

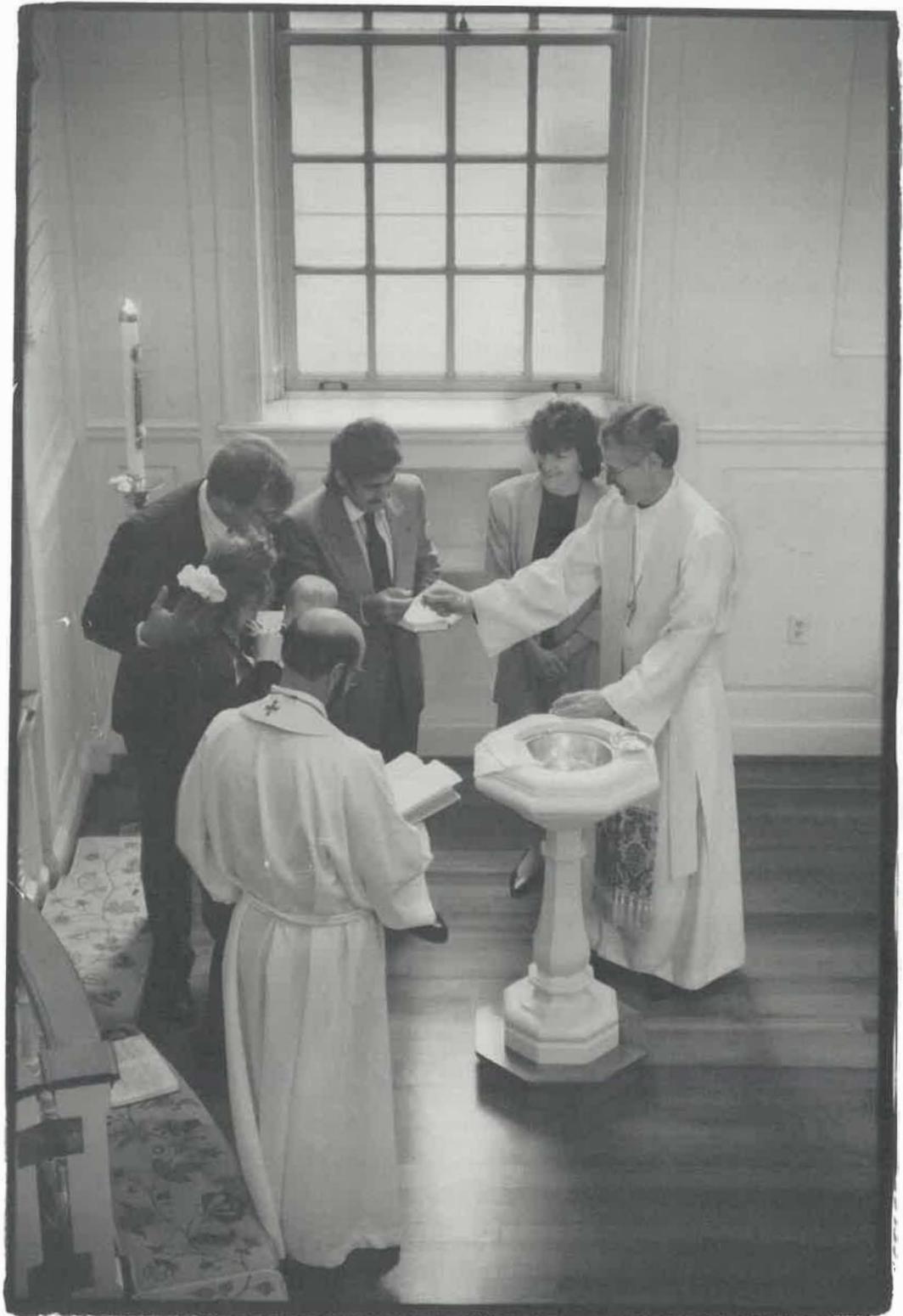
# The Living Church

January 8, 1995 / \$1.50

*The Magazine for Episcopalians*

**A baptized person is not to be like everybody else, but to be a special person ...**

● page 11



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## Features



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Speaking the faith with your own voice

By Travis Du Priest

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**On the cover:** A baptism at St. Paul's Church, Akron, Ohio

## Quote of the Week

The late Rt. Rev. William J. Gordon, Jr., third Bishop of Alaska, quoted in *Simpson's Contemporary Quotations* (Houghton Mifflin): "The really heroic people are not the ones who travel 10,000 miles by dog sled, but those who stay 10,000 days in one place."

# In This Corner

## The Spell of My Computer's Spell Check

The era of the computer is upon us. Rare the church office now in which mailing lists, correspondence and finances are not complicated in new ways by this wonderful machine. I've used one for almost 20 years and wonder now how I ever wrote a sermon without one. But I cannot understand what goes on underneath the screen and the keyboard. Nor do I care, as long as it does what I ask.

Sometimes, however, I do wonder, and never more so than when my document is finished and I ask the spell check program to find my errors. As a two-finger typist, I make lots of errors and the computer finds most of them. Not the "valid errors," of course: The words that aren't what I intended but are spelled correctly. There's a little poem that makes the rounds, full of "valid typos," and ending "my spell check tolled me sew."

Nor do I ask it to correct more than two typos in one word; that, generally, is beyond its capacity. Normally the computer will sit there, blank-screened and helpless, but sometimes — why, I have no idea — it will unleash its imagination with amazing results. A classic example occurred on the day I typed the word "afariad." A small child would know I was trying to type "afraid" and missed. My computer, trying its best to be helpful, offered four possibilities and it put them up on the screen slowly, one after another, as if it were thinking through a difficult problem. Was it "afford"? "effort"? "offered"? These were certainly logical possibilities, but wrong. There was a longer pause and my computer offered one further

thought: "yoghurt."

I find, indeed, that my spell check program is a constant source of amusement. The home office is in Utah, and I guess the Mormons don't have the same vocabulary I do. The standard terms of the Judaeo-Christian tradition seem to be unknown around the Great Salt Lake, and maybe nearer to home as well. In fact, even the word "Judaeo-" leads my spell checker to suggest that I may have meant "gaiety, getaway, goatee" or even "gout." Ignorant of my world it may be, but it does make interesting connections. "Rogation," for example, suggests "rotation" and crop rotation should come to mind at Rogationtide.

I do think my computer errs, however, when it suggests "diagonal" for "diaconal." It's bishops who move diagonally, not deacons. And the suggestion that a "homilist" should be "homeliest" is an insult I take very personally.

But never have I sat so amazed at my screen as the day when, in all innocence, I typed a routine announcement for the Sunday bulletin directing people to the "undercroft" for the coffee hour. My computer thought long and hard about that one and asked me whether I had really meant "antiaircraft." Just when you've persuaded yourself that the church can still communicate with the world, along comes your computer to shoot you down!

*Our guest columnist is the Rev. Christopher L. Webber, a retired priest of the Diocese of New York who resides in Sharon, Conn.*

## Sunday's Readings

### The Gift of the Covenant in Jesus

*Epiphany 1: Isaiah 42:1-9, Psalm 89:1-20 (or 20-29), Acts 10:34-38, Luke 3:15-16, 21-22*

God is in the covenant-making business. He calls and relates to his people by means of his giving to us both promise and expectation. Isaiah personified the covenant in the Spirit-anointed Servant who has a specific job description. As "a light to the nations," this Servant will extend the covenant of God to the Gentiles. As the one who opens blind eyes, he will heal the willful resistance to God's truth and will.

This saving Servant is identified by John the Baptizer in all of the synoptic gospels. The One who is filled with the Holy Spirit,

who gives the same Spirit to his disciples, is Jesus of Nazareth.

When Peter instructed Cornelius and his family, he connected God's word of covenant and the Word that is Jesus — they are the same Word, the same Servant. As we enter or renew our baptism into God's covenant, we receive, as did Cornelius and his household, what John the Baptizer promised for the baptism that would follow him — the gift of the Holy Spirit and fire.

As we embrace the gift of the covenant in Jesus by repentance and faith, we are cleansed from idolatry and lesser loyalties and equipped by the Holy Spirit to serve with and in Jesus as witnesses to his saving power and love.

# LETTERS

## Prayerful Experience

In "Back in the Pew Again, and Loving It" [TLC, Dec. 4], Fr. Alanson Houghton describes a situation that may be common among the clergy. As a retired priest, he prefers to sit in the congregation because when he was officiating regularly he found it hard to participate fully in worship. He was too busy trying to make sure things went smoothly.

The officiating priest certainly has overall responsibility for the service. But once the service has begun, the greatest contribution the officiant can make to its "success" is to model a prayerful demeanor. Yes, it's important to have things go smoothly, but it's more important that the service be a prayerful experience. A great deal depends on the example set by the officiant.

(The Very Rev.) CHARLES HOFFACKER  
St. Paul's Church  
Port Huron, Mich.

I read with interest Fr. Houghton's, "Back in the Pew Again." I sense a different view of the priesthood than I have felt in my 49 years in this ministry. I was taught and feel that priest and altar is an indissoluble relation. I attend the celebration of the Eucharist every Sunday, say the Daily Office every day, but celebrating the Eucharist adds to my spiritual well being. Without that experience I feel a loss. A retired priest, now in the Church Triumphant, who became incapacitated and could not celebrate, used to write to me that he felt such a loss. I venture there are others who do.

(The Rev.) H. PAUL OSBORNE  
Garrison, Ky.

## Not Artificial

The comment by the English priest in the report on the bi-vocational clergy conference [TLC, Dec. 4] was unfortunate. In his enthusiasm for the effectiveness many of us have found in "tentmaker ministry," he characterized the church at worship as an "artificial community," in contrast with the "real" world.

If this is his experience, he is indeed unfortunate. I suppose that many, attempting to worship in congregations where the church is trying to emulate the counter-culture, find the experience staged, affected, contrived, etc.

Our congregation, gathered on a Sunday morning, is anything but an "artificial community." We are there to

worship God himself, and that worship is our wellspring, our rock, our mountain top, our benchmark (a little surveying lingo), and the plumbline (Amos 7:7) we need for our "workplace ministry." The experience of this bi-vocational priest is no different than that of his parishioners. Besides, we love one another.

(The Rev.) RICHARD C. CHAPIN  
St. Andrew's Church  
Yaphank, N.Y.

I want to thank THE LIVING CHURCH for publishing an article I submitted on an ecumenical, bi-vocational conference and for giving me attribution for same. However, I felt moved to say something about a quote of an Anglican priest selected by the editors, namely,

"I am ordained to the work place. The church gathered on Sunday morning is a somewhat artificial community. The community gathered in the stores and factories every day is real."

May I humbly suggest that the community gathered in the stores and factories, even though "real" may also be "a somewhat artificial community" in that it most likely does not take into account the family (spouse and children) and other important relationships which the community "gathered on Sunday morning" does take into account.

Maybe it is not so important whether we are "ordained to the work place" or

ordained to the work of the parish or even ordained at all. Maybe the most important thing is ministry, the best definition of which I have ever heard being:

"Whenever you have anything to do with another person, what you do is an act of ministry" (EFM Sewanee, Book 1, p. 1, 1975).

In this context, perhaps all of us should try to avoid building "artificial communities," wherever we are.

(The Rev.) MILO G. COERPER  
Chevy Chase, Md.

## Cultural Convention

John S.R. Turner wonders how the women on the staff of THE LIVING CHURCH feel about the use of "Father" to refer to male priests [TLC, Nov. 6]. I am not on the staff of TLC, but I have written for it for several years, and I do think of myself as a member of the family, so I would like to reply to Mr. Turner.

The fact of the matter is I do not consider myself downgraded, denigrated, out in the cold, or otherwise disrespected by TLC's use of the conventional "Father" to refer to male priests. Indeed, I barely notice it. It is a cultural convention much like the way in which one may address a police officer as "Officer." The usage is not consistent throughout Anglicanism: Evangelicals in general do not use it. In Uganda, where I lived for two years, it

(Continued on next page)

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and the views of Episcopalians*

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# LETTERS

(Continued from previous page)

was unheard of, although a few male priests I knew liked to be called "Uncle." As far as cultural conventions go, it's fairly harmless.

Some women clergy like to be called "Mother." That's fine with me, although I think it raises the same problems as the use of "Father," primarily misidentification of a church worker with a parental figure. I prefer to be called Mrs. Shullenberger; that was true before I was made a deacon last July; it is still true.

The problem of overvaluing ordained persons is different. It is a problem. Some of it stems, I suspect, not from forms of address, but from the Episcopal Church's history of being the ruling class on its knees: We have wanted our clergy to behave like minor grandees because it made us look good. On the road to economic well-being we have forgotten what servanthood means and I can think of quite a few clergy — both male and female — whose ambition and greed make a mockery of the collar they wear.

For many women, daily life is a physical as well as a spiritual struggle: The feminization of poverty in America is nearly complete; the rate of HIV among women worldwide is skyrocketing; throughout the third world, women work at subsistence farming and poorly-paid labor, uneducated, hungry and hopeless. I have seen all of this first hand, and regular readers of TLC will remember that I have tried to convey the human side of these issues. If this is "bias," I accept the impeachment. But at least it is a "bias" that tries to address real problems, rather than trivialities that fret the educated middle class.

When we are done with starvation, when we are done with bullets, we can turn our attention to little things like forms of address for clergy. Until then, I offer the advice of a woman priest whose ministry made all the difference in my family's life: she said, "I don't care what you call me. Just call me."

(The Rev.) BONNIE SHULLENBERGER  
Ossining, N.Y.

One of the early frivolous objections to ordination of women was the question of "What will you call them?" It is interesting to note, as Mr. Turner's letter shows [TLC, Nov. 6], that this problem is still not resolved.

I wonder why Mr. Turner would think that the women of the staff of TLC (or anyone else) would feel their gender is

being downgraded because male priests are called "Father" and women clergy are called "Mrs." "Miss" or "Ms." The first two are honorable titles, and the last is a modern compromise invented to avoid offense.

It is not a myth that "once holy orders have been bestowed upon men, they are no longer one of the rest of us — the laity." This is just as true of ordained women — they are not left out in the cold because they cannot be called "Father."

The ordained person is set aside, but not necessarily above all others. Holy orders conveys a different character; its recipients are still people of God, but of a different order.

I hope TLC will remain grammatical, not using the term "Reverend" unless in the correct manner: The Rev. Mrs. or the Rev. Miss — which probably would not solve Mr. Turner's objections. And I fervently hope you will not follow the style manuals of some newspapers which refer to everyone, male or female, only by last name — from O'Conner (for a Supreme Court justice) to Kelly (for a female mayor) to Smith (for a female criminal).

DOROTHY W. SPAULDING

McLean, Va.

• • •

John S.R. Turner regrets the use of "Father" for a clergy man and TLC's use of "Ms." or "Mrs." for a clergy woman. I do too.

I am addressed as "Father" followed by my first name — a nickname, to be exact — and I believe a woman priest's ordination should be equally recognized by the title relevant to her gender, viz., "Mother." The church is a family and family titles have long since been used for those in orders and those professed: "Father," "Mother," "Sister," "Brother." The laity have their appropriate titles: "Mr.,"

### To Our Readers:

We welcome your letters to the editor. Each 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. Writers must include their names and addresses. Because of the large volume we receive, we are not able to publish all letters, nor acknowledge receipt.

"Ms.," "Mrs.," "Doctor," "Professor," etc.

Mr. Turner's suggestion that the clergy all be called "Reverend" is regrettable. "Reverend" is an adjective which, as all such adjectives, can become sarcastic or a joke when used vocatively. For example, I may introduce "The brilliant Mrs. Jones" to a group she is going to address. Later, in conversation with her at the refreshments, if I should say, "Well, Brilliant, how about some coffee?", the title becomes a joke if not a sarcasm.

Let's continue to use the appropriate family title and leave "Reverend" for written or indirect address. I urge this custom for TLC to use also.

(The Rev.) GEORGE H. BRANT

Bordentown, N. J.

### 'Holiness Club'

"Homosexuals and feminists ... feminists and homosexuals!" How reassuring it is to know that the Diocese of Fort Worth will continue under Bishop Iker its balkanization and ecclesiastical "cleansing" in the aforementioned see so that the faithful will not be "contaminated" by the likes of ordained women (all of whom are radical feminists, don't-you-know) and, God forbid, homosexual clergy (all of whom do nothing but have sex morning, noon and night, thank you very much!) [TLC, Oct. 30]. At least another diocese has been "saved from the Great Satan" a.k.a., the General Convention. Good God, deliver us!

The Episcopal Synod of America needs a new script. I have witnessed its hate tactics against homosexuals and women priests disguised under the alleged umbrella of orthodoxy. I am weary of receiving its shrill mass mailings designed to frighten people into more division, cliques and fracturing further our already splintered church.

The "demons" in the church are not homosexual clergy and women clergy. The "demons" are within those who because of their own unresolved and hidden phobias spread a false gospel based on the fear of "people who-are-not-like-me" and the resultant arrogance which is nothing more than the good ol' "S" word: Sin. The church in Fort Worth is therefore for heterosexual (singles are suspect) married persons and ordination is restricted to men who are preferably married. There is no catholicity of faith here: only sectarian pretensions creating another "holiness club."

(Continued on page 13)

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# Service Canceled After Bishop's Objection

## Blessing of Same-Sex Couple Was to Take Place at Seattle Cathedral

The Bishop of Olympia, the Rt. Rev. Vincent W. Warner, Jr., has prevented the blessing and commitment of a same-sex couple from taking place at St. Mark's Cathedral, Seattle. Four days before the service was to be held for two gay men, Bishop Warner asked that the ceremony be stopped from taking place.

The blessing for Thomas Monnahan and Dr. John Black was to have taken place at the cathedral Dec. 11, with the Very Rev. Frederick Northup, dean, and the Rev. Canon Linda Strohmier, then St. Mark's pastoral minister who has become evangelism coordinator for the national church, officiating. Some 450 relatives and friends, including Seattle Mayor

Norm Rice, had been invited.

Bishop Warner said the service should not take place because the issue of blessing same-sex relationships had not been settled and was part of the ongoing dialogue of the House of Bishops.

"It really is painful for me to be in a place where I can't be more supportive," Bishop Warner told *The Seattle Times*. "But the fact is, as a church, we haven't found a way to do that."

Dr. Black, 52, a radiologist in Renton, Wash, and Mr. Monnahan, 39, said they decided to cancel the service after learn-



Bishop Warner

ing of Bishop Warner's opposition.

"The message of the founder of our faith is one of love and compassion, not hate," Dr. Black told the *Times*. "This was going to be a celebration of love, commitment and joy."

The couple said cancellation notices were sent to guests who were planning to go to Seattle from as far as Vietnam and England. Dr. Black added they planned to continue to be part of St. Mark's congregation.

"I hope there will come a day when the dragon of prejudice will be killed," he said.

Dean Northup told the Seattle paper that Bishop Warner had agreed to have a diocesan dialogue on such services, and that he hoped such discussions would "lead to a different attitude," on the part of the bishop.

## Houses Of Worship Fill A Need

Synagogues and churches are helping numerous small groups by providing leadership, supervision, materials and a place to hold meetings. Forty percent of Americans report they belong to small groups that meet regularly.

### Characteristics of small groups

- Are part of the church or synagogue's growth plan **47%**
- Use materials provided by the religious organization **45%**
- Are under the supervision of local clergy **37%**
- Started with help of local clergy **32%**

### Religious Connections of Small Groups

- Meetings include discussion of religious topics **63%**
- Group usually meets at church or synagogue **51%**



Source: A Gallup survey based on personal interviews with a representative national cross section of 1,021 adults, 18 and older, who participate in support groups, and 962 who do not, conducted during November 1991.

RNS photo/J. Trigg

## CONVENTIONS

### Campaign Goal Met in Western North Carolina

Unlike the controversy found in recent conventions, the **Diocese of Western North Carolina's** convention Nov. 10-12 at Kanuga focused on spirituality, community and celebration.

"We're here to worship God, to get on with the ministry of this diocese, and to enjoy the life and fellowship we have with each other," said the Rt. Rev. Robert H. Johnson, diocesan bishop.

That sentiment was repeated by theologian Verna Dozier, who presented meditations and gave the homily at the Eucharist.

"We have made Christianity such an individual operation," she said. "The blasphemous cry of the first murderer was, 'Am I my brother's keeper?' The biblical God thundered, 'Yes, you are, and your brother or sister is every other human being created by God'."

David Mann, lay co-chairman of the Centennial Witness capital fund campaign, announced the campaign goal of \$2.25 million had been reached, and that additional campaigns by parishes raised nearly \$2 million for their individual needs.

Convention voted to ask parishes to  
*(Continued on page 8)*

## English Synod Declines Comment on Gay Rights Group's Claims

When members of the Church of England's General Synod arrived for their meeting at Church House in London Nov. 30, they were confronted by members of Outrage, a gay rights group, carrying banners which named 10 allegedly homosexual bishops.

The Outrage members also handed out a letter which accused the 10 bishops of hypocrisy because some of them have supported the church's ban on gay and lesbian priests and have been involved in their dismissal.

A statement was issued by the Rt. Rev. Nigel McCulloch, chairman of the Church of England Communications Committee, which stated: "We decline to comment on Outrage claims about named individuals. It is not a sin to have a particular sexual orientation, and any allegations about sexual practice deserve no credence unless supported by evidence."

Synod members spent considerable time discussing whether divorced church members should be allowed to remarry in Anglican parish churches.

A motion which sought to clarify the church's position by making it compulsory for clergy to perform marriages for divorced persons was referred to the House of Bishops. An immediate response was not expected.

Synod voted to implement the Howe report on cathedrals, which proposes that cathedral deans and provosts should be answerable to a greater council chaired by the diocesan bishop.

In other business, synod:

- approved two additional eucharistic prayers from the five studied by the House of Bishops last summer;
- heard statistics that 1,380 women have been ordained priests, including 857 into stipendiary ministry;
- learned that 219 members of the clergy have claimed compensation under the Ordination of Women Measure at a cost of nearly 2 million pounds;
- voted to call on the British government to ban the export of anti-personnel mines and to stop selling weapons to countries engaged in aggression.

## Durham Bishop Wants Action on Homosexuality Questions

The Church of England's new Bishop of Durham, who once was convicted of a homosexual offense, wants the church to review its attitude toward homosexuals.

"I think the conversation and the process of what the church thinks, believes, decides and disciplines in this area does need urgent attention," said the Rt. Rev. Michael Turnbull in a radio interview on the British Broadcasting Corporation (BBC).

Bishop Turnbull said the Church of England was responding too slowly to the issue of homosexuality.

"To be honest, I'm disappointed that three years after the document 'Issues in Human Sexuality,' we haven't got further down the line in exploring this on a wide basis within the church," the bishop said, referring to a 1991 report by the House of Bishops that rejected ideas of putting homosexual and heterosexual love on an equal footing.

He said it was premature for individual bishops to accept the idea of clergy living

openly in a homosexual relationship, but added, "I do know of many homosexuals — at least of some homosexuals, both clergy and lay people — who are amongst the most gifted and loving and committed people within church life.

In September, it was revealed the then bishop-elect had been convicted of gross indecency with another man in a public place in 1968, when he was domestic chaplain to the Archbishop of York.

In the interview, he was asked whether, in view of his experience, a double standard existed within the church concerning clergy dismissed after a similar conviction. Bishop Turnbull said he thought it was unfair to compare a situation where a person's ministry had been rebuilt with cases in which the details are unknown.

"I could, but I won't, name clergy who are in exactly the same position as me and who have had their ministries rebuilt after some kind of misdemeanor which was untypical, out of character, or who in fact needed help," he said.

## Scottish Church Ordains 42 Women to Priesthood

The first women priests in the Scottish Episcopal Church were ordained Dec. 17 in ceremonies at four cathedrals.

The ordinations of 42 women followed a six-month "process of discernment" after the church's synod voted to ordain women to the priesthood [TLC, July 24].

The primus of the Scottish church, the Most Rev. Richard Holloway, Bishop of Edinburgh, was among the ordaining bishops, at St. Mary's Cathedral, Edinburgh. Other ordinations took place in the dioceses of Glasgow and Galloway, Aberdeen and Orkney, and St. Andrews, Dunkeld and Dunblane.

The Rt. Rev. Bruce Cameron, Bishop of Aberdeen and Orkney, told *Church Times* the ordinations were "historic occasions of both solemnity and joy that will bring a completeness of ministry to the church. However, I recognize that there are those who in conscience are not able to accept this, and I want to respect their position."



Bishop Holloway

## School Chaplain Charged with Rape

The Rev. H. Thomas Knox, Jr., chaplain at St. Andrew's-Sewanee School, St. Andrews, Tenn., was indicted for statutory rape by a grand jury in Franklin County, Tenn. Fr. Knox, 52, was arrested and charged with one count of statutory rape after the grand jury returned an original sealed indictment against him.

Fr. Knox, chaplain at the school for 11 years, was suspended as a priest by the Diocese of Tennessee and suspended and placed on leave by St. Andrew's-Sewanee until the matter is resolved. He was freed on a \$15,000 bond.

The victim who filed the complaint reportedly is a graduate of the school.

The Rev. William Wade, headmaster of St. Andrew's-Sewanee, said, "Fr. Knox has been a valuable part of this school community and our love and support is with him and his family."

# Conventions: New Hampshire Establishes Children's Fund

(Continued from page 6)

increase their levels of giving to the diocese, using 16 percent of the parishes' net disposable income as a goal, and adopted a budget of nearly \$1.06 million for 1995.

\* \* \*

Stewardship and Evangelism was the theme of the convention of the **Diocese of Iowa**, which met Nov. 4-5.

The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, was the keynote speaker and used desert images in describing stewardship as hospitality. He spoke of the sharing of food, water and tent with visiting strangers by the people of the desert.

The Bishop of Iowa, the Rt. Rev. C. Christopher Epting, shared experiences from his sabbatical and told of worshipping with other Anglicans.

"A servant church in total ministry, with evangelical zeal, catholic faith and order, and a keen social conscience. That is who we are as Anglicans," he said. "And it is true all around the world. I have seen it."

Diane Porter, senior executive for program at the Episcopal Church Center, was a speaker and led a workshop for the diocesan commission on anti-racism.

St. Martin's Church, Perry, was admitted as a parish, and New Song, Coralville, became a mission.

A budget for 1995 of nearly \$1.1 million was adopted.

\* \* \*

Granting parish status to a mission church and welcoming a new congregation were highlights of the convention of the **Diocese of Indianapolis** Nov. 4-5 in Columbus, Ind.

St. Francis in the Fields Church, Zionsville, was admitted to parish status after 30 years as a mission. St. Brigid's, Batesville, in the southeast corner of the diocese, was welcomed as a new congregation.

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, spoke of healing, reconciliation, common prayer and hospitality in his convention address.

"Whether standing sentinel at a crossroads in southern Indiana, or the church

living its way into what it means to be a diocese, or the church where not one, but a whole House of Bishops and a House of Deputies engage each other in parliamentary fashion, the church is one body, cut from one piece of fabric," Bishop Jones said. "It is not so because we make it so, by crafting budgets and resolutions that neither offend nor satisfy everyone's conscience. The church is one because God made us this way."

Only four resolutions were presented to convention, including the admission of the Zionsville church. One, on HIV/AIDS ministry, calls upon the diocese to engage in an active ministry of HIV education and prevention. Also adopted was a resolution instructing the standing committee to seek appropriate resources to assist programs which address the advocacy for children's rights.

Paul Valliere, head of the department of philosophy and religious studies at Butler University, spoke at the convention Eucharist, and the Rev. Jean Denton, deacon at St. Paul's, Indianapolis, gave an address on healing and reconciliation, the theme of convention, at a healing service.

A budget of more than \$2.1 million was approved.

\* \* \*

The effort to maintain diocesan unity begun at last year's convention of the **Diocese of Pennsylvania** continued at this year's gathering Nov. 4-5 at the Cathedral Church of the Saviour, Philadelphia.

Deputies sent an early message of inclusion by voting to allow the lay deputiation from Good Shepherd Church, Rosemont, to be seated, even though that congregation has not paid its 1993 episcopate assessment for theological reasons.

A new standing resolution on unity in the church was adopted as well as an enabling resolution outlining specific actions to help bring about that unity. Words in the standing resolution that those opposed to the ordination of women hold a "recognized theological position" were removed after one of the clergy members of the committee drafting that resolution stated her discomfort with the wording. The resolution still upholds "inclusion of all people regardless of their acceptance or non-acceptance of the min-

istry of ordained women."

Later in the convention, deputies defeated by a sizable margin a resolution which asked the diocesan bishops to "refrain from ordaining practicing homosexual persons until after General Convention . . . specifically approves such ordinations." The vote was viewed by many as showing support for Bishop Allen Bartlett, who last fall ordained to the diaconate a gay man living in a committed relationship. A similar ordination took place a week after this convention.

The Rt. Rev. Charlie McNutt, Bishop of Central Pennsylvania, set the unity theme in his sermon at the opening Eucharist on Friday afternoon. He said the church on the national and diocesan levels is in the midst of change, a process often painful and frequently divisive.

"We need to recognize the faithfulness of all, even when we don't agree with them," Bishop McNutt said. "In a time of change, cling to God, not the past."

The convention welcomed clergy and lay deputies of the Church of the Holy Spirit, Harleysville, to their first convention, and admitted a new parish, Emmanuel and Good Shepherd, Kensington, formed by the merger of two previously yoked churches.

A budget of more than \$3.2 million was adopted.

BARBARA OGILBY

\* \* \*

The **Diocese of New Hampshire** established a Children's Ministry Fund at its convention Nov. 4-5. The fund is to be used as grants-in-aid for related ministries of the diocese, its parishes and institutions "in Christian response to the urgent needs of households and children in the cities and towns of New Hampshire."

The fund will be begun through the designation of 50 percent or more of the money saved in 1994-95 through the Church Pension Fund's waiver on pension assessments. Parishes and individuals also may make free-will offerings to the new fund.

Another resolution adopted was that parishes and individuals make an effort to learn more about environmental crises. Guidelines were adopted for the payment of health insurance premiums for retired clergy.

# Within You

## Speaking the faith in your own voice

By TRAVIS DU PRIEST

*"Always be ready to give an account of that faith which is within you."*

This injunction follows from our baptismal promises. We witness, all of us, all the time. We witness primarily by the way we conduct ourselves, our jobs, our homes, our friendships, our finances and our allegiances. The way we do things and the way we act — in good times and in bad — testify loudly and clearly to our inner life and to those around us about our convictions, beliefs, faith and spiritual health.

Because of the heavy emphasis on the word in church tradition, however, we tend to think of witness primarily in terms of language, that is, talk about God. The testimonies I was asked to give as a young Baptist were verbal testimonies, delivered publicly, not acts of service, as young Quaker testimonies are likely to be.

Even those who grow up in a "non-testimonial denomination" feel that testimony is primarily talking; the emphasis is on the spoken word as the key element of witness.

While I personally tend toward seeing witness as the whole of one's life, as lived out in thought, word and deed, I constantly face the belief that witness is talk. As an Episcopal layman said to me in disagreeing with a talk I gave on mission, "I know what mission is, even if I don't do it."

### On a Merry-Go-Round

I had labored, in his case in vain, to explain that he and others like him do witness in many ways without going hither and yon or without shouting on street corners. He was intent, though, to reinforce his own ineptitude and his own guilt, which some people have a fondness for doing, especially when the topic is mission or evangelism. Not being able to go into the highways and byways and yet not being able to articulate our own understanding of Christ's commission, we turn about as on a merry-go-round  
*(Continued on next page)*



Skjold Photographs

*To be ready does not mean to be frantic but, rather, contemplative — a still calmness, a resting, or to use John's favorite term, an abiding, in Christ's Spirit.*

# *It is important to find your own way into openness with God*

*(Continued from previous page)*

knowing what we think Christ's mission is, but neither getting on with it by jumping off nor enjoying the ride while turning around.

How do we talk about our own faith when the occasion arises? Apparently nothing — I speak as a convert — is more alien or frightening to Episcopalians. I don't mean publicly before great crowds. Or even in front of a relatively relaxed group at a pot-luck supper. I mean a few sentences when there is a pause, a question, a look in another's eyes for some sensible word or two about God, life, human suffering, joy, maybe even the church.

Such a situation does not call for priestcraft. It calls for common sense. We all — clergy and laity — find ourselves in these positions. Sometimes we are the question askers; sometimes we are, of necessity, the ones called upon to utter the word.

All too often, I suspect, we gulp and confess, "I don't know what to say," or we hurriedly come out with a cliché which impairs rather than nurtures discussion, "Well, if you could just accept Christ . . ." Or we really don't know what to say, so say the wrong thing — as the minister who sat for minutes in silence by the patient's hospital bed and then asked, "Are you worried?"

I have made each of these blunders, and yet I take Paul's advice to the Corinthians to heart. True, Paul wrote under a very particular circumstance in a special place and time; and one needs to be careful when giving an isolated statement contemporary validity and normative strength. Yet in many ways the church today is similar to the church in Corinth in the first century: We are surrounded by nonbelievers, and we have numerous factions within any given body.

Let us then take apart Paul's advice:

## **"Always be ready to give . . ."**

The well-known author Madeleine L'Engle has said that if she did not read the Daily Office, she did not think she would be as open to God's touch or request. I doubt that her point should be translated into a dogmatic "everyone-read-the-Daily-Office" so as to be open

to God. Some might suggest this practice; certainly many priests and laity do indeed practice such a discipline with immeasurable benefit. The point here, however, is that one does need to be ready, to be in shape, as it were.

It is important to find your own way into openness with God: a word or phrase at certain moments of the day; quiet meditation; reading Morning or Evening Prayer or another short office in the prayer book; playing the piano; writing; painting. Tune yourself consciously so that you stay attuned to God's call, touch and suggestions.

To be ready does not mean to be frantic but, rather, contemplative — a still calmness, a resting, or to use John's favorite term, an abiding, in Christ's Spirit. I speak here of practicing some act which you love to do, which brings you solace and quiet confidence, and which is consciously dedicated to God.

The readiness, the tuning, allows you, then, to become a John the Baptist who prepares. Taking John as the example of discipleship rather than the disciples who followed after, Orthodox Archbishop Anthony Bloom says we see more clearly that the true work of discipleship is not imitation of Christ, which we can never really do anyway, but rather a making ready of the way for Christ who chose to imitate us. This quiet readiness allows us to do the work of Christ first — hold the hand, offer the shoulder, cry in pain, laugh in joy — before, often long before, speaking. Readiness allows us to disappear so Christ can enter and do his work of healing, proclaiming and feeding.

## **"... an account of the faith ..."**

At a College of Preachers' workshop, Verna Dozier had participants tell a personal version of the entire Bible in five sentences. She then made the point that the succinct message of creation, disobedience, prophecy, forgiveness and reconciliation, salvation and lordship of all the world should be apparent in every sermon, no matter what the text.

Several years ago at a theological panel with Cardinal Suenens and Prof. Martin Marty, then Archbishop Michael Ramsey was asked what was the least he'd accept as a Christian creed. His

quick response was Paul's minimalist creed, "Jesus is Lord," but he added as quickly, and with a twinkle of the eye, "I should want to say a word or two about the meaning of Lord."

Explanations are necessary, but lengthy definitions, diatribes, reviews of old debates, and rehearsals of problems and wounds are not.

## **"... which is within you."**

Nothing is more personal than language. Everything we say, as well as the way we say it, bespeaks our true self, our mind, our heart, our soul.

The associations of life and breath, of word and creation, run deep in our psyche. Yet how easy it is to use someone else's language rather than our own. Semester after semester I read student essays on the most personal of topics written in the most store-bought language. Anyone who listens to the evening news knows that clichés are sought after and honored, not eschewed. For various reasons — ease, laziness, peer pressure, to name but a few — it is easy to use language not our own.

When I gave my testimonies as a Baptist youngster, I often used "repentance" and "commitment" language which I heard around me. As natural as that is, such activity contributed toward several innate dispositions: a mistrust in my own faith and a sense of hypocrisy. On the one hand, I felt that the strong, bold language I heard around me was surely the right and acceptable language of the church; hence, my own more quivering voice was not as religious.

On the other hand, I had my doubts about what I heard others saying; after all, I lived with them in school and on the playground.

We must be faithful not only to God but to ourselves — our own doubts, questions, values and our own personal vocabulary. Picking up someone else's language is not the answer. Religious language, perhaps especially religious language, is personal. As I sometimes say to people who want to write poetry: yes, by all means, learn by imitating the great poets of the past, but begin to look for and hear and use your own voice. This is also the point in talking about faith.

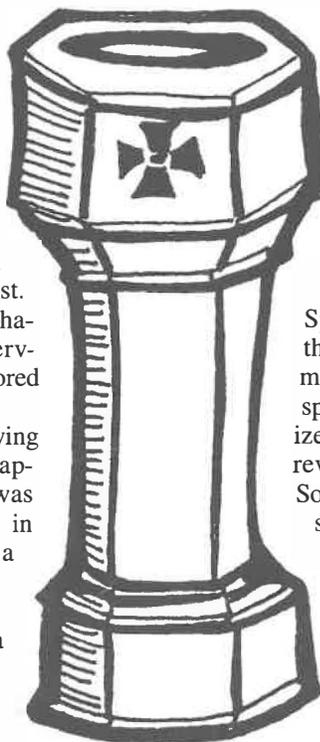
## A Special Calling

Is baptism a joyous occasion? Yes, and certainly very much so when the person baptized is none other than the Savior of the world. His baptism, which we celebrate on this Sunday after the Epiphany, marks the inauguration of his ministry, the manifestation of the Holy Trinity, and his entrance through that watery gate into his church in which we are called to follow him.

Some time ago, a kind reader called this feast our feast. Well, THE LIVING CHURCH does not own it and did not invent it, but we are pleased to be the channel in the Episcopal Church through which this occasion has been publicized, emphasized, and explained.

Historically, the Feast of the Epiphany has had three themes: the visit of the Magi, the baptism of Jesus, and his first miracle at the wedding feast. The second of these has been and is the most emphasized in many parts of the Christian world. By observing this part of the feast on a Sunday, we have restored it to visibility in the Episcopal Church.

Meanwhile, baptism as a sacrament is receiving more attention. Years ago, having our children baptized was a custom, a thing to do. To be baptized was to be like everyone else. Now we realize that in today's world that is getting it backwards! To be a baptized person is not to be like everybody else, but to be a special person, with a special calling, in a unique community. "You are a chosen race, a royal priesthood, a holy nation, God's own people . . . Once you were no people, but now you are God's people." As baptized people, our foundation is Jesus Christ, "a cornerstone chosen and precious" (1 Peter 2:6-10). In him we rejoice and we congratulate those who may be baptized into Christ this day.



these words were not part of the original creed. Hence, we are simply going back to the authentic text.

In the ancient text, the second line of the third paragraph is based directly on John 15:26. In this verse, there is a clear distinction between the Son, who sends the Spirit to his followers, and the Father of whom the Spirit proceeds.

In English, the word proceed is a relatively casual word. We can proceed from this to that to something else in one way or another. In Greek, it is a more restricted term. It usually means an actual journey on a road, or else more figuratively, coming from a source or origin. Thus a stream proceeds from a spring, or words from a mouth, or thoughts from the heart. According to scripture (which is all we know about it), the Father is the origin of the Eternal Spirit.

If we think of the Holy Spirit mainly as an elevated mood, or a divine atmosphere, certainly the Spirit could have two or more points of origin. If, on the other hand, the Spirit is truly a person, then we must think of one source, a "single procession." To speak of a "double procession" seems to depersonalize the Spirit, and flies in the face of the Spirit being revealed at the Jordan as going from the Father to the Son — the only "revelation" of the Trinity which scripture offers.

This matter was considered in the 1928 revision of the prayer book, and revisers removed the *filioque* from the beginning of the Litany. (It used to have, "O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.") In 1985, General Convention decided the *filioque* should ultimately go, if this was agreed by Lambeth and the Anglican Consultative Council. THE LIVING CHURCH has long advocated this action. These agreements were forthcoming, and our convention responded accordingly. Similar actions have been taken or are being taken in the Church of England, in the Anglican Church of Canada, and elsewhere. It is anticipated that other churches will be making similar decisions.

But one may ask, how does this explain the peculiar wording, "by the power of the Holy Spirit he became incarnate?" That is a totally different matter we will delve into next week.

## Proceeding from One

On the feast of our Savior's baptism, we hear of the visible descent of the Holy Spirit on him in the Jordan. On the two Sundays which follow this year, we hear about the Spirit. Now, as later in the year on Trinity Sunday, in our worship we acknowledge the sacred mystery of the inner life of the Blessed Trinity. Meanwhile, as always, we have the statements of our creeds.

Last summer, General Convention adopted a resolution reaffirming that the words "and the Son" would be removed from the third paragraph of the Nicene Creed at the next revision of the Book of Common Prayer. This has caused puzzlement and surprise to many church people, including some of our readers. This is a complicated matter, but we believe at least a brief explanation is in order.

First, let it be understood that this is a change for the prayer book, not really a change in the creed itself. The Nicene Creed was composed in Greek more than 1,500 years ago and did not contain these words, and still does not contain them as recited by millions of Greek Orthodox Christians every Sunday. The words "and the Son," or *filioque* in Latin, were stuck in centuries later for reasons too lengthy to explore. Suffice it to say, today church historians of every church are fully agreed that

Baptism  
God's gift  
A lifelong gift  
A gift we cannot return  
Through water, new life  
Committing us to Christ  
Our most precious gift.

Barbara Colford

## VIEWPOINT

# SEXUAL MISCONDUCT: OUR COLLECTIVE GUILT

**There is no question in my mind that the church would not be acknowledging the existence of sexual harassment had not the Church Insurance Co. insisted.**

By WINNIE CRAPSON

It is increasingly clear to me that our church is unable to engage fully the key issues of human sexuality. This is not related to the "hot button" questions concerning ordination, blessing of same-sex unions, or the recognition that ignorance of sexual ethics has financial implications. Instead, I speak of the issues arising from a changed, if not deteriorating, culture which is, among other things, litigious.

Yet we all know it is a scandal that the church began to address this essentially moral issue of sexual promiscuity and harassment only when it was required to by insurers.

In 1991, General Convention condemned sexual promiscuity, whether heterosexual or homosexual. How could it have done otherwise? As so often with such high-sounding and well-meaning pronouncements, it was never mentioned back home in our dioceses and parishes, much less made operational in our life together.

Is there anyone reading this who does not know personally of instances where members of the clergy have

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*Winnie Crapson is a resident of Topeka, Kan., where she attends St. David's Church.*

been involved in sexual misconduct which is not only immoral, but illegal? Search your memory and you will be amazed at what surfaces.

When I began to think about this issue of sexual misconduct, I was aware of one flagrant instance that I admitted knowing about — and assisted in covering up by my silence. Gradually I have become aware of a number of other instances about which I either knew or should have known. We have all been guilty of such covering up, often with the rather sanctimonious excuse of protecting the church.

During the past few months, I have visited again with people I know who have "left" the church by withdrawing in some way. Four out of five of them cite their disgust at the failure of the church to deal honestly with sexual problems. Women who ended marriages after many years of acknowledged infidelity on the part of their husbands found they were not supported by the church in the difficulty of divorce. More hurtful to them was when the church gave open support to the husbands.

This affects not only those involved directly, but also those outside the church. One friend who would otherwise join our church is almost frightened by it because she observed poor treatment of two close friends.

It is time for us to admit that a change in the prayer book and the ordination of women are not major factors in our loss of allegiance. Much more damaging has been the demonstration of a lack of a moral center.

There is no question in my mind that the church would not be acknowledging the existence of sexual harassment had not the Church Insurance Co. insisted. Were we to be aware of a business that failed to uphold its principles until financial considerations forced the issue, we would be loud in our condemnation.

Yet who of us has condemned our church? I believe the first step in our continuing study of human sexuality is an individual and corporate confession of past failures, acceptance of forgiveness, and commitment to amendment of life. The frenzied program of eight



**General Convention in 1991 discussed sexuality issues at length.**

hours of education should be preceded with such an exercise of reconciliation.

Most memorable for me was being present at a meeting of attorneys (not in my diocese) where a case of sexual misconduct came up during conversation at lunch. One attorney asked those of us with some involvement with fair employment practices whether or not a church came under the federal laws. He was asked how large a staff the parish had and replied that it was a diocese. Knowing he was a Roman Catholic, we all assumed it was his own diocese until he told us it was the Episcopal diocese. His story would have been shocking enough had it involved a business. It was even more shocking that he was describing the action of an ordained clergyman and his bishop who refused to discipline him.

What did I do about it? I did nothing at all, then or to this day. I cannot even recall whether I divulged that I was an Episcopalian to those present who did not already know. What should I have done? What should I do now? Would it make a difference to anyone but me? Suggestions will be welcomed. Have you experienced similar situations?

How do we process this past in a way that will free us to engage honestly and unselfconsciously in our considerations of human sexuality?

## LETTERS

(Continued from page 5)

Can someone answer a couple of questions for me, please, however naive they may appear? Why are homosexuals and women clergy the new "targets" of hate?

Why do the vast majority of cases of clerical sexual misconduct involve heterosexual married men acting out with female parishioners and very little homosexual clergy act out by comparison? And neither do women clergy thus far!

Please spare me the prattle about pedophilia. That is a sickness, and not to be equated with sexual orientation; no self-respecting homosexual would ever harm a child. Hasn't anyone noticed this? Gay priests are usually the "safest" clergy in the church and the most caring pastors who do not "act out," and yet are vilified as if criminals.

Do we need a resurgence of atheistic communism to give the ESA, the Diocese of Fort Worth and other such places a new "demon" to attack? This is not catholic orthodoxy; this is carefully packaged fascist group-think. Galatians 5:22-26 is apparently unknown to them.

(The Rev.) STEVEN M. GIOVANGELO  
Los Angeles, Calif.

### Color of Joy

How wonderful to have the liturgical musings of H. Boone Porter included in your magazine. He is so often right on the mark that I hesitate to respond to his most recent article [TLC, Nov. 27].

Yes, let us appropriately celebrate the Fourth Sunday of Advent and give Mary her due. It is certainly appropriate to have a Sunday in the Advent season dedicated to her.

However, let us not lose the integrity of the Third Sunday of Advent. I am sure Fr. Porter is correct about why the color rose was first associated with the day, but the most important aspect of the day has always been joy. Accordingly, the pink candle is properly "correlated with the meaning of the day." The proper introit for the day from Philippians 4 calls on the people of God to "rejoice in the Lord always." Our 1979 lectionary appropriately celebrates this point by assigning an Old Testament lesson each year celebrating that joy, and by moving the Philippians lesson from its former place on the fourth Sunday to the third.

After many years of teaching why the joy of the third Sunday was appropriately celebrated with the pink candle, how unfortunate to confuse the issue again. One solution could be to use all candles of the same color, as many churches already

do. Perhaps one could use a blue candle to honor the Blessed Virgin or use that color for all of the candles. Let us not confuse the issue by using the pink candle on the "wrong" day.

ALAN C. REED  
Southern Pines, N.C.

### Clearer Thinking

I was saddened to read the letter from the Rev. Ralph E. Fogg [TLC Nov. 27], suggesting the two bishops who recently left the Church of England for the Roman Church should turn down their C. of E. pensions.

Fortunately, the Church Pension Fund in this country is more clear thinking than this. One of my seminary classmates joined a continuing Anglican church some years ago, after 26 years of faithful service as a priest in ECUSA. The pension fund has been equally faithful in sending his pension check for those years, and he is certainly entitled to every penny.

The mean-spirited tone of Fr. Fogg's letter is typical of the attitude which has caused such despair among traditional clergy and laity of this church, and which gives the lie to the Presiding Bishop's statement that in the Episcopal Church there shall be "no outcasts."

(The Rev.) LEVIN LAKE  
Hayward, Wis.



answer session: "... we need to support gay and lesbian people in their relationships ... the church has not come to a clear public stance on that." In this context the bishop added: "I guess I tend to keep pushing forward, but I feel it is important to stay within the church. If I were to be suspended, I could not work within the church. So I do have to not do certain things that would bring about the end of my ministry in the church."

And so we have two bishops wrestling with conscience, issues and institutions.

One opts out, one stays put.  
Each must be respected.

However, I applaud Bishop Gumbleton. Although he does not have the luxury of speaking his own mind on critical issues, he is to be honored for not abandoning a sinking ship.

The solid wall of church as institution is beginning to crack everywhere — in all denominations. I have no

doubt that a new church is on the horizon and it will not look like this one. To argue Anglican issues such as COCU, Lutheran/Episcopal dialogue threatening apostolic succession, *filioque*, and ordination of women is a waste of energy. These are dead institutional issues. But until that time I stay, for "...the Church of Rome hath erred" as well.

(The Rev.) MICHAEL FILL, JR.  
Lake Ariel, Pa.

### No Thanks

Bishop Barbara Harris's reported suggestion that tradition-inclined members of the Episcopal Church depart [TLC, Dec. 11] is arrogance unworthy of her office. As a cradle Episcopalian, I resent her "kind" invitation. My real puzzlement is why she ever embraced the Anglican tradition in the first place. Surely it cannot be because she found it so tolerant!

(The Rev.) ROBERT A. TOURIGNEY  
The Woodlands, Texas

### On Target

"No Room for the Baptist's Message?" by the Rev. Timothy P. Perkins [TLC, Dec. 11] is splendid, superb, and fine — and perhaps the most "on-target" article I've read in your pages in a while. My thanks to him for writing it and to TLC for publishing it.

(The Rev.) S. ALBERT KENNINGTON  
Trinity Church  
Mobile, Ala.

# Church Services Near Colleges

Do you know someone at one of the colleges listed here? If so, why not write the student, providing the name of the chaplain as listed below? You may also want to contact the chaplain.

Refer to key on page 16

**ALABAMA**  
**TUSKEGEE UNIV.** Tuskegee  
ST. ANDREW'S 701 Montgomery Rd.  
The Rev. Liston A. Garfield, r  
Sun 11. Wed 12:05

**FLORIDA**  
**UNIV. OF SOUTH FLORIDA** Tampa  
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER  
12850 N. 50th St. (813) 988-6928  
The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d  
Sun H Eu 6; Wed EP 7

**ILLINOIS**  
**SOUTHERN ILLINOIS UNIVERSITY** Carbondale  
ST. ANDREW'S 402 W. Mill  
The Rev. Lewis A. Payne and Peer Ministers  
Sun: 8, 10. Weekdays as announced

**INDIANA**  
**PURDUE UNIV.** West Lafayette  
EPISCOPAL CAMPUS MINISTRY  
435 W. State St. 47906-3540 (317) 743-1347  
The Rev. Peter J. Bunder, c  
Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

**UNIVERSITY OF NOTRE DAME** South Bend  
**INDIANA UNIVERSITY-** South Bend  
**CATHEDRAL CHURCH OF ST. JAMES**  
117 N. Lafayette Blvd.  
The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Iles, d  
Sun H Eu 8, 10:15; SS 9; Adult Ed 9:15; Tues H Eu 7; Wed & Fri H Eu 12:05

**LOUISIANA**  
**LOUISIANA STATE UNIV.** Baton Rouge  
ST. ALBAN'S CHAPEL Dalrymple & Highland  
The Rev. Charles A. Wood, chap  
Sun 10:30, 6; Mon-Fri 11:45

**MASSACHUSETTS**  
**SMITH COLLEGE** Northampton  
ST. JOHN'S 48 Elm St.  
The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c  
Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

**MICHIGAN**  
**WAYNE STATE UNIVERSITY** Detroit  
Jenny Gale Tsering, chap  
687 Student Center Bldg., Detroit, MI 48202

**MINNESOTA**  
**UNIV. OF MINNESOTA** Minneapolis/St. Paul  
**UNIVERSITY EPISCOPAL CENTER**  
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552  
The Rev. David Selzer, chap FAX (612) 627-9450  
Sun Eu 6, Night Prayer Tues 9

**NEBRASKA**  
**HASTINGS COLLEGE** Hastings  
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126  
The Very Rev. John P. Bartholomew, Dean; the Rev. Fr. Karl E. Marsh, ass't  
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

**NEBRASKA (cont'd)**  
**UNIVERSITY OF NEBRASKA** Lincoln  
ST. MARK'S ON THE CAMPUS 1309 R  
The Rev. Don Hanway, v & chap  
Sun Eu 8:30, 10:30, 5. Tues 12:30

**NORTH CAROLINA**  
**EAST CAROLINA UNIV.** Greenville  
ST. PAUL'S 401 E. 4th St., Greenville  
The Rev. Thomas Cure, chap  
Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship  
HC/supper

**NORTH CAROLINA CENTRAL UNIV.** Durham  
ST. TITUS' 400 Moline St.  
The Rev. Monroe Freeman, Jr., r; Dr. James Colt, lay chap  
Sun Eu 8, 11. Wed 7 (919) 682-5504

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

**UNIV. OF PITTSBURGH** Pittsburgh  
**CARNEGIE MELLON UNIV.**  
**CHATHAM COLLEGE**  
CALVARY 315 Shady Ave. 15206  
The Rev. Pamela Foster  
Sun 8, 10:30, 12:15; Wed 7, 10:30

**TEXAS**  
**RICE UNIVERSITY** Houston  
**TEXAS MEDICAL CENTER** 6265 S. Main  
AUTRY HOUSE—Collegiate Chapel of St. Bede  
Sun Eu 5 p.m.

**SAM HOUSTON STATE UNIV.** Huntsville  
EPISCOPAL STUDENT CENTER 1614 University Ave.  
Fr. Jim Sproat, chap (409) 295-3988  
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

**VIRGINIA**  
**WASHINGTON & LEE**  
**VIRGINIA MILITARY INSTITUTE** Lexington  
**R.E. LEE MEMORIAL CHURCH**  
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, ass't; H.H. Edens, III, intern.  
Sun Eu 8:30, 10:30, 5. Wed 12:15

**WASHINGTON**  
**UNIV. OF WASHINGTON** Seattle  
CHRIST CHURCH—Canterbury  
1305 N.E. 47th St. (206) 633-1611  
The Rev. Stephen Garratt, chap  
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45

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# SHORT and SHARP

By TRAVIS DU PRIEST

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## POSITIONS WANTED

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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in The Living Church.

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## INDIANAPOLIS, IND.

**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, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, ass't  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown Blvd., at Ellenwood  
The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

## HACKENSACK, N.J.

**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, N.J.

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

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

**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

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**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

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**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  
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Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

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

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Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

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Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7798  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell, the Rev. Benjamin Twinamaani, the Rev. Canon Roma A. King, Jr.  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

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Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP  
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## PHARR, TEXAS

**TRINITY** 210 W. Caffery / at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (210) 787-1243  
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

## MILWAUKEE, WIS.

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The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung). Daily as posted

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

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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 I. 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**  
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