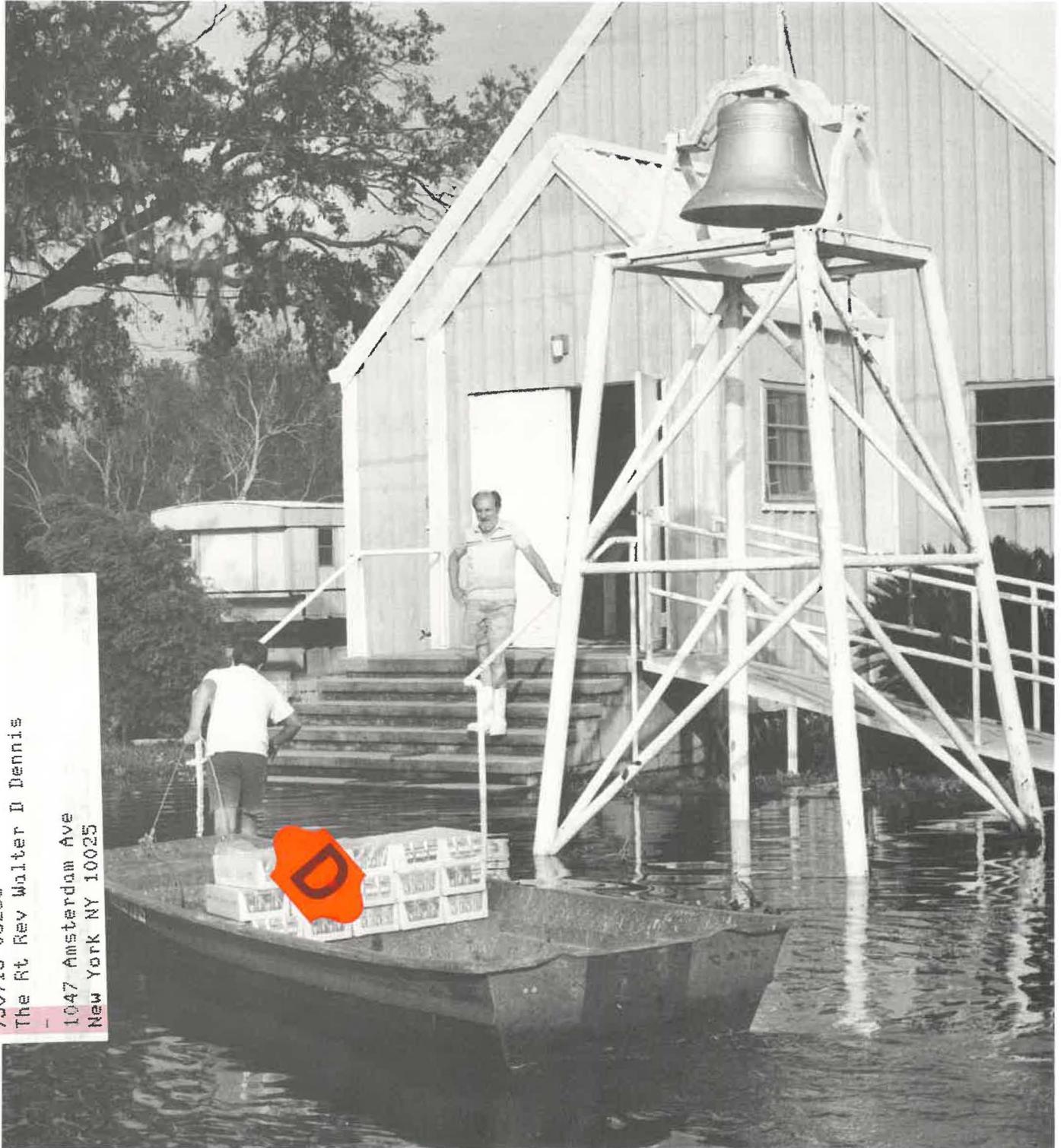


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***Hurricane Recovery in Louisiana***

# Another Perspective

## Global Fellowship

By MICHAEL MARSHALL

I well remember the shock on first seeing a map of the world, published in America, with the American continents in the center and the rest of the world, including the British Isles, savagely marginalized! I had been brought up to see things from a totally different point of view, with my own country as the center of my world. Here indeed, was a whole new perspective.

Relocated back in England, for my special work in connection with the Decade of Evangelism, I am hoping that through this monthly column, I will be able to look at the church and the world from such another perspective — a kind of bi-focal viewpoint, which my quasi-double citizenship affords me.

For returning to England, I am aware that I am as much a European in many respects as I am an Englishman. The completed Channel tunnel will undoubtedly bind English people back into Europe, from which we came. Yet, alongside this sense of European unity, is an accompanying and violent reaction into nationalistic assertions. Once the iron grip of the USSR was released, repressed feelings of national and religious identity have aggressively reasserted themselves. For the struggle throughout history (and not least throughout church history) has been to find the proper balance between what is local and what is universal. Both have their place.

Anglicanism, since the coming of Augustine to the shores of England in 597 AD, has struggled to assert a Christianity which honors both what is local and what is universal and central. Finding a local and indigenous Christianity, with customs very different from those he knew so well in Rome, Augustine was advised by a papal 'fax' to preserve as much as he could of the local traditions of the English, while relating English Christians to the center at Rome and obliging them to belong to the wider church. Sadly, the emerging story was one of increasing centralization, until the reaction of the Reformation shattered both the unity of Europe and the unity of the church.

So, worldwide Anglicanism continues to struggle with this tension, insisting that each of the 28 provinces of the Anglican Communion are truly self-heading, while remaining loyal to the worldwide communion, focused in the person of the Archbishop of Canterbury.

Frankly, at best this whole communion is both fragile and precarious. The Episcopal Church, in its spirit of independence, does not find the restraints of membership in a worldwide church always conducive. Yet to settle for a federation of totally independent churches would be less than gospel and would fail to give to the world at large a model for a global fellowship that takes proper account of what is truly local and what is universal.

In this column I hope to relate my deep affection for things American to the larger worldwide picture, which I am privileged to observe in the course of my ministry and travels, yet from a European perspective. For the feast of the Angels should remind us that our true citizenship is not located anywhere on the maps of this world. "Our citizenship is in heaven."

*The Rt. Rev. Michael Marshall is the Archbishop of Canterbury's adviser for evangelism and is Episcopal Director of the Anglican Institute, Colorado Springs, Colo.*

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A neighbor uses his flat boat to ferry some relief supplies to the Rev. Gerry Rogers, vicar of St. Andrew's Church, Bayou du Large, La. [p. 6]

Photo by Ann M. Ball

# LETTERS

## Faith and Theology

In response to the Rev. Alvin Kimel's article, "The Decade of Evangelism Is Dead" [TLC, Aug. 30], I have to share my experience of a different reality. Evangelism is very much alive in the Diocese of Indianapolis and elsewhere in the Episcopal Church. In this diocese, we have undertaken a plan to start 10 new congregations in as many years. There is significant energy for evangelism and revitalization in existing congregations. People are hearing and responding to the proclamation of the death and resurrection of Jesus Christ because of the vision and faithfulness of God's people here in response to the Decade of Evangelism.

What we preach is Jesus Christ, dying and rising. What we have to invite people into is a relationship with God in Christ. The theological perspectives on the exclusivity of Christ raised by Fr. Kimel are important arguments, and I do not wish to suggest otherwise. But what will really kill the task of evangelization is the confusion of faith and theology. Faith saves. Theology does not.

Far from being always the idol that Fr. Kimel fears, inclusivity can be put to the service of the gospel. All people are indeed welcome, and there should be no outcasts in this church. Inclusivity doesn't necessarily mean that you can believe or do anything you want. In the new congregation I serve, the people who are coming to faith are persistent in asking precisely what it is that Christians do and believe. But many of them are here in the first place because they perceive they can bring their doubts and moral struggles and hard questions about God and Jesus and the church with them.

(The Rev.) Jeffrey D. Lee  
Holy Family Church

Fishers, Ind.

• • •

The Rev. Alvin Kimel's post-mortem on the Decade of Evangelism may be premature, but true enough. Finally, someone has declared the truth: The emperor has no clothes! We are all dressed up with inclusivity and most can see right through it.

We must face the issue head-on. The Episcopal Church hasn't the nerve for evangelism. Evangelism requires a

deep belief in the atonement. Evangelism requires what we apparently lack: Courage to face a pluralistic society with the compelling and unique sacrifice of Jesus Christ for our sins.

St. Paul faced the dead-end inclusivity of the Greek culture 19 centuries ago. His proclamation would never pass today in the House of Bishops or the House of Deputies: "God has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead" (Acts 17:31).

Until we can stand under this sobering message, all that the Decade of Evangelism can be is a shameless effort to prop our church up with more members.

(The Rev.) DAVID ROSEBERRY  
Christ Church

Plano, Texas

• • •

Bravo, Fr. Kimel, Bravo. Inclusivity has been, and still is, one of the ideologies which has demoralized the Episcopal Church. We do not have a Decade of Evangelism; rather, we have a Decade of Dialogue. Only when we return to the apostolic teaching of the exclusivity of Jesus Christ as Lord and Savior will we again see growth and prosperity in the Episcopal Church.

(The Rev.) WAYLAND N. COE  
S.F. Austin State U.

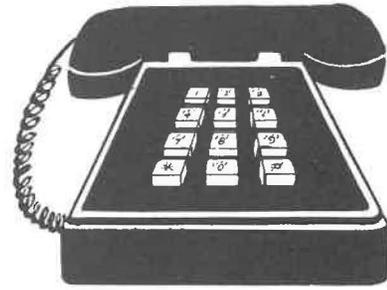
Nacogdoches, Texas

## Decision Not Made

The letter from the Rev. J. Robert Zimmerman [TLC, Aug. 23] leaves as its second point an unfortunate misunderstanding. The Episcopal Divinity School is indeed looking at the issues of rites for the blessing of committed same-sex relationships. In fact, it is our understanding that the entirety of the church has been specifically requested to initiate such a study.

Where the letter leaves a serious misinterpretation is in the inference that the school already has decided to allow the use of its chapel facilities for such a commitment service. In fact, all we have decided is to determine the mind of this extended community of faculty, students, trustees and graduates. Certainly, then, the mind of the

(Continued on next page)



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# LETTERS

*(Continued from previous page)*

church is an important and pivotal piece of our discussion. In that way and to that end, we have invited our graduates to a "workshop" at the school in September to look at these issues. The invitation to this study time makes it clear that we are not proposing a referendum; even if one were appropriate (it is not, of course), it would run counter to the canonical circumstances of the chapel's polity.

These are challenging times for all in the Episcopal Church. It is important to stay close to intention and purpose. I correct Fr. Zimmerman's letter only with that aim.

(The Rt. Rev.) OTIS CHARLES  
Dean and President  
Episcopal Divinity School  
Cambridge, Mass.

## Gifts of Deacon and Priest

Surely the Rev. Edwin M. Cox-Pena [TLC, Aug. 16] realizes that the rubrics which he quotes in his response to my Viewpoint [TLC, July 19] do not empower the priest to act in the liturgy (and in the world) in the absence of a deacon. Instead, the rubrics merely recognize the fact that the priest has received the essential gifts of the Holy Spirit necessary to such ministry.

One must then ask, "When did the priest receive these gifts?" Either they were received when the priest was ordained deacon, or they were part of priestly ordination. If the former is true, then priests ordained directly would not possess diaconal gifts and would not be able to perform the ministry. If the latter is true, priestly ordination is "better" than diaconal since it includes the gifts and authority for both ministries. To suggest that the gifts are given at baptism would mean that ordinations do not convey essential spiritual gifts, which is contrary to the sacramental principle and the ordinal itself.

As to the need to renounce all future aspirations, failure to require this would result in two classes of priests: those who had been previously (or subsequently) ordained deacon and those who had not. If diaconal gifts are conveyed only in the act of ordaining a deacon, then those priests who had been ordained directly would be unable to perform some of the ministry

*(Continued on page 11)*

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## Hurricane's Path: 'It Looked Like Vietnam'

The Rev. David A. Powers will never forget what he saw as he traveled to Bayou du Large, La., recently, delivering relief supplies to victims of Hurricane Andrew [TLC, Sept. 20].

"It looked like Vietnam," said the rector of St. Matthew's Church, Houma, only a few miles north. "It reminded me a lot of what I saw in Vietnam. It looked like Homestead (Fla.), only on a smaller scale."

Fr. Powers accompanied a van from St. Paul's, Picayune, Miss., to one of the hardest-hit areas of Louisiana a few days after Andrew roared through the bayou country. When he arrived at St. Andrew's Church, he found eight men on the roof of the rectory, trying to repair shingles and patching a hole to prevent further water damage from rain which was in the forecast. Fr. Powers said the church also had some water damage and the new parish hall was plagued by rising water. Some members of the congregation lost their homes.

"The spirit of the people is strong there," Fr. Powers said. "Food and water and other supplies are getting through."

Fr. Powers' church in Houma survived the storm, but the former rectory, which now contains offices, did have some water damage. He was



Photo by the Rev. Canon Jervis O. Burns, Jr.  
A National Guardsman and volunteers at St. Mary's Church, Franklin, La., unload hurricane relief supplies.

thankful the church building had been renovated a year ago. "The Lord was watching out for us," he said.

In New Iberia, the Church of the Epiphany turned over much of its facilities to the Red Cross, which was using the parish hall and school as a center for distribution of food and water to hard-hit areas. Parishioner Diane Grevemberg said donations had been arriving from all parts of the country and that the church received

no structural damage.

St. Mary's, Franklin, also was the site of a distribution center. Canned goods and baby supplies and other items were being processed there before being sent further south.

"We're getting food supplies from Episcopal dioceses all over the country," said the rector, the Rev. Anthony R. Klaas. "Our people unload the trucks that come in, then they sort and

*(Continued on page 12)*

## Gospel Viewed from Many Perspectives at Convocation

The Baltimore Convocation attracted close to 100 participants Sept. 3-5 to hear scholarly presentations on the meaning of the gospel. Held at Old St. Paul's, Baltimore's oldest Episcopal parish, the meeting was sponsored by the Irenaeus Fellowship of Priests and Deacons in Maryland.

The Rt. Rev. Maurice Benitez, Bishop of Texas, spoke during the meeting, as did the Rt. Rev. William Frey, dean of Trinity Episcopal School for Ministry, Ambridge, Pa., and the Very Rev. David Collins, former president of the House of Deputies and retired dean of St. Philip's Cathedral, Atlanta. Lutheran, Roman Catholic and United Methodist theologians also gave presentations.

All speakers affirmed doctrinal points that have come under attack in

recent years.

The Rev. Robert W. Jenson of St. Olaf College, Northfield, Minn., contrasted the Holy Trinity with various "culture gods," saying the God of Christianity is a historic personality, the Father of Jesus Christ who gives his followers the Holy Spirit. "Divine offspring litter the landscape," he said. "None but the God of Israel, however, has a son in [the true] sense."

Joseph DiNoia, O.P., of the Dominican House of Studies in Washington, D.C., poked fun at theologians who deny the unique salvific work of Christ, maintaining that comparing Christ to Buddha, for instance, is a game of theological apples and oranges. "If my Buddhist friend tells me I will never attain Nirvana by following the instructions of the church, I

am not anxious about this," he said to laughter. "Extinction of the self is a very different thing from interpersonal communion. What we must understand and accept is that Buddhists do not want this [communion]."

Also giving an address was Stanley Hauerwas, professor of theological ethics at the Duke University Divinity School.

Dean Collins exhorted his audience to proclaim the gospel passionately. "Dear brothers and sisters, the greatest shame of the Episcopal Church, and why our proclamation seems muted at best, is precisely that we are not intense about our faith," he said. "If you're not intense about your Christian faith, you find other things to be intense about."

DOUGLAS L. LEBLANC

## Asian Spirituality Highlighted in Lecture

The question "What can Christians learn from Asian spirituality traditions?" was addressed by the Rev. Paul Clasper, permanent canon of St. John's Cathedral, Hong Kong, in a lecture Sept. 2 to open the academic year at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, N.Y.

Do not be imprisoned in parochialism, but take advantage of what Hinduism, Theravada Buddhism and the Chinese thinking of Confucianism and Daoism have to teach, Dr. Clasper told students, faculty and friends of the school in the annual Edwin T. Dahlberg ecumenical lecture.

He noted the importance of being able to have dialogue while maintaining a steadfastness in one's faith, and he concluded with the prayers of St. Paul and St. Francis: "Woe to me if I do not share the good news," and "... not so much to be understood as to understand."

Dr. Clasper was in missionary work for many years with the American Baptist Churches prior to his ordination as an Episcopal priest in 1975. He was appointed senior lecturer in religion at Chinese University of Hong Kong, which included an ecumenical seminary that trained priests and pastors for the major churches of Hong Kong. In 1982, he was invited to be the first American to serve as dean of St. John's Cathedral. Now a resident of Claremont, Calif., he has served as visiting professor at Virginia Theological Seminary and General Theological Seminary.

The graduate school of theology in Rochester, has official ties to the Episcopal Church and the American Baptist Churches. Thirteen of 55 students entering degree programs this academic year are members of the Episcopal Church.



Dr. Clasper



Photo by Judy Kiel/Diocese of Utah

The Rt. Rev. and Rt. Hon. Robert Runcie, 102nd Archbishop of Canterbury (second from left), celebrates the Eucharist at St. Paul's Church, Salt Lake City, Aug. 23, after which he fell ill and was taken to a hospital nearby. He was diagnosed with a severe infection in his left ankle. On Sept. 3 he returned to England and the care of his own doctors. He was accompanied by the Rev. Peter Eaton, associate rector of St. Paul's (left). Treatment will be slow and lengthy but full recovery is expected. He and Lady Runcie were at St. Paul's during a break in their holiday. Assisting during the Eucharist, to the right of Lord Runcie, are the Rev. Caryl Marsh, rector, the Ven. Peter Winder, archdeacon, and the Rev. Betty Dalglish.

## PB's Staff Undergoes Change

Changes in the Presiding Bishop's staff at the Episcopal Church Center in New York were made effective Sept. 1, including the retirement of the Rt. Rev. Furman C. Stough as senior executive for planning and development and director of the Presiding Bishop's Fund for World Relief.

Through the end of this year, Bishop Stough will be a special advisor to the Presiding Bishop, and during this time and beyond, he will continue to serve on the senior executive group and work to strengthen the Martin Luther King Jr. Legacy Fund in support of education for minority youth.

"This seems particularly appropriate both because he has worked for minority empowerment throughout his ministry, and because he is grounded in a more profound understanding of Christian stewardship than anyone I have been privileged to serve with in this church," Bishop Browning said.

"The catalyst for these changes is that Bishop Stough has been giving a great deal of thought and prayer to how he might best express his ministry given the physical difficulties he has experienced," Bishop Browning said. "As the members of our household know, he has struggled without complaint through a succession of health problems."

Bishop and Mrs. Stough plan to re-

turn to Alabama at the end of the year.

Barry Menuetz, who had been senior executive for program, assumed Bishop Stough's former position.

Dr. Menuetz's former title has been merged with that of executive for Advocacy, Witness and Justice, and Diane Porter assumed the dual position. She was the interim executive for program while Dr. Menuetz was on medical leave.

## BRIEFLY

The Rev. Canon Samuel Van Culin, General Secretary of the Anglican Consultative Council since 1983, has announced his retirement effective December, 1994. A native of Honolulu, Canon Van Culin was also executive for world mission at the Episcopal Church Center and served at St. John's Church in Washington, D.C., and St. Andrew's Cathedral in Honolulu before joining the ACC.

According to the *English Heritage Monitor 1992*, parish churches in England attracted a total of at least 12 million visitors last year. Bolton Abbey in North Yorkshire, St. Mary the Virgin Church in Oxford and Bath Abbey were the most visited parishes with 300,000 or more visitors to each.

# The Priority of Stewardship

By RICHARD KEW and ROGER WHITE

*This is the final 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.*

Until the middle 1970s, Episcopalians were, with rare exceptions, mediocre givers to the ministry of the church. Since that time a great deal has changed for the better. While it still has a long way to go, the Episcopal Church has improved its stewardship performance considerably, and we expect this emphasis on stewardship to continue for the foreseeable future.

In 1988, the last year for which there were complete figures, the Episcopal Church was the best-giving denomination for churches with a million members or more, only bettered on the giving scale by some of the small, tight-knit, conservative denominations.

Much of this change is due to the efforts of the Rev. Thomas H. Carson, Jr., stewardship officer of the national church from 1978-89. The Venture in Mission program, a capital campaign initiated by the former Presiding Bishop, the Rt. Rev. John M. Allin, also played a significant role in our progress toward better stewardship.

Until Dr. Carson came on board at the church center, talk and action about stewardship were patchy in the life of the church. Perhaps the pre-eminent example of stewardship leadership in the 1970s was to be found in the Diocese of Alabama, which hatched what became known as "The Alabama Plan." Each congregation was challenged to move toward spending 50 percent of its income beyond itself, a goal many achieved. Obviously, it required a significant boost in individual pledges.

In 1982, the General Convention, meeting in New Orleans, endorsed

"the biblical tithe as the standard of giving," and in the years following, many diocesan conventions passed resolutions that echoed, sometimes even strengthening, the leadership given by General Convention. Extraordinary as it may seem, never before had the Episcopal Church talked about tithing and affirmed that 10 percent of one's

standard is unlikely to be seriously challenged during the coming decade. Not only are more clergy preaching the joys of realistic stewardship, but many dioceses have also added staff persons whose full-time work is in this area, be it to encourage regular giving or to enable planned gifts and long-term development strategies. However, looking at the average pledge of most Episcopalians, we have to ask whether we have gotten beyond mere lip service to the concept of the biblical tithe.

We recently discovered an interesting example of the discontinuity between stewardship belief and practice. The leadership of a particular diocese, when surveyed in preparation for stewardship training, indicated an 11.5 percent level of giving to charitable causes, yet only 4 percent was specifically earmarked for the ministry of the church. We surmise this might be a higher level of giving than the rank-and-file in most parishes.

During the coming decade, we expect to see a renewed emphasis on stewardship, with an increased concentration on planned giving. Episcopal Christians are being encouraged to look beyond the implications of tithing for their immediate income, to the manner in which they handle their material wealth when they pass from this world to the next. In addition, it is being recognized that a generation of people of significant means and generosity has started to come to an end, and so the church is seeking ways to enable them to share some of their blessings with the wider Christian family. Unfortunately, many charitable organizations and educational bodies are at least a decade ahead of the Episcopal Church in soliciting our membership for their worthy causes.

Even if leadership from the Episcopal Church Center weakens due to financial stringencies, we do not expect efforts toward better stewardship to fade away as we enter the new century, but to broaden and become more comprehensive in their understanding of this task.

During the 1970s and the early '80s,



income returned to the Lord be the biblical standard of giving.

Armed with biblical teaching and this resolution, Dr. Carson and his staff were able to provide structure to the joy of giving in the life of the church. They crisscrossed the country, traveling hundreds of thousands of miles each year, establishing a strong stewardship network, training leadership, and providing a new enthusiasm for the ministry of giving. Dr. Carson built a staff team and a team of volunteers to whom the church owes a tremendous debt. In 1974, parish giving was \$315 million, 10 years later it had risen over 250 percent, and as we entered the final decade of the century this total was up to \$1.2 billion. This is despite the fact that an average of only 58 percent of Episcopalians pledge, providing enormous potential for future growth.

Today few Episcopalians would openly question the tithe as the standard for Christian giving, although relatively few have yet personally responded to this challenge. The dramatic rise in stewardship has in fact started leveling off, but this biblical

---

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



**Our materialism  
will be called  
into question  
as never  
before.**

when the church talked about stewardship, it was generally referring to financial giving, despite the fact that we spent a great deal of time emphasizing that stewardship had to do with "time, treasure and talents" as well as money. This emphasis upon money was probably necessary because for too long we had not given adequate attention to the "treasure" component of that trio.

However, during recent years we have started to see a deliberate widening of our understanding of stewardship. Today we are looking way beyond "time, treasure and talents." Increased environmental awareness, the inequitable distribution of wealth throughout the world, and other such global issues have become part of the equation. Given the world's finite resources, we have started asking questions about the correct interpretation of God's injunction in Genesis, chapter 1, to "have dominion" over the earth. Sensitive Episcopalians, like Christians from other traditions, have realized that dominion has given way to exploitation. We have treated the world as a source of resources to be quarried rather than a trust to be looked after. If humanity is to have a future, this approach must change.

We expect a major struggle in coming years as we attempt to integrate faith with economics and search for a sustainable lifestyle for a finite planet. As the depth of the environmental crisis is realized, questions about the advisability of free-market economics, and the part it has played in brutalizing the planet, are sure to arise.

In the Episcopal Church, we began the "stewardship journey" in the '70s by looking at the implications of our faith in Jesus Christ upon our pocket books. This was an excellent place in which to start, but in coming years we will be asked to move far beyond this. The debate will be frenetic because the survival of our planet, the human race, and all the species of animals and plants entrusted to us by God will be at stake. It is the kind of debate that will move far beyond our limited present theological, social and political labeling. We hazard a guess that the present categorizing of "liberal,"

"conservative" and "moderate" will mean less and less as the debate progresses.

With the rest of humankind, we will be working our way toward a holistic understanding of our relationship to the world around us, and what it means to bring about the "shalom" of the Bible. Shalom is true peace and harmony between our race, all creatures, and "this fragile earth, our island home," and is in significant contrast to present dissonance. It is a tricky path we will be treading, but one whose dimension is of such vital importance to the future of the world, and the role the Christian faith plays within it.

Awareness of a gathering storm is surfacing in the councils of the church. Beginning at the General Convention in Detroit in 1988, and continuing through the Phoenix convention, it became apparent that peace, justice, environment and stewardship issues were merging as various commissions addressed the rising environmental crisis. Many are saying that the 1990s may be the Decade of the Environment rather than the Decade of Evangelism.

We can expect this deeper and further-reaching "stewardship journey" to be far more traumatic than anything we have encountered before. We can safely say that reaching after the biblical tithe has been child's play when compared to the challenge ahead, as we broaden the base of our understanding of this facet of Chris-

tian lifestyle. We expect significant controversies, deep heart-searching, and honest, but such profound differences of opinion that extraordinary pain will be experienced before they are resolved. There will be no easy ways round resulting altercations.

During the next 10 to 25 years, we would not be surprised to see emergence of a popular level of a Franciscan style of spirituality, as Episcopal Christians are forced to explore the implications of a simpler lifestyle. This is bound to clash with the more affluent approach to life that has been more normal in the Episcopal Church, and which reflects the ideology of success that has predominated in the USA during the last century or more.

The call that will increasingly go up will be a call to radical discipleship, akin to nothing we have experienced in the West in many generations. Our materialism will be called into question as never before, not only by our Christian faith, but also by the growing numbers of increasingly poor and downtrodden people in the Two-Thirds World. The part the church plays in responding to their challenge will determine what sort of order is likely to prevail in the USA and elsewhere on this small planet a century from now.

Meeting in a college auditorium in Brockport, N.Y., on a cold November day in 1988, the convention of the Diocese of Rochester overwhelmingly passed a resolution affirming that "stewardship is the main work of the church." The resolution went on to say that "stewardship is an adventure, an expedition into the kingdom where we find our lives through losing them for the sake of the gospel . . . It offers us a way to begin breaking the bonds of consumption that involve us, often unwittingly in perpetuating injustice and oppression."

Those words, probably echoed in many other dioceses throughout the country, are prophetic. Tithing, in which Episcopalians have made a reasonably good start, is merely the first step on a journey that will take us into uncharted and forbidding territory for our lives and lifestyles in the years ahead.

## Looking Ahead

Elsewhere in this issue is the third and last part of a series of excerpts from the new book, *New Millennium, New Church* by Richard Kew and Roger White.

We are grateful to Cowley Publications for permitting us to publish parts of this significant book. The authors have identified trends which they believe will shape the Episcopal Church, and thereby affect most of us, during

the next generation. Such identification, while subjective at best, bears watching.

If one takes this book, or even the excerpts we published, seriously, then such trends must be taken into account as we plan for the future of this church. On several occasions, this magazine has published editorials stressing the need for serious long-range planning by dioceses and parishes. *New Millennium, New Church* might provide just what we need to do that effectively.

## VIEWPOINT

# Though Some May Shutter...

By TRAVIS DU PRIEST

To shoot or not to shoot. That really is one of the questions, isn't it, at every wedding? No, not the nervous parents or the mischievous ushers. Photographs. Of course, they'll be taken, but when to shoot them, that is the question.

As someone who has attended a few weddings, officiated at a number of weddings, and as a priest counseling couples before their weddings, I encourage couples to take photographs during the ceremony.

Like most of you, I have been to weddings where the photographer (or the uncle of the groom or bride) is so much in view that my view — and that of many others — is blocked totally. Weddings where the clicks of cameras are louder than "The Lord be with you." Weddings where the scurrying around of video cameras completely obstructs the beauty — not to mention the solemnity or festivity — of the wedding ceremony. And, like you, I don't much care for this sort of dramatic recording of the event.

However, I also have been to weddings where no pictures were taken. Either the minister or priest or the church council or vestry has laid down the law, or else the bride and groom

feel strongly that cameras and snaps would indeed take away from the ceremony. And these regulations and opinions I understand and appreciate.

So what gets photographed and when? Usually formal, stylized shots after the ceremony (hence, delaying everyone from the conviviality of the reception!) or before the ceremony (often, keeping guests stacked up in the foyer or narthex of the church). Whether before or after, though, the point is that the photographs are usually stilted and often over-posed. Even that, though, is not the real sorrow.

### Visual Record

What is unfortunate about weddings at which no photographs have been taken during the ceremony is that the couple has no visual record of the religious part of the day. They end up with photos of the bridal party or various posed family groups, and of the laughter and toasts of the reception, but no images of their standing before the priest, of their vows exchanged, of the giving and receiving of rings, of the blessing, or of communion.

My view on all this was changed early on in my ministry when I sat in on a pastoral counseling class being taught by the Rt. Rev. Gordon Roe,

Bishop of Huntington in the Diocese of Ely (England). Bishop Roe threw all of us off guard that day in Cambridge when he said: "By all means encourage couples to take a few photographs of the religious ceremony on their wedding day; otherwise, they will end up only with before and after."

I think Bishop Roe is right, especially after having officiated at several weddings where no photographs were taken of the religious ceremony, nor any photographs afterward with the priest. (And I say this as one of those people who does not like to have his picture taken!)

We all know that photographs can be overdone. Certainly this is the case when those taking the pictures make themselves fixtures in the aisles. Yet it is possible, in most cases, for the photographer to be quiet and on the "sidelines." Often, people in the congregation do not even know pictures are being taken when they are taken quietly and from concealed places or side aisles.

The images of the wedding day ought, in my opinion, to include the wedding — not just posed shots before flickering candles or a stained glass window, as pretty as they might be, but of the real wedding ceremony with the joy, anxiety, *faux pas*, and spiritual blessing mixed together.

Go ahead and shoot.

---

The Rev. Travis Du Priest is book editor of THE LIVING CHURCH.

## LETTERS

(Continued from page 4)

of those who had also been ordained deacon. (An interesting problem in clergy deployment!)

On the other hand, if one takes the position that all gifts necessary for the work of both deacon and priest are conveyed in priestly ordination, do we use the same ordinal for those who are already deacons (and have received diaconal gifts) as we do for those who are being directly ordained? Either answer would lead to confusion.

Finally, let it be noted that the understanding that the present system of consecutive ordinations is "promotion" is one which I do not hold. Believing, as I do, that each of the four orders of ministry is of equal worth, I view all ordinations as horizontal rather than vertical moves.

(The Rev.) CHARLES B. KING, JR.  
Christ Church  
Deposit, N.Y.

• • •

Please permit me to apologize to the Rev. Charles B. King, Jr., and to the readership at large. My letter in response to his Viewpoint article

was written in a condescending style, which has no place in any debate, and certainly no place among Christians who disagree.

My opinions were my opinions, and his opinions are his. Where I disagreed with his opinion, I should have simply stated that I disagreed. I do not have the final answer on any subject, and it certainly was not up to me to say that he was wrong, nor that he misunderstood the truth, nor that his opinion was nonsense.

As has been stated in these pages on several occasions, we do not add anything to any discussion by impugning the person holding the other view. The place to start is with me, and I do again apologize.

(The Rev.) EDWIN M. COX-PENA  
Baltimore, Md.

### Those Who Contribute

Thank you for your news article on Presiding Bishop Browning's appearance before the annual convention of Integrity in Houston [TLC, Aug. 16].

Instead of calling the homosexual community to repentance and committing our church to compassionate healing ministries, he told members of Integrity to "hang in there and not lose

hope. You are contributing to the health and well-being of the whole church."

Upon what biblical foundation does Bishop Browning advise homosexuals that they are "contributing to the health and well-being of the whole church"?

BYRON BROWN  
Wedgfield, S.C.

• • •

Meeting with and speaking to Integrity fulfilled the General Convention call for "further dialogue on homosexuality." Celebrating the Holy Eucharist, one of the two major sacraments of Christian unity, with Integrity, as the Presiding Bishop, does not constitute "further dialogue," it defies the standards of the church as set by General Convention. Does Bishop Browning think we do not understand this or does he not understand it himself?

(The Rev.) JAMES F. GRANER  
Sts. Mary and Martha Church  
Larned, Kan.

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RICHARD KEW (left) is Executive Director of SPCK/USA.  
ROGER J. WHITE (right) is Bishop of Milwaukee.

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## HURRICANE

(Continued from page 6)

bag the goods for shipment to others.

"The feeling is tremendous to be able to help others. I'm proud of the people of St. Mary's."

Fr. Klaas reported substantial damage to his church, particularly its bell tower and roof. There was also water damage in the choir loft, which prevented the organ from working on the Sunday following the storm. "We had a service of thanksgiving that morning," he said, and, sounding like Fr. Powers, added, "I think the Lord was watching out for us."

Elsewhere in the Diocese of Louisiana, Trinity Church, Morgan City, had severe damage to the rectory from fallen trees, and minor damage to the parish hall. Roof and water damage was reported at Christ Church, Napoleonville, and there were problems with the roof at St. Margaret's, Baton Rouge.

The Rev. Canon Walter Baer, canon to the ordinary of Western Louisiana, said the diocese has received many offers of help from other dioceses, including the Diocese of Tohoku, Japan, with which Western Louisiana has had an informal relationship for years.

"None of our buildings were damaged," Canon Baer said. He added that the Rt. Rev. Willis Henton, retired Bishop of Western Louisiana, was safe and his New Iberia home undamaged.

While repairs were being made in Louisiana, residents of South Florida

were finding the recovery process moving very slowly. Among those who suffered considerable loss was the Rev. Leonard Brusso, rector of St. Andrew's Church in the southern part of Miami. Fr. Brusso stayed in his home during the hurricane and emerged the following morning to find devastation throughout his neighborhood.

"I lost my house," he said in a telephone interview. "I stayed there during the storm . . . I'll never do that again. Fr. Brusso and his wife, Wendy, tried to hold their house together during the peak of the hurricane.

"The roof went off, then things started to collapse," he said. "Wendy and I just stood in the hall holding the doorknobs to keep the doors from blowing in. Our furniture is gone. We're getting what we can salvage and moving to a room in Coral Gables."

Fr. Brusso said the four walls of the house can be saved, and that he plans to rebuild on the same site.

St. Andrew's relatively new facilities also sustained considerable damage. Fr. Brusso reported some water in the church, a clerestory window broken, and "not a tree standing on the property. Fortunately, they blew away from the church," he said. "After all, this is St. Andrew's Church." The parish hall was heavily damaged, with the east side of the building, which contains offices and classrooms, gutted.

Debbie Lyon, parish secretary at St. Luke's Church, also on the south side of Miami, said parishioners were safe, but some of them were homeless. Most of them were staying with friends or family members, she added.

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Refer to Key on page 16.

**COLORADO**  
**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.  
 Wkdys 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 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. 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**  
**ABSAJOM 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 Rev. Robert L'Homme; Canons George Deatrick, 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. Wkdys 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. Collier, 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 wkdys  
 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  
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**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  
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 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**  
**ST. JOHN'S COLLEGE** **Santa Fe**  
**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 wkdys 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**  
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**UNIV. OF PITTSBURGH** **Pittsburgh**  
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**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)

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**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

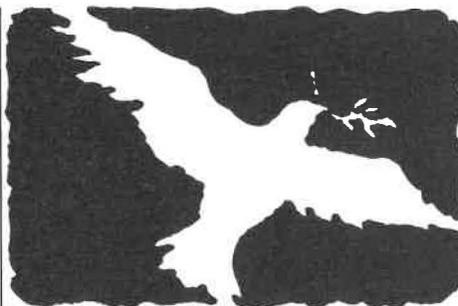
**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** 1700 University Ave.  
 The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,  
 assoc & chap; the Rev. Wayne Ray, assoc & chap  
 Sun 8, 10 & 5:30. Student Fellowship Tues 5:30

## 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



## BENEDICTION

We are forewarned by Jesus that we will have a thorny (or stormy!) existence if we take him seriously. "If any man would come after me let him deny himself and take up his cross daily and follow me" (Luke 9:23).

These words mean self-denial — denying yourself those things the world holds dear: wealth, fame, power . . . But that is only part of what it costs to follow Christ. Complete his injunction: ". . . take up his cross daily and follow me."

The cross has been sentimentalized through the ages to become merely a dainty, fragrant symbol. But to Jesus it was the means used by the government to execute criminals. So translating his words into modern context: "If anyone would come after me let him proclaim he is willing to suffer a criminal's fate — let him bear the sign of the electric chair." I don't like the sound of that, but is there any alternative interpretation?

Notice the remarkable prophecy in Isaiah 53 (about 700 B.C.) concerning the expected Messiah: "He was despised and rejected by men, a man of sorrows and acquainted with grief." All through the Bible are examples of persons living dangerously because they are totally committed to God's will: Abraham, Moses, Jeremiah, John the Baptist, Paul, Stephen.

Again and again Jesus warned his followers of dire consequences: "My peace I give to you, not as the world giveth" (John 14:27).

The message seems to be clear: in this world faithful Christians can expect trouble — even persecutions. But, they will receive their reward in the next world. "And when the chief shepherd is manifested you will obtain the unfading crown of glory" (1 Peter 5:4).

(The Rev.) ELDRED JOHNSTON  
 Columbus, Ohio

# CLASSIFIED

## ANNOUNCEMENTS

**THE REV. LEWIS TOWLER** joyfully announces the marriage of his youngest daughter, Leela, to Mr. David John Kausch, Saturday, September 26, 1992, Christ Church Cranbrook, Bloomfield Hills, MI.

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

**LITURGY**, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

## CHURCH FURNISHINGS

**SOLID OAK CHAPEL CHAIRS**, chancel furniture, pews, cushions and lighting restoration. For details call or write: R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.

**TRADITIONAL GOTHIC Chapel Chairs**. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

## CURRICULUM

**GOD WITH US: The Torah According to Matthew** is a curriculum of five 10-week adult studies geared to the Gospel Year of Matthew. Bible study, liturgy, journaling. Lay-led, Episcopal Church oriented. Includes recruitment and training guidelines. Suitable for Sunday mornings, midweek day or evenings, inquiries' classes. Begin in fall or Advent I. \$65.00 complete from: Formation Resources, P.O. Box 561, Evanston, IL 60204-0561.

**THE SPIRITUAL QUEST** is a three-month curriculum designed to strengthen our relationship with the Lord. Excellent for groups of two or more, in any size parish. *Spiritual Quest* combines 12-step spirituality with the liturgical and prayer cycle of the Book of Common Prayer. Text — \$12.95; Study Guide — \$10.00; Teacher's Guide — \$25.00. Order from: Quest Enterprises, 3406 Spyglass Hill Dr., Harlingen, TX 78550, (512) 425-7925; FAX 512-425-7621.

## NEEDLEWORK

**DESIGNS IN NEEDLEPOINT**: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone (708) 231-0781.

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  
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**NEEDLEWORK**

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

**ORGANIZATIONS**

**THE FRANCISCAN ORDER OF THE DIVINE COMPASSION** is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317.** For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.**

**CATHOLIC-minded** Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

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

**ORTHODOX BENEDICTINE MONKS** (founded 1910) seek help in finding new monastic home (donation, rental, purchase) on east coast. **Abbot Augustine Whitfield, Congregation of Mount Royal, Box 1272, Pawtucket, RI 02862.**

**POSITIONS OFFERED**

**RECTOR** for small parish in the midwest with attractive church building and needing leadership, commitment and love to grow. Contact: **Ron Wheeler, P.O. Box 1363, Huron, SD 57350. Telephone: (605) 352-7154 or 352-9584.**

**EXECUTIVE DIRECTOR:** The Cathedral Home for Children — established since 1910 to serve children with moderate to severe problems — is seeking a well-qualified child welfare administrator to provide leadership to a multi-service agency with a budget of approximately \$2 million. Located two miles north of Laramie, WY, the rural setting includes a free-standing campus, on-grounds school and a youth crisis program. The position requires a demonstrated ability for sound fiscal and agency management; public relations; policy development; oral and written skills; supervisory skills; and marketing. The Executive Director serves as chief executive officer and reports to a 14-member board of trustees. Master's degree in social work or related field preferred plus five years' experience as an administrator of a multi-service child welfare agency. Salary range \$40-55,000. Cathedral Home is an Equal Opportunity Employer. Application closing date — October 30, 1992. Applicants should send a detailed resumé, references and salary history to: **CHC Search Committee, P.O. Box 1143, Laramie, WY 82070-1143.**

**VICAR** for small chapel in beautiful Leelanau County, Michigan. Need retired/part-time priest \$12,000 annually. Contact: **St. Christopher's Episcopal Chapel, Box 98, Northport, MI 49670.**

**POSITIONS OFFERED**

**WANTED** for limited pastoral work — with attractive vicarage, all utilities paid, attractive remuneration consistent with S.S. and Church Pension. Contact the Senior Warden, **James F. Smith, 2485 Gold Knob Rd., Salisbury, NC 28146. Phone (704) 279-8326** evenings and weekends.

**PART-TIME MINISTRY:** Retired priest of the traditional Anglo-Catholic faith wanted for small Episcopal church in central Illinois town situated on the Illinois River. Rectory, utilities and stipend. Nice area for retirement activities. Contact: **The Bishop's Office of the Diocese of Quincy, 3601 N. North St., Peoria, IL 61604.**

**PROFESSIONAL YOUTH MINISTERS:** We are now recruiting candidates for fall placement and winter training. Over 30 youth ministry interns and graduates nationwide. For more information, contact: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801. Phone (407) 423-3567, Ext. 317.**

**POSITIONS WANTED**

**SAVE THIS AD!** Organist-choirmaster, experienced, outgoing, available Sept. '93 for full-time parish or church/prep school post. Strong choir training (RSCM), service playing, pastoral/teaching abilities. Now on choral fellowship, Wells Cathedral. **John Brooks, Tower House, St. Andrew's St., Wells, Somerset BA5 2UN, England.**

**PROPERS**

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES.—The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

**BETTER RSV BULLETIN INSERTS!** Familiar format but easier to read. Discover for yourself why so many Episcopal parishes have switched to **Anglican Heritage Press** (formerly St. Luke's Church Press), **P.O. Box 24425, Richmond, VA 23224. (804) 232-2600. FAX (804) 230-9104.**

**FOR RENT**

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

**FOR SALE**

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

**ORIGINAL ICONS** — Hand painted by master Russian Orthodox iconographer. Old style and new style icons in various sizes. Special commissions. Free catalogue. Collection of 30 icon drawings by iconographer available for \$5.00 (U.S.). **Holy Rosary Apostolate, 27 John St., N. (Dept. LV), Zurich, Ontario, Canada NOM 2TO.**

**FOR SALE**

**CHRISTMAS GIFT BASKETS:** Call today for early order discounts! Free brochure. **Agape Gifts 1-800-262-2238.**

**TRAVEL**

**RUSSIA**—St. Petersburg Theological Academy (Russian Orthodox) two-week study programs. 1992-1993 departures New York & Seattle \$1695 to \$1995 all-inclusive! Call **(908) 219-9567** or write: **The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.**

**CLERGY** travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: **(800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

**WANTED**

**GONG TYPE** brass sanctus bell needed. Contact: **Scott Wilson at (407) 671-4211** or write: **5151 Lake Howell Rd., Winter Park, FL 32792.**

**WE ARE LOOKING** for a copy of *The 1940 Hymnal Companion*. If you have a copy to sell, please contact: **St. Paul's Episcopal Church, 33 E. Main St., Chilli-cothe, OH 45601; (614) 772-4105.**

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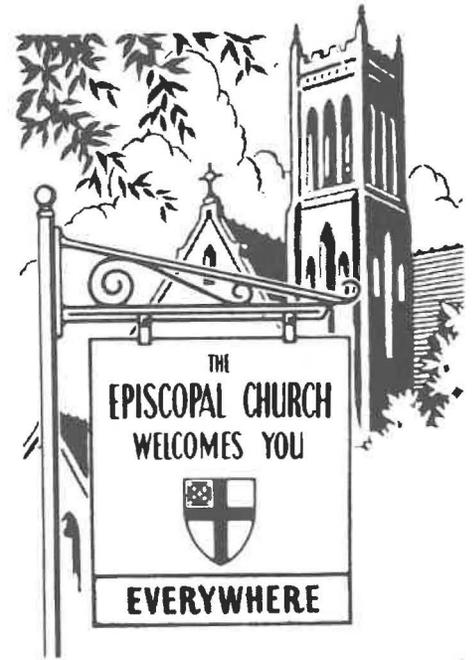
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# CHURCH DIRECTORY

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



## CLOVERDALE, CALIF.

**CHURCH OF THE GOOD SHEPHERD** Main at Broad Sts.  
The Rev. John S. Varyan, p-i-c  
Sun H Eu 9:30

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B B. Masses Daily 7; also 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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** In the Grove 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## 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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lilaas, the Rev. Allan B. Warren, III, ass'ts  
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; the Rev. Jay C. James, SSC  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf  
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. Robert E. Chrisman, r (603) 524-5800  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## 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. & 43d 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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Masud I. Syedulullah, Priest-in-Charge  
**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
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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)

**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 A. Lancaster (214) 521-5101  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

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