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Touch: A Triptych

**The arms of our Savior
await us.**

IN THE NEWS:

**Dr. Brouwer resigns
from NCC**



Peace and the Sword

To appreciate the beauty and wonder of creation makes us better citizens of this earth. Beyond that, it should make us better Christians for, as St. Paul says, "What can be known about God is plain . . . Ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made" (Romans 1:19-20).

To be sensitive to this perception of God, to reflect on it, to be illuminated by it — all this can be an important element in our spiritual life.

For many, it may stop with that. The natural world is one, but only one, of the many channels through which we come to know the Lord. For others of us, it cannot stop there. The created world we see about us cannot be taken for granted. You may enjoy walking in a park, but in many cities parks are only there because determined civic leaders, at some point in the past, fought to preserve them from commercial "development." You may love to see and hear a formation of wild geese flying overhead in the spring or fall. They are only there because determined conservationists, including many hunters, fought to preserve necessary habitat for waterfowl and to limit shooting to certain times. Otherwise the Canada goose would probably have gone the way of the Carolina parakeet and the passenger pigeon. You may enjoy driving through a forest — both the road and the forest having been made possible by the Civilian Conservation Corps in the 1930s.

In this struggling and complicated world of which we are a part, it is not enough to be thankful for good things. Some people have to fight for those things, and many, many others must support them in that struggle. Let us admit that it has not always been a polite or gentlemanly battle. Powerful forces oppose the effort to preserve our natural environment, and these forces do not intend to be defeated by idealists or do-gooders. Let us face it: medical equipment, blood, and human organs are not dumped into our lakes and oceans by accident. Some people saw such dumping as a profitable business. Acid rain does not fall on forests and lakes by accident. We know perfectly well that it comes from unregulated industrial pollution. Whales are not being exterminated by chance. Japanese commercial fishermen today, just like their American counterparts a few years ago, are seeking profits and they will use the means at their disposal to ensure such profits.

The contemplation of nature is a peaceful pleasure given to us by God. It is possible, however, only because some are willing to take the sword to defend it.

H. BOONE PORTER, EDITOR

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ON THE COVER

A young man runs along a pier in Wisconsin, followed by a new friend: "if God leads us to a place to relax . . . we should go quickly . . ." [page 14].

Photo by Richard Wood

LETTERS

Perplexing Neglect

I am most appreciative of the article "Caring in Crisis" by the Rev. John R. Throop [TLC, June 25] reminding us of the nearness of suicide to all our church doors and the serious lack of preparation for Episcopal clergy for dealing with suicides in their parish and/or community.

During the mid-1980s, as the suicide rate in rural Kansas skyrocketed, the Kansas Ecumenical Rural Issues Coalition, later to be folded into the Interfaith Rural Life Committee (IRLC) of Kansas Ecumenical Ministries, Inc., sponsored an experimental suicide clinic targeted to pastors. We expected 15 to 20 to attend and over 40 came, and I was the only Episcopal priest there.

During 1987, in cooperation with the Farm Assistance, Counseling and Training Service of the Kansas Board of Agriculture and the IRLC, we sponsored eight Suicide Response Clinics in eight different locations across the state. These clinics were attended by over 200 professional and para-professional persons including clergy, law enforcement, undertakers, bankers, emergency medical technicians, psychologists, psychiatrists, nurses and college faculty members — and not a single Episcopal priest in either of the two dioceses that make up the state of Kansas.

I was perplexed, and remain so, as to the lack of involvement on the part of Episcopal clergy in both dioceses. Perhaps Fr. Throop's article will stir us into re-thinking our roles as not only crisis pastors but toward becoming interveners in pre-suicidal environments to slow down this rampant spread of self-inflicted violence that will surely touch every parish and every priest if not soon checked.

(The Rev.) MERRILL K. BROACH
St. Paul's Church

Clay Center, Kan.

Signs of the Cross

This longtime reader of THE LIVING CHURCH was quite surprised by the theology of material success implicit in the June 25 editorial "Where Is the Crisis."

To suggest that Sunday attendance and church building programs are signs of the kingdom (euphemistically called "The Promised Land") seems foreign to the faithful theology of

TLC. To imply that faithfulness to the hard imperatives of the gospel does not demand taking up the cross, places TLC on a divergent path to its strong and long-revered biblical theology.

One would have expected TLC to remind its readers that to recognize the kingdom in the midst of crisis often takes the faithful into ridicule, hardship and suffering — the signs of the cross. What you have selected to remember from the '50s and '60s and promote for the future is a theology of success — the signs being a building

program and a capital funds drive.

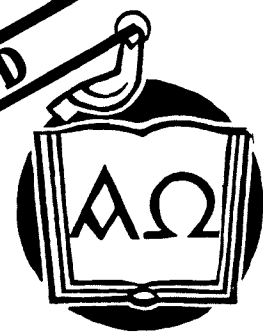
Could the theology of success be the real crisis in the Episcopal Church?

(The Rev.) CHARLES A. CESARETTI
South Orange, N.J.

Not Her Work

Today we Anglicans proudly boast that the Anglican Church believes in comprehension for the sake of truth and not compromise for the sake of peace. We have survived the rigors of the Evangelical and Oxford Movements and even though some people

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THE WORD OF GOD
IN WORDS



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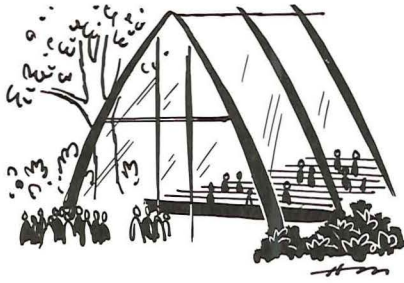
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LETTERS

left or were forced out of the church in those days, we today live in a unity of spirit without much uniformity.

The tension that now grows between ECUSA and the Episcopal Synod of America, which recently met in Fort Worth, Texas [TLC, June 25] may force the church to achieve some much needed depth in addition to the sometimes shallow width of which we so proudly boast.

The devil can be very subtle but I find it hard to believe that *she* can be credited with bringing the Episcopal Church to this current confrontation. I prefer to believe that the Holy Spirit, who leads us into all truth, is responsible for it.

Some ECUSA bishops have already begun to say, "If they don't like things as they are let them get out of the Episcopal Church." That would be a disaster. Where everyone thinks alike, no one is thinking. It is significant that the Episcopal Synod of America refuses to leave the Episcopal Church and insists that they will have to be forced out. It is also significant that the Episcopal Synod of America represents the majority thinking in the worldwide Anglican Communion in regards to the particular bones of contention that evidently stick in their throats.

(The Rev.) GEORGE H. BRANT
Plainsboro, N.J.

Mandatory Belief

I think Mr. Raynar [TLC, June 25] speaks for many in our church who believe it is wrong not to ordain women to the priesthood and episcopate. That which was permissible in 1976 has become, or is fast becoming, mandatory in 1989. It is apparently possible to disbelieve a great deal and be a faithful Episcopalian, or believe very little and be a faithful Episcopalian, while at the same time it seems almost impossible to not believe in the ordination of women and be a faithful Episcopalian.

My fear is that we who are committed to the traditional priesthood and episcopate of the church are being excluded from the life of the church. The issue is no longer the ordination question; as is said in certain quarters, "That is a done deal." The issue today is the possibility of a place and a role in the church for dissenters. Allow us to be part of the family!

I pray not simply for a canonical

solution to our difficulties, but for a pastoral emphasis in our church family.

(The Rev.) CHARLES E. JENKINS III
St. Luke's Church

Baton Rouge, La.

• • •

William A. Rayner says that those favoring ordination of women are not attacking and denying "the eternal verities of Christ and his gospel."

Mr. Rayner presents as proof that in Romans 16:7 "Junias" should be "Junia" a woman. In reading the various commentaries listed, I find their main issue is over the meaning of "Apostles," not whether the person is male or female.

Nothing is known whatever of this person Junias other than Paul's saying in verse 7, "who are of note among the apostles."

The Interpreter's Bible, Rayner listed, has this to say (Vol. 9, pages 658-9): "The allusion to the apostles will remind us that the usual meaning of this term in the early period was an authorized evangelist — so also in the Didache, a half century or so after Paul. Paul's idea would be not that Andronicus and Junias were apostles themselves but that they were highly regarded by the Apostles."

Misconstrued exegesis certainly does put the gospel under attack. This is good evidence that what Dr. Hughes [TLC, April 23] stated is true, and has nothing to do with "a sexist basis."

(The Rev.) LUTHER OLIVER ISON
Cardiff-by-the-Sea, Calif.

Bishop Pike

Your editorial observation [TLC, June 18] about Bishop Pike not being dealt with effectively by the House of Bishops and how that action cost the House credibility really rattled my cage. I was in the Diocese of California as a young assistant during Pike's time, and well remember the large numbers of people to whom Bishop Pike spoke who had previously ignored the more traditional church leaders. I still frequently encounter people who consider Pike ahead of his time, and much of what was considered so heretical then was commonly discussed in seminaries and is now considered pretty middle of the road. I suspect when the history of his generation is written, Bishop Pike will be seen as

one who drew in many more people than he drove away.

Besides, the only authoritative book of theology against which to measure Pike's supposed "heresy" was the one he coauthored with Norman Pittenger, *The Faith of the Church*.

(The Very Rev.) HOLLINSHEAD T. KNIGHT
St. Andrew's Cathedral
Honolulu, Hawaii

• • •

Your editorial about the Jenkins affair with its thoughts as to how it applies to us regarding the credibility of the House of Bishops was refreshing.

The bishops' inadequate handling of the Bishop James A. Pike case years ago revolved around his end-of-a-decade article, "Three-Pronged Synthesis," in the December 1960 issue of *The Christian Century* magazine. In it he declared that he had jettisoned the Trinity, did not believe in the virgin birth or the bodily resurrection or ascension of our Lord Jesus Christ, etc. All the reviews of the article that I could find dealt only with those matters, and some even took a so-what-else-is-new attitude, but all carefully avoided any mention of the crux of the matter, Pike's new atheism regarding the God of the Bible.

The commentators, to a man, were certainly not so stupid that they did not realize what Pike was saying about God, the God he said he first believed in, who requires that the good news of the gospel be heard and heard well for salvation to be achieved. That kind of God, he declared, is an impossible God, and to that God he had become an atheist.

How so? At the height of the Pike affair when many were calling for his trial for heresy, to be followed by deposition, the House of Bishops changed the rules on trials for heresy in such a way as to make the trial of any bishop, including Pike, an impossibility. Why did they do that? Obviously because they agreed with him. Like the commentators, they were not so dense that they missed the implications of his new-found atheism. It was just not politic for them to come out of the closet as he had done, and it still isn't, though galloping liberalism/humanism is bringing that day ever closer.

(The Rev.) WARWICK AIKEN, Jr.
Eden, N.C.

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NCC Head Resigns

At a June 27 news conference in New York, the Rev. Arie Brouwer, general secretary of the National Council of Churches, announced his resignation, citing controversies about his leadership which came to a head at an NCC governing board meeting a month earlier [TLC, June 18].

Dr. Brouwer said that his decision to resign as of June 30 was not prompted by any pressures on him but by a recognition that it is "a time for change" in the position, which he has filled since January 1985.

In a June 26 letter to the NCC governing board, Dr. Brouwer referred to the May meeting of the board and said, "I subsequently decided that I could not continue as general secretary of the NCC because, under those circumstances, I could not carry further the work which is essential to my vocational fulfillment."

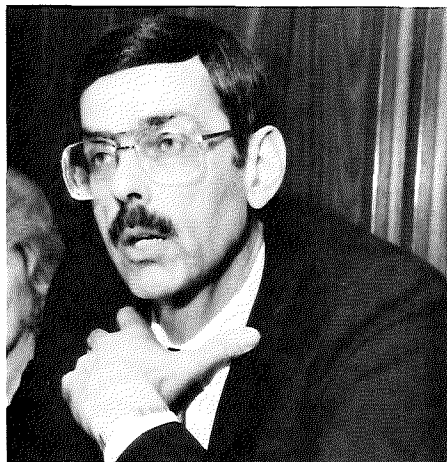
Dr. Brouwer had been accused by critics of treating the council staff in an authoritarian manner. But opposition to Dr. Brouwer grew when he delivered a speech to the governing board in which he accused critics of "character assassination" and a "lust for retribution."

Dr. Brouwer, a minister in the Reformed Church in America, narrowly retained his job at the May meeting when the governing board split on a motion to "seek out new leadership."

The resignation of Dr. Brouwer comes at a difficult time for the financially and politically struggling NCC, which represents 32 denominations with a membership of over 40 million people. In May the governing board approved a plan for a massive overhaul and streamlining of the council structure intended in part to help overcome the financial problems of the agency, which saw its income drop by 53 percent from 1975 to 1987.

Continuing On

Some NCC observers and denominational representatives who responded to news of Dr. Brouwer's resignation said his decision could give the council an opportunity to continue on with the important business at hand, rather than devoting so much time and energy to the question of leadership.



Dr. Brouwer announces his resignation: "a time for change."

The Most Rev. Edmond Browning, Episcopal Presiding Bishop, said, "This is a time for new leadership in the council to help the churches of the United States to move forward into a renewal of the ecumenical movement . . . We must leave behind the conflicts and uncertainties of the past and teach ourselves to prepare for pioneering in the future."

Dr. Brouwer expressed appreciation for the spirit in which he and the governing board worked out details of his departure, which will include full salary on the remaining two and one-half years of his contract.

Council president, the Rev. Patricia McClurg, who appeared with Dr. Brouwer at the conference, acknowledged the pain created by the resignation of Dr. Brouwer but seemed assured that the NCC would come through the crisis.

"We are ready to move forward," Ms. McClurg said. "There is a great deal of hurt, both personally and professionally that we can't have Arie with us . . . I know of no one with more gifts, but as the officers said, the time just isn't right."

James A. Hamilton, the council's chief public policy and legal affairs official and the senior ranking staff official, has been appointed "acting general secretary" until an "interim general secretary" is named.

Ms. McClurg said it is likely that the council's executive committee will elect the interim general secretary when it meets in September.

Plans are to have that person serve until a new general secretary is elected — probably not before May 1990.

Roland Allen Symposium

The Northwest Roland Allen Symposium was held in Boise, Idaho, June 29 to July 1, inaugurating what is hoped will be an annual event.

Featured at this year's symposium was the first presentation within the United States of the native priesthood program of the Diocese of Keewatin in Canada. The diocese covers a vast area extending from Minnesota to the Hudson Bay. Congregations in the northern half are made up almost entirely of Cree and other Indian people. In the early 1970s there was not one ordained Indian. Today there are 15 Native North American clergy including one, the Rt. Rev. Charlie Arthurson, recently consecrated as suffragan bishop.

The story of this remarkable transformation was told by the Ven. Terry McNear, archdeacon of the diocese, and the Rev. Jacob Winter, a Cree priest ordained in 1986. Some of these clergy are bilingual with English, but many use only their own language, with the Bible, Prayer Book, and hymnal printed in the Cree syllabic alphabet, also used for Ojibwa.

Hunters and Fishermen

Most of these priests have been and continue to be hunters, trappers, and fishermen. Having been selected as candidates in their own villages, they have been ordained after relatively brief courses of study, but after years of devoted church activity. An important function of the native clergy is the organization of annual catechist schools, which a total of about 300 persons attend each year in different localities. They sing hymns at night, said Fr. Winter, "once until 3:30 a.m."

"Our clergy in the northern part of this diocese are the equals of any other body of clergy in Canada," said Archdeacon McNear. The writings of Roland Allen, he explained, had given to him and his bishop, the Rt. Rev. James Allan, a theological and historical basis for the program they believed was needed.

Other speakers at the symposium were the Rev. Frederick L. Houghton of St. Philip and St. James Church, Detroit, Mich., and the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*.

Roland Allen was a missionary writer of the Church of England in the

first half of this century, who advocated revolutionary changes in missionary and pastoral methods.

The symposium was arranged in conjunction with a residential session of the Leadership Academy for New Directions (LAND), an advanced continuing education program designed for church leaders responsible for oversight, planning and training in the field of small churches. The Rev. Gary J. Young, rector of the Church of St. Mark the Evangelist, Hood River, Oregon, is the dean of this year's LAND program which is based in Boise.

H.B.P.

Celebrating 100 Years

A paschal candle which had traveled throughout the Diocese of Oregon finally came to rest as the diocese celebrated its centennial June 17.

Gathered at Hayward Field at the University of Oregon in Eugene, participants heard addresses by the Rt. Rev. Sturdie Downs, Bishop of Nicaragua; the Rt. Rev. Rustin R. Kimsey, Bishop of Eastern Oregon; and the Rt. Rev. Robert L. Ladehoff, eighth Bishop of Oregon.

The Rev. Sergio Carranza-Gomez, bishop-elect of Oregon's companion diocese of Mexico [TLC, May 21], was represented by Maestro Francisco Javier Gardinos, chief organist at Christ Episcopal Cathedral in Mexico City.

Bishop Downs brought greetings from the Diocese of Nicaragua, and urged participation in a "Wheat for Peace" program, an ecumenical effort which sends wheat from the Pacific northwest to the people of Nicaragua to help battle the famine caused by the armed conflict in that country.

A special event was a presentation by an actor who portrayed the first diocesan bishop, the Rt. Rev. Benjamin W. Morris. The actor spoke from some of the addresses given by Bishop Morris during his episcopate in 1889-1906.

Another special moment came during a service of Evening Prayer, when the flame from the traveling paschal candle was spread to candles held by the congregation, giving a visual representation of the spread of the light of Christ throughout the world.

The candle was first lit during the Great Vigil of Easter at the Cathedral of St. John the Baptist in Portland. During its travels it was transported by boat, horseback, antique autos and by foot to the 82 parishes and four institutions in the diocese.

(The Rev.) WILLIAM J. CARY

European Gathering

About 750 church representatives from almost every country in Europe spent a week in Basel, Switzerland, recently, discussing and debating

issues of justice and peace. The meeting was co-sponsored by the 120-member Conference of European Churches and the European Conference of the National Conferences of Roman Catholic Bishops. Between them, the two organizations account for most of the Christians on the continent.

About 2,500 people jammed a historic cathedral church in the Swiss city on the Rhine for worship which opened the gathering. A great Easter candle was brought in procession and lit.

"Peace and justice are not in the first place moral and political demands which we have to realize, but a reality in Christ which seizes us," said Heino Falcke, a Lutheran pastor from East Germany.

Choirs from East Germany, the Soviet Union and Switzerland alternated their songs with hymns sung by the whole congregation.

From the cathedral plaza, where demonstrators carried an enormous banner calling for "Asylum for Refugees Now," participants went to the historic marketplace in the center of the city for a civic reception.

At the Rhine, two tightrope walkers crossed to the center above the water, embraced, and then released a dove. Simultaneously, 30 doves were released

(CONTINUED ON PAGE 12)



This historic picture of ten deacons ordained by Bishop James Allan of the Anglican Church in Canada in 1986 brought the native ministry of Keewatin up to its present strength. It is believed that this is the largest ordination of Native North Americans ever to have taken place.

Touch: A Triptych

The arms of our Savior await us in our everlasting home. To feel his touch is the beginning of our citizenship in his heaven and ours.

By VINCENT PARIS FISH

Part I: Inanimate

During the early part of the century, a young priest was in the habit of dropping in on my father at the rectory of the Church of the Holy Spirit without making an appointment. He used to confound members of our family, and any other persons present, by holding in his hands any object that took his fancy, and after a moment or two of fondling it, he could tell us something of its history.

We were not certain how much of what he said was fact, or how much was interesting invention. One day, in order to resolve our doubts, my father rummaged in the attic for some article that the young priest had never seen. He found a walking stick that he had inherited from an uncle. He had never used it himself, for he always eschewed any appearance of vanity. With a twinkle in his eye, he assured us that he was now ready to test the power of Fr. Smyth to communicate with inanimate objects.

The anticipated day of testing arrived when unexpectedly, as usual, Fr. Smyth rang the doorbell. With his accustomed aplomb he took his usual chair, chose a rather insignificant-

looking object d'art to display his talent, and was off to a good start.

Then my father brought forth the piece de resistance. Fr. Smyth was fascinated by the beauty of the walking stick. It had been fashioned from cherry wood, and had a handle sheathed in gold in which was embedded a large garnet. He spent more time than usual running his hands back and forth from handle to tip. Finally he spoke.

"I see a large body of water. The waves are mountainous. A great ship is foundering. Hundreds of people are trying to stay afloat and attempting to climb into the life boats that are already overcrowded. Some sink beneath the waves. Innumerable persons on the ship, which is listing badly, cling to each other as it slowly disappears from sight."

The young priest seemed to find difficulty in controlling his voice and emotions. Those who listened were sharing his feelings.

When calm was restored, my father explained that his uncle had been one of the fortunate passengers that had been rescued at the sinking of the Titanic in 1912, and had, in the irrationality of the moment, clung to his walking stick. Fr. Smyth had proved his power to receive information from inanimate objects.

Though such information may not necessarily be spiritual, the means of receiving it is surely a result of venturing into the realm of the spirit. It is a gift that comes as a result of concentration in that realm which most of us hesitate to enter.

Part II: Coma

Things of the spirit sometimes make themselves known in unexpected ways, and from unlikely sources. In answer to a gentle knock on my office door, I ushered in a diffident man of about 35. He immediately launched into the tragic story of his wife, a registered nurse, who, while driving home from the hospital on Christmas morning, had been hit by a drunken driver and had been gravely injured.

For a month now she had been in a deep coma, the result of a skull fracture, two broken legs, broken ribs, a broken arm, and severe internal injuries. She was the mother of two small children. Her husband was a minister in a neighboring town.

I wondered why he had sought me out and why so long after the accident that had occurred six weeks before. He answered my unspoken questions by saying that he had heard that I had healed the sick by the laying on of hands, and by anointing, and would I minister to his wife?

I explained that any human being can be the instrument of God's healing power. It could be a layperson, and that I laid no claim to having been the instrument through which healing had taken place, for it could well have been the skill of the physicians, and the loving care of the nursing staff.

As for the sacrament of holy unction, the oil of the sick is blessed by a bishop, the spiritual descendant of the

The Rev. Vincent Paris Fish resides in McHenry, Ill., and is a retired priest of the Diocese of Chicago.

apostles, and often conveys healing when applied in faith by a priest, and when possible received in faith by the patient. I promised that I would visit his wife and anoint her.

Within the hour, I arrived at the hospital and went directly to the intensive care unit. Upon entering Laura's room the attending nurse said, "Father, she has not moved since her arrival six weeks ago. There has been no response whatsoever." When I informed her that I was about to anoint Laura, the nurse shook her head and said, "It is completely useless."

It disturbed me that an intelligent and caring nurse would speak that way in the hearing of a patient. The moment that I made the sign of the cross on Laura's forehead, she stirred, uttered a deep sigh, and groaned. The nurse was startled and visibly touched. Then I gently reminded her that patients who are apparently unable to do so, often can hear what is said very clearly.

That was the beginning of a long period of recuperation. Laura finally was able to recognize her husband and children. She then returned home, and was tended to by members of her congregation, a visiting nurse, her doctor and my weekly calls.

A year passed and her husband was transferred to a parish in another state. Laura, who had been an exceptionally talented, critical-care nurse, never returned to her beloved profession but is happy with her family and with parish activities. The Holy Spirit works in mysterious ways!

Part III: Sick

John had entered the hospital quite often for treatment of a spinal deformity which affected both his lungs and his heart. In his mid-30s, he had no living relatives, and apparently few, if any, friends. From the day of his birth, life had been a nightmare for him. Children had taunted him, some had beaten him, most people avoided him. The only kindness he had known was in the hospital.

John's speech was difficult to understand because of his shortness of breath and general weakness. He had asked me for a copy of the New Testament, and he treasured it.

Once when I visited him, the nurse was massaging his back. Never before had I witnessed the terrible deformity of his spine. He was not embarrassed to have me present, and we carried on

a conversation with a great deal of assistance from the nurse, who, in the course of a day, spent far more time with him than doctors or clergy.

One evening my home phone rang, and John's nurse said he wanted to speak with me; would it be all right for him to do so? "Of course," I assented, but was concerned lest I not be able to understand him. The one word that he spoke that I could understand was "afraid." Using that word as an aid to communication, I was able to help him face another lonely and pain-filled night. He was the first person I saw very early the next morning. At that time he said that he wanted to die, that his whole life had been one of pain and fear and humiliation. He said that he knew it was a sin to want to die, but he could not help it for he did not have strength enough to go on.

I assured John that it was not a sin to be so desirous of relief from pain that death seemed preferable to life, but that our Lord had made available helps in dealing with pain, whether of mind, body or soul. I asked if that was not the reason he had wanted the New Testament. For the first time I saw him smile, as he said that the scriptures did help him to bear the pain. Then we talked about the sacrament of holy unction, of priestly blessings, and the prayers of others for him and for all who are suffering. John said he was always grateful for my blessings, and my touching him as I made the sign of the cross on his forehead. I assured him that it was God's blessing that he received on those daily occasions, and that every day he and all those who are ill and in pain are prayed for. After some instruction he was ready and desirous of receiving the sacrament of holy unction.

Though John is not going to recover, he has improved tremendously because of a dramatic change in his attitude toward life, and death, and suffering. He had come to know that the touching, by nurses, doctors, clergy and all who in any way minister to his needs, is in truth the touch of the hand of God; that though he feels lonely, he is not alone; that though he seems separated from other human beings by pain and humiliation, he is part of a vast company of all who are in pain, as well as those who endure malformations of their bodies; that God's touch comforts, strengthens, uplifts, renews, and changes us. Together we can bear all things, endure all things, and overcome all things.

Epilogue

We can touch the lives of our fellow human beings by the kind of life we lead, and we can touch the very fiber of another person's life by a loving touch, be it a handshake, a pat on the shoulder, a hug or a kiss. We have seen, in the episodes of Fr. Smyth, Laura the critical-care nurse, and John who was so terribly deformed, some of the varying aspects of touching. Christ and his apostles healed by physically touching, as well as by the example of their lives. All who have followed in the footsteps of Jesus have been capable of the healing touch.

This is expressed in what is known as "the communion of saints," the communication that is possible between all members of the body of Christ. We are one in Christ, we are one in and for each other. A vast ocean of healing love awaits those who reach out to God the Father as did his Son, Jesus Christ, as he sought the strength to carry out his healing mission.

Persons in the grip of physical, mental and spiritual pain see, hear, and feel through a dense fog that distorts intellectual clarity. They see through a glass darkened by medication, hear faintly through a blur of sound, and feel through nerve endings blunted by persistent attacks of pain. Their world is quite different from the world in which persons dwell whose acquaintance with pain is brief, transitory and practically nonexistent; who do not have the intolerable burden of deformity, the loneliness of long periods of hospitalization, the humiliation of being ignored, avoided, and isolated.

Life is giving, life is sacrifice, life is forgiveness, life is love. For those who are part of the ministry of healing, life is real. There are pangs of birth into this world, and pangs of birth into the kingdom of God. But even as we are unaware of the pain of our birth into this transitory world, we are unaware of pangs of birth into the kingdom of God. The arms of our mothers await us here on earth, and the arms of our Savior await us in our everlasting home. To feel his touch is the beginning of our citizenship in his heaven and ours.

Everything and every person we touch in this world, in the name of Jesus Christ, responds to our touch if we truly dwell in the life of the Holy Spirit.

Our Father...

Reflections on the Gospel for Proper 12

By SALLY CAMPBELL

Of course, the correct answer to the question, "Who are you?" is: "I am a child of God," and that's not a bad subject to devote some thought to, this particular week in July.

Interesting how we have very little trouble, being faithful Christians, with the theological statement that God is a person, but sometimes fail to see the consequences of that belief. For if God is a person then the logical result of that is that we must relate to him in personal ways — by which I mean we will have the same problems and joys within our joint relationship that we have within our earthly relationships. Indeed, our earthly relationships give us the hints we need to begin to understand more deeply our involvement with God. So, what does it mean to be a "child" of God?

The youngest kind of "child" is an infant, born into the world completely helpless, dependent for everything on a mother and father (mostly mother, but I haven't got space to do justice to that subject here) and totally ignorant of the state he's in. He is nurtured without any consciousness that he is being nurtured.

Looking for an equivalence in the spiritual area, I'd say that this phase is represented by atheists and agnostics. They are sustained in life by God's Holy Spirit whether they know it or not, and it doesn't make much difference that they do not know it, for God sustains them anyway — just the way parents sustain an infant. And, now that I think of it, perhaps with even more care and compassion, for babies need it more than older children. In any case, the relationship is one-sided: the infant is entirely dependent and completely ignorant of that, and everything else.

Sally Campbell resides in Cold Spring Harbor, N.Y. and is a frequent contributor to THE LIVING CHURCH.

With adolescence begins our life's task: trying to discover who we are — what gifts we've been given, and how we must use them. And we can discern a number of levels within this stage of life, in the spiritual area as well as the social.

Some people refuse to enter into the work required to find out who they are. These people decide early in adolescence to remain childlike, absolutely devoted to the law and order of their parents, never wanting any changes, content merely to become carbon copies, and always under a childlike obedience to the past, to their elders and betters, thinking this the highest priority. This makes them feel good and even righteous; they pride themselves on being true to the old ways. There is no progress or maturing here, merely social stagnation. And, if we're talking about spiritual matters, spiritual stagnation.

Healthy adolescence is characterized by separation, for a person can have little sense of his own identity and autonomy if he has not successfully broken away from his parents, differentiated himself from them.

This process need not, but generally does, have an element of rebellion to it, because rebelling against authority is a quick way to establish not only that you are free, but that you are different, and both of those elements are most important in developing a sense of your own uniqueness. God has told us that each one of us is free, and unique; but some of us seem to have to prove it to ourselves. Having proved it you are able to reestablish the loving bonds with your parents that seemed so onerous in early adolescence.

Providing, of course, that they are mature enough to allow you your adulthood, the privilege of self responsibility. God is mature enough.

The action of breaking away is as important in our relationship to God as it is in our relationship to our earthly fathers. Most of us need to go through a phase of thinking we can do

without God for three reasons: those first two of proving that we have freedom and are unique, and a third one of finally being able to accept the fact that actually it's much better not to do without him.

The ultimate maturity is to conform completely to the will of God the Father, gratefully giving ourselves absolutely over to his nurturing support and direction. This may appear to put us back into the phase of infancy, where our helplessness necessitated our total dependence.

But there is this crucial difference: in adulthood we are no longer ignorant of having been created and preserved by God, as we were at first. Rather, we rejoice in our awareness of that, and know that the freedom we so prize is only truly experienced in service to him, freely given. It is not experienced in an unconscious infancy, nor in a fearful or rebellious adolescence, but only in an aware and self-conscious adulthood.

Paul makes the nice distinction between being a child (what I call an infant, and an undeveloped adolescent) and being an heir (Galatians 4:1-7) and tells us that we are heirs. The implication is strong that we have not been called to be babies, even though God is always our Father:

How mature a child of God are you?

In Mocking Wonder

Has the mockingbird
No unborrowed song to sing
A melody that arises
From his heart alone
Some original composition
In praise of God
Instead of copied tunes
Arranged in carefully chosen
Random expressions of joy
Which compliment the Author
Of all music
By which each creature
Utters adoration
When the heart left free
Cannot help but sing
In mocking wonder
The universal song of praise?

L. Roberts Graves

Doing the Homework

We believe that the constitution and canons of the Episcopal Church represent a good way to govern such a national religious body. Indeed, our constitution and canons deserve to be better known both by laypeople and clergy.

Of course they are not perfect and it has never been supposed that they were. Because they are imperfect, various changes and amendments are considered at every General Convention. We believe it is appropriate for an independent national church journal to discuss such questions from time to time. If such discussion does not appear, it is unlikely that the broad membership of the church, lay and clerical, will have a clear idea of the issues or will have any opportunity to express themselves to their deputies or their bishops.

It may well be that the ordinary clerical and lay membership of the church is too passive. Of course when General Convention meets, some say they ought to do this or ought to do that. Yet by that time, the important committees have long since met and formulated their resolutions and they were printed in the "Blue Book" which the bishops and deputies have received some months before the convention. Last minute opinions are unlikely to have any influence.

The government of the Episcopal Church is very open and very democratic *for those who do their homework long in advance*. Small groups or even individuals can influence the convention if they study the issues, the proposals, and the counter proposals a year or two in advance. Committees must be contacted long in advance, so too must bishops and deputies.

It is in the non-convention years, such as this year, that the serious planning and negotiating are done. Individuals and groups that will be heard at Phoenix in 1991 are those that are busy now or in the very near future.

The Meeting in Basel

Our guest editorial is written by the Rev. Canon J.S. Nurser, chancellor of Lincoln, England.

The overwhelming importance of the gathering in Basel, Switzerland [p. 7] is that it brought together people who ten years ago would have never expected such a such a meeting was possible. It cannot be often that a representative of the Lutheran Church of Iceland has coffee with a Rumanian Orthodox nun.

Altogether, it is possible that the churches in Europe may be celebrating yet another bicentennial — that of the French Revolution — in the spirit of hope, that the tide has turned away from secularism; and that we live where almost anything is possible. Archbishop Kyrill of Smolensk spoke in a way that rather alarmed many of his co-Christians of Eastern Europe, who have spent so many years defending "the Socialist road." He said in the opening address that in the past the church's voice was not heard, "as both religion and the church were considered

to be an annoying remnant of former regime" and "ideologically alien to the future."

But now the voice of the church has become "heard by everyone" and has turned out to be "in harmony with the mood of many people." If the mood of Basel does become the mood of Europe, our children will live in a world that is much more caring for other people, and where the people who live in our "common house" are keen compost-making gardeners.

No one really expects the various churches to get any closer to becoming one church. What was encouraging was the sense that the churches could be a force for working together for a Europe and a world where there is a great deal more fairness, and where there is a great deal more trust.

So the 800 delegates at Basel '89 were part of an event that was incisively ecumenical in a way that nothing so far has been, and perhaps nothing that is so far envisaged will be. The continent that gave us the split between Rome and Constantinople, then between Rome and the Reformation, and then between Stalin and NATO, has suddenly given us Basel, with the heirs of all those family quarrels living and working together for a week in the sun by the Rhine.

A Chance to Save Money

We all know that we live in an economy in which prices are bound to rise from time to time. Now is that time for this magazine. The publication of such a magazine as this costs far more than income from subscriptions. As the prices for paper, postage, printing and so forth continue to rise, we have reached a point where our subscription costs must rise also. Beginning September 1 this year, the regular one year subscription price will be \$34.95. This remains very economical for a weekly magazine. Two and three year subscriptions, bundle plans, and bulk orders will be raised accordingly.

The good news is that present yearly subscribers can continue to subscribe at the old price for the time being, if they renew by the end of August. If you want the old price, renew at once, even though your subscription does not expire until a later date. If you do so, we will record the subscription as renewed and when its expiration date comes, the renewal will automatically go into effect. For this money-saving renewal, use the coupon on page 4, or copy it. Such renewals must be accompanied by payment in full. Enclose a check and on your coupon or note write "RENEWAL."

Although currently a one-year subscriber, you may now renew for two or three years at the old price, if you so desire. This is a real bargain. If you presently hold a two or three year subscription which expires prior to September 1, 1990, you also may renew it at the old price if you do so prior to September 1, 1989. Gift subscriptions may also be renewed at the old price, prior to the beginning of September. Again, these advanced renewals must be accompanied by your check.

The operative word is *now*. We urge you to take advantage of this bargain extension of the old price at once. After September 1, the new rates will go into effect for all subscribers. Subscribe now and save!

BOOKS

Valuable Examination

IMPLICATIONS OF THE GOSPEL: Lutheran-Episcopal Dialogue, Series III. Edited by William A. Norgren and William G. Rusch. Forward Movement. Pp. 129. \$6.20.

This valuable document presents the reader with an opportunity to understand the progress made in an important ecumenical dialogue.

The document begins with an examination of Jesus' proclamation of the reign of God, defined by the life, death and resurrection of Jesus. The second section deals with the classical doctrines of Christian theology and sees them as rooted in the gospel. The genuinely Christian understanding of God is deeply evangelical: it is rooted in the givenness of the gospel. The third section examines the role of the church as a necessary expression of the gospel and looks at issues of liturgy, society and doctrine. Section four is an attempt to understand the world as the gospel addresses it and how key dimensions of the world have implications for the gospel and vice versa. Finally the report deals with the mission of the gospel in the world.

The study guide makes this report readily usable for parish discussion

groups; this use should be encouraged. Here, in miniature, is a little course in theology which would be a splendid resource for all who wish to take seriously the call to share in the Decade of Evangelism.

(The Rt. Rev.) JOHN-CHARLES, S.S.F.
Retired Bishop of Polynesia
St. Elizabeth's Friary
Brooklyn N.Y.

Precious Treasures

ILLUMINATED MANUSCRIPTS: The Book Before Gutenberg. By Giulia Bologna. Weidenfeld & Nicolson. Pp. 199. \$50.

This richly illustrated work outlines the history of the book before the invention of European printing. The term illuminated refers to a process of decorating these handwritten books. Of course, most of these early books with pictures were not books in the modern sense of bound paper volumes. They were scrolls, codices, and ornamented manuscripts. As such, many rank among the world's most precious art treasures.

Carefully preserved in libraries around the world, unfortunately most are rarely to be seen by the ordinary person, unless occasionally displayed

in museum exhibits. Giulia Bologna has thus provided the book lover with a real "hands-on" treat.

The author has selected for illustration beautiful as well as unusual examples from more than 50 book collections. Many are derived from biblical and devotional texts, of which the *Book of Kells*, the magnificent Irish book of the gospels, perhaps is the best known to TLC readers.

These choices are enhanced by informative captions, short biographies of otherwise obscure illuminators or artists, and a helpful bibliography for those who wish to further their knowledge. Although the portfolio of plates focuses on the aesthetic qualities of the illuminations, the practical aspects of producing these masterpieces is not ignored.

Writing surfaces and script styles, abbreviations and bindings are described in a refreshingly clear way. The reader gains a newfound appreciation for the craftsmen's problems of matching up vellum pieces, calligraphic fads, and shortcuts. The result is truly an illuminating book, rewarding to read and generous to give.

CHARLOTTE M. PORTER
Florida State Museum
Gainesville, Fla.

NEWS

(CONTINUED FROM PAGE 7)

from a boat on the river.

Among those who addressed the opening plenary were Eastern Orthodox Archbishop Kyrill of Smolensk from Russia and David Steel, a member of the Reformed Church of Scotland and for 24 years a member of Parliament in the United Kingdom. The archbishop said nature is abused when people "reject the order of existence determined by God, transgress the will of God, and substitute human beings for God." He called for a consensus "based on absolute moral values." He said it would be "naive to believe that new technology can save the world."

Mr. Steel called for a lowering of barriers between European nations, and a "new concept of common security" including a more active role for the United Nations and greater economic cooperation between East and West Europe. He also urged Euro-

peans to take seriously their responsibility toward less developed countries because "we cannot build European prosperity . . . by neglecting, or worse, by exploiting the rest of the world."

Pope John Paul II sent a message of greeting to the assembly in which he said that what Christians seek is not just any peace and not just any justice, but peace and justice "identified with Christ, word of God made flesh."

General Secretary Emilio Castro of the World Council of Churches challenged European Christians to confess their sins, including their sense of superiority, their easy justification of war, lifestyles which do not treat creation with respect, and their failure to overcome division in the church.

During the assembly about 5,000 people joined in a walk which took them through the intersection of Swiss, West German and French borders. In a town in each country, the mayor, a pastor and a bishop joined in

a simple ceremony and agape meal.

Closing worship, which brought together some 7,000 people outside the cathedral, was broadcast live by nearly a dozen European television stations. A procession of people, carrying baskets filled with earth from their countries and water drawn from the sources of the Rhine, listened as trumpets and saxophones sounded from the cathedral towers.

The Roman Catholic Bishop of Basel and the president of the Reformed Church of Basel read the message adopted nearly unanimously: "In our diversity we have found our unity! We engage ourselves to work on these crucial problems; peace, justice and the integrity of creation."

The delegates vigorously affirmed that "non-violent methods are the best way to realize change in Europe," called for the elimination of weapons of mass destruction (nuclear, biological and chemical) and condemned the strategy of nuclear deterrence.

PEOPLE and PLACES

Degrees Conferred

On May 21 the University of the South conferred the honorary D.D. degree on the Rev. William S. Wade, headmaster of the St. Andrew's-Sewanee School, St. Andrews, TN 37372.

Resignations

The Rev. Keith L. Ackerman, as rector of St. Mary's, Charleroi, PA.

The Rev. Richard A. Lord, as rector of St. Martin's, Monroeville, PA.

Religious Orders

On May 14 Sister Faith Margaret made her first profession in the Community of the Holy Spirit, her vows being received by the Rev. Mother Mary Christabel at St. Cuthbert's Chapel, Melrose, NY.

Other Changes

The Rev. David E. Stewart is now non-parochial in the Diocese of South Carolina; add: 1925 Pickens St., Columbia, SC 29201.

Deaths

The Rev. Halliwell Ledyard Duell, a senior priest of the Diocese of Colorado, died at the age of 77 in Colorado Springs, CO on May 29.

Born in Yonkers, NY, Fr. Duell was graduated from Colorado College; he earned his divinity degree from Episcopal Theological Seminary of the Southwest and he also studied at Yale University and St. Augustine's College, Canterbury, England. Between 1935 and 1953 he was a cattle rancher in Montana, Wyoming and New Mexico. After his ordination to the priesthood in 1957, he served parishes in New Mexico, Texas and Colorado and was vicar of St. Raphael's, Security, CO from 1959 to 1974 when he became vicar of St. Andrew's, Cripple Creek; from 1977 to 1979, he was also interim vicar of St. Andrew's, Manitou Springs, CO. He is survived by his wife, Nancy, five children, and one grandchild.

The Rev. Louis Stephen Luisa, retired priest of the Diocese of Newark and rector emeritus of St. Peter's, Clifton, NJ, died of a heart attack at the age of 89 on May 20 in Passaic, NJ.

A graduate of Union Theological Seminary and Berkeley Divinity School, Fr. Luisa was ordained priest in 1931 and served parishes in New York and New Jersey; he was rector of Holy Trinity, Hicksville, NY from 1934 to 1941. He also served as a chaplain in the U.S. Army Reserve from 1935 to 1945. From 1945 to 1949 he was rector of St. John's, Ft. Hamilton, NY and rector of St. Peter's, Clifton, NJ from 1949 to 1966. His wife, Edith May, preceded him in death; he is survived by his three daughters, Edith, Caroline and Margaret.

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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.

COMPUTER SOFTWARE

CHURCH MEMBERSHIP SYSTEM. Full color, light bar menus, very easy to use. Handles membership, education, stewardship, organizations, attendance, visitation. Prints member contribution statements. Also prints labels and builds merge files. All modules included. Requires 512K memory, two floppies (hard disk recommended), IBM/PC or compatible. Send \$95.00 plus \$4.00 shipping to: SonShine Software, Inc., P.O. Box 4761, Dublin, GA 31040. For COD orders call (912) 272-1714. Shareware disk available for \$4.00.

EXCHANGE

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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.

HYMNAL RESOURCE

HYMN HUNTER is the audible 1982 Hymnal database software for PC-XTs and compatibles. Hear first 16 notes of each hymn! Tune search possible in any key! Numerical, first line, composer, title search also included. Fully documented. \$49.95. Spencer Hunter, St. Paul's Church, 1501 E. Speedway, Tucson, AZ 85719.

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 (312) 231-0781.

ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, 42-27 164th St., Flushing, NY 11358.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

TO BEAR WITNESS against novel doctrines or eccentric interpretations of the Gospel join others in the Evangelical and Catholic Mission. Write ECM, 1206 Buchanan St., McLean, VA 22101. To subscribe to our newsletter, send \$20.00.

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SEWANEE, TENN. Spectacular view from Montagle Mtn. Level wooded brow lots (two to eight acres) less than four miles from University of the South. Enjoy retirement in university atmosphere. Affordable terms with 20% down payment. Contact for property survey: David Diamond c/o Reliance Realty, P.O. Box 6188, Chattanooga, TN 37401. (615) 266-0185 evenings: (615) 825-1111.

WANTED

ALTAR SERVICE BOOK (1928) of the Book of Common Prayer; good condition or can be rebound. Write: Fredrick * of * Florida, P.O. Box 7053, Lake Worth, Palm Beach County, FL 33466-7053.

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The author, John Schuessler, is assistant editor of *THE LIVING CHURCH*.

If life were a race against time, we would all lose. Fortunately, God controls time. Allowed to guide our lives, God will slow us down and help us breathe easier. He will provide enough time for us to do whatever it is he calls us to do.

Ironically, many of us, including myself, find ourselves on some occasions spending a great deal of time pondering the Lord's will and not getting on with life. It is a noble endeavor, to contemplate the will of God, especially in an age when so many cruise through life with nary a thought of the Divine. But the clock ticks on and we start to fidget. How

BENEDICTION

do we get down to business?

There are others who have no trouble staying busy. To shun hard work may be the greatest of sins for them. In their zeal, they set out to accomplish dozens of tasks and are frustrated when they fail to complete them all. Or by the time they do get them all done, the day's hours have been spent and they have just enough strength to prepare for sleep. Before nodding off, they may sigh — all this busyness, for what? A quiet hour of contemplation is rare for them.

Where can all of us, frustrated and exhausted, go together for help?

To worship! Here is where we stop thinking about ourselves and give attention to our Lord. Not that God, like us, needs someone to cheer him

up. Instead, we worship him so that we can live as we should. By setting ourselves free in worship, we make room for God to dwell in our hearts. Then he can guide us.

In prayer, we listen for his voice. If he puts us to work, we shouldn't worry about the significance. As a wise old nun told me, whether it is cleaning a toilet or engaging in intercessory prayer, "It's all the Lord's work, and that's that!" Or if God leads us to a place to relax, near a lake or in a park, to simply enjoy his creation, we should go quickly (and leave our watches at home).

Work or play, when it comes to deciding how to use our time, we should believe that God knows what's best for us.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd. (205) 968-1988
Sun H Eu 10

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The historical church of Alaska's first bishop
Morning worship on Sundays

LAGUNA HILLS, CALIF.

ST. GEORGE'S (714) 837-4530
South I-5 at El Toro
The Rev. Thomas N. Sandy, r; the Rev. Lorne E. Weaver, ass't
Sun Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St. (619) 298-2130
The Rev. Richard R. Staats, r
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. Terence L. Wilson, r
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Very Rev. Edward J. Morgan
Sun Eu 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

LITTLETON, COLG.

(So. suburban Denver)
ST. TIMOTHY'S 5612 S. Hickory
The Rev. Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

ROXBURY, CONN.

CHRIST CHURCH Church and North St. (203) 354-4113
The Rev. Bruce M. Shipman
Sun H Eu 8 & 10:30 (10 summer). Wkdys: MP 9, EP 5:30

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister
Sun H Eu 8 & 10. MP daily 8, EP 7:30

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10:40-3:00 Mon-Fri, 10:40-3:00 Sat & Sun

ST. GEORGE'S PARISH

2nd & U Sts., N.W.
The Rev. Dr. Richard Cornish Martin, r
Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7

ST. PAUL'S

2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. 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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10. Daily 7:15

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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; the Rev. Welles Bliss, pr. ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 8 & 10, Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd. N.E.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev. Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 9. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat 4:30. MP daily 9; EP daily as anno

CLARKSTON, MICH.

RESURRECTION 6454 Clarkston Rd.
Fr. Charles Lynch, SSC, r (313) 625-2325
Sun 7:45 MP, 8 H Eu, 10 Sung H Eu

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9. Wed Eu 7

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, deacon; the Rev. T. C. Koerner; the Rt. Rev. Michael Marshall, Anglican Institute
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP, HC, EP Daily. Sat Vigil 5:30

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BEACH HAVEN, N.J.

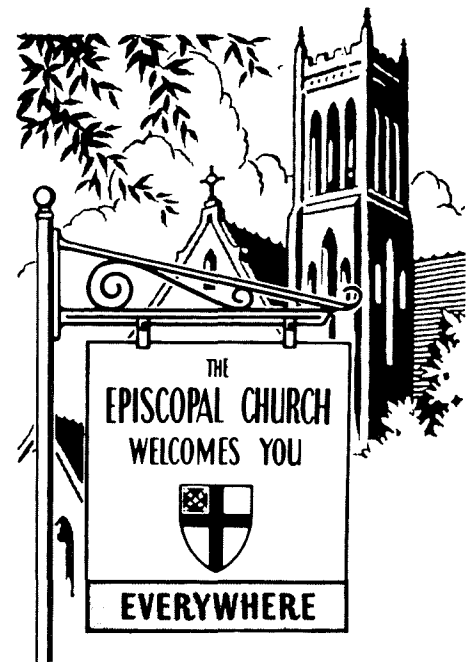
HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri H Eu 8. Sat H Eu 5

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon



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

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

VENTNOR, N.J.

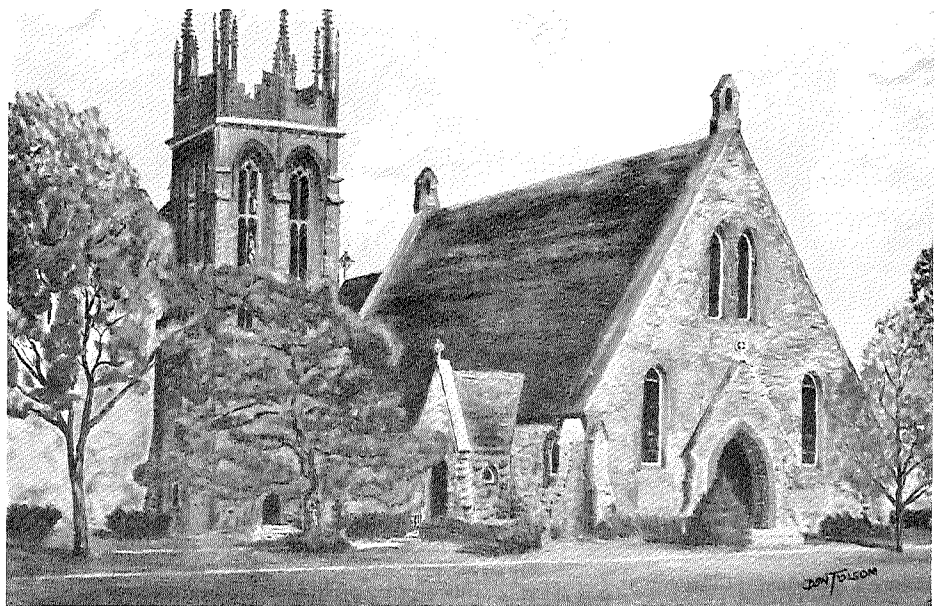
EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10. First & Third Sat 7

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 10. Wed HU & H Eu 9:30, 7

(Continued on next page)



Cathedral of Our Merciful Savior, Faribault, Minn.

SUMMER CHURCH SERVICES

(Continued from previous page)

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the
Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC
12:10

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La
Santa Misa En Español

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H
Eu 8

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
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. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martin, D.Min., r; the Rev. Sunny McMil-
lian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev.
Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a
Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu,
Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun
11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April, 5. C 1st Sat 4-5

WEST POINT, N.Y.

ST. MICHAEL'S, U.S. Military Academy
The Rev. Haynes W. Dugan, II, r
Sun H Eu 8:30 at Cadet Chapel

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
Sun Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 80)
Fr. John H. Shumaker, r
Sat Vigil 5 V, Low Mass. Sun MP 7:45, Low Mass 8, High Mass
10

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues
6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6,
Sat 9. MP before first mass of day, EP 5

SELINGROVE, PA.

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

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
The Rev. John H. Evans, priest-in-charge
Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,
ass't; the Rev. Jean W. Hickox, d
H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdays as anno



St. Michael's, U.S. Military Academy,
West Point, N.Y.

ATOP LOOKOUT MTN., TENN.

GOOD SHEPHERD 211 Franklin Rd.
The Rev. John D. Talbird, Jr., r; the Rev. A.D. Lewis, ass't
Sun Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-
Jimenez, canon missionary; the Rev. Stephen Weston, canon
for communications; the Rev. Norman V. Hollen, canon for
ministry; the Rev. Donald Johnson, c; the Rev. Francis
Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu
(Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H
Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the
Rev. Edwin S. Baldwin; the Rev. C. V. Westapher, (ret).
(214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.
Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the
Rev. John E. Daniels, parish visitor
Sun H Eu 8 & 10:30. (512) 226-2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-
Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel
Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.
Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary
Chapel); 9 HC II (Zabriskie Chapel); 11:15 (1S, 3S HC I, 2S, 4S
MP I) VTS Chapel

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

NORFOLK, VA.

GOOD SHEPHERD 1520 North Shore Rd./
corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30
HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S. Wed 5:30 H Eu & Healing

FAIRLEE, VT.

ST. MARTIN'S
The Rev. Carlyle H. Meacham, r
Sun 8 H Eu, 10 H Eu (1S, 3S, 5S) MP (2S, 4S)

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30
Sung, Adult Ed 9:15

LEWISBURG, W.VA.

ST. JAMES 218 Church St. 24901
The Rev. J. Christopher Roberts, r
Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-
ser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9. Tues 6:30,
Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily
Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno