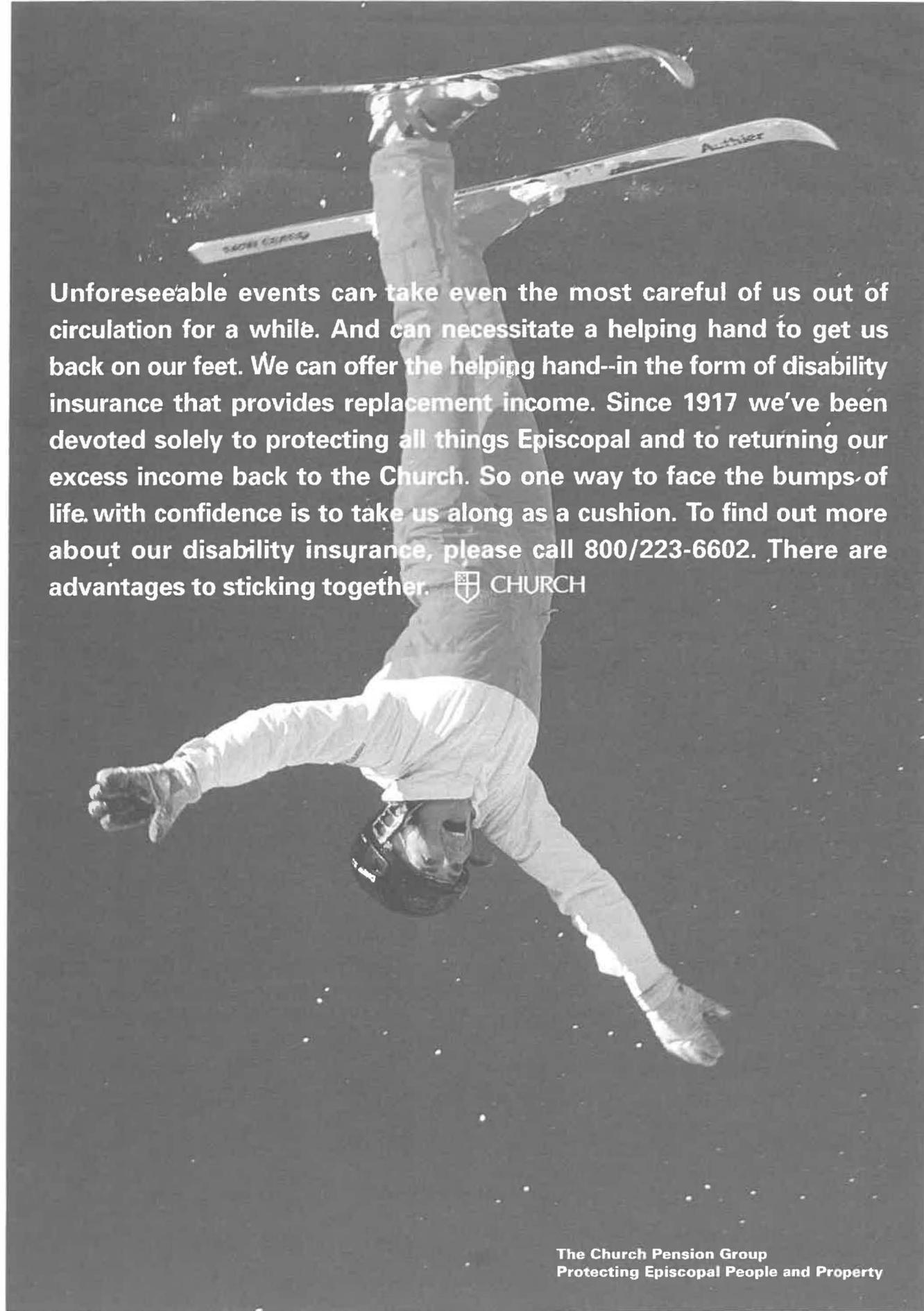
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Bishop Wantland Announces He Will Resign

Decision Comes After House of Bishops Approves Change in Ordination Canon

A "mind of the house" resolution adopted by the House of Bishops during its interim meeting in Portland, Ore., Sept. 22-28, will bring about the resignation of one of its members. The Rt. Rev. William C. Wantland, Bishop of Eau Claire, said he would resign before the canonical change addressed by the resolution would go into effect Jan. 1, 1998.

The resolution, adopted by the House of Bishops by a wide margin, states, "Resolved, it is the mind of this house that Canon III.8.1 is mandatory in all dioceses of this church." The legislation was proposed by Bishop Robert Rowley of Northwestern Pennsylvania on behalf of the Committee for Dialogue on Canon III.8.1. That committee is recommending to the 1997 General Convention four resolutions amending that canon to ensure women priests will be ordained and will function in all dioceses.

"This will force priests, deacons and lay persons out of the church," said Bishop Wantland, moments after the vote of 122 yes, 17 no and 18 abstentions was announced. "I will resign, perhaps at the end of 1997."

The resolutions, contained in the report of the dialogue committee, will have to be adopted by the 1997 General Convention in order to effect a canonical change, but Bishop Wantland, a member of the dialogue committee, called that "a foregone conclusion." He said he was not surprised by the outcome, but was amazed by the vote total.

"I think this is a watershed vote," he said. "It's the first time in the history of the American church that a substantial segment has been deliberately opted out."

The resolution to go before General Convention states:

- "No one shall be denied access to the ordination process, nor postulancy, candidacy or ordination in any parish or diocese of this church solely on the account of sex;

- "The ecclesiastical authority shall not deny or refuse to accept letters dimissory on account of sex;

- "No member of the clergy shall be

denied a license solely on account of sex;

- "Sex alone shall not be a factor in the ecclesiastical authority's determination of whether such person is a duly qualified priest."

Bishop Wantland's diocese is one of four most affected by the legislation. In Eau Claire, Fort Worth, San Joaquin and Quincy, women are not ordained as priests because of the theological positions of the bishops, nor licensed to function there. In some other dioceses women have not been ordained, but the diocesan bishops have stated they are willing to do so.



request the committee to continue its work for the remainder of the triennium, affirm the ministry of women, and that it expects the four dioceses to work diligently for the inclusion of ordained women. That motion failed, 101-57.

The debate was preceded by a presentation by six members of the dialogue committee. The Hon. James Bradberry of Southern Virginia, the Rt. Rev. Frank Allan of Atlanta and the Rev. Canon Gay Jennings of Ohio spoke on behalf of the majority opinion, and Bishop Wantland, David Rawson of Pennsylvania and Rita Moyer of Pennsylvania represented the minority opinion.

'This will force priests, deacons and lay persons out of the church.'

Bishop Wantland

The Rt. Rev. Keith Ackerman, Bishop of Quincy, and the Rt. Rev. Jack Iker, Bishop of Fort Worth, said they also were not surprised by the outcome. "I'm going to try to be a faithful bishop and to make Jesus Christ known, worshiped and adored," Bishop Ackerman said.

The vote followed the only real debate of the meeting. More than 30 bishops spoke to the issue following presentations by six members of the committee on dialogue.

"It's time for us to clarify a situation from 19 years ago (when ordination of women was adopted)," said the Rt. Rev. Ted Eastman, retired Bishop of Maryland, during the debate.

"This church is polarized enough," said the Rt. Rev. Peter Beckwith, Bishop of Springfield. "If this is adopted, it will be polarized more."

Access Already Given

The Rt. Rev. George Hunt, interim bishop in Hawaii, asked if the four diocesan bishops who do not ordain women would be willing to work between now and the next General Convention on implementation of the resolutions in their dioceses. Bishop John-David Schofield of San Joaquin said women now have access to the ordination process in all four dioceses, and they are ordained priests by other bishops.

Before the vote, Bishop Peter Lee of Virginia proposed a substitute resolution stating that the house receive the report,

Judge Bradberry spoke of "the pain your unwillingness to enforce this canon has caused others," and "stories of non-inclusion in diocesan leadership ... name-calling."

"The committee is not in the business of legislating persons out of the Episcopal Church because of their views," said Canon Jennings. "By adoption of the resolution, you will express your collegiality with the women you ordained."

Mr. Rawson said the issue "will not go away," and "No group of 20th-century Americans will take the repeal of their religion lying down."

"Here it seems to say of the church, 'love it or leave it,'" said Mrs. Moyer. "Why must this one issue be forced ... mandated?"

Before voting, bishops spent time in small groups discussing the presentations and the debate, as well as time in silent prayer.

Bishop Rowley emphasized that the legislation will "not require anyone to ordain women or to leave the Episcopal Church," and said, "This decision is not being made today. It was made 19 years ago." He said he would be willing to work with the four dioceses in implementing the canon.

The resolutions will be presented to Executive Council for discussion when that body meets in Birmingham, Ala., Oct. 31-Nov. 4.

David Kalvelage

House of Bishops

PB: 'Mean Spiritedness in the Church Must Not Be Tolerated'

The issue of "mean spiritedness" in the Episcopal Church was addressed by more than 160 bishops during the House of Bishops' interim meeting in Portland, Ore., Sept. 22-28.

The Most Rev. Edmond Browning, Presiding Bishop, spoke to the topic during his opening remarks at a downtown hotel, and later the bishops discussed it during a plenary session and in small groups.

"We have to name that there is a mean spirit abroad in the church," Bishop Browning said. "I don't think I'm telling you anything you don't know. I believe this spirit is intolerable, and that we as a house must not tolerate it. This meanness dishonors and diminishes all of us. It has nothing to do with building up the church and our mission. It drains off energy, rather than bringing energies together around a common goal. It has absolutely no place in our common life.

"I think you are all aware of the attacks that have been made on me as Presiding Bishop. I want you to know that I would have to have such a large ego that it would be pathological to have this not bother me at all. I don't have that kind of an ego. And, I will confess that some of it has been very troubling. However, I do have something else. I have faith in God's leading me, guiding me. I believe that I have been called to this office and, surely, I don't have to depend on my own strength, my own wisdom."

Bishops spent time in small groups discussing mean spiritedness and criticism, then shared some of the thoughts with the entire house.

"We acknowledged we're all responsible," said the Rt. Rev. James Jelinek, Bishop of Minnesota, reporting for his table of eight. "We've been invited by Ed to participate fully in the direction of this church and we haven't always done so."

"Bishops are called to model discussions in Christian love," said Bishop John MacNaughton, Bishop of West Texas. "If we can't do it, who can?"

The Presiding Bishop addressed a number of other topics in his opening remarks, including the house itself.

"The House of Bishops is an organic entity," he said. "It has a personality. It changes and evolves as any person does, (Continued on page 12)

Louisiana Priest Elected Bishop Coadjutor in Southwest Florida

The Very Rev. John B. Lipscomb, 45, rector of the Church of the Good Shepherd, Lake Charles, La., was elected Bishop Coadjutor of Southwest Florida Sept. 23, in a special convention at the Charlotte County Memorial Auditorium, Punta Gorda. His election, from a slate of 10 nominees, came on the fifth ballot.

Fr. Lipscomb, who is dean of the Lake Charles Convocation in the Diocese of Western Louisiana, was one of five candidates chosen by the nominating committee. The others were: the Very Rev. Philip M. Duncan, II, dean of St. Matthew's Cathedral, Dallas; the Very Rev. Barry R. Howe, dean of St. Peter's Cathedral, St. Petersburg, Fla.; the Rev. Don E. Johnson, rector of St. John's, Johnson City, Tenn.; and the Very Rev. Dennis J.J. Schmidt, rector of Abingdon Parish, White Marsh, Va.

The five candidates nominated from the floor were the Rt. Rev. Leopold Frade, Bishop of Honduras; the Rev. Grayson B. Garvin, rector of St. Richard's, Winter Park, Fla.; the Rev. Edward J. Henley, Jr., of the Diocese of Southwest Florida; the Very Rev. Dennis D. Kezar, rector of Christ Church, Bradenton, Fla.; and the Rev. Canon Willard Searle Squire, Jr., Volunteer for Mission from the Diocese of Haiti.

Priority of Mission

Following his election, Fr. Lipscomb said his priorities would be, first, to get acquainted with the clergy and people of Southwest Florida and, second, to concentrate on mission.

Fr. Lipscomb told TLC by phone that he has a "real passion and desire to see the church become engaged once again, in a profound way, to a sense of mission to be called out into the world."

His passion, he said, was developed after he returned to Good Shepherd from active duty in 1990 with the Louisiana Army National Guard in support of Operation Desert Shield. The congregation was in need of a new focus, he said, and so developed a mission in

Bejin, Haiti. Good Shepherd provides funding for tuition, education and feeding of several hundred Haitian children who are served through a church day school and clinic built by the Louisiana parish.

Fr. Lipscomb said the Haiti project gave the parish "a renewed understanding of mission and ministry and helped expand local ministry.

"We learned that if we can do this in Haiti, certainly we can do this in the shadows of our own church." He added that it is imperative for the church to

have a global sense of mission. "Anything else is shortsighted," he said.

Ordained a priest in 1974, Fr. Lipscomb served parishes in the Diocese of Florida, 1974-76, and Upper South Carolina, 1976-81, before being called as assistant at St. James', Baton Rouge, La. In 1986 he moved to Christ Church, Bastrop. He has been at Good Shepherd since 1989.

He has a bachelor's degree from the University of North Carolina, a M.Div. degree from the University of the South and a D.Min. degree from the Graduate Theological Foundation. He and his wife, Marcia, have a son and daughter.

A consecration service has been planned tentatively for Feb. 24. Fr. Lipscomb will succeed the Rt. Rev. Rogers Harris as diocesan. Bishop Harris has not announced a retirement date.



Fr. Lipscomb



SOUTHWEST FLORIDA ELECTS

Ballot	1		2		3		4		5	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	C	L
Needed to Elect										60 109
Duncan, Philip	6	11	2	4	0	0	0	0	0	0
Howe, Barry	15	14	13	11	7	5	4	4	2	3
Johnson, Donald E.	8	20	8	13	1	4	1	1	0	0
Lipscomb, John	18	60	24	84	33	105	47	124	60	146
Schmidt, Dennis	20	44	26	53	34	57	33	57	34	46
Frade, Leopold	4	0	1	0	0	0	0	0	0	0
Henley, Edward	15	20	13	16	9	9	4	2	2	2
Kezar, Dennis	22	32	28	31	31	36	27	29	18	19
Squire, Searle	6	14	3	5	3	1	2	0	2	1
Garvin, Grayson	3	3	0	0	0	0	0	0	0	0

'We Had to Run Out From Our Home'

Lornette Newton speaks in the soft lilt of the West Indies as she describes living through Hurricane Marilyn on St. Croix in the U.S. Virgin Islands. "Horrible!" she said. "Scary."

"We had not much warning for Marilyn, or we would have been more prepared. With Luis, we had lots of warning."

"We had to run out from our home. It's a wooden house. We went to a neighbor's, a stronger house."

Ms. Newton's house withstood the hurricane, "except for the porch and part of the roof. But the water came in; we lost our furniture, our VCR. The living room is empty."

"We could feel the intense force, the pressure [of the wind]. It was so crazy out there! It sounded like a chain saw coming from afar."

It's the eye of a hurricane, the "wall of wind" surrounding a calm center, that does the most damage, said Ms. Newton, a secretary in a doctor's office.

"We thought it was farther away," she said. "Then we heard high wind. I said, 'This is the eye!' It was lifting up, taking everything out of its way. The leaves look burnt off the trees. The trees swayed down to the ground and I saw houses I had never seen before."

Judith Gardine was not at home on St. Croix when Marilyn struck. She and her husband had left their house "in hurricane mode," with the thick knotty pine shutters



The Rev. Canon Valentine Hodge outside St. Luke's Church, Antigua, which lost half its roof.

in place. They returned to a house intact but without electricity or phone service. "We still have no refrigeration, so we have to shop every day," she said in a telephone interview. "Many houses on the islands are built on stilts. They just toppled over."

On St. Thomas, she said, people are "in such a state of shock they haven't dealt with it yet." She quoted a proverb of her grandfather's: "In a world of water, who can tell when goldfish cry?" The grieving process hasn't begun."

Another problem, said Ms. Gardine, a former member of the national Standing Commission on World Mission, is that "the kids are not in school yet. The school buildings are being used as shelters."

Heavier damage was reported in St. Thomas and St. John. While communications to those islands remained difficult, All Saints' Cathedral in Charlotte Amalie, St. Thomas, was reported to have sustained heavy roof damage.

Dr. Charles Mead traveled to the islands to assess the needs for Fresh Ministries, an outreach agency of the Diocese of Florida. In the U.S. Virgin Islands, he said, damage estimates have reached \$3 billion.

In his report to the Rt. Rev. Stephen Jecko, Bishop of Florida, and the board of Fresh Ministries, Dr. Mead said the "primary need now is for ... building materials of all kinds, most particularly galvanized iron roofing and the fastenings and trim to properly install the sheets ... lumber of all kinds ... nails, tar paper, weather proof sheeting, cement, caulking, as well as windows, window frames, door and door frames are in great demand."

Many schools lost roofs, and "the subsequent heavy rains ... have destroyed much of the school supplies and teaching materials. They are in need of text books, grades 1-6 particularly ... of any type ... copy books, blank tablets, blackboard chalk, erasers, pencils, paint brushes, crayons, paints have all been lost or destroyed by water and they are having trouble finding replacements."

"I couldn't get to St. Vincent," he said. "St. John's Cathedral, Antigua, sustained moderate damage [TLC, Oct. 8]. The cross is askew. St. Luke's, Antigua, is leaning, with half the roof gone. The contents are soaked. St. Michael's School was badly damaged. Some of these buildings are more solidly built than the houses, with stone from the plantations."

Amid the destruction and debris, Dr. Mead reported that the people are "cheerful and full of hope."

Judith Gardine said, "Thank God for life!"

National Council Proposed for Church of England

The Church of England is working toward a better way to function.

Reporting that "the central structures are confusing," and confidence in the central performance of the church had declined, the Archbishops' Commission on the Organization of the Church of England, known as the Turnbull Commission, has recommended the creation of a new national council and a reduction of personnel and responsibilities of the church commissioners.

The new council would consist of up to 17 members, led by the Archbishops of York and Canterbury, and including two elected bishops, clergy and lay leaders of General Synod, and "others appointed for

their particular skills."

Under the Turnbull Commission's proposal, most of the duties of the church commissioners would devolve to the council, and the number of commissioners would drop from 95 to 15.

In particular, the council would oversee pension policy and "the day to day work of the pension board," together with other financial management, and would work with the House of Bishops to develop "a vision for the broad direction of the church." The council would be responsible to the General Synod, the elected deliberative and law-making body.

The diminished commissioners would retain responsibility for "the historic

assets of the church."

The Rt. Rev. Michael Turnbull, Bishop of Durham and chair of the organizational commission, said he expected no major staff cuts among the more than 500 employed by various existing national church organizations.

"We want to see fewer committees and less paperwork," the press statement said, "[with] a single central staff working for the church as a whole, and much closer communication between the national bodies and the dioceses, especially on financial matters."

A response was anticipated from the church commissioners "in the near future."

Self-Righteousness Disturbed

As the story of the prodigal son suggests, the Father's love for his lost children can be unsettling.

By GEORGE W. WICKERSHAM, II



If there is anything which disturbs self-righteous people, it is the presence and display of love and good will. This is not something to which we are given, and yet everybody knows, deep down, that good will among people is what is ultimately desirable in the world.

Jesus' great parable of the last judgment makes crystal clear whom he considered as worthy of the kingdom of heaven: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me..." (Matt. 25:35).

His other judgment parable makes it equally clear whom he did not consider as worthy: "'Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then I will declare to them, 'I never knew you, depart from me, you evil doers'" (Matt. 7:22-23).

Truth is, we can do all sorts of great things, including the observing of rigorous disciplinary laws, without so much as a smidgen of love in our hearts. In fact, this is one of the principal reasons why people may become so fanatical about religion: anything, just anything but the giving of oneself, one's soul, one's heart, to other people.

This, of course, is what so disturbed the scribes and Pharisees when they witnessed the bond between Jesus and the more casual folk of their time.

Jesus said, "I have not come to call the

righteous, but sinners to repentance" (Luke 5:32). This was biting sarcasm. "Those who are well have no need of a physician, but those who are sick" (5:31). The scribes and Pharisees who were critical of Jesus hob-nobbing with "tax collectors and sinners" were precisely the ones who were "sick," but because they considered themselves so well, how could they answer Jesus' rejoinder that they had no need of him? Jesus was not someone easy to put down, and woe to those who tried!

Actually, the scribes in this instance were putting themselves in the position of the older brother in Jesus' famous parable of the prodigal son. The brother was critical of his father's receiving the wayward son who had spent his inheritance on harlots while he, the older brother, had stayed home and done his job on the estate. It did not matter to him that his brother had come home a changed man, had seen the light, and was repentant. All that mattered was his own worthiness. In other words, he was totally unloving.

So with these scribes and Pharisees. They had observed the law. They were "the religious." They considered themselves as meriting praise and honor, but here this teacher was mingling with those who did not observe the code, and was doing so in a manner which appeared to signify approval. As for his befriending those who collected taxes for the heathen, that was the last straw.

For better or for worse, I was brought up in a predominantly Jewish community. I think it was for the better, but some of my best Jewish friends are not so sure. They find themselves in the midst of controversies of which they are not proud.

The community, to this day, is riven by the Orthodox issue. The Orthodox folks have their own temples and schools and will not support other

community institutions and causes. They boycott Jewish stores that remain open on Saturdays. Some will walk down the middle of the streets when they consider that cars are violating the sabbath. Others will stand around such Jews as dare to mow lawns or wash cars on the seventh day. In short, they are apt to make themselves highly objectionable.

The "non-observant" Jewish people, on the other hand, are more apt to be community-minded, friendly and open to attention and affection. They contribute. But these are exactly "the sinners" of Jesus' day. It is not that they do anything morally wrong. Rather they do not observe all the fussy dos and don'ts of food, apparel and the sabbath. And this is what prompted Jesus' scathing question: "Is it lawful to do good on the Sabbath?" (Mark 3:4).

The point is that all of the 700 or so laws of the Hebrew Torah and their observance can serve as a mask for the fact that these people are actually unloving. Therefore, as long as they refuse to recognize this, God's Holy Spirit is unable to

(Continued on next page)



The Rev. Canon George W. Wickersham, II, is a retired priest who is a frequent contributor to TLC. He resides in Rockbridge Baths, Va.

Positive Signs at Mid-Decade

From most reports, the Global Conference on Dynamic Evangelism last month at Kanuga was a positive, worthwhile experience. More than 400 participants experienced inspiring speakers, lively worship and the fellowship of other Anglicans from many parts of the world.

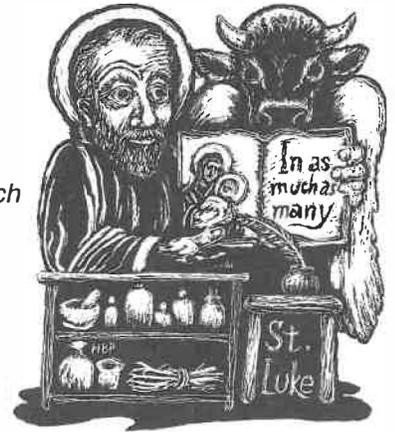
The conference, at approximately the midpoint of the Decade of Evangelism, was marked by plenty of good news. Engaging speakers traced the growth in strength and numbers of Anglicans in many provinces. Others spoke of an increase in spirituality in their churches. Some told of effective social ministries and how they relate to the cultures in which they are set. Those who attended were able to experience for themselves some of the diversity of the Anglican Communion, not only by meeting other Christians, but also through daily worship. Services were a blend of various Anglican liturgies, and music ranged from traditional hymns to Ugandan songs.

While it is far too early to declare the Decade of Evangelism a success, there were some signs at the conference of a stronger commitment to evangelism. More Anglicans seem willing to talk about the grace of God in their lives, and to accept the very idea of evangelism. Leaders seem more willing to have lay persons assume their rightful ministry as evangelists. In the remainder of this decade, let us be mindful that the proclamation of Jesus Christ is the foremost purpose of the church. Let us make a commitment to focus on this task.

Getting Ready for 1997

October is the most popular month for diocesan conventions, convocations and councils, with more than 30 of them scheduled this month. Another 20 will be held in November. These conventions will have some added business of importance this year with the election of deputies to General

'Almighty God, who inspired your servant Luke the physician ... continue in your church this love and power to heal...' (from the collect for the feast of St. Luke, Oct. 18)



Convention. Although General Convention is nearly two years away, deputies are being elected now in order that they may be well prepared for the 1997 convention in Philadelphia. Elections so far in advance also help the General Convention office to conduct its business efficiently, and will allow plenty of time for appointments to be made to the various committees of convention.

We hope delegates to the various diocesan conventions will give substantial thought and prayer to the election of General Convention deputies. What do the candidates for this important office believe about the key issues facing the church? What do they believe about God? Should we continue to elect the same deputies every three years just because "we've always done it that way"?

The election of thoughtful, well-informed, committed deputies should help to ensure that convention is serious and prayerful as it goes about its business. Some persons "back home" are quick to criticize the voting records of General Convention deputies. These elections at diocesan conventions may give us all a chance to do something about it.

Self-Righteousness Is a Problem We All Face

(Continued from previous page)



reach them and change them.

We don't have to be Orthodox Jews, of course, to be self-righteous. Each of us is born essentially self-centered. Each of us is also born responsive to love. (Ask any baby!) The ultimate source of love in this world is God himself.

Open your heart to him, and you have it. But first you have to recognize your need.

I know enough people who go to church so they can consider themselves righteous. Just as the Orthodox Israelites doggedly follow the code, so many of us so-called Christians follow intricate codes of our own. Heaven only knows the elaborate rigamaroles and denominational formularies which we embrace to pump ourselves up.

But these are not what make people righteous. On the contrary, what makes any of us acceptable is what made the prodigal son so: You simply must fall on your knees and say, "God, have mercy on me, a sinner." Only then can God do anything with you.

Anyone who has attended church ser-

vices in prisons knows how moving — almost electric — these can be. What makes them so real is the total absence of pretense. This is also what makes meetings of Alcoholics Anonymous so real. Its members know "there is no health in us," and that there is only one ultimate source of spiritual health. I can go to prison services, and I can go to A.A. meetings, and in both instances, I can see something happening. I can see God changing people who are willing to admit they need to be changed.

This should be happening in every church, and, for that matter, in every place. Jesus' words are as crucial to each of us as food and drink: "I have not come to call the righteous, but sinners to repentance." □

It's Bad Practice

Storing communion wafers in a ciborium for future services may be convenient, but what about the theology?

By DAVID B. REED

When it comes to matters liturgical, Episcopalians take satisfaction in knowing how to do them “decently and in order” (1 Cor. 14:40). Yet there is a growing practice at the altar of some of our finest and best churches that is such a departure from traditional Anglican theology and practice, it might be called “indecent.”

I refer to the practice of dumping left over communion wafers into a ciborium at the end of a Eucharist to hold until they are needed. Then at some future service, when there are more communicants than anticipated, out comes the ciborium and everyone receives the host. They may, in fact, be from the last Sunday's eucharistic celebration, but may just as well have been left over from a wedding last May.

It is so easy! This practice saves time. It avoids the embarrassment of revealing that either the rector or the usher couldn't count. And the congregation never has to watch the rather unedifying show when clergy are stuffing extra wafers into their mouths or, worse yet, consuming several chalices of extra wine from behind a free-standing altar. Yes, we recycle the spiritual blood of our Lord Jesus Christ as well, with cruets or flagons handily stored in the tabernacle. The practical advantages of recycling the elements are obviously overwhelming.

But what is the theology? We do not need to go back to 16th-century formulas for transubstantiation, consubstantiation or the real presence to find contradictions with present practice. We need only to look to our rediscovery of the Eucharist as the central act of worship of the church.

There is an integrity between the gathering of a community of the baptized, word and sacrament, with Holy Communion celebrated by those “ordered” by the church. Holy Communion is a part of eucharistic worship within that eucharistic community. It is not magic bread and wine that can be pulled out when convenient.

We have recognized in the rubrics of Book of Common Prayer 1979 that there may be members of that eucharistic community prevented from being present at the gathering on the Lord's Day and we have made provision “for the Communion of the sick, or of others who for weighty cause could not be present at the celebration” (BCP p. 408). This practical, pastoral provision had historic roots, but the abuses of the reserved sacrament in the pre-Reformation period had made it very rare within Anglicanism until the Oxford Movement of the 19th century.

As recently as the 1928 BCP it was forbidden: “. . . it shall not be taken out of the Church” (p. 84). But the same rubric that now makes provision for reserving the sacrament makes it clear that when there is any other bread and wine left at the end of the service, “the celebrant, or deacon, and other communicants, reverently eat and drink it, either after the com-

munion of the people or after the dismissal.” Casual and inappropriate use of the elements of communion apart from the community that has gathered to make Eucharist is not consistent with Anglican faith or practice.

And, lest we think that this is uniquely a concern within ECUSA, it is worth noting how some other recent Anglican prayer books deal with the subject. *The Alternative Service Book*, now widely used in the Anglican Church of Canada, has a rubric that reads, “Communion should be given at each celebration of the Eucharist from bread and wine consecrated at that liturgy” (p. 184). The new prayer book of the Church of the Province of New Zealand specifies “Any remaining consecrated bread and wine, unless required for the communion of persons not present, is consumed at the end of the distribution, or immediately after the dismissal of the community” (p. 516).

The curious thing is that the practice of storing wafers has crept into the life of the church without notice and just when we finally have a prayer book that makes reconsecration so easy, if, by chance, the count at the offertory was not accurate. It is a careless and sometimes lazy way of behaving around something we hold most sacred just at a time when, in our ecumenical relations, we are trying to be clearest about what is important to us.

Decently and in order?

The Rt. Rev. David B. Reed is the retired Bishop of Kentucky.



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Betty A. Glatzel
 Business Manager

Bishops Visit City Schools in Portland

(Continued from page 7)

and we need to keep checking in on where we are and who we are becoming."

Bishop Browning traced the transformation from the more legislative model of meetings before the Phoenix General Convention of 1991 to the model of table groups in use ever since.

"During our meeting in Phoenix, I came to the realization that we should not go on in this fashion any longer," he said. "I felt that we were cheating ourselves and the church by not claiming the shared leadership, the *episcopate*. I did not want to go through the next six years of my time as Presiding Bishop trying to argue disputes and keeping order."

During the Portland meeting, bishops sat in groups of seven or eight at 20 tables.

"Not only is it a healthy process, it enables us to get testy with one another," said the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina.

"All we've done is rearrange the furniture," said the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande.

The Presiding Bishop commented briefly on the presentment against Bishop Walter Righter [TLC, Sept. 10].

"The role of the House of Bishops is to consent and that is now over," he said. "Their secondary role is to consent to any judgment by the court in the future."

Bishop Browning added that decisions related to the progress or dismissal of the case are up to the trial court.

Indictment or Plea Agreement

He also reported the property in Montclair, N.J., owned by Nicholas and Ellen Cooke had been sold for about \$600,000. He said there was a mortgage on that property of about \$300,000, and some other expenses related to the sale. He added that he expects a criminal indictment or a plea agreement to take place in the embezzlement of about \$2.2 million by Mrs. Cooke.

In one of the first plenary sessions, bishops heard the Rev. Alcena Boozer, an Oregon priest who is principal of a Portland inner city high school. "Where is the church?" she asked, then answered her own question, "Here in the trenches." The presentation was a prelude to a half-day visit by bishops, who went to one of several schools.

The Rt. Rev. Jeff Terry, Bishop of Spokane, went to what he called "a high-

risk grade school. It was a wonderfully small class," he said. "I came away with the skillfulness of the teacher, both in the classroom and at recess. She had a real sense of order."

"One of the things that stood out on my visit was that it was a neighborhood school," said the Rt. Rev. Walter C. Dennis, Suffragan Bishop of New York, of his visit to Jefferson High School. "It was a class setting I'd never seen before — freshmen, sophomores, juniors and seniors together in a graphic arts class." Bishop Dennis was disappointed he didn't

what would happen to him," Bishop Browning said. "He realized he had taken a step that would not respect the ministry."

Bishop Browning told of Bishop Pope's illness, and added, "I think Clarence wanted to come back and live whatever, how many months he had, in this church."

"It is my opinion that he would come back into the house with full membership as the retired Bishop of Fort Worth."

The Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, commended the Presiding Bishop's handling of Bishop

Pope's return and his pastoral leadership.

I think the whole issue spoke volumes to us about Ed Browning," Bishop Gray said. "That's been the hallmark of what Ed Browning has done for the last 10 or 11 years." The remark brought a standing ovation.

The Presiding Bishop introduced the Rt. Rev. Charlie McNutt, soon to retire as Bishop of Central Pennsylvania,

who already has begun his ministry as executive officer at the Episcopal Church Center. Bishop McNutt told of his early days at the church center and described his work.

"We have some marvelous people on that staff," he said. "I celebrate them and lift them up. Together we need to restore confidence within this church."

Bishop Browning also said the search committee charged with finding a treasurer to succeed Donald Burchell has been working with an executive search firm and has received more than 50 applications. He said he hoped the position would be filled by Nov. 1.

The Rt. Rev. Steven Charleston, Bishop of Alaska, spoke to the house about his resignation [TLC, Sept. 10], and said he and his family "have been experiencing for at least two years a tremendously difficult time." He said he wasn't sure yet what he would do after leaving Alaska.

Bishop Don Wimberly, who chairs the Committee on Administration and Finance, reported that the church is in deficit of about \$1.4 million as of Aug. 31. He said next year's budget will be based on actual pledges made by dioceses rather than projected pledge amounts.

He said the audit committee "is operating independently as it did not do when Ellen Cooke was here."

David Kalvelage



Dick Snyder photo

Bishops Alden Hathaway of Pittsburgh (left), Armando Guerra-Soria of Guatemala, Jubal Neves of the Anglican Church of Brazil, William Smalley of Kansas and Chip Marble of Mississippi in a discussion.

get to talk to students, but called it "a good exercise."

Prior to the school visits, bishops heard a presentation on children by David Elkind, professor at Tufts University.

"Parenting is now seen as a technique," he said. "There is little child development. One size fits all."

"In every measure we have, children are doing less well than they were a quarter century ago."

The Rev. Jerry Drino, rector of St. Philip's Church, San Jose, Calif., a parish known for its inter-cultural ministry, made a presentation on affirmative action.

"Personal discrimination has not been widely addressed in this country," he said. "The overwhelming majority of affirmative action in this country has been voluntary. Affirmative action has exerted little influence on society."

Bishop Pope's Return

Bishop Browning brought members of the house up to date on the return of the Rt. Rev. Clarence Pope, retired Bishop of Fort Worth, to the Episcopal Church [TLC, Sept. 10]. The Presiding Bishop traced Bishop Pope's departure to the Roman Catholic Church last January, and the steps of his return.

"I think Clarence moved into the Roman Church with some delusions of

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ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

VICAR: Part-time; housing provided; modest stipend. Located in small community at foot of Mt. Whitney, highest mountain in contiguous U.S. Ideal for fishing, camping, hiking. Send resume, CDO profile to: **Archdeacon, Diocese of San Joaquin, 4159 E. Dakota, Fresno, CA 93726.**

RECTOR: Merging suburban Episcopal parishes of All Saints and Holy Spirit seek full-time rector. Job requires enthusiasm/experience in reconciliation as they become one congregation, talent in group development with emphases on outreach and on-going pastoral skills. Interested parties send resumes/profiles to: **George Koehler, Search Team, 3821 S. Ridgeview Dr., Spokane, WA 99206.**

VICAR: Part-time. Western Kentucky mission seeks priest with skills as a pastoral leader and enthusiasm for congregational development. St. John's, Morganfield, is seeking to re-establish its presence in the community. Send resume to: **St. John's Episcopal Church, P.O. Box 563, Morganfield, KY 42437.**

HEADMASTER of the Episcopal Day School, a coeducational PK3-8 school with an enrollment of 465 students, established in 1944. Accredited by SACS and NAEYC. Strong, supportive faculty, parent body, board and parish community. Respond with resume to: **Mr. Paul Simon, The Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904.**

POSITIONS OFFERED

ORGANIST/CHOIR DIRECTOR to play all regularly scheduled services and special services. Adult choir Wednesday evening rehearsals September to June. Familiarity with Anglican/Episcopal liturgy helpful. Harrison & Harrison organ (1990 III/31 stops) and 1995 Yamaha grand piano. Salary \$18,000 to \$26,500 commensurate with education, experience and ability. Additional fees for weddings and funerals. Contact search committee for complete position description and application. **St. Paul's Church, 656 Avenue L, NW, P.O. Box 3429, Winter Haven, FL 33885-3429. Telephone 941-294-8888; FAX 941-299-5054.**

COMMUNITY MINISTRIES DIRECTOR: All Angels' Church is seeking someone (lay or ordained) who feels called to work with the urban poor and underprivileged. Our evangelical Episcopal parish in New York City wants to continue embracing into membership the spiritually and materially poor. We want help in reshaping this ministry and moving it forward. The full-time position involves discipling and pastoral care, leadership in worship services and Bible studies, coordinating volunteers and networking with social service agencies. Please send a letter of interest and/or resume to: **The Rev. Colin Goode, All Angels' Church, 251 W. 80th St., New York, NY 10024; (212) 362-9300.**

YOKED CHURCHES in the heart of "A River Runs Through It," along the banks of the Yellowstone River are seeking a parish priest. Livingston and the Paradise Valley offer a Western atmosphere along with a strong spiritual foundation in the midst of the Rocky Mountains. We've had two priests in the last 25 years. We have spirit, warmth, scenery, recreation, all that's missing is a priest. Please send inquiries with CDO profile to: **The Rt. Rev. C. I. Jones, Diocese of Montana, 515 N. Park Ave., Helena, MT 59601. Or call (406) 222-1488 for further information.**

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RESIDENT ASSISTANT for HOSANNA house to serve as live-in caregiver for physically challenged, mentally alert young adults in new ecumenical ministry in Chattanooga, Tennessee. Patterned after L'ARCHE model, eight physically challenged individuals and two caregivers who assist with daily routines and transportation live together as a family in beautiful 10-bedroom, fully accessible residence. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

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PROFESSIONAL YOUTH MINISTERS: Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796

YOUTH MINISTER: Part-time position in suburban Atlanta parish. We want to grow our youth group and program based upon priorities including personal spiritual development, community building and youth leadership development. Ordination not required. Salary plus benefits. Please send resume to: **St. Matthew's Episcopal Church, Youth Minister Search Committee, P.O. Box 551, Snellville, GA 30278-0551.**

POSITIONS WANTED

SKILLED PRIEST/PASTOR, counselor clergy/families, congregational development and conflict resolution seeks diocesan staff position as canon to the ordinary, canon pastor or archdeacon. Communicator, preacher and teacher. Reply Box L-760³.

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* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

Church Directory

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Lierle; Fr. Secker; T.
Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K.
Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

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

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

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

Boston, MA

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

Kansas City, MO

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

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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.

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri
8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

Williston Park, L.I., NY

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Masses 8 & 10; SS 9:45, Thurs Mass & Healing 10; HD as
anno

Gettysburg, PA

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

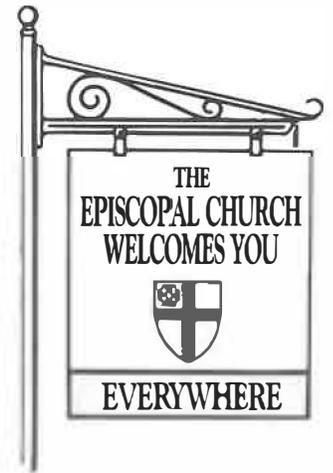
Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the
Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin
Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty;
the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101



Fort Worth, TX

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

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
9:15 (all ages—nursery 9-12)

Milwaukee, WI

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

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

Florence

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie J. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu