

# The Living Church

September 18, 1994 / \$1.50

*The Magazine for Episcopalians*

**From  
Indianapolis ...**

**Dialogue  
Must Continue  
on Women's  
Ordination,  
Bishops Say**

**Deputies Pass  
\$131 Million  
Budget**



Daily worship is an integral part of General Convention [p. 2].

# IN THIS CORNER

## Some Lighter Moments

There were some amusing incidents during the major Eucharist of General Convention at the RCA Dome on Sunday, Aug. 28. Ben Battreal, a member of the Diocese of Indianapolis who couldn't have been more than about 10 years old, brought some chuckles from the congregation when he stumbled in pronunciation during the reading of the first lesson and blurted "wait a minute!"

Then there was the woman who, during the presentation of the United Thank Offering, announced, "The Diocese of Fort Worth and proud of it!"

And, although it may not have been amusing at the time, a woman came out of the congregation and took a swing at the Rev. John Price, of Big Spring, Texas, a military chaplain, while he was part of the procession into the huge arena.

\* \* \*

A number of first-timers to convention who stopped by THE LIVING CHURCH's booth were asked for their reactions to convention. They are not identified for obvious reasons:

A deputy from Province 5 said she "was completely turned off by the inhospitality I found in the house."

A priest visiting from Province 1 was stunned to discover, "this isn't the Episcopal Church I know."

A teenager from Province 9 said she was "excited about convention. Plus I've never been this far east!"

A first-time deputy who had been to several conventions as a visitor: "I feel like I'm in prison."

A priest from Province 5 said he was "most impressed" by the experience, and thought the Sunday Eucharist was "wonderful worship." And a first-time visitor from Province 6 called the same service "the low point in my 36 years as an Episcopalian."

Finally, a bishop consecrated since the 1991 convention, said, "At least the deputies seem to know what they're doing."

\* \* \*

Two of the more creative buttons observed at convention: "Jesus Belonged to a Small Church" and "Closets Are for Clothes."

And a large sign at the Via Media Publications exhibit caused many to do a double take: "Hooker's Law".

\* \* \*

A nun in habit spent the first couple of days at convention without wearing any of the buttons which are so popular at convention. She reported people were very friendly to her. After she put on a button given to her by the Episcopal Synod of America, people weren't so friendly anymore.

\* \* \*

There were even some license plates worth mentioning: FATHER M (Illinois), SPCK (Tennessee), SAMS 18 (Illinois) and GRATIA (Vermont).

\* \* \*

The most heartwarming sight in Indianapolis was to see Bishop Robert Denig of Western Massachusetts as a participant. Bishop Denig, plagued by multiple myeloma since early this year [TLC, May 15], told *Episcopal Life's* Convention Daily that the cancer is at "such minuscule levels that the tests can't even pick it up."

DAVID KALVELAGE, editor

# CONTENTS

September 18, 1994

Pentecost 17

## FEATURES

### 12 Telling the Truth

by Douglas Ousley  
Instead of selling out to media hype, churches should strive for honest public relations.

## DEPARTMENTS

### 4 Letters

### 6 News

Reports through the final day of General Convention.

### 13 Editorials

### 13 Viewpoint

Feeling of anger, sadness and concern after Eucharist in celebration of women.


### 16 People and Places

## ON THE COVER

Marsha K. Crosby, an alternate in the House of Deputies from the Diocese of Dallas, participates in worship at one of the morning Eucharists during General Convention in Indianapolis.

Photo by Richard Wood



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# The Living Church

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and the views of Episcopalians*

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# LETTERS

## It's Missed

Since retirement, I have lived in a metropolitan area which has five Episcopal churches. None of them offers Morning Prayer with sermon as a Sunday morning worship service. Every Sunday morning service is the Holy Eucharist.

I find I have missed Morning Prayer and sermon with hymns, sung canticles, etc. Yes, the Eucharist is important to me, but so is Morning Prayer as a principal act of worship on Sunday morning.

I am aware that probably the majority of Christendom views the Eucharist as the normative and principal act of Sunday worship. I am aware, also, that the Standing Liturgical Commission of the Episcopal Church seems to share that view. Nevertheless, I am aware, also, that Jesus of Nazareth did not participate in a daily or weekly Eucharist. Probably he went to the Passover meal once a year. And, of course, he participated in the Last Supper — once in his life. Presumably, Jesus went to the synagogue service on the sabbath, which is a lot closer to the worship experience of Morning Prayer than it is to the Holy Eucharist.

I am writing to ask that our church not abandon Morning Prayer and sermon as an important part of Sunday worship. In some holy and mysterious way, it makes me feel close to the living Christ just as the Holy Eucharist does. I hope some of the clergy will offer, at least occasionally, Morning Prayer and sermon on Sundays.

(The Rev.) DAVID MEADE BERCAW  
Albuquerque, N.M.

## Narrow View

In the editorial, "A Resolution to Defeat" [TLC, Aug. 7] TLC demonstrates its proclivity for taking the narrow view both of the Bible and the church as well.

The point of Christ's teachings is that "God is love" and that we are also to love. Yes, we are made in God's image, the image of love. How then are we to say to two people who love each other the best

## To Our Readers:

We welcome your letters to the editor. Each is subject to editing and should be kept brief. 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 of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

way they know, "Sorry, your love doesn't count."

Yes, infidelity is inappropriate and should be prohibited by the church. Yet, if we are not willing to create a way for people to celebrate their love and commitment to each other, how can we demand they remain monogamous? We would all do well to remember that God's love comes in many ways. To exclude any of those ways may be the greatest sin of all.

(The Very Rev.) GREGORY B. LARKIN  
St. Thomas' Church

Long Beach, Calif.

### 'Apples and Oranges'

I have a technical point to clarify for Fr. Chapman in his article, "Fairer Pensions for Clergy" [TLC, Aug. 7]. It concerns his general statement of pension calculations. He writes: "At present, clergy pensions are calculated on the same basis as are pensions in other fields of endeavor, namely, the amount of money contributed over the years into the pension plan (which is based on annual compensation of the individual)." This is not true. He is mixing apples and oranges.

While he is correct that clergy pensions are determined similarly to pensions in other fields, he is confusing "defined benefit" plans (which ours is) with "defined contribution" plans (which ours is not). After the "namely" above, he is describing a defined contribution plan which determines the benefit from the amounts contributed over the years and accumulated to retirement: i.e. the contribution is pegged, and then the benefit results from the pot accumulated over the years.

The clergy retirement plan is a defined benefit plan. The benefit is determined from a formula based upon pay, service and a percentage (which he correctly states at the end of that same paragraph). The contribution for that benefit formula is then actuarially determined (actuaries are the only professionals licensed to make these determinations) and is 18 percent of current compensation (cash plus housing), but the benefit was calculated first.

I also have a non-technical reaction to the article. Clergy, too, must live in the world while not of the world. As long as different compensation levels exist, then any retirement plan which does not consider them would discriminate at a critical time in any person's life.

(The Rev.) PETER N. CAMPBELL  
Holy Trinity Church

Skokie, Ill.

September 18, 1994

### Presbyter First

I am surprised no one has commented on the Diocese of Northern Michigan's proposal that clergy, to vote in convention, be elected as delegates by their parishes.

A priest is first of all a presbyter — ordained to the presbyterate of the diocese and thus to sit in the bishop's council of advice. If the presbyters of a diocese are too numerous to function conveniently in convention, they should elect a certain number from their ranks to represent the whole. Those so chosen should bring the broader perspective of what is thus complementing the role of the lay delegates. If desired, certain clergy could sit ex-officio, as in the English convocations.

Some years back, when the latter were debating a proposal to reduce the number of ex-officio members, Dom Gregory Dix, who had been elected as a clerical proctor, poked a nearby archdeacon and said, "Hear, Hear!" The archdeacon, who was not amused, turned to the monk and said, "My predecessors have sat in this house for 500 years, and I will not be put out!" To which the Benedictine replied,

"My predecessors sat in this house for 1,000 years, and they were put out!"

(The Rev.) LAWRENCE CRUMB  
St. Mary's Church

Eugene, Ore.

### Wrong Equation

With reluctance, because it constitutes another white blow at a Native American, I must protest three statements attributed to Bishop Plummer on the occasion of his return to office as Bishop of the Navajoland [TLC, July 10].

Referring to some people's continuing anger at his sexual misconduct, the bishop says, "I guess that's a natural thing . . . It happened the day when a woman became a priest; it divided the church. It happened again when the clergy were accused of molestation, misconduct." To equate the ordination of women with sexual misconduct on the part of male clergy as occasions of scandal in the church is itself a blatantly outrageous act of sexual abuse. If Bishop Plummer will not confess his statement as such to women serving in the

(Continued on page 19)

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**TRAVELING?** Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings of page 20, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

# In the End, Convention Decides for More Talk on Women Priests

The Rt. Rev. Steven Charleston, Bishop of Alaska, who established himself at the 71st General Convention in Indianapolis as one of the most articulate members of the House of Bishops, best captured the mood of his colleagues when they were asked to rule on whether acceptance of the ordination of women should be made mandatory.

"The only thing that is really not acceptable to us Anglicans is that we freeze one another out," he said.

In a dramatic finish to this 71st convention on Sept. 2, those who do not accept the ordination of women were acknowledged to hold a recognized theological position in the church. At the same time, the convention emphasized that the ministry of ordained women must be accepted in every diocese of the Episcopal Church.

After two days of painful debate and intense legislative maneuvering, convention established a committee whose agenda includes discussions on how to implement the ordination canon guaranteeing equal access to men and women in every diocese; how ordained women can minister in every diocese; and how those who oppose ordination of women can be themselves ordained and minister in every diocese.

The last day began with the House of Deputies refusing to call opposition to ordination of women a recognized theological position. They objected to a compromise worked out the previous day by the bishops, who declared dialogue must continue with those who are still unable to accept ordination of women. Bishops refused to vote on resolutions aimed at forcing the dioceses of Fort Worth, Quincy, Eau Claire and San Joaquin to open their doors to women priests.

"To call this a recognized theological position is none other than sexism," the



Bishop Charleston



Bishop Wantland

Rev. Lucy Talbott of East Carolina told deputies. "The unjust abuse of power is not a theological position recognized in this church."

The deputies approved the tougher language in a vote by orders. Lay deputations voted 91-12 with six divided, and clergy 88-14 with eight divided.

When the matter came back to the House of Bishops that afternoon, Bishops William Wantland of Eau Claire, Jack Iker of Fort Worth and Keith Ackerman of Quincy said if the resolution did not explicitly affirm their theological posi-

‘For the first time  
the General  
Convention admits  
we have a recognized  
theological position.’

*Bishop Wantland*

tion, they would interpret this as an invitation to leave the Episcopal Church.

"I am deeply offended, I've been betrayed and misled," said Bishop Iker, coadjutor of Fort Worth, referring to an ad hoc committee he joined to craft a resolution to continue dialogue on the issue. "I'm at the breaking point with the abuse and disrespect I've been shown. I'm not going to be held hostage by a radical feminist agenda." Their pleas brought many bishops to their support, arguing that while they supported ordination of women, they did not wish to be party to any resolution that would push out the traditionalists.

But others objected to their argument. "Please don't play the victim role," said the Rt. Rev. George Bates, Bishop of Utah. "I'm not responsible for drawing the line and forcing them out," said Bishop Douglas Theuner of New Hampshire. "The issue is church order," said Bishop Robert Moody (Oklahoma).

Earlier, Bishop Wantland had hailed the bishops' decision as a victory for those who support a male-only priesthood. "It means for the first time the General Convention admits we have a recognized

*(Continued on page 10)*

## Deputies Debate Several Issues of Sexuality

Sex, money and ministry dominated the crowded calendar of the House of Deputies in its second week of the 71st General Convention's 10-day run in Indianapolis.

A budget of more than \$131 million was adopted by an overwhelming vote [p. 8], and a revised set of canons regulating clergy discipline also passed with ease [p. 7].

A new vice president of the house, the Very Rev. George L.W. Werner, dean of Trinity Cathedral, Pittsburgh, Pa., was elected on the first ballot. A deputy since 1970, he has served on a number of convention committees, the board of the Church Pension Fund and Venture in Mission. Dean Werner said he found his way into the Episcopal Church as a teenager via the basketball court at All Saints' Church, Bayside, Long Island. In his acceptance speech, he said, "I came in on the yellow brick road in 1970 and I found Oz."

While the main debate on human sexuality issues occurred in the House of Bishops, and the deputies did not officially receive the bishops' "study" document until the end of the first week, sexuality issues came to dominate much of the second week.

In a close vote by orders, deputies endorsed a resolution calling for health and pension benefits for gay and lesbian couples. When it came to clergy who are involved in same-sex relationships, now called domestic partnerships, a resolution urging the medical trust of the Church Pension Fund to provide health benefits for domestic partners was defeated in a close vote by orders. Had there not been a vote by orders, the measure would have passed by a narrow majority.

### Pension Beneficiaries

However, a resolution which provided for the Pension Fund to study "whether all pension plan participants may name joint and survivor adult pension beneficiaries," passed easily without debate. It was later

*(Continued on page 15)*



Photo by Richard Wood

The Rev. Canon Gay Jennings (left) of the Diocese of Ohio answers a question during a press conference while another deputy, Delbert Glover, Diocese of Delaware, listens.

## New Laws Provide for Stronger Response to Clergy Misconduct

The Episcopal Church is the first "major" church to adopt a comprehensive set of laws (canons) to deal with clergy accused of sexual or physical abuse or exploitation, according to Sally Johnson, deputy from and chancellor of Minnesota, who worked on the Standing Committee on Constitution and Canons and was the primary author of the amendments to the Title IV revisions approved by General Convention.

Robert Royce, deputy from and chancellor of Long Island, and the principal author of the 76-page document, said, "The last time the canons of the Episcopal Church regarding clergy misconduct were revised was at the beginning of World War I. Back in 1917 the canons were written mainly to cover issues surrounding heretical behavior."

The revision which may well be known to the church as the Unified Code on Clergy Conduct was necessitated by an increasing number of complaints of abuse and harassment of a sexual nature. Ms. Johnson said the procedures are designed to protect the rights of victims, the church and the clergy. The Rt. Rev. Robert Rowley (Northwestern Pennsylvania) noted that Title IV was necessitated by the need to respond to the victim quickly. "When the institution does not respond,

then the victims go to the courts," he said. Such action has impacted the Church Insurance Corp., a subsidiary of the Church Pension Group, which has "noted a disturbing rise in the number of lawsuits ... alleging sexual misconduct by spiritual leaders." In the 10-year period between 1984 and 1993, 105 claims were filed for alleged sexual misconduct, 78 of which were filed between 1991 and 1993. It cost Church Insurance \$7.9 million to settle.

The biggest concerns expressed during discussions and debates involved the role of the bishop in the proceedings and the statute of limitations. The bishop's role as chief pastor is strengthened while that of disciplinarian is decreased. In the present canons there is a five-year statute of limitations. In the new canons, which go into effect Jan. 1, 1996, there will be no time limit in offenses involving children.

The Rev. Canon Gay Jennings, canon to the ordinary in the Diocese of Ohio, who has a major role in matters of clergy discipline, said, "The vast majority of our clergy are good, decent, dedicated people who serve sacrificially and care deeply. Unfortunately, there are a small number who diminish the rest of us by hurting people who trusted them. This canon will begin to address this problem."

(The Rev.) BOB LIBBY

## Group of Priests in Diocese of Michigan Asks Bishop to Resign

The Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, who ordained an avowed lesbian to the priesthood last month [TLC, Sept. 11], is under fire from a group of traditionalists in his diocese. Seventeen priests in the Diocese of Michigan have asked Bishop Wood to resign, and the group is seeking a presentment.



Bishop Wood

On Aug. 25, a week after the ordination of the Rev. Jennifer Walters, the Rev. Richard Kim, rector of St. John's Church, Detroit, wrote a letter to Bishop Wood

on behalf of 16 priests whose names are listed on the letter, asking him to resign. Three days later, a letter was delivered by Fr. Kim to the Presiding Bishop's office at General Convention seeking a presentment. The second letter was signed by six priests and 29 lay persons of the Diocese of Michigan.

The Most Rev. Edmond L. Browning, Presiding Bishop, said in Indianapolis he probably would not look at the letter seeking a presentment until he returned to New York.

Bishop Wood, who also was in Indianapolis, said he would not respond to the letters until he returned to his diocese.

The presentment charge claims Bishop Wood defied the Constitution and Canons of the Episcopal Church when he ordained Ms. Walters at the Church of the Incarnation in Pittsfield Township, Mich. It also claims Bishop Wood "has created an atmosphere of disunity both within this diocese and within the church nationally on this issue."

In the presentment process, the Presiding Bishop will appoint a committee to consider the charges.

On the day after the presentment was filed, other members of the Diocese of Michigan released a copy of a letter they had sent to Bishop Wood, saying he is "exercising courageous leadership for our diocese" and they praised his "continued prophetic witness."

The letter was signed by 17 clergy and 19 lay persons.



Photo by Richard Wood

The St. Dunstan's choir from St. Edmund's Church, Chicago, provides music at one of General Convention's morning Eucharists.

## Convention Diary:

# From Hmong Folk Art to Amish Cheese

*First time deputy Joyce Neville of the Diocese of Western New York is writing a daily diary of General Convention for THE LIVING CHURCH, which began in the Sept. 11 issue.*

**Saturday, Aug. 27**— One of my favorite experiences at General Convention is hearing noted speakers on subjects of my interest. The Rev. John H. Rodgers, Jr., professor at Trinity Episcopal School for Ministry, spoke at a dinner about characteristics of the future church. He said mission will take priority over renewal and reform, and other ministries will take place within the mission context, and corporate worship and small group ministry will be basic elements.

**Sunday, Aug. 28**— The happiest place to be at convention is in the exhibit hall, where 192 organizations and businesses display information and sell products. When I walked into the hall today, a colorful array of vestments, folk art, jewelry and books caught my eye. I bought a patchwork jacket from Hmong folk artists, two brightly colored wood and enamel art works from representatives of Salvadoran village artists, and a gold Avery ring with a cut-out cross. If I have any money left at the end of convention, I'm going to take home a package of Amish cheese.

**Monday, Aug. 29**— Between legisla-

tive sessions today, I went back to the exhibit hall. I visited with Alan Medinger, founder-director of Regeneration, one of the oldest and largest of Christian ministries helping people overcome homosexuality. I also talked to Diane Knippers of the Institute on Religion and Democracy, an organization concerned about reform and renewal of the Episcopal Church's political and social witness.

**Tuesday, Aug. 30**— Over lunch, delegates from our diocese to the 41st Triennial told me they had made 144 United Thank Offering grants for this year, totaling more than \$3 million. I am always amazed that the contents of those little blue boxes can add up to so much. The delegates were amazed that the offering from Sunday's Eucharist totaled more than \$20,000. A former ECW president from our diocese, Rosa Long, was chosen today for a place in the ECW Book of Honored Women.

**Wednesday, Aug. 31**— As usual, my day began with a committee meeting at 7:30 a.m. Today I attended the hearing on the revision of Title IV of the Constitution and Canons, which deals with discipline of clergy. Discussion focused on accusation of sexual abuse because of the increasing number of such claims. The budget for the next triennium was presented in the House of Deputies today with some adjustments to make room for allocations

to recipients which had been deleted in the proposed budget. Every ministry which had been cut was here lobbying the committees . . . just like Congress!

**Thursday, Sept. 1**— We talked today about the resolution on the Nicene Creed. The phrase "and the Son" is being removed and it will read, "We believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father." The reason given to us was that "and the Son" was added to the creed long after it was written. The resolution was adopted, but the change won't appear until the next prayer book revision.

**Friday, Sept. 2**— These 12 days have been ones of joy and disappointments, hopes dashed and hopes realized, tears and laughter, reuniting with friends from far-flung places and meeting new friends. After spending eight hours a day with our deputies, I feel a bond of real friendship for each one, despite the fact we were sometimes on the opposite sides of issues. We have had frequent light banter with the deputies from the Diocese of the Rio Grande, who were seated in front of us. One of our clergy deputies put a blue UTO box on our table, and every time someone jokingly complained, we had to put a coin in the box. There was quite a collection at the end of each day! After dealing with 348 resolutions, I'm ready to go home!



## Approved Budget Reflects Concern for Mission

As General Convention's House of Deputies labored to conclude its business on the next-to-last legislative day (Sept. 1) it passed by an overwhelming majority a budget of more than \$131 million for the 1995-97 triennium.

The Standing Committee on Program, Budget and Finance, chaired by Vincent Currie of the Central Gulf Coast, received a budget proposal from the Executive Council which would have phased out support for appointed missionaries and popular programs such as AIDS ministries. After extensive hearings and three presentations to both houses of convention, the committee responded to a groundswell of concerns of an organization which calls itself the Domestic and Foreign Missionary Society, and adopted a budget which restored many of the discontinued programs.

At a press briefing and in an interview with Mr. Currie and Ellen Cooke, national church treasurer, it was discovered that a large percentage of the church's national budget is devoted to what used to be called "missionary work." Added to appointed missionaries (\$1,997,121) are: Volunteers for Mission (\$818,340); Covenant Agreements, i.e. Liberia, Philippines, Mexico (\$5,859,228); Overseas Dioceses (\$9,319,015); Anglican Partners, \$2,140,356; and Province 9 Regional Development (533,985) for a total of \$11,669,145.

Under the heading of Domestic Mission are: Native Americans (\$3,900,000); Coalition 14 (\$750,000); Rural/Small Town Grants (\$287,190) and Black Colleges (\$2,880,000) for a total of \$ 7,817,190. Also added are AIDS ministries (\$345,498) and Jubilee Ministries (\$780,000).

In the budget debate, one deputy referred to "massive" salary increases for remaining executives that followed the cutback in staff at the Episcopal Church Center in New York City. According to Mrs. Cooke, top salary is \$160,000 for the Presiding Bishop. She said he has not had an increase since 1992. Mrs. Cooke has received an annual salary of \$125,000 since 1992 and will receive the same in 1995. In many cases, responsibilities have increased but no one has received an increase in excess of the cost of living.

(The Rev.) BOB LIBBY



Photo by Richard Wood

**Sr. Claire Marie of the Sisters of the Society of St. Margaret displays a painting which is one of only a few artworks available this year at their booth in General Convention's exhibit hall. In the past, the sale of Haitian crafts at convention provided a substantial income for the sisters and their schools in Port-au-Prince, Haiti. This year, due to the embargo against Haiti and the ban on air travel, the sisters were unable to bring the crafts to the U.S. They hope to raise money this year through donations with the help of the Presiding Bishop's Fund for World Relief. "It's painful to see the talent in these people put to sleep," Sr. Claire Marie said of the Haitian artists.**

## Archbishop Tutu Addresses Politics

The Most Rev. Desmond Tutu, Archbishop of the Church of the Province of South Africa, made a quick trip to General Convention in Indianapolis, addressing a forum on Sunday evening, Aug. 28, participating in a press conference with media attending convention, and taking part in a breakfast meeting the following day.

The archbishop spoke more about political issues than religious matters, but did address some church controversies. At the press conference, he was asked to speak to the discomfort some bishops of the Anglican Church of Uganda have had with the debate on homosexuality in the Episcopal Church.

"I actually think we are less than honest," he said, as pickets carrying signs with his name walked outside only a few yards away. "I think that we are not being consistent, because we've said celibacy is a vocation. But somehow we say celibacy is obligatory to this group of people (homosexuals). And we've said physical expression of the sex drive is an important part of what helps you to become more fully human. Now if that is the case of the so-called heterosexual, why does it sud-

denly not become the case for those who are not heterosexual?"

The South African primate also mentioned how Anglicans view abortion.

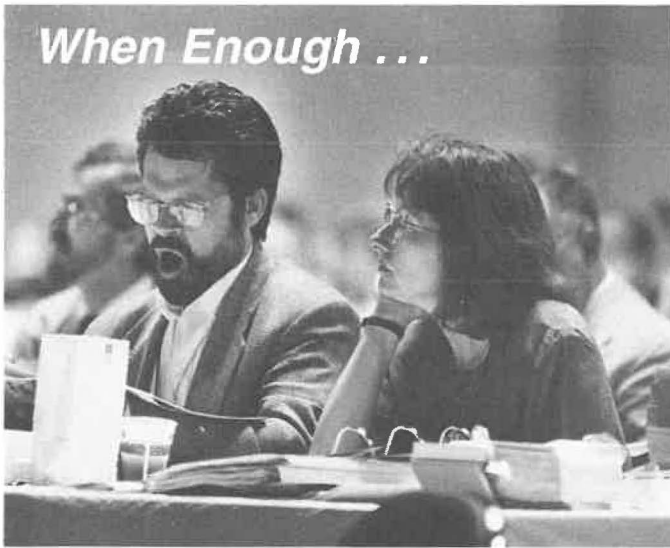
"Our church teaches that there are times when abortion is justifiable," he said. "If someone becomes pregnant because they have been raped, or because of an incestuous relationship, it's highly immoral to go and say to that person, go and carry that baby to term. It's madness."

In his evening forum address before a crowd of more than 2,000, the archbishop spent considerable time talking about the defeat of apartheid in South Africa.

"We have won a victory over a horrendous evil," he said. "We enlisted you in support for our struggle. You gave enthusiastically and generously, and supported our calls for sanctions and boycotts. Apartheid has been vanquished and you have shared in that glorious victory. It is a wonderful privilege to come back and say 'We made it.'"

Besides Archbishop Tutu, other evening forum speakers during convention were theologian Henri Nouwen and Marian Edelman, founder of the Children's Defense Fund.

When Enough ...



Spending 10 days at General Convention can take its toll on participants such as the Rev. Canon M. Reno

## BISHOPS

(Continued from page 6)

theological position," he said. "It also declares that we are not in violation of the canons."

The new vice president of the Episcopal Women's Caucus, Katie Sherrod of Fort Worth, welcomed the action. "We're pleased the House of Bishops has finally acknowledged their responsibility to look after the predicament of women in those dioceses which won't ordain them," she said. "The dialogue will mean that all sorts of creative things should bubble up."

But not all the traditionalist bishops were happy. The Rt. Rev. Clarence Pope, Bishop of Fort Worth, whose diocese has been at the center of the controversy, thought little would be accomplished by the dialogue. "The outcome has already been determined," he said. The Rt. Rev. Edward MacBurney, recently retired Bishop of Quincy, unsuccessfully tried to get the bishops to make a definitive finding. He called the dialogue a palliative, and said it was little more than a three-year stay of execution for traditionalists.

The Rt. Rev. John-David Schofield (San Joaquin), one of the founding bishops of the Episcopal Synod of America, explained to his colleagues that his opposition was not a matter of private conscience but catholic order. "They think they are being compassionate, but they leave us out on a limb," he said. "We asked for a clear yes or no, but they were unable to give it."

It was evident that the bishops wanted to avoid coercive legislation. Many said time was taking care of the problem of bringing the Episcopal Church to full acceptance of women's ordination. "It's

amazing that in 18 years the church has so thoroughly received this new teaching," said Bishop Roger White (Milwaukee). "It tells me that it is of God."

"We need to be clear that this is not a matter of four bishops or four dioceses," said the Rt. Rev. Alex Dickson, Bishop of West Tennessee. "We have thousands all around the church who hold this view. I ought to know. I live with one, and my wife and I have been in dialogue every day on this."

### Montgomery Model

Many expect that the so-called Montgomery model will come to prevail in the dioceses whose bishops continue to oppose women's ordination. This is a reference to the practice of the former Bishop of Chicago, the Rt. Rev. James Montgomery, who arranged for women priests to be ordained by others and then serve in his diocese. "A bishop can have a conscience, but a diocese can't," said Bishop Richard Grein (New York).

The bishops refused to approve a resolution on restructuring the Episcopal Church which had emerged from last year's Shaping Our Future Symposium in St. Louis. The resolution, which had earlier been approved by the deputies, would have created an independent committee to make recommendations to the next General Convention in 1997.

The bishops spent considerable time discussing deteriorating support for the national church budget, which includes a single asking for General Convention assessment and the Executive Council apportionment for 1995-97.

There were doubts about how effective the new formula would be. Nearly half the domestic dioceses have been either unable

or unwilling to meet their apportionment. Bishop Moody thought dioceses would try to reduce their budgets for the purpose of reducing the asking.

Bishop White sought a unanimous vote on a "mind of the house" resolution which calls on all the dioceses to support in full the General Convention budget. "Let us not hinder the mission of the church because of our differing views," he pleaded. He said all the 1995 budget required was \$11 from every baptized member.

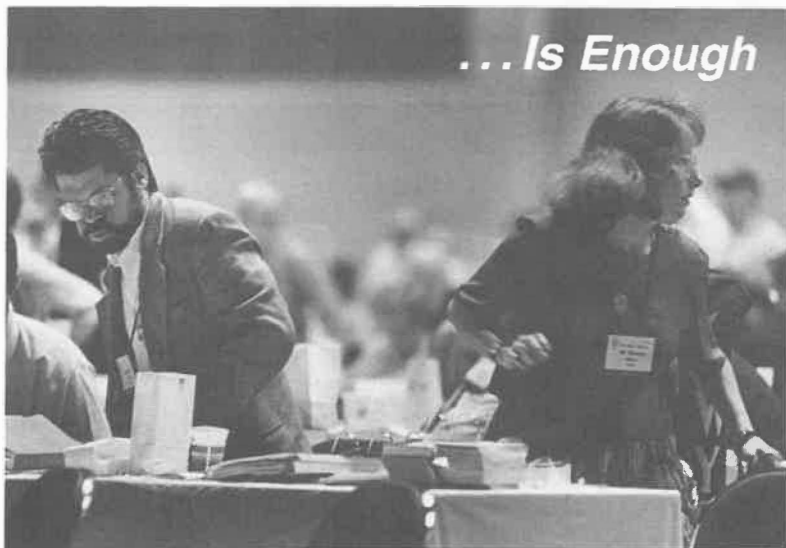
But the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, told the bishops that he couldn't sign on. In his diocese, each congregation decides whether to contribute to the national budget. Others warned that unpopular theological positions would inevitably affect giving levels. Bishop Kelshaw was joined by the bishops of Central Florida, North Dakota, Quincy, San Joaquin and West Tennessee.

This brought a sharp rejoinder from Bishop Charleston. "It is just unacceptable to say that as the bishop of the diocese my hand is tied. Surely our leadership can transcend the politics of the moment." He said that when conservatives withhold their money, the people in the Diocese of Alaska who are most hurt by it are the native people who tend to share their theological perspective.

"This is a matter of stewardship, and we are the primary stewardship leaders," said Bishop Charlie McNutt (Central Pennsylvania). "For bishops to recommend to their dioceses to withhold paying their asking for whatever reason is disgraceful. To make a political point at the expense of the mission of the church is just terrible."

It was clear that the bruising debate on

• More News, pp. 14 & 15 •



Photos by Richard Wood

er and her husband, Richard, who represent the Diocese of Idaho in the House of Deputies [story below].

homosexuality had exposed deep divisions in the House of Bishops. On the first day the bishops approved a study document on human sexuality [TLC, Sept. 11], but they continued to clash on the issue throughout the convention.

Two resolutions in particular occupied their time. They approved the creation of an educational curriculum which would help gay and lesbian children and their parents to understand their sexuality, but by an 88-70 majority they removed references in the resolution about "accepting their sexual orientation."

The bishops also commissioned the Standing Liturgical Commission and the bishops' Theology Committee to produce for the next convention "a report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex."

But many feared this was potentially a Trojan horse, and they insisted on assurances that no such liturgies would actually be written until authorized by General Convention.

"This issue is not going to go away no matter what we do at this convention," said Bishop Frederick Borsch (Los Angeles). "An enormous amount of our differences are cultural rather than biblical. Come stand with me in my diocese. Your perspective will change."

"This is my first visit and I'm appalled," said Bishop Peter Beckwith of Springfield.

"We're dealing with all the politically correct issues in our culture but we haven't addressed what our people really want to know about the ordination and blessing of homosexuals."

(The Rev.) JEFFREY STEENSON

## Convention Is Family Affair for Idaho's Deputation

General Convention's nearly two-week run can get long, so it's nice when a loved one joins you. At Indianapolis, it was not unusual to see married couples together, including nearly a dozen of them in the House of Deputies.

The Diocese of Idaho led the way with two couples in its deputation. In fact, the diocese nearly had three couples. The Rev. Stephen Easterday was an alternate while his wife, the Rev. Pamela Easterday, was a deputy. The Easterdays, co-vicars of St. James', Burley, and Trinity Memorial, Rupert, traveled with their toddler son.

Another Idaho couple, the Rev. Canon M. Renee Miller and her husband, Richard, believe that being deputies together promotes better discussions. "The advantage of having both of us is a deeper level of communication," Mr. Miller said.

At home they have practiced something that is stressed during General Convention — "the ability to talk about issues in love," Canon Miller said. "My wife and I long ago agreed that she could be right and I could be right," Mr. Miller added. "We agreed to disagree."

The Millers spend plenty of time at home expressing their opinions. "We talk about church issues non-stop,"

Mr. Miller said. "We do have time to look at an issue in depth. And we enjoy it."

Mr. Miller was a first-time deputy and leaned on the experience and understanding of his wife, a deputy in 1991. "She also helps balance me out, if I get hot on a particular issue," Mr. Miller said.

The other Idaho couple sitting together in the House of Deputies were the Rev. Forrest Holmes and his wife, Oudean. He is rector of Grace Church, Nampa. Like Mr. Miller, Fr. Holmes was a novice in the house at Indianapolis, while his wife had served in Phoenix.

Both men were alternates and did volunteer work at the 1991 convention. The two agreed that having couples as deputies was indicative of how couples and their ministries together are supported in the Diocese of Idaho. As assistant manager of the cathedral bookstore in Boise, Mr. Miller is a resource to the diocesan office, where his wife is canon to the ordinary for education and mission.

Finally, sending couples to General Convention has its practical advantages. "It's cheap," Canon Miller said. "The diocese has to pay for only one room."

JOHN SCHUESSLER

**Now Available:** Copies of THE LIVING CHURCH's General Convention issues, Sept. 11 & 18. Call our Circulation Department for details (414-276-5420).

# Telling the Truth

**Instead of selling out to media hype, churches should strive for honest public relations.**

By J. DOUGLAS OUSLEY

Several years ago, we at the Church of the Incarnation in New York City began an outreach ministry which we call “Ethics in Media: A Professional Forum.” The forum sponsors speakers on ethical issues in public relations, advertising and journalism. Though I participate in these programs only as an innocent bystander, the forum has made me think about how our church appears in the media of today, and about how the gospel we proclaim is perceived by the modern world.

Sure, television, radio and newspapers distort what they describe. Sure, the media are captives of the spirit of the age. They are heavily influenced by the rich and powerful, and by the trendy (the “newsworthy”) and the politically correct.

Still the media are powerful instruments of communication. And they are there. So why not use them instead of letting them use us? Aren’t the real questions What should we do about our “public relations” as Christians and as a church? How are we trying to communicate the gospel?

For the sake of discussion, I would propose three maxims for Christians to follow in dealing with the media. These are not magical formulae, but I think reflecting on some common sayings of public relations experts may help us to do a better job in crisis situations than we might if we just try to wing it when the press is on our doorsteps. They also may invite deeper theological reflections about the images we present to the world.

1. To begin at the beginning: We need to have the greatest respect for the truth.

Obviously, we Christians do this because we follow one who is the Truth. We proclaim a gospel that is a truth that makes us free.

It is interesting that public relations consultants in our Ethics in Media Professional Forum regularly express a similar commitment to truth. For example, they urge clients who are faced with a crisis always to tell the truth. If the

client is unsure what to say, he or she may want to think about it, and the client should always find something positive to contribute even if the news is genuinely bad. (For instance, in a sexual harassment suit, the company may want to stress its commitment to women’s rights whether or not they have been violated in this particular case.)

But the company should never lie or cover up. While it may want to preserve confidentiality, its spokespersons should try to say all they can that is true and never anything that is false.

So, too, for the church, cover up is not an option. Confidentiality may be needed, but we should endeavor to tell what truth we can as soon as we can. As one public relations expert, Chester Burger, puts it, “When someone goes to the papers, we must play by their rules, not our own. And their rules are speed (immediate response), simplicity (without pedantry or jargon) and clarity (brief and direct statements of the position).”

## False Impression

2. On the other hand, there are also negative lessons to be learned from the shadow side of public relations. For example, some PR consultants encourage their clients to cultivate a false surface impression that may look nice but is really a cover for a not-so-nice interior.

Consultants themselves complain in our forum about being given this kind of assignment.

We in the church should recognize how this obsession with image can affect the ways we present the gospel. It leads, for example, to the kind of clericalism where the appearance — and in particular, the surface appearance — of the clergy is regarded as a key to the success of the parish.

We may think, for example, of the well-known cachet of an English or an upper-class American accent. Some parishes love this and will put up with any amount of pastoral inadequacy in order to have a chic front man before them on Sunday mornings.

Another example of image-conscious clericalism is the fact that people often judge churches by the alleged “success” or “failure” of their clergy. Those of us who are ordained know how little this really means, but clergy count neverthe-

less as central images for the whole parish: I don’t know of any churches which are publicly judged by the quality of their senior wardens!

In a similar vein, it has become natural for the arrival of a new rector to herald the departure of some old members who don’t like him and the arrival of new members who do. (Again, a change in senior warden will rarely have much effect on the composition of the congregation.)

In all these cases, image is on the surface — as “superficial” as anything could be. Here we have truly sold out to media hype, instead of focusing on things eternal. We concentrated on clergy and how they appear, instead of on the whole ministry of the people of God.

3. Having recognized the value of candor and the danger of image clericalism, we should think about how we can best use the images our church has acquired over the years.

The Episcopal Church has a reputation for high aesthetic standards in worship and church architecture. That’s part of the “image” we present to the world. What do we do with it? How can we use the truth of these our surfaces — their beauty, for instance — to express the deeper truths of the gospel?

No doubt these aesthetic standards reflect the established position of the English church and the upper-class status of many Episcopalians in years past. Some may want to rebel against this heritage of taste and privilege. Others may want to accept it for what it is and use it.

People love our historic churches, Anglican choral music, and the poetry of the prayer book. No, these are not the most important aspects of our religion; they are not essential to the gospel, or even to Anglicanism. But we don’t have to be “to the manor born” to love them. And we don’t have to be WASPs to thank God when these traditions bring us closer to him.

In any case, the main point is that the surfaces count. How we appear to the world makes a difference. As does what we say to the world. This is especially true of how we clergy appear and what we say. The media are here to stay; clergy are here to stay; our heritage is still with us. All these truths are crucial as we attempt to proclaim the truth of Christ today.

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*The Rev. J. Douglas Ousley is rector of the Church of the Incarnation, New York City.*

## Questions Will Continue

Persons "back home," who did not attend, nor receive daily reports from, the 71st General Convention, may be disappointed by what happened, or didn't happen, in Indianapolis. Many Episcopalians were looking for this convention to make some definitive statements on the important sexuality issues which have been discussed for at least the past three years. The blessing of same-sex relationships and the ordination of homosexuals have been topics of discussion at the parish and diocesan levels ever since the 70th General Convention in Phoenix in 1991.

At first glance, it would appear nothing was accomplished regarding these topics. The House of Bishops couldn't reach agreement on its controversial pastoral teaching, which included both the blessing and ordination questions, and wound up calling it a "pastoral study." The title of the bishops' document, "Continuing the Dialogue," infers that the church needs to study further. Anyone who heard the bishops discuss the pastoral teaching might conclude they are so far apart on these issues that they might never be able to agree on a teaching. The statement produced by the bishops of Province 7, eventually signed by 101 bishops, and the document presented by Bishop John Spong of Newark, signed by 52 bishops are indicative of the deep differences among the bishops.

The bishops did not endear themselves to "grassroots" Episcopalians by discarding several resolutions pertaining to homosexuality, but they did agree to discuss a resolution already approved by the House of Deputies that the church should develop rites for the blessing of same-sex relationships. After two days of debate, the bishops came to the conclusion that "no rites . . . be developed unless and until such rites have been authorized by the General Convention." The resolution also calls on convention to direct the Standing Liturgical Commission and the theological committee of the House of Bishops to present to the next convention "a report addressing

the theological foundations and pastoral consideration involved in the development of rites honoring love and commitment between persons of the same sex."

As to ordination of non-celibate homosexuals, the status is much the same. Because the bishops chose not to discuss resolutions on this topic, we are likely to hear of the "local option" being used by bishops. That is, those bishops who signed the Spong statement are saying in effect that they will determine who is fit to be ordained in their dioceses. Such ordinations during the next triennium will cause further division in the House of Bishops and make it even more difficult to achieve the unity most bishops have sought.

The failure of General Convention to take more definitive action on the sexuality issues does not mean bishops and deputies are disinterested or shirking their responsibilities. Rather, it is indicative of the division within the church on these important issues. Whether three more years of dialogue and study will resolve the situation remains to be seen.

## Thanks for Stopping

One of the most enjoyable parts of the 71st General Convention in Indianapolis was the exhibit hall. Deputies greeted old friends, visitors found information or merchandise to take home, and church members found resources to help with a particular ministry in their parish.

We are grateful for the large number of visitors who came to booth 79, TLC's assigned spot, in the convention center. We were heartened by the good wishes and greetings from people representing nearly every diocese, and we were encouraged by the number of persons who signed up for subscriptions. For your editor, advertising manager and circulation manager who worked in the booth, the verbal expressions of support from so many subscribers and friends was a highlight of a memorable convention.

## VIEWPOINT

# Disheartening Eucharist for a Rector's Wife

By D. NEISHA MacINTOSH

Whatever became of the *via media*? Whatever happened to common sense and to balance and to respect? Have we gone from the ditch on one side of the road to the ditch on the other side?

On Sunday, Aug. 28, I attended "A

celebration of the Holy Eucharist in thanksgiving for the ministries of women in all orders of this church" as part of the 71st General Convention in Indianapolis. I left the Eucharist with deep feelings of anger, sadness and concern, and a strong sense of having been betrayed, invalidated and demeaned. In fact, I cannot remember a time when I have felt so alienated from my sisters in the Episcopal Church.

These are not new feelings to most women in the church, but I learned that the pain that comes from being invisible to men is not nearly as intense as

that which comes from being ignored by one's own gender.

I found myself grieving for all those women in the past, as well as in the present, whose ministries to and in the Episcopal Church are not considered valuable or worthy of affirmation or of a place in the "sacred story" that was told. And I wish to raise a voice on their behalf, as well as on my own behalf, and to remind the church that there is, and has been, a great army of women who have served the church faithfully and loyally for generations. Apparently, their ministry continues to

*(Continued on next page)*

*D. Neisha MacIntosh is a resident of Coffeyville, Kan., where her husband, the Rev. Neil MacIntosh, is rector of St. Paul's Church.*

## VIEWPOINT

*(Continued from previous page)*

go unnoticed, even by the women of the church.

I am referring to those women whose ministry has been that of wives. During that service in Indianapolis, the ministry of being a mother barely received mention, but not a word was said about the ministry of Episcopal wives to their husbands and thereby to the church. Perhaps they were being referred to when we acknowledged those women "who offer themselves in charity and service to those in need" or as "women who sustain the life of the church by quiet acts of service . . . in the kitchen" or as "women ministers of healing," but if that is the case, then I feel even more misunderstood and insulted. The ministry of wives is more than the sum total of all these things.

Countless women for generations have served God and the Episcopal Church by being faithful helpmates to their husbands. The sacrifices that most of these women have made have been enormous, many choosing to put aside their own needs for the sake of the kingdom of God. They have lived their lives with a sense of dedication and purpose, and do so because they believe this is the ministry to which God has called them.

Among that vast group, I would suggest that spiritual recognition needs to be

given to those wives of the ordained clergy, both those who served in the past and those who are still struggling to serve in the present.

To ignore wives and to refuse to validate their ministries is an affront of the worst magnitude. It would be impossible to determine the impact on the church if

## Have we, in fact, entered a time of reverse discrimination?

these wives had not been faithful to God's call to them. In many cases these women have served behind the scenes, and their ministry has gone unnoticed and unsung.

Does this mean that the only way a woman can have a valid ministry in the Episcopal Church is to be a wife? Of course not. I rejoiced that Sunday to see women celebrating the many new ways they can now serve God in his church. Thank God that the gifts and talents he has given to women are now finding valid avenues of expression, and the church is richer because of it.

However, if we as women cannot affirm the ministry of women as wives, how can we expect men, children or soci-

ety to do so? Is the increase in society of wives being battered by their husbands merely a more visible expression of this pervasive devaluation of the ministry of women as wives? Women who continue to live out the more traditional ministry call of God do not need to be devalued by anyone, least of all by their sisters in the church. Have we, in fact, entered a time of reverse discrimination?

Perhaps it is time for the church to take a fresh look at marriage, and to recapture the ministry call (to both husbands and wives), that lies at its very heart. And perhaps it is also time to recognize that the way people live out, or fail to live out, this ministry call has a vital impact on the church.

While we celebrate the many contributions women have made to the life of the church, let us remember and celebrate the faithful ministry of those who serve God as wives to their husbands. Let us thank these women who, by fulfilling their ministry calls, help to enable their husbands to fulfill their ministry calls.

In God's eyes, it is faithfulness that matters, not the nature of the ministry itself. God is not unjust, but remembers that these women have ministered to the saints and do minister, and they can expect God to commend them as good and faithful servants. And, a final thought, perhaps God will even have a place in heaven for faithful clergy spouses!

## DEPUTIES

*(Continued from page 6)*

identified by the Rev. Canon Gay Jennings of Ohio as being a gay/lesbian issue.

In receiving the bishops' sexuality "study" and agreeing to "continue the dialogue," the deputies defeated an amendment to enforce a moratorium on the blessing of same-sex unions and the ordination of noncelibate homosexual persons.

In another vote by orders deputies supported by a large majority a vaguely worded document calling on the church to develop moral guidelines for gays and lesbians as well as heterosexual persons.

The 1988 resolution on abortion, which opposes abortion as a means of birth control, family planning, sex selection or any reason of mere convenience, but acknowledged the right of a woman to an abortion exists, was reaffirmed with the addition that the Episcopal Church is unequivocally opposed" to any action by local, state, or national government to "abridge the right of a woman to reach an informed decision about the termination of preg-

nancy," or to limit access to a safe abortion. Attempts to amend it in either a conservative or liberal direction were defeated.

In the field of ecumenical relations, the house concurred with the bishops to remain in multilateral and bi-lateral dialogue with other Christian bodies. In regard to the Consultation on Church Union (COCU), they stopped short of entering into a covenant with the nine other churches.

Most promising at this point are the negotiations with the Evangelical Lutheran Church in America (ELCA). Deputies endorsed the "Concordat of Agreement toward full Communion" with the ELCA.

Structure, which received a great deal of attention prior to convention, was not a big issue for deputies. The structure of the church will be examined by the Committee on Structure.

In one of their last sessions, deputies concurred with the House of Bishops to add "sexual orientation" to the categories which cannot be excluded from access to the ordination process.

The same resolution had been passed

by the House of Bishops in 1985 and 1988, and defeated narrowly by a vote by orders in the House of Deputies. In 1988, after it had been adopted by bishops, the Rt. Rev. Paul Moore, Bishop of New York, was asked by a Detroit newspaper if this revision would open the way for the ordination of practicing homosexuals. He said that it did.

Following publication of that interview the next morning, deputies defeated it again. This year, debate was terminated after a few speakers and the deputies concurred by a substantial majority.

## Overtime

The house went into overtime on the final day of convention (Friday, Sept. 2), and stayed in session well beyond the 6 p.m. curfew, awaiting the House of Bishops' action on how to deal with dioceses which do not ordain women. When the revised and amended resolution came back, deputies concurred, sang the doxology and went home.

It will be Philadelphia in July of 1997 for the next General Convention.

(The Rev.) BOB LIBBY

# Theological Statement Supports 'Classical Anglican Perspective'

A group of Episcopalians who organized themselves under a covenant titled "Episcopalians in Apostolic Mission" [TLC, June 19] has revised that document and given it a new name.

Meeting in Atlanta, June 29, the group agreed to a theological statement now called "A Place to Stand: A Call to Mission."

According to a release from the Very Rev. John Rodgers of Trinity Episcopal School for Ministry, supporters seek to compile a list of people who are in agreement with the statement.



Bishop Howe

The Rt. Rev. John W. Howe, Bishop of Central Florida and one of the signers, said the group sees itself as a network of individuals, congregations, dioceses and other organizations in the Episcopal Church and wider Anglican Communion rather than as a new organization.

The release explained the purpose of the theological statement: "This is above all else an opportunity for congregations to make a clear confession of conviction both to themselves and to the wider church... We are hoping a majority of the congregations of the Episcopal Church

will be led to sign."

The lay persons, bishops and other clergy who have signed the statement "join together in a common confession of the gospel and in a commitment to support one another in our common life in accordance with our Anglican heritage." They include the leaders of Episcopalians United, the Episcopal Synod of America and Episcopal Renewal Ministries.

One section of the statement, titled "A Common Confession of the Gospel," includes six sections as "the basis for godly fellowship." This segment includes affirmation and confession of "Jesus as the Lord to whom all authority in heaven and earth has been given by the Father," and belief that scriptures are "the word of God written."

In a section titled "Support of the Episcopal Church," it is written, "when there arise within the church at any level tendencies, pronouncements and practices contrary to biblical, classical Anglican ethical standards and theology, we cannot and will not support them."

The document concludes with an invitation to "all members of the Episcopal Church who concur in this classical, traditional Anglican perspective to stand with us for mutual enlightenment, encouragement, mission and ministry, and — where necessary — protection of the right to live and minister in obedience to scripture, Anglican tradition and conscience."

## Filioque Clause Will Be Removed

During General Convention, Presiding Bishop Edmond L. Browning announced the resumption of the Episcopal-Orthodox Dialogue, which had been interrupted by many Anglican churches' decision to ordain women. In a move sure to please the Orthodox churches, the convention voted to exclude the *filioque* ("and the Son") clause from the Nicene Creed when the Book of Common Prayer is next revised.

In other actions, the House of Bishops:

- Approved the division of the Diocese of Michigan which will create a new diocese to be known at first as Northeast Lower Michigan.

- Approved the retirements of Bishops Alex Dickson (West Tennessee), Harry Shippo (Georgia), Mellick Belshaw (New Jersey), George Hunt (Rhode Island) and John Ashby (Western Kansas), and the resignations of Donald Hart (Hawaii) and James Ottley (Panama). Bishop Ottley becomes the Archbishop of Canterbury's Anglican observer at the United Nations. Bishop Hart's resignation was prompted by the financial crisis his diocese faces as a result of a failed loan [TLC, July 17].

- Added to the church calendar Thomas Becket, Hildegard of Bingen, Martin Luther, Ignatius of Loyola, Dietrich Bonhoeffer, Julia Chester Emery (founder of the United Thank Offering), Alexander Crummell (African American priest) and Paul Jones (pacifist bishop).

- Authorized the use of a daily eucharistic lectionary.

# Many Elections Held During General Convention

*The following people were elected to various positions during General Convention in Indianapolis:*

## Board of Trustees of Church Pension Fund

The Rt. Rev. Maurice M. Benitez, Texas; John H. Biggs, New York; the Rev. Earl H. Brill, North Carolina; John K. Cannon, Michigan; Matthew K. Chew, Arizona; Betty Connelly, Los Angeles; William S. Craddock, West Tennessee; Amy L. Domini, Massachusetts; the Rev. Chilton Knudsen, Chicago; Arthur Kusumoto, Hawaii; Diane Pollard, New York; the Rev. Robert M. Wainwright, Rochester.

## Joint Nominating Committee to Elect a Presiding Bishop

Province 1: The Rev. Ann S. Coburn, Connecticut; Jean Mulligan, New Hampshire; the Rt. Rev. Barbara C. Harris, Massachusetts. Province 2: The Very Rev. William H. Petersen, Bexley Hall Seminary, Rochester, N.Y.; Diane Pollard, New York; the Rt. Rev. William Burrill, Rochester. Province 3: The Rev. Rosemary Sullivan, Virginia; Russell V. Palmore, Jr., Virginia; the Rt. Rev. A. Heath Light, Southwestern Virginia. Province 4: The

Rev. Barnum McCarty, Florida; Scott Evans, North Carolina; the Rt. Rev. Calvin O. Schofield, Southeast Florida. Province 5: The Rev. Virginia A. Brown-Nolan, Chicago; Katherine Tyler Scott, Indianapolis; the Rt. Rev. Francis C. Gray, Northern Indiana. Province 6: The Ven. Philip C. Allen, Minnesota; Sherry Maule, South Dakota; the Rt. Rev. Sanford Z.K. Hampton, Minnesota. Province 7: The Rev. Rayford B. High, Jr., Texas; Cynthia H. Schwab, West Missouri; the Rt. Rev. William E. Smalley, Kansas. Province 8: The Rev. Caryl Marsh, Utah; Rebecca Snow, Alaska; the Rt. Rev. Robert L. Ladehoff, Oregon. Province 9: The Rev. Julio E. Murray, Panama; Thelma Wilson, Nicaragua; the Rt. Rev. Leopold Frade, Honduras.

## General Board of Examining Chaplains

The Rt. Rev. David Bowman, Western New York; the Rt. Rev. Hays Rockwell, Missouri; Mary Donovan, New York; Alda Morgan, California; Joseph Smith, Springfield; the Rev. Charles Price, Virginia Theological Seminary; the Rev. Leonel Mitchell, Seabury-Western Seminary; the Rev. Charles W. Taylor, Church Divinity School of the Pacific; the Rev. Michael Curry, Maryland; the Rev. Edward F. Glusman, Jr., Louisiana; the Rev. John H. Loving, West Texas.

## Executive Council

Richard P.M. Bowden, Atlanta; Ginny Doctor, Central New York; Diana Frade, Honduras; Ginger Paul, Western Louisiana; Hatusne Sekimura, Hawaii; Ralph Spence, Jr., Montana; the Rev. Reynolds S. Cheney, II, West Tennessee; the Rev. Carmen Bruni Guerrero, Los Angeles; the Rt. Rev. Christopher Epting, Iowa; the Rt. Rev. Franklin Turner, Pennsylvania.

## Board of Trustees of General Theological Seminary

Nell Gibson, New York; Patricia B. Kilpatrick, Ohio; the Rev. James C. Ransom, Maryland; the Rev. Canon Nancy A. Roosevelt, Rochester; the Rt. Rev. Frank K. Allan, Atlanta; the Rt. Rev. Leopold Frade, Honduras.

## House of Deputies

Pamela Chinnis, Washington, president; the Very Rev. George L. Werner, Pittsburgh, vice president.

## General Convention

The Rev. Canon Donald A. Nickerson, Jr., Maine, secretary; Ellen F. Cooke, Virginia, treasurer.

# PEOPLE and PLACES

## Appointments

The Rev. **John Alexander** is rector of Ascension, 1 Kingsley Ave., Staten Island, NY 10314.  
 The Rev. **Douglas E. Anderson** is curate of St. Matthias, 3460 Forest Ln., Dallas, TX 75234.  
 The Rev. **Theodore O. Atwood, Jr.**, is rector of Christ Church, 1904 Greene, Augusta, GA 30904.  
 The Rev. **Anne W. Baker** is vicar of St. David's, Box 125, Page, AZ 86040.  
 The Rev. **James C. Biegler** is rector of Holy Nativity, P.O. Box 860467, Plano, TX 75086.  
 The Rev. **Antoine Campbell** is rector of St. James', 3129 Southmore Blvd., Houston, TX 77004.  
 The Rev. **Robert Carver** is rector of St. Luke's, 3615 N. Gove, Tacoma, WA 98407.  
 The Rev. **Robert Caswell** is associate of St. Luke's, Box 22884, Hilton Head, SC 29926.  
 The Rev. **Randolph Charles** is now serving Epiphany, 1317 G NW, Washington, DC 20005.  
 The Rev. **Duncan Clark** is rector of St. Elizabeth's, 1005 SW 152nd St., Seattle, WA 98166.  
 The Rev. **John T. Clifford** is curate of Christ Church, 4550 Legacy Dr., Plano, TX 75024.  
 The Rev. **Colin Cooper** is rector of Christ Church, Box 1095, Emporia, VA 23847, and Grace, Purdy, VA.  
 The Rev. **John Cornelius** is rector of Zion, 224 Main, Hudson Falls, NY 12839.  
 The Rev. **Stanly Gerber** is rector of Good Shepherd, 715 E. Carrell, Box 148, Tomball, TX 77377.  
 The Rev. **Charles L. Grover** is interim rector of

St. Paul's, Rochester, NY; add: 25 Westminster Rd., Rochester, NY 14607.  
 The Rev. **Sherry Hardwick** is assistant of Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.  
 The Rev. **Lynn Harrington** is rector of St. John's, Box 394, South Salem, NY 10590.  
 The Rev. **Frederick Hart** is rector of Grace Church, 573 Roanoke Ave., Riverhead, NY 11901.  
 The Rev. **Bradley S. Hauff** is assistant of Epiphany, P.O. Box 218, Richardson, TX 75080.  
 The Rev. **Mary Anne Heine** is vicar of St. John's, Box 271, Bainbridge, GA 31717.  
 The Rev. **A. Joseph Hopwood** is rector of All Saints', 419 Washington, Box 430, Northfield, MN 55057.  
 The Rev. **Hugh Jones** is rector of St. Alban's, Box 1104, Hixson, TN 37343.  
 The Rev. **Jason Elliman Leo** is director of Camping & Youth/ Young Adult Ministries for the Diocese of Southern Ohio, 412 Sycamore, Cincinnati, OH 45202.  
 The Rev. **Nigel Massey** is vicar of St. Esprit, 109-111 E. 60, New York, NY 10022.  
 The Rev. **John McCaulie** is assistant of St. George's, 1729 S. Beckley Ave., Dallas, TX 75224.  
 The Rev. **James McGill** is rector of St. Paul's, 7843 Park Place Blvd., Houston, TX 77087.  
 The Rev. **Stephen L. McKee** is rector of Holy Communion, University City, St. Louis County, MO; add: 7401 Delmar Blvd., St. Louis, MO 63130.  
 The Rev. **M. Randall Melton** is vicar of All Saints', 8 Prestige Cir., Allen, TX 75002.  
 The Rev. **Jeffrey Scott Miller** is assistant of St. James', James Island, 1872 Camp Rd., Charleston, SC 29412.

## Ordinations Priests

**New York** — **Gerald W. Keucher**, curate, St. John's, 1 Hudson, Getty Square, Yonkers, NY 10701.  
**Ohio** — **David Keill**, assistant, St. Barnabas', 2800 Duncan Rd., Wilmington, DE 19808.  
**San Joaquin** — **Charles Barden**, vicar, St. Andrew's, 5th & Woodrow, Taft, CA 93268.  
**Southwestern Virginia** — **Ray Moore**.  
**Texas** — **Joe A. Burgos**, **Amy Donohue**, **Elizabeth Dackerman Unger**, **Linda Rae Wilson**.  
**West Missouri** — **Stephan P. Beatty**, rector of Christ Church, Warrensburg, MO; add: P.O. Box 3, Warrensburg, MO 64093.  
**West Virginia** — **Steve Cuff**, **Herb Ellison**.  
**Olympia** — **Jennifer Cleveland**, **Christy Close** and **Ann Lukens**.

## Transitional Deacons

**California** — **Nancy Gordon Eswein**, **Mary Ellen Turner Gallagher**, **Janice N. Heglund**, **Ida Louise Johnson**, **George Byron Koch**, **Amy Lawrence**, **Bruce Douglas O'Neill**, **Meg Brogan Post**, **Elisabeth Payne Rosen**, **Katherine Lydia Ward**, **Mary Robinson White**.  
**Colorado** — **James Paul**, **Marilyn Thorsen**, **Catherine Tran**.  
**Dallas** — **Susan Dowler Bear**, **Jaime Jay Case**, **Drucilla Pearl Ferguson**, **Michael Allen Smith**.  
**East Carolina** — **Elizabeth Ann Huskey**, assistant, Trinity Church, 371 Delaware Ave., Buffalo, NY 14202.  
**Louisiana** — **Margaret Austin**, **Lawrence Falkowski**; **Cuthbert Mandell**, priest-intern, Emmanuel, Winchester Ave., Moorefield, WV 26836, and St. Stephen's, Romney, WV.  
**Milwaukee** — **Barbara Johnson**, assistant, Trinity, 1 Trinity Pl., Toledo, OH 43604.

**Minnesota** — **Wanda Ruth Copeland**, **Peter David D'Angio**, **Kathleen Michele Galvin-Foote**, **Marcia G. Hunter**, **Penny L. Pfab**.  
**Ohio** — **Andrea S. Taylor**, assistant, All Saints', 17 Clark, Belmont, MA 02178.  
**Oregon** — **Katharine Jefferts Schori**, pastor for adult education, Good Samaritan, Corvallis, OR; add: 333 NW 35th St., Corvallis, OR 97330.  
**Southeast Florida** — **Marianne Stephens**.  
**Texas** — **Dorothy Linkous Robinson**.  
**Vermont** — **Peggy Crane** and **George Moyser**.  
**West Virginia** — **Robert Anderson**, **Scott West**.  
**Western Louisiana** — **John Mark Holland**, assistant, Good Shepherd, 715 Kirkman, Lake Charles, LA 70601; **Heather Marie McCain**, St. Gregory's, Wilmot & Deerfield Rds., Deerfield, IL 60015.  
**Olympia** — **Evelyn Bowen**, **Amelia Ensor**, **Mary Ann McCaw**, **Craig West**.

## Permanent Deacons

**Southeast Florida** — **Maud Paraison**.

## Religious Orders

During the Annual Convocation of the Brotherhood and the Companion Sisterhood of St. Gregory in Graymoor, NY, Sr. **Elizabeth Mary Burke** and Br. **Gordon John Stanley** made their first profession of vows.

## Resignations


The Rev. **James DeFontaine-Stratton**, Holy Trinity, Bronx, NY.  
 The Rev. **Andrew Gerns**, as rector, Trinity, Parkersburg, WV.  
 The Rev. **Jess J. Petty, Jr.**, as rector of St. Paul, Medina, OH.  
 The Ven. **Robert Willing**, as archdeacon for Congregational Support, Diocese of New York.

## Retirements

The Rev. **Robert Morisseau**, St. John's, New City, NY.  
 The Rev. **John H. Walsted**, Christ Church, Staten Island, NY.  
 The Rev. **Robert W. Watson**, as rector of St. Christopher's, Linthicum, MD; add: Covenant Village #22, Cromwell, CT 06416.  
 The Rev. **Don R. Winfield**, as rector, St. Patrick's, Dallas, TX; add: 3925 Inwood Rd. #1017, Dallas, TX 75209.

## Deaths

The Rev. **James Douglas Stirling**, a priest of the Diocese of the Central Gulf Coast, died Aug. 15 at Providence Hospital in Mobile, AL, of acute leukemia. He was 49.  
 Fr. Stirling was born in Gainesville, FL, to the late Rev. James Stirling, former dean of Trinity Cathedral, Columbia, SC, and Mrs. Dotty Pritchett Stirling. He attended the University of the South earning his BA in 1967, and the Virginia Theological Seminary receiving his MDiv in 1973. He was ordained deacon in 1973 and priest in 1974. Fr. Stirling served parishes in South Carolina and Mississippi before becoming rector of All Saints' in Mobile, AL, in 1984. He was also a deputy to General Convention in 1982 and 1988-91. Fr. Stirling is survived by his wife, Wyllie, their three children, Alexander, Jane and Julia, his mother, Dotty Stirling, his two brothers, Ted and Bill, and his two sisters, Ann and Judy.



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# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the church by helping it to carry on its college work efficiently and effectively. Write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 20.

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

**COLORADO**  
**UNIV. OF COLORADO** Boulder  
**St. AIDAN'S** 2425 Colorado Ave. 80302 (303) 443-2503  
 The Rev. Ronald Albert, r; the Rev. Don Henderson, assoc r;  
 the Rev. Dr. Marilyn Thorssen, d  
 Sun Eu 8, 10:30; Contemporary Eu 5 with dinner/discussion 6.  
 Weekly Mon-Fri MP 7; EP 5:30, Wed Healing Eu 10; Fri Epis.  
 Healing Eu 12:15. Sat EP 5:30

**CONNECTICUT**  
**YALE UNIVERSITY** New Haven  
**THE EPISCOPAL CHURCH AT YALE**  
 The Rev. Grant Barber, chap  
 Office: Bingham Hall B018 Mail: 1955 Yale Station, New  
 Haven, CT 06520  
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri H Eu 5,  
 Dwight Chapel (Tues—Branford Chapel)

**DELAWARE**  
**UNIV. OF DELAWARE** Newark  
**ST. THOMAS'S PARISH IN NEWARK**  
 The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Bal-  
 dridge, assoc & univ. v  
 Sun 8, 10:15, 5:30. Wed 12:10, 10. Univ. Fellowship Wed 9.  
 Rock 'n' Roll Bible Study Tues noon. EP daily

**FLORIDA**  
**JACKSONVILLE UNIV.** Jacksonville  
**ST. LUKE'S** 2961 University Blvd., N.  
 The Rev. George W. Hall, Jr., Interim r  
 Sun Eu 9. Wkdays as anno

**ROLLINS COLLEGE** Winter Park  
**UNIV. OF CENTRAL FLORIDA**  
**ALL SAINTS'** 338 Lyman Ave., Winter Park  
 The Rev. David Wilson, r; the Rev. James Spencer, assoc;  
 the Rev. Tony Clark, ass't; the Rev. Donald Curran, ass't  
 H Eu: Sun 7:30; 8:45; 11; 6:30. Mon 12:05, Wed 12:05, Thurs  
 6:30, 12:05, Sat 12:05

**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

**GEORGIA**  
**ATLANTA UNIV. CENTER** Atlanta  
**ABSALOM JONES CHAPEL**  
 Episcopal Campus Ministry to the Atlanta Univ. Cntr.  
 791 Fair St., SW 30314 (404) 521-1602  
 The Rev. William Boatright, chap  
 Sun H Eu 5; Wed 6:30. MP 8:50 Tues-Fri

**ILLINOIS**  
**BRADLEY UNIV. & ICC** Peoria  
**ST. PAUL'S CATHEDRAL** 3601 N. North St.  
 The Very Rev. Robert L'Homme; Canons Ralph Stanwise,  
 Christian Pierce, John D. Blossom, Jr.  
 Sun 8; 10:15; 5:30. Also daily

**NORTHERN ILLINOIS UNIV.** DeKalb  
**ST. PAUL'S** 900 Normal Rd.  
 the Rev. James M. Jensen, r (815) 756-4888  
 Sun Eu 7:30 & 10:30. Wkdays as anno

**CANTERBURY CENTER** 410 Normal Rd.  
 Tama Miller, lay chap (815) 758-0572  
 Wed 5:30 Worship, supper, study & fellowship

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

**UNIV. OF EVANSVILLE** Evansville  
**UNIV. OF SOUTHERN INDIANA**  
**ST. PAUL'S** 301 S.E. First St.  
 The Rev. James B. Hempstead, r  
 Sun H Eu 8 & 10. Wed H Eu noon

**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.  
 Illes, d  
 Sun H Eu 8, 10; Adult Ed 9; Mon-Wed-Fri H Eu 12:05

**KANSAS**  
**UNIV. OF KANSAS** Lawrence  
**CANTERBURY HOUSE/ST. ANSELM'S CHAPEL**  
 1116 Louisiana (913) 843-8202  
 The Rev. Joe Alford, chap  
 Sun H Eu 5; Thurs H Eu 12 noon, Danforth Chapel, KU

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

**SOUTHERN UNIV.** Baton Rouge  
**ST. MICHAEL AND ALL ANGELS'** 1666 77th Ave.  
 The Rev. Gary E. A. Lawler, v; the Rev. Floyd L. Knox, ass't  
 H Eu Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504)  
 357-8852

**MARYLAND**  
**JOHNS HOPKINS UNIV.; LOYOLA COLLEGE; NOTRE DAME COLLEGE**  
**CATHEDRAL CHURCH OF THE INCARNATION**  
 4 E. University Parkway, Baltimore, MD 21218  
 The Very Rev. Van H. Gardner, Dean; Ms. Patricia Clagett,  
 campus chap (410) 467-3750  
 Sun: 8 H Eu, 8:45 Light Breakfast; 9:15 Adult Ed; 10:30 H Eu,  
 Sun School (Nursery-12). Mon-Fri MP 8:45; Tues H Eu noon;  
 Thurs 4:45 Community Eu for Peace and reconciliation (Taize)

**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)

**MASSACHUSETTS (Cont'd.)**  
**WILLIAMS COLLEGE** Williamstown  
**ST. JOHN'S** 35 Park St.  
 The Rev. Canon Peter T. Elvin, r (413) 458-8144  
 Sun H Eu 8, 10, Wed 7:15. HD 12:15. MP 8:50 wkdays

**MICHIGAN**  
**MICHIGAN STATE UNIV.** East Lansing  
**MSU Alumni Chapel** Auditorium Dr.  
 The Rev. Jannel Glennie, chap (517) 351-7160  
 Sun 5; All Saints 8, 10:30

**WAYNE STATE UNIVERSITY** Detroit  
 The Rev. Mark A. Jenkins, chap (313) 577-8306  
 687 Student Center Bldg., Detroit, MI 48202

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

**MISSISSIPPI**  
**UNIV. OF MISSISSIPPI** Oxford  
**ST. PETER'S** 113 S. Ninth St.  
 Sun 8, 11, 5:30. Wed 12:00 noon, 5:30

**MISSOURI**  
**C.M.S.U.** Warrensburg  
**CHRIST CHURCH** 136 E. Gay  
 The Rev. Stephan P. Beatty, r 429-1133  
 Sun Eu 8, 10:30. 24 hr. Open Doors

**SOUTHWEST MISSOURI STATE UNIV.**  
**EPISCOPAL CAMPUS MINISTRY**  
 The Ecumenical Center, 680 S. Florence, Springfield 65807  
 Susan Carrell, chap

**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

**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

**NEW JERSEY**  
**DREW UNIVERSITY** Madison  
**GRACE CHURCH** 4 Madison Ave. 377-0106  
 The Rev. Robert W. Ihloff; the Rev. Wesley Wubbenhorst  
 Sun H Eu 7:30, 9 & 11:15. Wed H Eu 9:30. Thurs H Eu 7 &  
 breakfast

**RIDER UNIVERSITY** Lawrenceville  
**ST. LUKE'S** 1628 Prospect St., Ewing  
 The Rev. Dr. Virginia M. Sheay, r & chap  
 Sun HC 8:30, 10:30, Wed HC 9 882-7614

**UPSALA COLLEGE** East Orange  
**ST. AGNES/ST. PAUL'S Episcopal (Anglican) Church**  
 206 Renshaw Ave., East Orange 07017 (201) 678-6716  
 The Rev. Esar Budhu  
 Sun Services: 8 & 11. Tues Study Group 6:30

(Continued on next page.)

# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

## NEW MEXICO

**COLLEGE OF SANTA FE**  
**ST. JOHN'S COLLEGE** Santa Fe  
 CHURCH OF THE HOLY FAITH 311 E. Palace Ave.  
 The Rev. Canon Philip Wainwright, r  
 HC Sun 8, 9:15, 11. HC Wed 7, Thurs & Fri 12:10

**UNIV. OF NEW MEXICO** Albuquerque  
**ST. THOMAS OF CANTERBURY /** Canterbury Campus  
 Ministry  
 425 University, N.E. 87106  
 The Rev. Carole McGowan  
 H Eu Sun 8, 10, 5. Wed noon. Student dinner Sun 6  
 (505) 247-2515

## NEW YORK

**SKIDMORE COLLEGE** Saratoga Springs  
**BETHESDA CHURCH** Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10

**STATE UNIV. OF NEW YORK** Plattsburgh  
**TRINITY** 18 Trinity Pl., Plattsburgh 12901  
 The Rev. John T. Sorensen  
 Sat H Eu 5. Sun H Eu 8 & 10. (518) 561-2244

**UNIV. AT BUFFALO** Buffalo  
**ST. ANDREW'S** 3105 Main St., at Lisbon  
 The Rev. Peter Arvedson, r (716) 834-9337  
 Sun; H Eu 8, 10, H Eu Tues 5:30, Thurs 9:30

## 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/super

**NORTH CAROLINA STATE UNIV.** Raleigh  
**EPISCOPAL CAMPUS MINISTRY**  
 2208 Hope St. (919) 834-2428  
 The Rev. Philip Wiehe, chap  
 Mon H Eu 5:45; Thurs 7:20 H Eu

## OHIO

**MIAMI UNIVERSITY** Oxford  
**HOLY TRINITY** 25 E. Walnut  
 The Rev. Alice Cowan, Ph.D. (513) 523-7559  
 Sun 8, 10. Wed 12:10

**WITTENBERG UNIV.** Springfield  
**CHRIST CHURCH** 409 E. High St. (513) 323-8651  
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r  
 Sun H Eu 8, 10:30. Wed 10

**YOUNGSTOWN STATE UNIV.** Youngstown  
**ST. JOHN'S** 323 Wick Ave., Youngstown  
 The Rev. William Brewster  
 Sun 8 & 10:30 (216) 743-3175

## PENNSYLVANIA

**BLOOMSBURG UNIV. OF PA.**  
**ST. PAUL'S** E. Main at Iron, Bloomsburg  
 Bruce M. Robison, r (717) 784-3316  
 Sun H Eu 8 & 10. Wed H Eu 9:30

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

## PENNSYLVANIA (Cont'd.)

**UNIV. OF PITTSBURGH** Pittsburgh  
**CARNEGIE MELLON UNIV.**  
**CHATHAM COLLEGE**  
**CALVARY** 315 Shady Avenue 15206  
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster,  
 assoc  
 Sun 8, 10:30 & 12:15; Wed 7, 10:30

## RHODE ISLAND

**UNIV. OF RHODE ISLAND** Kingston  
**ST. AUGUSTINE'S** Lower College Road  
 The Rev. Norman MacLeod, v & chap  
 Sun 8 & 10; Tues 7:30 Mass for Peace followed by potluck  
 breakfast

## SOUTH CAROLINA

**COLLEGE OF CHARLESTON, MEDICAL**  
**UNIV. OF SO. CAROLINA, THE CITADEL**  
**GRACE CHURCH** 98 Wentworth, Charleston, SC  
 The Rev. Donald S. McPhail, r; the Rev. Daniel J. Messier,  
 ass't; the Rev. Thomas W. Johnston, ass't  
 Sun 8, 9, 11. Wed 5:30

**UNIV. OF SOUTH CAROLINA** Columbia  
**CANTERBURY FELLOWSHIP**  
**TRINITY CATHEDRAL** 1100 Sumter St.  
 The Rev. Rich Biega, chap  
 Sun 8, 9:15, 11:30. Second Sun Eu & Supper 5:30. Daily serv-  
 ices also

## TEXAS

**BAYLOR UNIVERSITY** Waco  
**BAYLOR CANTERBURY ASSOCIATION** 1712 S. 10th St.  
 The Rev. Robert L. Wells, chap  
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

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

**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

## TEXAS (Cont'd.)

**SOUTHERN METHODIST UNIV.** Dallas  
**ST. ALBAN'S COLLEGIATE CHAPEL**  
 The Rev. Joseph K. Acton, chap  
 3308 Daniel, Dallas, TX 75205 Ph. (214) 363-2911  
 Sun H Eu 5 (followed by dinner). Wed H Eu 12:15 (followed by  
 lunch)

**TEXAS TECH UNIVERSITY** Lubbock  
**CANTERBURY ASSOCIATION** 2407 16th  
 The Rev. David K. Krause, chap; Emily Brenner, ass't  
 Sun 6, Wed 6. Canterbury House open 8-5 daily

## UTAH

**UNIV. OF UTAH** Salt Lake City  
**LUTHERAN/EPISCOPAL CAMPUS MINISTRY**  
 75 S. University St.  
 The Rev. JoAnn Leach (Epis. chap); Jean McCreery (Luth.  
 campus min.)  
 Worship/dinner/series Thurs 5:30. (801) 359-0700

## VIRGINIA

**COLLEGE OF WILLIAM**  
**AND MARY** Williamsburg  
**BRUTON PARISH CHURCH** Williamsburg  
 The Rev. Martin J. Bagay, chap 229-2891  
 Sun 5:30 H Eu/dinner. Wren Chapel 5:30 Thurs H Eu/dinner

**RANDOLPH-MACON**  
**WOMAN'S COLLEGE** Lynchburg  
**ST. JOHN'S** 200 Boston Ave. (804) 528-1138  
 Sun H Eu 7:45, 9, 11; Christian Ed 10:10. Mon-Fri MP 9, Thurs H  
 Eu 10:30

**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** 1700 University Blvd.  
 The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,  
 assoc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.  
 Thomas Milam, p  
 Sun 8, 10 & 5:30. Student Fellowship Wed 5

**WASHINGTON & LEE**  
**VIRGINIA MILITARY INSTITUTE** Lexington  
**R.E. LEE MEMORIAL CHURCH**  
 The Rev. David Cox, r; the Rev. Barbara Taylor, assoc  
 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

The Church Services Near Colleges Directory  
 is published in all of the January and September issues  
 of The Living Church.

If your church serves in a college community,  
 and your listing is not included, please write to the  
 Advertising Manager for the nominal rates.

## LETTERS

(Continued from page 5)

priesthood, I at least, as a participant in that kind of abuse just by virtue of being a male, apologize to my sisters in the priesthood.

Then, speaking of what he has learned from being forced to deal with his sexual misconduct, Bishop Plummer says, "I found out that some people do not act Christian. Some people actually turn their backs against you and leave you out there all alone, and point a finger at you." I am an addict (to alcohol) who has had to withdraw from ministry for treatment. I found it a great temptation to shift my focus from acknowledging my own need and seeking God's help to laying blame on others. In doing so, I was guilty of that of which I was accusing them. I was sorry to hear Bishop Plummer engaging in that kind of denial.

Finally, as I read the statements attributed to the bishop, I heard him really acknowledging only one thing as bad. Of his sexual misconduct (as of the ordination of women!), he says, "It divided the church . . . I caused that." I am afraid that, in that, Bishop Plummer is participating in the present culture of the bishops of our church in which facing up to real differences and risking a stand as to what is right seems to take second place to keeping the bishops together.

There are some things worse than division in the church and among its bishops. Not sorting that out leads, among other shameful things, to equating the ordination of women and sexual misconduct — and to denial as a way of life.

(The Rev.) HARVEY H. GUTHRIE, JR.  
St. Andrew's Church

Ann Arbor, Mich.

### 'Idealized Image'

The poem "Alb" [TLC, July 17] deeply troubles me in a way that few things have in your magazine — even when I have been in disagreement with them.

This poem exalts an unreal idealized image of a priest: "squeaky clean . . . white knight . . . dwarf star . . ." and contrasts that with the troubled uncertain reality of the real person — and exalts the maintenance of the facade of the ideal.

A major problem for clergy has been — and continues to be — the experienced gap between persona and person.

We do not need poems that exalt this gap — that support the idea that parishioners should project all sorts of ideals onto clergy.

SARAH L. SMITH

Philadelphia, Pa.

September 18, 1994

# CLASSIFIED

advertising in **The Living Church** gets results.

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\*In care on **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

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**GROWING ANGLO-CATHOLIC** and renewal oriented parish seeks strong Christian minister of music skilled at both traditional and contemporary music. Inquiries to: **Fr. Rob Bagwell, Rector, St. Anne of Grace, 6660 113th St., N., Seminole, FL 34642; (813) 392-4483.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567**

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## 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

## RIVERSIDE, ILL.

(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, 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. Lias, 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

## 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.  
The Rev. Canon George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## 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

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
W. Penn & Magnolia  
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery  
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. r Founded 1880  
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

## NEW YORK, N.Y.

**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**  
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**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.

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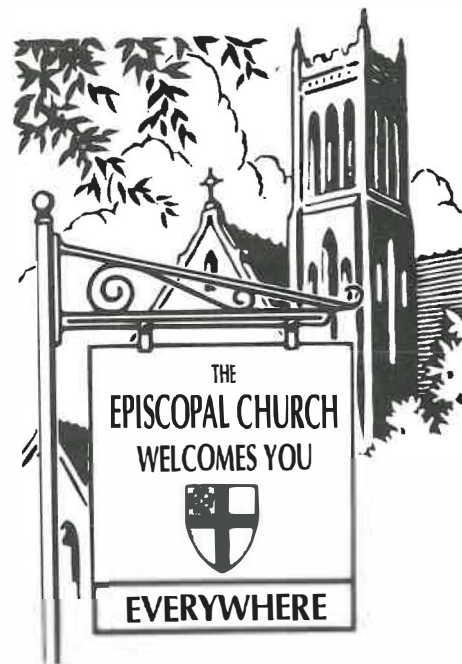
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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)



## DALLAS, TEXAS (Cont'd.)

**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; the Rev. John H. Munson  
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, TEXAS

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Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

## MILWAUKEE, WIS.

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## ST. CROIX, VIRGIN ISLANDS

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