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After the Storm

Churches are busy in Hurricane Andrew's wake

IN THIS CORNER

Urgent Prayers

I was bringing the children back to school from a field trip and we were on a winding country road. We came around a sharp turn and there he was. A dead man in the road.

He was lying partially under the truck that evidently had hit or dragged him. His motorcycle was overturned, in bits and pieces all over the road, and the man was also in pieces. It was so shocking that all I could do was gasp and try to breathe and immediately fear for the children. Their mouths were hanging open and they, too, were trying to breathe, their 5-year-old minds trying to make sense of what they were seeing. I could feel the tears welling up in me, and at the same time I was putting the car in reverse, hoping to get us out of there. Too late. Behind me the cars were stopping and up ahead it was the same. People were getting out of their cars and seeing the body, gasping, covering their mouths, whispering words of shock and disbelief.

I had this urgent feeling that I had to do something to help us bear this, something more than a bunch of words and explanations. I found myself telling the children very calmly that we were going to do what people should do in situations like these. When someone is badly hurt or dead, you pray for them. Without another word these little ones all folded their hands, closed their eyes, and I began to pray aloud. I prayed for the man in the road, for his sins to be forgiven and for his soul to go to God. I prayed for his family and his wife and children, if he had any, and then for his mother and father. I prayed for the man in the truck and his family. And I prayed for all of us who were frightened and wanting to help but not knowing just how to do that.

When I opened my eyes, things had changed. Outwardly it all looked the same. The body was still there. No one had covered it yet. But inside, it had all shifted. My panic was gone. My anxiety for the children was, too. In the midst of this, we had gathered together and formed a close and safe unit. And now the dead body had become a person, a very dear and special someone, neither foreign nor remote nor frightening. He was our friend, we were all in this together and there was nothing to be frightened of or about any longer.

Perhaps the children sensed this through my calm. Perhaps they, too, were changed by the prayers, by the longing in all of our hearts somehow to carry the man to heaven, to accompany him along his way. But I know he remained with us for many days afterwards, and will remain with me for the rest of my life. On the way back to school, we talked about death and funerals and the soul and all of the things 5-year-olds want to talk about after such an experience. And in a few days, when I had found out his name and his parents' address, we all sat down and made some gifts. Drawings. A letter. We hoped it would comfort them to know that at the time of their son's death some little children were there with him, praying for him.

Prayer changes us. Prayer opens us to being available to what is really there all the time: a tender mercy and compassion.

Our guest columnist is Martha R. Bassiri, a resident of Lexington, Ky.

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ON THE COVER

A woman in Homestead, Fla., carries clothing from a line in her yard, while in her neighbor's yard a car is at rest after having been flipped over by Hurricane Andrew the day before.

Religious News Service photo/Reuters

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LETTERS

Overly Optimistic

The Rev. H. Boone Porter was overly optimistic about the "place" of Mary in the Episcopal Church [TLC, Aug. 9]. Some honorable mentions of Mary in the 1979 Prayer Book do not give her any clear place in our religion beyond what the creeds say about her.

The title "ever-blessed" seems a shortened but intentionally ambiguous version of her proper title, "blessed and glorious ever-virgin." And what exactly does the August 15 observance celebrate? The collect says no more than that Mary is in heaven. And what does it mean to be honored with a "day" in the calendar issued by General Convention? This means little more than having a postage stamp issued in one's honor.

The "cult" of the B.V.M. is about the fire of piety. Pursuing another metaphor, piety is infectious. The begrudging mentions of Mary in the 1979 Prayer Book seem intended to inoculate us with dead germs, lest we catch the genuine fever.

The cult of the B.V.M. is also about the integrity of the catholic faith, and these token honors paid to her will not save us from Nestorianism or from worldly reductions of the faith to a "religion" of social improvement.

(The Rev.) JOHN JAMIESON
Muskegon, Mich.

Friendly Churches

In regard to the editorial and the column about the treatment strangers often receive [TLC, Aug. 2], consider this possible answer: Divide the Decade of Evangelism into two activities.

First, there would be the "get them in the door" project. From now until the year 2000, there can be high-level discussion by consultants at the national level and speakers at diocesan clergy conferences on theories about how to attract people to the Episcopal Church.

Second, this fall we could have in every congregation on a Sunday morning, in place of the usual worship service, plain, common-sense "what do we do when a stranger does come?" strategy sessions.

Consider the many areas to examine. Since merely ascertaining the service hour can be a challenge, churches with recording machines that do not include the time of services in their

outgoing message can add it. While a chancel announcement or bulletin statement saying there is a coffee hour is thoughtful, clues as to where it is held can be added.

Whenever people brag about a small, friendly church, consider just with whom is friendship displayed? A stranger feels just as isolated and uncomfortable standing alone at a coffee hour where there are only 10 persons as if there are 100. Discuss whether name tags automatically mean wearers display friendship to a stranger. Whenever I am a visiting celebrant, after the service I always ask the usher to stand beside me to identify visitors and invite and escort them to the coffee hour. One usher/warden quickly explained he would be too busy because he had to count the offering!

Returning to basics, we will recognize the difference between saying "The Episcopal Church Welcomes You" and our showing that "the people of the Episcopal Church welcome you" by such outward and visible manifestations as a genuine welcome,

warm handshake and friendly conversation.

(The Rev.) AMOS C. CAREY
Foster City, Calif.

How We Differ

I am responding to the quite-eloquent reflection from Frederica Mathewes-Green, "Assuming Too Much" [TLC, June 28]. From the detail given the conservative view, I assume she's at home there. I share the author's view that we are "essentially fallen."

Perhaps we differ in my seeing us as not simply rescued, but "essentially redeemed" (Martin Luther's "*simul iustus et peccator*" — at the same time, accounted "righteous," and yet erring). And just as "wildly in love" with Christ who has redeemed us, hearing not only "love letters" but a love story!

The dilemma we share is what to do with "being accepted home" — "healed" — "made whole." If our premises differ, it's in the implications for behavior that we must explore the

differences. What are the rules? What reflects the image of Christ who lived among us, giving himself to the cross for us, victorious even over death? "Love one another" was central to John; to "do the will of my Father" said it for Jesus; or the great commandment: to love the Lord with all your heart and soul and strength and mind; and your neighbor as yourself.

May God keep wrestling with all of us, as we struggle together — conservative and liberal alike — to live out the marvelous gift that God continues to share with us all in our Lord Jesus Christ.

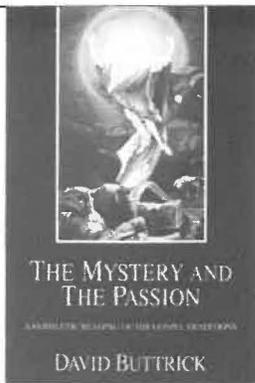
(The Rev.) RICHARD W. COMEGYS, Jr.
St. Stephen's Church
Rochester, N.Y.

• • •

Thank you for the article, "Assuming Too Much," by Frederica Mathewes-Green. Praise the Lord for a clear and wise assessment of the situation in the Episcopal Church.

(Continued on page 12)

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When the Winds Died Down

The Rev. Ruby Cruz has experienced hurricanes before, but when Hurricane Andrew roared through the southern part of Dade County, Fla., she said she "had never been through one like this."

Ms. Cruz, deacon at Christ Church, Miami, stayed in her home in the Kendall section of Dade County during the storm.

"I was scared," she said. "I prayed that night as if I had never prayed before. My windows were literally sucked out by the wind, and we had to hold the front door shut for more than two hours. People who don't usually pray prayed that night."

"Seeing my home standing the next day and seeing those around me made me realize I'm truly blessed."

Following the storm, Ms. Cruz became heavily involved in recovery efforts as Christ Church, located on the edge of the Coconut Grove area of Miami, was designated a center for receiving relief supplies.

"People have come from all over to help," Ms. Cruz said. "We had a group from South Carolina and others from Palm Beach County helping, and right now young people from our parish are helping pack boxes of supplies."

Near Storm's Center

She said her parish had only minimal damage from the hurricane, but others weren't as lucky. St. John's, Homestead, was closest to the center of the storm and sustained serious damage.

"The roof of the [St. John's] rectory is basically gone and the windows are out," said the Rev. Robert Carver, rector of St. Simon's, Miami, who had taken supplies to St. John's. "The parish hall roof was destroyed and there are no windows. There was about six inches of water inside when I last saw it."

Fr. Carver said St. John's also had major damage to the church, with an open window the only method of entrance. "It would appear that everything is intact inside," he said. "Looking through a window it seemed like none of the appointments had been taken."

The Miami priest reported that looting had become a serious problem in

the Homestead area as people became desperate for supplies.

"Old ladies carrying bottles of water have had guns put to their heads to get that water," he said. "It's unbelievable."

Fr. Carver's church sustained some water damage and had a tree fall on the edifice. Five of his parishioners lost their homes, but he and his family



RNS Photo/Reuters

Two Miami residents offer water to neighbors.

were spared after they stayed in their home during the storm.

"It was horrifying," he said. "It seemed like the wind would never end."

Once the members of St. Simon's took stock of their own problems, they began to help the people of Homestead. "We're reaching out to the rest of the community as best we can," Fr. Carver said.

Gloria Van Brocklin, a member of the Diocese of Central New York, was in Homestead when Andrew's fury hit, as a Volunteer for Mission.

"It was absolutely a nightmare," she told Episcopal News Service. Ms. Van Brocklin, a nurse practitioner working with Haitian refugees in South Florida, was in the rectory of St. John's during the hurricane.

"Everything around me was destroyed," she said. "All the condominiums, the trailer parks and the Air Force base. The devastation is unbelievable . . . beyond description. The downtown area was totally wiped out and now you can look right through the buildings."

Another who rode out the storm in his home was the Rev. Norbert Cooper, rector of the Church of the Ascension in a southern section of Miami.

"It was an experience," he said. "I thought that was it. I was wondering whether I was going to pull through. I've never seen anything like this before."

Fr. Cooper reported water damage to his house, and some minor problems with the church, including the front door being blown in. He said there was damage to the church office, particularly sections of the roof being blown off.

"Some of my members have lost their homes totally," he said. "They're living with friends for now."

The Rev. Robert D. Carter, rector of All Angels', Miami Springs, near Miami International Airport, said his church had very little structural damage but reported nearly every tree on the church's five-acre lot either destroyed or damaged. Fr. Carter, who came to All Angels' nine months ago, said he's been through other hurricanes along the west coast of Florida and typhoons in Japan, but called Andrew "the worst hurricane I've ever seen."

Fr. Carter said members of the parish were going door to door to collect supplies for victims in southern Dade County. "We've been getting chain saws, camp stoves, lamps and anything for babies," he said.

The Rev. Boyd Grant, rector of St. Columba's, Marathon, in the Florida Keys, was south of the destruction. He said lack of electricity, water and communications were the biggest problems there rather than structural damage. His parishioners collected \$3,000 almost immediately to assist hurricane victims.

"Many of our members are winter residents," he said. "They've been calling to check on their property."

Farther north, the Rev. Joseph L. McDowell reported little damage at St. James', Islamorada, and said "parishioners are involved individually in all kinds of efforts to help people in the Homestead area. It was a close call for us."

Trinity Cathedral in Miami and the offices of the Diocese of Southeast Florida also withstood the storm, according to the Rt. Rev. Calvin Schofield.

The Diocese of Central Florida organized to help its neighbor to the

south. In the absence of the Rt. Rev. John Howe, who was on vacation, the Rev. Canon Thomas A. Downs asked that churches throughout the diocese take a special collection on Sunday, Aug. 30, to provide hurricane relief in the southern part of the state.

The hurricane touched the Diocese of Southwest Florida as it roared across the state, delivering mostly inconvenience to residents on the west coast. The compact storm passed over Collier County about 40 miles south of Naples, but moved quickly into the Gulf of Mexico just south of Marco Island.

Across the Gulf

In Louisiana, where Andrew aimed its fury after whipping across the Gulf of Mexico, St. Mary's, Franklin, was reported to have lost its steeple and part of its roof, and St. Andrew's, Bayou du Large, sustained damage to its rectory and parish house.

"Some of the worst damage in our diocese occurred when a tornado was spun off of the hurricane near La-Place," said Carol Barber, secretary to the Bishop of Louisiana, in an interview with Episcopal News Service. She said there was no report of damage to St. Timothy's Church there, but "a six-block area of homes disappeared in 30 seconds."

"We have had an incredible volume of telephone calls and inquiries from across the country with offers of help," she said.

The town of New Iberia, one of the hardest-hit communities in Louisiana, had considerable damage but the Church of the Epiphany there seemed to be spared, according to an ENS report from the Diocese of Western Louisiana.

The Presiding Bishop's Fund for World Relief moved quickly to help during the emergency, as an account was opened for aid to victims. Emergency grants of \$25,000 apiece were sent to the dioceses of Southeast Florida, Louisiana and Western Louisiana.

"The response to the fund is overwhelming," said the Rt. Rev. Furman Stough, deputy of the fund.

Persons who wish to contribute may send gifts to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, NY 10017, and marked "Andrew Relief."

Around the Church

St. Stephen's, Petersburg, Va., known as the oldest continuous black Episcopal church in the state, is 125 years old. Still attending are descendants of Caroline Wiley Bragg, a former slave who founded the church with three former Confederate officers, who later became Episcopal priests. In 1867, after a fire believed to be arson destroyed the church, the congregation met in the Sunday school room of an all-white congregation nearby until a new building opened a year later.

* * *

With the help of several churches in the area of Asheville, N.C., a 40-acre farm and home have been purchased to be a Christian community for disabled adults. The community, called Wildflower, has no paid staff.

* * *

YouthSing '92 was held Aug. 1 as 50 young people from the Cathedral Church of St. Luke in Orlando, Fla., gathered for a music recording session. Their tape of songs will be sold through the cathedral to benefit Give Kids the World, an organization which provides a joyful experience for children with life-threatening illnesses whose last wish is to visit the Walt Disney World area.

* * *

A group of geophysicists, historians, a descendent of Sir Francis Bacon and Baconian scholars are among those trying again to get permission to dig up the grounds of Bruton Parish Church in Williamsburg, Va. They believe a vault is buried there containing documents penned by Bacon which



A 7-year-old girl, Ashley Dyanne Earl, made church history on June 27 at St. Mark's Cathedral, Seattle. Her father, Mark R. Earl (right), and her godfather, Stephen E. Moore, were ordained deacons by the Rt. Rev. Vincent W. Warner, Jr., Bishop of Olympia. The fact that a father and a godfather were ordained on the same day, time and place could be a coincidence. Then again, it could be a small piece of Christian history. [Note: Due to a typographical error in People and Places, TLC, Aug. 23, Mark Earl's name appeared incorrectly as Mary Earl.]

provide the blueprints to Utopia. Says a leader of the group: "We feel politically the documents will make a major statement to the new world order. Jerry Brown will be our next president because his platform is based on what our founding fathers preached." The Rev. Richard L. May, rector of the parish, is not pleased with the attention and publicity. "We're in the middle of a building campaign and this is not very helpful," he said, referring to the church's fund-raising campaign to renovate and expand the Bruton Parish House.

Western Massachusetts Names Candidates

Five persons have been nominated as candidates for the election of a bishop in the Diocese of Western Massachusetts.

The election will be held October 3 in Christ Church Cathedral, Springfield. The next bishop will succeed the Rt. Rev. Andrew Wissemann, who will retire Dec. 31, 1992.

Nominees selected by the diocesan nominating committee are:

The Ven. Richard I. Cluett, archdeacon of the Diocese of Bethlehem (Pa.); the Rev. Robert S. Denig, rector of the Church of the Holy Comforter, Vienna, Va.; the Rev. David P. Hegg II, rector of St. Peter's, Morristown, N.J.; the Rev. Mary Adelia McLeod, co-rector of St. John's, Charleston, W. Va.; and the Rev. Anne W. Robbins, rector of St. Patrick's, Dublin, Ohio.

Toward Creedal Orthodoxy

By RICHARD KEW and ROGER WHITE

The following is the second article in a three-part series looking toward the next decade and is excerpted from the book, New Millennium, New Church, published by Cowley Publications.

Whether it is deserved or not, the Episcopal Church's image has been that of a trailblazer and trend-setter during the past generation. The Roman Catholic ecumenical observer at the 70th General Convention in Phoenix, Ariz., said he considers the House of Bishops the Green Berets of the church! This carefully-cultivated stance has been further enhanced by the more "colorful" actions and pronouncements of some of our more media-savvy bishops and theological educators.

In recent years, the Episcopal Church has given the impression it is more fascinated with modern ideas shaped by the prevailing culture than by exploring the implications for today of the ancient formularies of the faith. This had made that segment of the church's leadership that is theologically orthodox appear dull and unexciting. In addition, these prominent Episcopalians have not sought publicity of the secular media like their more flamboyant counterparts; very often they have shied away from it. It has been the James Pikes, Paul Moores and Jack Spongs who have set the agenda and been able to command media attention. Because of such exposure, while the media has ignored or been unaware of the voices of theological orthodoxy, the watching world can be forgiven for believing that the views expressed by these men and women are those of the Episcopal Church at large. There is little doubt that the press continues to give the impression that their star is in the ascendancy.

This is far from the case, for the appeal of traditional Christianity appears to be on the rise. During coming

The Rt. Rev. Roger J. White is Bishop of Milwaukee and the Rev. Richard Kew is executive director of SPCK/USA.

years we expect our church to present an increasingly orthodox theological profile.

Probably one of the greatest surprises of the 1989 Gallup survey were the uniformly traditional beliefs held by the majority of those interviewed.

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The survey revealed that a huge bulk of lay Episcopalians are more orthodox in their theology than might have been expected. While there is incontrovertible evidence that the American people in general are fairly conservative in their religious views, one would not have been surprised to find in a highly-educated denomination like the Episcopal Church, which until recently had been one of the shapers and arbiters of American attitudes and beliefs, signs of bucking this trend. This does not appear to be the case.

The Gallup poll demonstrated that at the grass roots there is a distrust of "ground-breaking" religious explorations. Whether educated in theology or not, Episcopalians are not comfortable with an agenda that appears to be set by modernity rather than by "the teaching . . . of the apostles." They have few arguments with the affirmations of the creeds and holy scripture, even if often unwilling to apply such demands to daily living.

We believe renewal Christianity is playing a key role in accelerating this transition. Prepared to stand against the relativistic philosophies shaping society's beliefs and values, and more likely to affirm the historic gospel as objectively true, it is highly likely that

this will be the wing of the church in which we see consistent and holistic theologies developing. These Christians will increasingly nudge the Episcopal Church further back into the arms of creedal belief. This same trend can be seen within the wider Anglican Communion, and it is no accident that the recently-enthroned Archbishop of Canterbury, Dr. George L. Carey, is a product of the Anglican Evangelical tradition.

This move back toward the theological center could be dismissed as knee-jerk reaction, a return to the status quo, were it not so widespread and rooted in increasingly careful theological analysis and scholarship. Some might see it as a loss of nerve in the face of such a radically changing society, but we do not believe this to be the case. Traditional theological formulations are not just a product of the past, but shape both the present and the future. To some this might be interpreted as retreat, but large numbers of those on the road to orthodoxy have found the predominant liberal theologies of recent generations both anemic and powerless.

Among some Episcopalians there is also the perception that, taken to their logical conclusions, some of today's social and theological explorations in the area of morality threaten kinship ties and traditional family structures. For example, some of the conclusions being drawn by certain approaches to issues of sexual ethics have disturbed tens of thousands, many of whom cannot be considered adherents of either the political or the religious right. This has resulted in a level of distrust in the life of the church, the fear being that such wrestling inevitably accommodates the mores of an increasingly hedonistic culture. Is this a cul-de-sac from which escape is difficult?

A significant proportion of the clergy in today's church were formed in a liberal environment, in both their theology and their social analysis. Not only that, but there is strong evidence to suggest that the academic life, especially in our seminaries, attracts faculty of a more liberal ilk, thereby in-

fluencing the theological training future clergy receive.

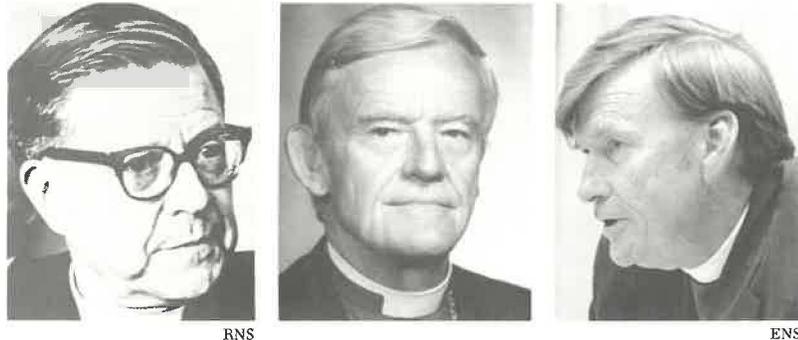
While we expect the clergy to continue to be theologically more liberal than the laity for the foreseeable future, there is every reason to believe this situation is being modified. The increasing attractiveness of creedal orthodoxy can be seen by the establishment of the Irenaeus Fellowship of Bishops in 1989, a forum for theological reflection. The Irenaeus *Statement of Beliefs and Purpose* has been signed by 74 members of the episcopate, 39 of whom have jurisdiction. Several other signatories had jurisdiction when they signed the statement, but since then have retired from their dioceses. The fellowship states its task is to uphold standards "based on the primacy of the holy scriptures, consistent with the historic traditions of the church and interpreted by the best use of reason informed by the Holy Spirit."

At the 1990 meeting of the House of Bishops in Washington, D.C., furthermore, the episcopate marginally "disassociated" itself from the Bishop of Newark for ordaining a practicing homosexual to the priesthood. On that occasion, it was the younger and more recently consecrated bishops who were most willing to provide the censure. In an editorial a few weeks later, *THE LIVING CHURCH* suggested that this "could be a personification of the trend predicted by some: that the House of Bishops is beginning a swing toward a more central position."

Another sign of the changing times is the instigation of "Scholars Engagement with Anglican Doctrine" (SEAD), which has a rapidly expanding membership whose goal is to provide fellowship and nurture for scholars, pastors and parishioners. Its goal is to reinfuse the church with the fruits of a dynamic orthodoxy. The group describes itself as being "accountable to the tradition of the classical Christian orthodoxy and to classical Anglican resources from which that tradition has been developed, and within which it is sustained." Focused around certain members of the faculty at Virginia Theological Seminary, SEAD could well start bringing to theological education an academic discipline rooted in creedal orthodoxy,

rather than in the social ethics and psychology that have been shaping clergy since the 1960s. We believe the pendulum in seminaries is already swinging back both to a more biblical grounding and to a re-emphasis upon spiritual formation that will be increasingly determinative in the coming years.

While it is still a relatively young institution, Trinity Episcopal School for Ministry in Ambridge, Pa., founded in 1975 and fully accredited by the Association of Theological



Setting an agenda: Bishops Pike (left), Moore and Spong.

Schools 10 years later, is playing an increasingly important role in the resurgence of creedal Christianity. Recognizing that other Episcopal seminaries have not always been rooted in the historic creeds, its presence has given a center of focus to that evangelical stream within the Episcopal Church that is so significant elsewhere in Anglicanism, yet poorly represented in the American church.

Initially, Trinity was viewed as a "protest seminary," and most bishops in the church were unwilling, and sometimes militantly opposed, to sending seminarians there. However, in recent years it has displayed increasing academic maturity, and the arrival as dean and president of the Rt. Rev. William C. Frey, former Bishop of Colorado, and a much-respected member of the House of Bishops, has modified the bishops' opinions somewhat. We expect Trinity will continue to be an important ingredient in the necessary theological education mix of the Episcopal Church.

Renewal, which is self-consciously conservative in its theological bias, is likely to continue sharpening the theological perceptions of a growing number of Episcopalians. The antennae of renewal Christians will be tuned for ideas coming from Episcopal leaders that do not correspond with the substance of the faith, as spelled out in the ancient creedal formularies, the scrip-

tures and the Book of Common Prayer. While we do not expect to see heresy-hunting of the variety that has marred the life of some Protestant denominations, we expect the threshold of tolerance for unusual, and sometimes outrageous, theological ideas to drop during the next 10 years. This will be reflected by conflict at every level of church life from the General Convention to parish vestries.

However, Episcopalians in general are not happy with extremes. Renewal movements will continue to have an impact on the life of the church, but they are maturing. This growing orthodoxy is less likely to express itself in either the "lace and cotta" ceremonial of traditional Anglo-Catholicism or the emotional intensity present in some less contained varieties of charismatic worship.

This move toward the center might seem a refreshing change to many conservative Episcopalians who have despaired over the direction the church has taken. However, we must be vigilant not to sacrifice the generosity imbedded in Anglican principles. We must encourage a spirit of inquiry and a willingness to listen to and engage in dialogue with those with whom we disagree. It is vital for the health of the church that we be able to beg to differ with one another, while continuing to pray together and remain in Christian fellowship. Such tolerance will be truly tested as the church attempts to come to terms with the yet unresolved issues of the Phoenix General Convention.

At this point in the movement toward creedalism, we caution the church against blocking honest theological investigation in its eagerness to be orthodox. Orthodox believing should honor the intellect while at the same time defending the substance of the faith. In most parts of the Episcopal Church there is little evidence of a witchhunt for liberal positions, yet the danger is always lurking in the background. With this caveat, we have an extremely attractive calling card for thoughtful, believing people seeking a spiritual home. This could be very important to the future well-being and growth of the Episcopal Church.

Next week: Priority of stewardship.

Admirable Relief Efforts

On the Sunday following the devastation of Hurricane Andrew, we heard these words in the epistle: "Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Hebrews 13:1-2). Such love has been shown repeatedly to the victims of the deadly hurricane. Television newscasts and newspapers brought daily stories of love being shown by strangers to victims of the storm in Florida and Louisiana.

In his sermon on that Sunday, the Rev. Terry Harris, rector of St. John's, Homestead, Fla., perhaps the hardest-hit community in Andrew's path, told his congregation how he has been inundated with offers to help from strangers. Speaking in a damaged church, with no

electricity, Fr. Harris spoke of "an army of angels over the horizon."

Indeed, there has been an army of angels ministering to persons who have lost all or most of their possessions. Chain saws, baby clothing, portable generators, lanterns, tools, and, most important, food and water, came from strangers in all parts of the country. While there have been stories of relief supplies having been delayed or vandals looting or stealing badly-needed rations, most relief efforts were successful.

We salute the Presiding Bishop's Fund for World Relief, which moved quickly following the initial reports of devastation. But above all, we give thanks for those unsung heroes who came from everywhere to provide aid to those less fortunate. For thousands, it was probably the most important ministry of their lives.

VIEWPOINT

Let Them Use the '28 Prayer Book

By WILLIAM J. PUGLIESE

Yesterday another one of those mailings from the Prayer Book Society crossed my desk. Unlike my usual routine — file without opening — I looked at this one. I read a little, got slightly angry with what I considered a bellicose tone, and pitched the missive without further ado.

While shaving this morning I had a rude awakening. Maybe it had to do with the fact that I recently turned 50. Maybe it was simply God rudely awakening me. The question that crossed my mind with the down-stroke of the razor was, "What's wrong with allowing those who want to use the 1928 Prayer Book to do so?"

Suddenly the usual arguments didn't hold up: We are a prayer book church and must use one Book of *Common Prayer*. But does "common" mean "same"? Did it ever mean "same"? When I came into the Episcopal Church in 1974, the diocese I was in used "The Purple Book," an eclectic

version of the Green Book, the "Zebra" Book and the 1928 BCP. Other churches used the Anglican Missal. Some still do.

And what about those parishes which routinely use Morning Prayer as their main service, contrary to the rubrics of the new BCP? No uproar there, is there? Frankly, whenever I am on vacation and I attend church, I become upset if the service is Morning Prayer when I am looking for the Eucharist. That is always more important to me than the language of the service.

On those days I need the Eucharist, I would take a Eucharist in Spanish, a language I do not understand, to Rite II Morning Prayer. That is simply who I am. No, I do not like Elizabethan English when I worship. That is not how I pray. But the Eucharist in any language is better than Morning Prayer in modern-day English when I am hungry for the Lord's Body and Blood.

My mother says her rosary every day. I would no more take that away from her because that is not my style of praying nor my way of being fed than

I would take away Morning Prayer from those who are fed that way, than the Anglican Missal, than incense-and-bells, than . . . well, you fill in the blank.

The blessing, and maybe sometimes the bane, of our church is that we are all sorts and conditions of people, all fed in many and diverse ways. Our Lord commands us to feed the hungry. He didn't tell us how. If the 1928 BCP or the 1979 BCP is one person's feast and another's famine, it is unbecoming and unChristian to starve the other because we don't like the language of the menu or the meal.

It is always the same Lord we worship, the same Lord who feeds us, the same Lord who commands us to feed others. The language, the style, the other incidentals, help or hinder how we are fed. Would that they didn't matter. But they do.

All I ask when I visit your church and you visit mine is that we let one another know how the menu reads and what's on the menu for that morning. Then it is up to me — and you — to decide if we'll be sharing our worship that day.

The Rev. William J. Pugliese is rector of Trinity Memorial Church, Warren, Pa.

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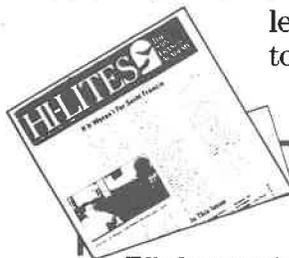
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LETTERS

(Continued from page 5)

It was worth the price of the year's subscription.

(The Rev.) FREDERICK P. WOODRUFF, JR.
St. Augustine's Church
San Salvador, Bahamas

Social Issues

I am disturbed after reading the letter written by the Rev. Daniel H. Martins [TLC, Aug. 2] in response to the Washington election. My concern with Fr. Martins' response has nothing to do with the election. My response is to his statement, "Social justice is better than social injustice, but is ultimately irrelevant to the mission of the church, which is to form Christian people who do not allow any human society, of whatever sort, to give them their identity."

Maybe "ultimately" when the kingdom of God comes in full glory, but the kingdom has not come in full as yet. I wonder what we do with God speaking through the prophets Amos, Micah and Isaiah, especially Amos 5:24, "But let justice roll down like water and righteousness like an ever-

flowing stream." Where does living out our spiritual lives come in regarding Fr. Martins' position? Reading scripture and living out my baptismal covenant tell me that we are to Christianize our environment. That puts us in the middle of all the social issues unless we live in some Christian vacuum that somehow shields us from all "human society."

(The Rev.) JESSE H. YARBOROUGH
Christ Church
Little Rock, Ark.

Take a Risk

I want to comment on the Rev. Barbara Mraz's article on stewardship [TLC, Aug. 2]. She says that "part of me is angry at poor people and can't accept why they can't work harder and help themselves." I'm angry at Deacon Mraz for her generalization and insensitivity. Which poor is she talking about? I am the pastor of a congregation of 250 families, all poor. The adults work in the fields, 12 or more hours a day, six or seven days a week, in season. They can't work harder and they can't be poorer. But Deacon Mraz lives "in a nice neighborhood," and says she has difficulty

understanding the real life of the poor.

It seems to me that if Deacon Mraz wants to be a true steward, and teach others about stewardship, she needs to "do something risky," something "specific" and "immediate," as she says: get to know the poor, talk with them, live with them . . . She says "racial tensions are escalating in many places." Of course, because those who suffer can't tolerate any more unjust treatment.

(The Rev.) JAIRO MEJIA
Carmel Valley, Calif.

God's Point of View

In response to two letters in the Aug. 16 issue:

1. Like Robert Libby, I also would ask: "Why were Romans 1:26-27 left out of the Book of Common Prayer?"

2. To James Dawson, please consider this thought: It is irrelevant what the medical community or Canon Barger think about homosexuality, since neither is God.

It really only matters what God has to say. We might not like his point of view on a particular issue when it opposes our own will, and he has certainly given each of us the freedom to do as we please. However, in so doing, who do we choose to believe: The God of Truth or the Father of Lies?

C.M. GATES
Phoenix, Ariz.

Biblical Authority

Thanks for Alden M. Hathaway's "Viewpoint" [TLC, Aug. 9] in support of biblical authority. As he challenges, reason is not "the sole means of authentic knowledge." I hope you can get more writing like Bishop Hathaway's.

CLIFTON J. NOBLE
Russell, Mass.

Proper Burial

Recently I was printing a bulletin for a funeral and something struck me as very odd. The title for the burial service in the Book of Common Prayer is The Burial of the Dead. I'd like to know who else would you bury?

PATRICIA HORN
Auburn, Wash.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters.

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Refer to Key on page 16.

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UNIV. OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado (303) 443-2503
 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson, chap; the Rev. Jerry B. McKenzie, assisting priest
 Sun Eu 8, 10 & 5; Student Fellowship 5 Eu, 6 dinner & 7 disc.
 Wklys 6:30 MP & Eu. Thurs Healing Eu 9, Fri noon Eu, Sat 8 Eu. EP Mon-Sat 5. EP Sun 4:30

CONNECTICUT
YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
 The Rev. Grant Barber, chap
 Office: Bingham Hall B018 Mall; 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. Robert Wm. Duncan, Jr., r; the Rev. Robert J. O'Connor, univ. v
 Sun 8, 10, 5:30. Wed 12:10. Student Fellowship Sun 5:30.
 HD as anno. EP daily. ES 2nd Tues

GEORGIA
ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., SW
 The Rev. William Boatright, chap
 Sun HC 11. Wed HC 7. (404) 521-1602

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER
 The Rev. Nancy Baxter, chap
 H Eu Sun 6; noon prayers daily. **EMORY CANNON CHAPEL**
 H Eu Wed 5:15; **EMORY BUDD TERRACE** H Eu Tues 4.
EMORY HOSPITAL H Eu Sun 3. Canterbury Sun 7

ILLINOIS
BRADLEY UNIV. & ICC Peoria
ST. PAUL'S CATHEDRAL 3601 N. North
 The Very Rev. Robert L'Homme; Canons George Dearick, Russell Oechsel, Donald Lewellen
 Sun 8, 10:15 & 5:30. Also daily

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wklys as announced

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

IOWA
UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market Street 52245
 The Rev. William Moorhead, interim chap
 Thurs Eu 6:30 (319) 351-2211

LOUISIANA
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

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, MA 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

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

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't
 Sun H Eu 8, 10; Wed 7:15; Fri 5. HD 12:15; MP 8:50 wklys
 Williams Episcopal Connection events as announced.

MICHIGAN
UNIV. OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 411 E. Washington St.
 The Rev. Dr. Virginia A. Peacock, chap
 Sun H Eu 5, Supper 6 at St. Andrew's Church

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6. Wed Eu 12:20 (612) 331-3552

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
RUTGERS UNIV. New Brunswick
ST. MICHAEL'S CHAPEL
 40 Davidson Rd., Piscataway, NJ 08854
 The Rev. Canon Henry L. Atkins, Jr., chap
 Sun H Eu & sermon 10:30

NEW MEXICO
COLLEGE OF SANTA FE Santa Fe
ST. JOHN'S COLLEGE
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
 HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7, Thurs & Fri 12:10

NEW YORK
HOBART AND WILLIAM SMITH Geneva
ST. JOHN'S CHAPEL
 The Rev. Frederick P. Moser, chap
 Sun 7

RENSSELAER POLYTECHNIC INSTITUTE
RUSSELL SAGE COLLEGE
ST. JOHN'S 146 First St., Troy
 The Rev. Lawrence Estey, r; the Rev. Barbara K. Bloxson, ass't
 Sun 8 & 10. Wed 7:30

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

OHIO
YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
 Sun 8 & 10:30 HC; Tues 7:30 HC

OKLAHOMA
OKLAHOMA STATE UNIV. Stillwater
ST. ANDREW'S 516 W. Third
 The Rev. Robert Fellows, r; the Rev. Mary Hileman, chap
 Sun: HC 8 & 10:30. Canterbury HC 5:30, dinner & program

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

PENN STATE UNIVERSITY University Park
CONGREGATION OF ST. FRANCIS
 202 Eisenhower Chapel
 The Rev. Canon M. Edward Messersmith
 Sun & Wed H Eu 6:15

SUSQUEHANNA UNIV. Selinsgrove
ALL SAINTS
 129 N. Market (717) 374-8289
 Sun Mass 10:30. Weekdays as anno

UNIV. OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY 315 Shady Ave., 15206
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster, assoc r, the Rev. Paul Gennett, ass't
 Sun 8, 10:30 & 12:15. Wed 7, 10:30, 6

UNIV. OF PENNSYLVANIA Philadelphia
ST. MARY'S, Hamilton Village 3916 Locust Walk
 The Rev. John M. Scott, r & chap
 Sun Eu 8 & 10:30

RHODE ISLAND
UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S Lower College Road
 The Rev. Norman MacLeod, v & chap
 Sun Eu 8 & 10, 7; Tues 7:30

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA **Columbia**
THE CANTERBURY FELLOWSHIP (803) 771-7300
 1100 Sumter St.
 The Rev. Rich Biega, chap
 Services & activities as anno

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

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 TECH UNIV. **Lubbock**
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
 The Rev. Jo Roberts Mann, chap; Emily Brenner, lay ass't
 Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

MARY BALDWIN COLLEGE **Staunton**
TRINITY 214 W. Beverley
 Sun Eu 8, 9, 11

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

WASHINGTON

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

WISCONSIN

UNIVERSITY OF WISCONSIN **Madison**
ST. FRANCIS HOUSE 1001 University Ave.
 Chaplain Virginia Lund (608) 257-0688
 Sun Eu 10

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If your church serves in a college
 community, and your listing is not
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PEOPLE and PLACES

Appointments

The Rev. **Hank Anthony** is assistant to the rector of Church of the Good Shepherd, Look-out Mountain, TN.

The Rev. **Gary Brower** is deacon at St. Titus', Durham, NC.

The Rev. **Diane B. Corlett** is vicar of Church of the Nativity, Raleigh, NC.

The Rev. **Joe Coulter** is part-time assistant to the rector of St. Peter's, Charlotte, NC.

The Rev. **Robert S. Dannals** is now at Christ Church, New Bern, NC.

The Rev. **Maeva-Louise Harris** is assistant rector of Trinity, 2216 Ball Ave., Galveston, TX 77550.

The Rev. **Virginia N. Herring** is vicar of St. Anne's, Winston-Salem, NC.

The Rev. **Nelson B. Hodgkins** is interim at St. Christopher's, High Point, NC.

The Rev. **Elizabeth Moulton** is at Christ Church, Stroudsburg, PA.

The Rev. **H. Paul Osborne** will be stewardship consultant for Church of the Servant, 4925 Oriole Drive, Wilmington, NC 28403 until Oct. 11.

The Rev. **Craig A. Phillips** is interim chaplain at North Carolina State University, Raleigh, NC.

The Rev. **Anna Louise Reynolds-Pagano** is vicar of Trinity, Fuquay-Varina, NC.

The Rev. **Petoula K. Ruehlin** is rector of Holy Trinity, 2425 Nale, Port Neches, TX 77651.

The Rev. **David Sellery** is deacon-in-training at St. Paul's, Kingsport, TN.

The Rev. **John J. Sheffield** is deacon-in-charge of St. Christopher's, 8724 Travis Hills Dr., Austin, TX 78735.

The Rev. **Gary D. Steber** is part-time assistant to the rector of St. Luke's, Salisbury, NC.

The Rev. **Harrison West** is assistant to the rector of Grace Church, Chattanooga, TN.

Resignations

The Rev. **Betty Adam**, as assistant rector of St. John the Divine, Houston, TX.

The Rev. **Raymond Grieb**, as rector of Christ Church, Sidney, NE, and vicar of Good Shepherd, Bridgeport and St. Hilda's, Kimball, NE; add: 707 Dillon Way, #106, Aurora, CO 80011.

The Rev. **Richard Zalesak**, as assistant rector of Trinity, Galveston, TX.

Other Changes

The Rev. **S. Grayson Clary** is non-parochial; add: 412 Fearrington Post, Pittsboro, NC 27312.

The Rev. **Elizabeth W. Ely** is now non-parochial; add: 4930 Broken Saddle Lane, Charlotte, NC 28226.

The Rev. **Joseph A. Hayworth** is non-parochial; add: 910 Croyden St., High Point, NC 27260.

Retirements

The Rev. **Lawson Anderson**, as rector of St. Luke's, North Little Rock, AR; add: 4400 Arlington Dr., North Little Rock 72116.

The Rev. **Robert Bolton**, as rector of Church of the Nativity, Fort Oglethorpe, GA.

The Rev. **Robert H. Bonner**, as staff officer for congregational development of Episcopal

Church USA in New York, NY; add: 15 Rodney, Baytown, TX 77520.

The Rev. **Robert B. Hedges**, as rector of Church of the Good Shepherd, San Angelo, TX; add: 6324 Pueblo Pass, San Angelo 76901.

The Rev. **Ralph L. Masters**, as rector of St. Mary's, Lampasas, TX; add: 914 Tammy Dr., Copperas Cove, TX 76522.

The Rev. **Robert Page**, as deacon at St. John's, Johnson City, TN.

The Rev. **Richard M. Spielmann**, as Cooke Professor of Ecclesiastical History at Colgate Rochester/Bexley Hall/Crozer Theological Seminary, Rochester, NY; add: 191 Highland Parkway, Rochester 14620.

Deaths

The Rev. **Scott N. Jones**, 63, Episcopal chaplain and director of Canterbury House at Northwestern University and vicar of St. Thomas a Becket Church, Evanston, IL, died July 28 in St. Francis Hospital, Evanston, of congestive heart failure.

A graduate of Ripon College and Virginia Theological Seminary, Fr. Jones was the author of *Sex and the Now Generation* and *The Quest for Intimacy*, was a founder of the Episcopal Society for Ministry in Higher Education and served on the board of Virginia Seminary. He is survived by two sons.

The Rev. **Earl T. Kneebone**, 86, died Aug. 2 in Park View Care Center, where he was resident chaplain, in Sac City, IA.

A native of Flandreau, SD, Fr. Kneebone served parishes and missions in Lake Andes, Winner and Sisseton, SD; Ionia and Petoskey, MI; Santee-Niobrara, NE; Park Rapids, Hinckley and Duluth, MN; Fort Dodge, Webster City, Storm Lake, Sac City and Carroll, IA. Much of his service in South Dakota and Nebraska was to Native Americans. He is survived by two sons, a daughter, eight grandchildren, three great-grandchildren, a brother and a sister. He was preceded in death by his wife and a brother.

Matilda Marvin Rickenbaker, wife of the Rev. Thomas M. Rickenbaker, vicar of St. Margaret's Church, Boiling Springs, S.C., died of cancer Aug. 14 at the age of 39.

Mrs. Rickenbaker, known as Tilla to her friends, was a communicant of St. Margaret's Church, Boiling Springs, where she was a lay reader and member of the choir and altar guild. She received her bachelor's and master's degrees in nursing from the University of South Carolina in Columbia. She was a former assistant professor at the University of South Carolina at Spartanburg School of Nursing and a former nurse at Spartanburg Regional Medical Center. She had accompanied a work group to Haiti serving as a registered nurse. Mrs. Rickenbaker is survived by her husband, two sons, her parents, brothers and sisters.

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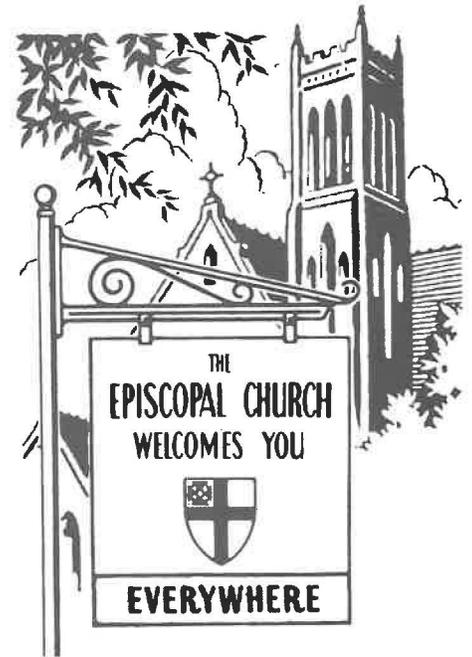
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