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elects bishop**

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## Beyond Goodness

There is a fleeting moment between sleeping and waking that involves both body, soul and mind.

These moments, if remembered, are very infrequent for me, but this morning I was aware of Anne S., a friend of long ago and far away, who was apparently sick, and, I think, involved in going to a hospital. The devil was on hand, too, busy in his continual work of temptation. If God is good, he murmured in her ear, why is there suffering?

Now this isn't an original question for the devil to confound me with; no one, I am sure, has ever been immune from it. But at the moment I was suddenly part of a dream that my first-of-friends, Eva, had once experienced.

Her mother, lately deceased, appeared as she had been in her last years, old and hunched-back. Eva's reaction was at first of acute disappointment.

"Why have you not been transfigured?" she blurted out.

"But how then would you have recognized me" her mother replied.

Eva found herself aware that, in the tradition of the old fairy tales, she would only have two more questions allotted to her. So she chose her words with care.

"Is there a God?"

"Of course," said her mother, smiling, her green eyes twinkling.

"And," said Eva, deliberately, knowing this was her final question, "Is he good?"

"Beyond goodness and evil," was the reply.

When she shortly afterwards shared her dream with me, I found in it a clue to the age-old problem of suffering. We know that God is good, as the psalmist reminds us. It's our mortal understanding of goodness that can be faulty. For if God is merely good, kind, and loving, he could not allow wretchedness and cruelty. But if there is a dimension beyond goodness and evil (as we think we see and understand them in this life) that is unapproachable in this world, then we won't be capable of understanding the mystery of pain until we see him "face to face." And then, I think, no explanations will be necessary.

So I pulled back from that remembered dream and again my concerns were with Anne. I distinctly saw her being taken under the protection of the Holy Trinity as portrayed by Rublev — those three strong and gentle angels, eternally youthful, involved in a continual dialogue for the salvation of all people. I became aware, on Anne's behalf, that love, beauty, truth, goodness — and that which is beyond our mortal perception of any of them — continue within the Trinity, ever new.

*Our guest columnist, Rae Whitney, resides in Gering, Neb.*

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After Pentecost/Proper 9

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Photo by Raffaello Bencini

# LETTERS

## Fresh Voice

The Rev. Stan Runnels' thoughtful letter was like a breath of fresh air in these troubled times [TLC, June 11]. We are fortunate to have priests like him who see their mission clearly and go about the work of God while noisy squabbling goes on elsewhere in the church.

I don't mean to belittle the issues or the intensity of feelings of those involved in the current disagreements. I know that the issues are real and the feelings deep. Disagreement and dissent in the church are inevitable; however, I don't believe that Christ would be concerned with most of the issues which have risen in the church since its inception in the first century.

The issues are human matters which have nothing to do with eternal life for individuals. The New Testament tells us that Jesus' compassion was for individuals. He had little patience with organizations or their rules. He will judge us not for the side which we take on issues of the church, but for whether we approached those issues with love, charity and forgiveness for those who disagreed with us.

Fr. Runnels reminds us to keep the basic commandments of Christ foremost in our minds. Voices like his are needed in the church.

(The Rev.) DON BROWN  
St. John's Church

Louisville, Ky.

• • •

At last! A sane and even humble letter in the pages of THE LIVING CHURCH. Fr. Runnels says something which — I think — ought to be said.

It may be that, in some parishes, certain persons are fighting the same fights as those who would go off to Fort Worth — or Fort Wherever — to argue, whether Right or Left, about the fate of the church. Maybe there's something wrong with me and the parish I serve, but, as with Fr. Runnels, I find that the folks here are quite well-occupied with agonizing over alcoholic spouses, husbands who are fired within a mere two years of retirement, and various other concerns. For myself, there are more days in which I wonder about the existence of a benevolent, loving God than there are nights in which I lose sleep over the ordination of Barbara Harris. There's enough in all that stuff to keep me busy for a

year or two, at least.

I am reminded by the readings in Luke's gospel, for this season following Pentecost, that one of the themes of the kingdom is the upsetting and reversal of things. Even laws and conventions which were thought to be immutable — Jesus did a pretty good job of turning people and things upside down. As stressful as all that is, still . . . the church, though always dying, lives. And so do we, as we muddle along. As we seek to live, we might do worse than to read, mark, learn and inwardly digest Fr. Runnels' words.

(The Rev.) JOHN D. RICHMOND  
Christ the King Church  
Normal, Ill.

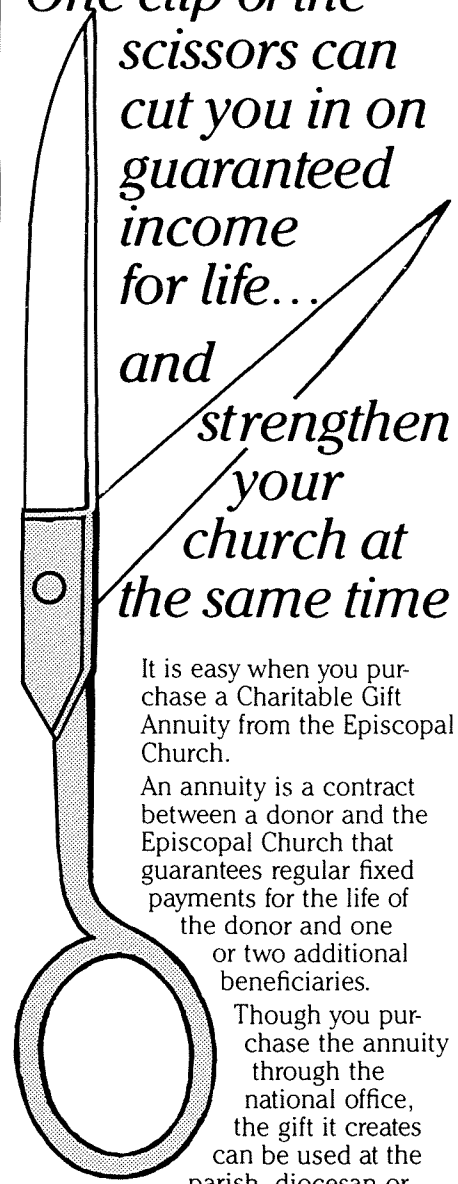
## Ready to Help

Catherine Walker's "Man with Family, Will Work for Food" is a good article, drawing attention to a problem much less general than a while ago — but never completely gone [TLC, June 4]. That was brought home to me on a recent trip to Florida. I too passed a young man, on a federal highway in Pompano Beach. I could not stop either, but I pulled over and went around the block, found a parking space and walked back to him. His sign said, "Will Work for Food." I told him I was visiting and had no way to put him to work. He said, "Are you sure? I mean I'll do anything!" So here was a genuine case of need.

I was reminded of a visit to Tucson a number of years ago when there were 26,000 unemployed in one county, 135,000 in Arizona and 12 million in the whole U.S. My wife and I started to go to a local Episcopal Church on Sunday, but found a big sign in the yard announcing their divine revelation that it was evil to work on nuclear weapons and enjoining the faithful to quit any such job. This was their contribution to the problem!

We pressed on to the nearby Roman Catholic church to discover that St. Pius X, St. Mark's Presbyterian Church and Congregation Anshel Israel had joined together in an organization called ACCORD aimed at helping with the solution to the problem. Specifically, they had a publication in the vestibules citing the survival needs of the unemployed (money, jobs or retraining, food, shelter, utilities, and health care). Furthermore, they stood ready to help in all these areas. In

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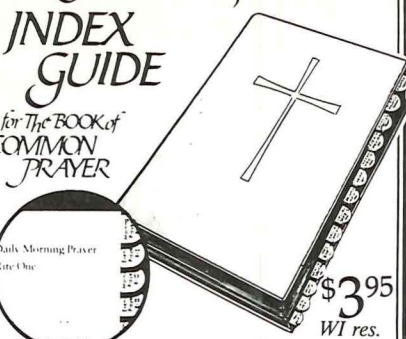
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# LETTERS

particular, these three churches urged all members of their congregations to look carefully into their businesses and consciences, and try to hire at least one more person! In this way, they found jobs for each of their 400 unemployed member families — and had a few left over to share.

JOHN M. GORE

Oakton, Va.

## Still the Lord's

How I enjoyed your article on "Surviving Cranes" [TLC, June 11] with its appeal for a keener sense of stewardship toward the many threatened species that share this planet with us. Creatures like the whooping and sandhill cranes add immeasurably to the beauty of the world around us. To let our greed and callousness drive them into extinction would leave it a sorrier place indeed. This earth is still the Lord's — not ours to plunder, pollute and desecrate.

(The Rt. Rev.) ROBERT M. HATCH (ret.)  
Gorham, N.H.

## Not Anybody's Son

Perhaps some attempts at "inclusive language" result in statements that are "either silly or incomprehensible," as stated in a recent letter to your magazine [TLC, June 4]. But this week, I encountered a situation where non-inclusive language was "silly and incomprehensible"; and that was at a funeral, where one does not want to be either of those.

I was asked to read the lessons at the funeral of a woman who was a friend of mine. The New Testament reading chosen was Revelation 21:2-7. This reading ends, "He who conquers shall have this heritage, and I will be his God and he shall be my son."

It seemed silly to me to call my friend anybody's "son," so I translated the verse to: "They who conquer shall have this heritage, and I will be their God and they shall be my children."

I don't think anybody was offended; I'll bet that they didn't even notice.

JOANNE MAYNARD

Helena, Mont.

## General Ordination Exams

The article about Trinity Episcopal School for Ministry [TLC, April 30] and the letter commenting on it [TLC, May 28] both note that the Board for

Theological Education would neither affirm or deny that Trinity's students did better than those of other seminaries on the General Ordination Examinations. Not surprising. The Board for Theological Education has no involvement at all with the GOEs.

It is the General Board of Examining Chaplains (GBEC) which prepares, administers and evaluates the GOEs. I was the administrator of the GOE process for ten years, and the Rev. Dr. Richard Loring of Massachusetts now serves the GBEC and the church in that capacity.

Although the quality of the academic instruction a seminary gives its students is very important, as far as the GOE is concerned the character, attitude and experience of the student is often more important.

One year the highest score was made by a student from an unaccredited seminary which accepted students whose academic background made them not eligible for admission to the other seminaries. This man, however, apparently has learned more than anyone else about these subjects. Another year a women student at one of our largest seminaries made the highest score on the biblical questions of this exam. Her seminary, however, could scarcely be credited with teaching her so much biblical knowledge. She was a nun and for 30 years had read and studied the scriptures.

A man who graduated with distinction from Harvard, had a graduate degree from Oxford University in England, and did outstanding academic work at a seminary nevertheless failed the GOEs completely. Instead of answering the precise questions as asked, he responded with evangelical fervor with testimonies about what the Lord meant to him and could mean to the world. He took the GOEs again the following year and passed.

It could be argued that the seminary which admits the poorest students but brings them to satisfactory academic achievements does the best teaching.

(The Rev.) EMMET GRIBBIN  
Northport, Ala.

### Facing Death

In answer to Mr. Ordway [TLC, June 4], I had hoped to forestall any comments such as his by mentioning the fact in my piece "Easter Recollection" that we all must assuredly die

("for we have been promised there is a larger life *after the physical death we each must undergo*," [italics added]), and as your readers will be aware, I am quite conscious that pain, too, is real [TLC, Oct. 16, 1988]. So I have no argument with him when he says, "We believe death is real but not final." Of course. However, I do take issue with his theology, which seems to state that we, each one of us, must do something to be saved. He says, "but our salvation is realized *by our own readiness* (italics added) to go through death, to die, by his peace." Can he really believe that we must, then, save our own selves by our "readiness," and therefore that God has not done it all already? It might be worth noticing that it was a similar mind-set which got us evicted from the Garden.

SALLY CAMPBELL  
Cold Spring Harbor, N.Y.

### Effective Ministries

Thank you for publishing the announcement of my election as president and director of the Recovered Al-

coholic Clergy Association [TLC, May 14]. The RACA retreat in April followed on the heels of the publication of a letter in TLC from the Rev. Roland Jones [TLC, March 12]. Fr. Jones indicated that he felt "clergy who have recently divorced, required treatment for substance abuse, or have been troubled by numerous other personal problems" have somehow compromised their effectiveness in the church.

This statement exemplifies the type of thinking that keeps many clergy locked in a box of silence — the idea that somehow priests and bishops who choose to be open about their recovery are no longer of much value to the church.

The retreat was led by the Rt. Rev. Frank Griswold, Bishop of Chicago, who said, "You are profoundly gifted. You know first hand of your powerlessness, and bring an incredible reservoir of self-knowledge which can help others with the impulsiveness that undermines spiritual freedoms."

(The Very Rev.) STEPHEN M. WINSETT  
New Albany, Ind.



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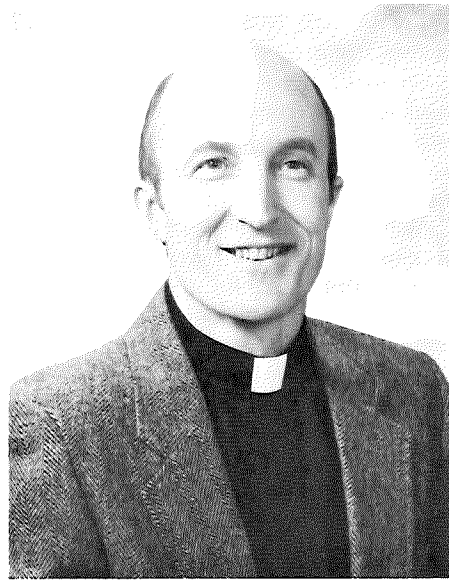


## North Dakota Elects Bishop

The Rev. Andrew H. Fairfield, assistant to the Bishop of Alaska, was elected Bishop of North Dakota during a special convention at Gethsemane Cathedral in Fargo, N.D., June 10. Fr. Fairfield was chosen on the second ballot. The four other nominees included the Ven. Ben Helmer, archdeacon of Western Kansas; the Rev. William Allan Roberts, rector of Christ Church, Xenia, Ohio and St. Andrew's Church, Washington Court House, Ohio; the Rev. Jack M. McKelvey, rector of St. Paul's Church, Englewood, N.J.; and the Rev. Richard K. Toll, rector of St. John the Evangelist Church in Milwaukie, Ore.

Fr. Fairfield, 46, was born in Northampton, Mass. to missionary parents. He received a degree from Trinity College in Hartford, Conn. in 1965 and his divinity degree from Church Divinity School of the Pacific in Berkeley, Calif. in 1968. He was ordained to the priesthood the next year.

After serving as a missionary to the Lower Yukon Valley in the Diocese of Alaska for four years, Fr. Fairfield was vicar of St. Stephen's Church in Fort Yukon, Alaska from 1972 to 1977, when he became diocesan staff person for ministry development. In 1983 the position was changed to bishop's assistant. He has had considerable cross-cultural experience working with Native American congregations in leadership training, providing interim services to remote villages, studying and developing forms of ministry



Fr. Fairfield

unique to Alaskan Indians and coordinating the resources of a large diocese. He has been married to his wife, Sarah, since 1968 and they have two children.

After the necessary diocesan consents, he will be taking over the position of the Rt. Rev. Harold Hopkins, who resigned as bishop in March, 1988, to accept a position on the Presiding Bishop's staff [TLC, April 17].

## Response to China

The turmoil in China has evoked statements of concern from the national church and those involved in Chinese ministry in the U.S.

The Rev. William Wipfler, partnership officer for Asia and the Pacific; and the Rev. Winston Ching, Asia-

merica ministries officer, are part of a "crisis team" developed by the Presiding Bishop, the Most Rev. Edmond Browning, to monitor activities in China and to decide if and when help from the church may be needed.

## Staying in China

Fr. Wipfler told TLC of two people from the Episcopal Church who are still in China. "We have been in touch with them and they have told us they are remaining," he said. The two are teachers in Nanjing serving under the auspices of the Amity Foundation of the China Christian Council. He added that students at the Protestant seminary in Beijing were active in the protests, though he did not know if any had been killed.

Fr. Ching said that at this point no monetary assistance had been requested, but the crisis team was keeping an eye on the situation and the Presiding Bishop's Fund for World Relief would be available if aid became necessary.

Bishop Browning, in a letter to "Clergy and People of the Episcopal Church," said, "I have written to the China Christian Council expressing our sorrow, solidarity and support for the people and church in China in this time of deep crisis." He requested prayers for an end to the civil strife there and for the families of those killed.

The Rev. Franco Kwan, vicar for Chinese ministry at St. George's Parish in Flushing, N.Y., helped to organize a march of protest in New York City against the Chinese government. The march in early June, which drew 20,000 people, included "people of all races and faiths from a tri-state area," Fr. Kwan told TLC.

"We can't imagine that the Chinese government did that to (the) students," Fr. Kwan said about the massacre. His parish includes 30 Chinese families and he has held four ecumenical services for Chinese Christians in New York's Chinatown since his ministry began at St. George's a year ago.

## Prayer Vigils

"Before the government murdered the students we prayed the demonstrations would be peaceful," he said. Now he and his parishioners hold prayer vigils every night, along with sending

### North Dakota Election

C=Clergy

L=Lay

BALLOT NUMBER	1		2	
	C	L	C	L
Nominees				
Fairfield, Andrew H.	6	59	8	68
Helmer, Ben E.	2	22	1	19
McKelvey, Jack M.	2	13	1	5
Roberts, William A.	0	1	0	0
Toll, Richard K.	5	13	5	16
Needed to Elect	8	55	8	55

money, newspapers and packages to China.

He and other Chinese Christians have been sending letters to President George Bush, as well as to the governments of Hong Kong and Taiwan, encouraging further pressure against China. He added that his former bishop, the Rt. Rev. P.Y. Cheung, retired Bishop of Taiwan, had been especially supportive.

"The people will win the war," he said. "[The government] will oppress the people but everybody is against it for what happened."

## Native American Curriculum

A new church curriculum designed by and for Native Americans to help explain scriptural stories had its national unveiling in early June at a meeting in Nixon, Nev.

The Rev. Howard Williams, coordinator for children's ministry for the national church, introduced the new series, entitled "In the Spirit of the Circle." He was to do the same at other meetings of Native Americans in Alaska and Navajoland during the following two weeks.

Nixon was selected as an appropriate place for the first presentation because the Mountain and Desert Group of the National Committee on Indian Work had met there. The group is comprised of representatives of Indian congregations in five states.

The curriculum consists of 32 separate segments, each with a full-color poster on one side and a narrative followed by suggested group activities on the reverse.

All the artwork was produced by Native Americans using symbols related to Native American beliefs or biblical stories. The segments are designed to be used during the church year and are based on the Bible, the Book of Common Prayer, and Native American stories and traditions.

Fr. Williams explained that the segments are primarily designed for youth, but are also appropriate for adults. Each segment may be used separately, and any order may be followed.

The curriculum was met with enthusiastic response. "I am really excited. This is the best material I have ever seen," said the Rev. Quentin Kolb of Utah, chairman of the Mountain

and Desert Group.

Fr. Williams explained that the project began ten years ago when the Rev. Steve Charleston, a Native American priest who served in North and South Dakota, began an organization which compiled stories and artwork that led to the new curriculum.

DICK SNYDER

## Gun Control Urged

An organization of church leaders in Boston, which includes the Rt. Rev. David E. Johnson, Bishop of Massachusetts, has urged the state legislature to pass laws restricting the sale of assault rifles and snub-nosed handguns.

The Greater Boston Church Leaders' Covenant stated in a recent letter that "better control of weapons is one tangible step our society can take to restore order and protect our people." In addition, the church leaders said, "we must work together to restore the capacity for community by reducing one of the crucial threats to our common good" by enacting "additional gun control legislation as soon as possible."

The covenant was formed in 1979 in response to a sniping attack on a black high school football player in a predominantly white Boston neighborhood.

"Guns have been used in mindless street violence, with innocent people the victims," the church leaders said. "Police officers have been killed in the line of duty as they face more sophisticated weapons available to drug dealers. Random killings are occurring, and more innocent people are injured or killed."

The organization holds meetings with civic and church leaders and experts on public policy before taking stands on public policy issues.

## Mission Challenges

A major conference sponsored by the World Council of Churches' Commission on World Mission and Evangelism drew more than 750 participants from more than 100 countries to San Antonio May 22 to June 1 to discuss contemporary challenges for Christians in mission.

The once-a-decade conferences have marked milestones in the ecumenical understanding of mission. The last,

held in Melbourne, Australia in 1980, identified the close connection between the good news of God's reign and the liberation of the world's poor. A result was an agreed statement on the theology of mission.

The San Antonio meeting focused on the practical questions of how mission and evangelism should be performed, rather than the theory of mission. A basic question was what would happen if the actual practices of churches would be submitted to the judgment of Christ and to his way of discerning and responding to the will of God?

Fifteen Anglican provinces were represented, and 13 of the representatives were women, emphasizing the fact that unlike previous conferences, 46 percent of the participants were women.

Nearly 100 Orthodox Church leaders, from the West and from Eastern Europe, attended, as did 40 Roman Catholics appointed by the Vatican. In addition, for the first time representatives from Hindu, Jewish, Muslim, Buddhist, Sikh, Jain and Native American faiths attended as consultants.

Most conference work was done in small Bible study groups and in four sections dealing with contemporary mission issues.

### Study Sections

One section dealt with witness in secular societies, urban-industrial mission, and interfaith relationships. Land rights and ecological issues were major topics for the stewardship section. Another section dealt with the relationship of official churches to renewal movements and expressions of popular religion inside and outside church structures.

A fourth section dealt, in part, with what Eugene Stockwell, director of CWME, called the four main issues facing the mission of the church today: the relation of unity and mission; gospel and culture; relations with people of other faiths in a pluralistic society; and the defense of life itself in a world threatened by multiple forms of self-destruction.

The first day of the conferences featured a "seed motif." Participants brought soil from their countries. It was poured into several large, shallow pots at one point during a worship service. The next day, seeds were distrib-

uted to worshipers, who sowed them in the soil pots. On subsequent days the seeds were watered and the plants tended.

The worship actions reflected the biblical image of a seed falling into the ground and dying, so as to bring forth new life.

Bowls used were made in Haiti in connection with church efforts there to help poor people earn a living.

### U.S. Conference

Meeting simultaneously in San Antonio were 493 participants for "Encuentro" ("encounter" in Spanish), a U.S. ecumenical conference on mission and evangelism which enabled those attending to interact with people from all over the world at the Commission on World Mission and Evangelism.

The number of Episcopal representatives included three members of Executive Council; the Very Rev. David Collins and Pam Chinnis, president and vice president of the House of Deputies; and Judith Gillespie and the Rev. Wayne Schwab of the national church center, among others.

Participants engaged in Bible study and attended seminars led by world church leaders, and on the last night developed a list of 18 recommendations, including putting "more emphasis on the content of the Gospel;" seeking "more dialogue with other faiths;" upholding "the land rights of aboriginal/indigenous peoples;" and finding "more ways to share resources between denominations."

### Strife in Sudan

*The following was written by the Rev. Marc R. Nikkel, a priest of the Diocese of Southwestern Virginia. After serving some years in the Bishop Gwynne College in the Sudan, he and three other American missionaries were abducted by the Sudanese People's Liberation Army for a period in the summer of 1987 [TLC, Sept. 20, 1987].*

"Are we not human beings?" explored the Rev. Ezekiel Kutjok, General Secretary of the Sudan Council of Churches, as he pleaded in March for belated U.S. assistance in efforts toward peace, reconciliation and relief for the peoples of war-torn Southern

Sudan. The population of the south region numbered some six million. Since 1983 at least one million have lost their lives to famine and civil strife. Three million others have been uprooted from their homes. Vast tracts of rural areas lay waste by scorched earth warfare. The structures of once resonant traditional societies are crushed in violence. Some call it genocide. In many areas no child under six years of age remains alive. In 1988 alone at least 250,000 people were killed (some reliable sources estimate 400,000), the majority by a famine largely exacerbated by war.

### Half million lives lost

International concern has been slow, very slow, to come. Do we carry any recollection of the "silent war," predecessor of the present conflict, that began immediately after independence and simmered on for 17 brutal years? At least half a million lives were lost, but then, as now, reports were seldom heard in the West. Many southerners remember; some use the term betrayal. Is it our volatile alliances with the near east that have allowed us to suppress compassionate involvement, or economic ties which seek to exploit southern Sudan's oil, or strategic military concerns . . . or simply the enormous complexity of the situation combined with our own numbness that have kept us unresponsive?

"Are we left as orphans?" comes the cry from some Christians in a small and beleaguered church, totalling perhaps ten percent of the nation's 22 million people. Today 200,000 hungry souls huddle in the southern capital of Juba, surrounded by two concentric circles of land mines, those laid by the government army in the town, and those of the Sudanese People's Liberation Army without. Gardens cannot be harvested nor even sticks of firewood gathered for cooking. In Juba are the remnant staff and students of Bishop Gwynne College who evacuated their campus, 110 miles to the north, in July 1987. The following is an excerpt from a letter written by one of the college staff, father of six bright, potential-laden children:

"Since the shelling of Juba in the 20th of February, 1989, in which 16 people died and 46 houses were burnt to the ground, we have been living in

greater distress than ever before. This state of anguish and fear increased when the SPLA radio announced that they would shell Juba Town for seven consecutive days. Indeed they repeated the shelling on the 21st at precisely the same instant, 11:00 a.m. For six days, since the first shelling, everybody in Juba became cautious of the time. You can imagine the state of terror everybody was bearing."

"Despite all the shooting and strife in Juba, BGC has been able to conduct a two-week refresher course for 29 pastors and two women auditors from February 13-26. The refresher course was at the same time a retreat for 12 deacons to be priested. It ended on the 26th with the ordination ceremony for the 12."

Such is the tenacious, almost incomprehensible, resilience of this Christian church, our family in Sudan. They have survived decades of suppression; time and again they raise their heads above the carnage to rebuild. Yes, they are human beings . . . our own flesh and blood. They are not orphans for they and we are children of one Father. Can it be right that we are silent and unresponsive?

---

## CONVENTIONS

The convention of the **Diocese of Western North Carolina**, held May 18-20 at Kanuga Conference Center in Hendersonville, N.C., welcomed the return of the Rt. Rev. William G. Weinbauer, diocesan, after a five-week convalescence following surgery. The convention was the first for the newly elected bishop coadjutor, the Rev. Robert H. Johnson [TLC, Dec. 25, 1988].

A number of resolutions were adopted, including one urging the use of biodegradable products by the church and another establishing a human sexuality dialogue task force.

A resolution concerning the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, initiated the greatest debate. The resolution affirmed her consecration and asked diocesan bishops to invite her to be a speaker at the next convention. The measure was eventually adopted.

A budget of \$808,123 was unanimously adopted by convention.



# Uncommon Liturgy

*"How could a man die in the middle of a wedding?"*

By PAUL TUNKLE

**I**t was to be a glorious occasion. The liturgy and music had been planned carefully, the bridal party had rehearsed its role thoroughly and the congregation was expectant of a perfect wedding.

After a brief introduction, the familiar words of our marriage liturgy were heard — "Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in holy matrimony."

That was our intention. But as I proceeded with the declaration of consent, I was aware of a disturbance on the bride's side about half way back. I had known of people to faint in church. I assumed the party would quietly leave for water and some fresh air. Next, when I asked for the support of the congregation for the couple, the response was weak and disjointed. Again my attention was drawn to the pew. I broke with a fundamental rule of liturgical practice and paused to ask if everything was alright. A woman in the pew looked up to me and said with great seriousness, "No."

What I soon learned was that an elderly man was laid out on the pew. Two women were assisting him: one administering CPR and the other artificial respiration. The man was dying.

The bride withdrew to my office. The congregation gathered closer to the scene. The photographer ran to call the rescue squad. The two women, registered surgical nurses, continued the work of keeping this man's heart and lungs operating. The man's wife sat in the pew behind, looking down at her husband, her son and daughter-in-law with her. The bride and the daughter-in-law were sisters.

I returned to the front of the church and said our best efforts at this point would be in prayers for the man, for those in his family and those who ministered to them. I composed a prayer

on the spot. The Prayer Book was of little help right now. We were not sure if it was a prayer for the sick or for one near death or for the dead. But we prayed.

The rescue squad arrived and I asked the congregation to move to the church lawn. The man was removed from the pew and laid out in the center aisle.

Soon the church became like the emergency room of a hospital and the patient was in a code procedure. There were radios crackling, EKG's running, intravenous drugs administered and electric shocks applied to restart the heart. There were eight medical personnel working on him. His wife sat nearby. I went to her and held her hand. She shared with me his medical history. She was not too surprised. He was 76 years old. They had been married for 51 years. She said, "If it has to be now, let it be so." We prayed together. Her son was beside her.

The bride and her attendants were in my office. In consultation with the groom we decided not to postpone the wedding, if possible. Outside my window I could see two long sleek limousines parked. Beside them were three rescue emergency vehicles with red lights flashing. The contrast of images was stark.

**T**he team continued to work. An hour had now passed. The head of the rescue team consulted with me. She explained that there had been no success at stabilization. They would transport him to a hospital. "Father, it is my opinion that this man will not survive. Would you please prepare the family."

I went to the man's wife and explained. She understood. I returned to the sacristy and retrieved the oil for anointing. As the medical team continued to work at a frantic pace, I made my way to the man's head. I knelt beside him on the red carpet of the church and read the prayers of the time of death. I anointed him and said the prayer of commendation. The man was then put on a stretcher and taken from the church.

The ushers gathered all the medical paraphernalia from the center aisle and the pews. When the medical vehicles had left, I asked the wedding guests and the bridal party to reassemble in the church. I put on my chasuble and stole. The bridal party took their places at the altar. The maid of honor, the best man and the groom stood before me. The bride was in the narthex with her father. The mood in the church was somber.

We took time for people to express their feelings about what had happened. Then we proceeded to affirm life and ask God's blessings upon us and these two people. The organ began and the bride once more processed down the aisle. Again we heard the words of joy and comfort, "Dearly beloved. . . ."

During the communion I reminded those gathered of the deep reality of our communion one with another and the living with the dead. People of various religious traditions came to the altar and received the precious sacraments of Christ's body and blood. Once more the risen Lord had gathered his people into one fellowship and given them a sense of his triumph over the forces of death. We celebrated. And what we celebrated was life!

After the service there were pictures taken and then a reception. Many came to me and spoke of how impressed they were with the way things were handled. I felt affirmed and supported.

But that night I had trouble sleeping, and the next day I realized how hard I had taken it. A man had died before my eyes right in the midst of a wedding. I felt so helpless. It was territory I had not covered before. My whole notion of liturgy, of church etiquette was shattered. People just don't do this sort of thing. How could a man die in the middle of a wedding?

"Expect the unexpected." For people rooted in the Book of Common Prayer we learned that there is also a time for uncommon prayer in uncommon circumstances. Yet in sharing them together, we are more than ever the people whose common bond is the Lord of both life and death, Jesus Christ.

---

*The Rev. Paul D. Tunkle is rector of Trinity Church, South River, N.J.*

## The Rise and Fall of Words

*Our guest editorial was written by the Rev. David W. Brown, missionary of the Middlesex Area Cluster Ministry in the Diocese of Connecticut.*

Like flora and fauna, words evolve. The evolutionary factors are many, both for secular and churchly terms. Historical situations may cause one part of a word's meaning to eclipse its whole meaning (as with *catholic* in the sixth and 16th centuries). Reaction and countereaction (*protestant* in the 16th and 20th centuries). Smoothing out the rough (what is *holy* no longer evokes blind dread). Search for credibility by association with a security-bearing word (traditional). Fads and craze for the nouveau. Then there is neglect, abandonment and indifference to seeking out an alternative to a botch. Ah, this is the issue which we need to address! To their devaluation and detriment, some words which found precise and telling use in a former generation are now usurped promiscuously by parties and cliques. They are not replaced. We are left with less.

*Tradition*, the nourishing lore of the ages, is writ off as tedious convention. *Evangelism*, once "winning proclamation," is cut down to recruitment. *Stewardship*, the thoughtful and prayerful use of God's bounty, becomes window dressing for fund raising programs. *Hierarchy*, the incomparable term for "holy order," is commonly understood as feudalism, the top-down. *Prudence*, wisdom to see things in context and measure, is leveled to timidity or "prudery." *Temperance*, which should mean moderation and good-temper, is bent into "total abstinence." *Conservative*, "holding fast to what is good," now usually indicates the far right. *Liberal*, pointing to "the truth will make you free," describes nowadays the compulsive butterfly. *Dogma*, the church's definition of some

matter, is treated as blue law. These trades of meaning are one-sided. We are left with less.

Wear changes words. And to carp about this as such is merely sentimental fuss. But craftsmanly choice can make a difference, as can "going with the flow." That *liturgy*, *ministry*, *offertory* and *deacon* are in a better place than they were a generation ago is the result not of accident but of choice. For otherwise responsible thinkers to connive by default in an extinction process which turns the rainbow into grey, amounts to what our Yankee forbears called "just plain shiftless." Words too can be left out all winter.

## Visiting and Visited

With the return of summer, many of us get into cars and hit the road. We urge our readers to make the effort to include in their plans church-going on Sunday morning. Worshipping in different localities can be stimulating and sometimes inspiring. An interesting recent book, *No Two Alike*, by H.N. Kelley (Morehouse; reviewed TLC, March 12) grew out of the efforts of one couple to visit Episcopal churches wherever they went in the U.S. In any case, our prayers and praises have the same importance away from home as they do in our own familiar parish.

Just as we may visit other churches, so our church at home may have visitors. It is important that they be greeted and welcomed. We continue to hear sad stories of people going to a church, sometimes for a series of Sundays, and having no one speak to them except the priest. To avoid the embarrassment of being ignored, travelers often sit near the door of a church and dart out the moment the service is over. Two or three people who habitually sit in that part of the church should be alerted regularly to intercept these rapid departures with a few words of welcome.

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## "The Windhover" Sprung

You hear their wings, almost feel them: Fantastic flurry, fury of feathers in the wet foggy morning. Going where? Ask the head flyer, if you can; in what language, who knows?

If I could fly, and I can, but far too slow or far too fast, my language would be lost. I could follow, or perhaps lead, but only by pretending. Their course was set, is set, will always be set until humans mess up the landing. Then they either say goodbye with extinction or adapt to a new law.

Birds in flight: A mystery of movement, a miracle of God against His heavy hand of gravity, and the gravity of man.

Mark Lawson Cannaday

# SHORT and SHARP

By TRAVIS DU PRIEST

*(The following two books were received too late to be reviewed this past Lent; however, we offer them for planning for next Lent and Holy Week.)*

**STATIONS: The Way of the Cross.** By Daniel Berrigan and Margaret Parker. Harper and Row. Pp. 107. \$11.95.

Activist poet Daniel Berrigan's poems have the look of Anglo-Saxon poetry with "caesura" or breaks in each line and read with the sprung rhythm of Hopkins's poetry; they fluctuate between a prose poem effect and a kind of ecstasy, but the ones I "listened" to myself read went well orally. The illustrations are black and white reproductions of Margaret Parker's terra cotta stations displayed at St. John the Divine, New York City; they are simple and compelling. I especially like no. 6 under the heading "compassion." Both poet and artist emphasize the fragmentation of life in the city, hence, the styles of their art.

**THE PASSOVER HAGGADAH: Commentaries based on the Studies of E.D. Goldschmidt; Including Readings on the Holocaust.** Edited by Nahum N. Glatzer. Schocken Books. Pp. xxxiii and 121. \$6.95 paper.

This beautifully printed and illustrated book has Hebrew and English on facing pages and is read from "back" to "front" in traditional Hebraic fashion. Helpful introductory material on Passover, the Seder, Seder customs, and Haggadah commentaries. The black and white illustrations are taken from the earliest printed Haggadot; they are absolutely charming and have the feel of emblems in a Renaissance emblem book. A must for the parish wishing to do the Seder correctly.

**EVANGELICALS ON THE CANTERBURY TRAIL.** By Robert E. Webber. Morehouse-Barlow. Pp. 174. \$7.95 paper.

This paperback reprint of the original 1985 Word Books publication is best described by its own subtitle: "Why Evangelicals Are Attracted to the Liturgical Church." The author teaches theology at Wheaton College.

**EAST-WEST DIALOGUES: An Interreligious Encounter.** By Alvin V. P. Hart and Satyaraja Dasa Adhikari. Folk Books (Box 400716, Brooklyn, N.Y. 11240). Pp. 105. \$4.95 paper.

Conversations between Fr. Alvin Hart, Episcopal priest and hospital chaplain and Satyaraja Dasa Adhikari, disciple of Swami Prabhupada, founder of the International Society for Krishna Consciousness. Energetic dialogue around the haunting assumption "religion is one," though slow going with the technical names and jargon of Indian religion.

**GANDHI AND CHARLIE: The Story of a Friendship.** Edited and narrated by David McL. Gracie. Cowley. Pp. 211. \$9.95 paper.

This handsomely printed and important book, a credit to Cowley Press, is a compilation of letters and writings of Mohandas K. Gandhi and the Rev. Charles Freer Andrews, Anglican priest and Gandhi's closest friend from Western culture. Writing to Andrews of his intention to fast, Gandhi says, "Don't you fret over my decision. It has been taken after deep prayer and clearest possible indication." The author has appropriated the royalties from the sale of this book to the Bishop Desmond Tutu Southern African Scholarship Fund.

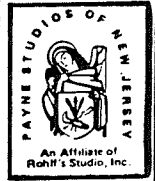
**JOURNEY WITHOUT END.** By Carlo Carretto. Ave Maria. Pp. 135. \$5.95 paper.

Well-known writer and spiritual director, Carlo Carretto is a master of the meditation form. Here, in staccato-like arrow-prayer statements he leads the reader into contemplation on eternal life. Of great depth and beauty is "The Dark Night," his meditation on our need "to consent to enter that cloud before we can go beyond." Some sections seem forced, but the whole is rich and moving.

## To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller and ask them to order your selection(s).

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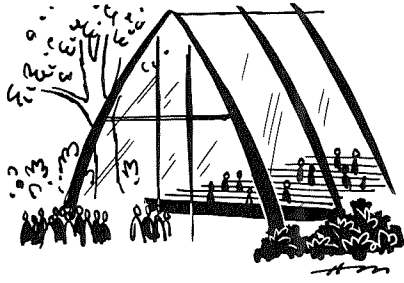
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## BOOKS

### Challenging Hints

**ANGLICANISM, ACCIDENT AND PROVIDENCE.** By David E. Jenkins. Morehouse-Barlow. Pp. x and 69. No price given, paper.

Those who relish philosophical thought-games will enjoy the opening exercises of this brief book, which reprints the author's 1987 Hensley Henson Lectures at Oxford. Others will profit from the two provocative chapters which analyze the "emergence" and future of Anglicanism. Jenkins, the atypical Bishop of Durham, holds that history cannot define the church because its practice and tradition are "far too immoral." Nor can any existing institution claim to be the true church of God. Instead, Anglicans and the rest must seek a path marked by "Bible, tradition, Trinitarian worship, concern for responsible ordering and mutuality." There's more — undeveloped but challenging hints. It's a pity that two pages are unavailable due to a printing error in chapter 1.

(The Rev.) ROBERT A. MACGILL  
Indianapolis, Ind.

### Extraordinary Edifice

**ST. BARTHOLOMEW'S CHURCH IN THE CITY OF NEW YORK.** By Christine Smith. Oxford. Pp. 224. \$45.

Here is St. Bart's — the epitome of



St. Bartholomew's: at crossroads.

the Episcopal legend of prestige and wealth — thoroughly documented and described right down to its last beige brick.

While Christine Smith is a serious architectural scholar rather than a journalist, her handsome book acquires added interest during the controversy over whether St. Bart's bricks and magnificent mosaic dome should go untouched as a treasured landmark or be overshadowed by an office tower that would incorporate St. Bart's community house and give the parish extra income it says is badly needed.

Whatever the case, it is fascinating to know St. Bart's long history since its founding downtown in 1835, its shift to Madison Avenue and 44th Street in 1872, and its move to Park Avenue in 1918. The lives of a series of outstanding rectors constitute mini-biographies incorporated in the swiftly moving saga. The supportive sermons, meetings, minutes, correspondence and fights between the builders and the vestry (almost all of whom were shrewd, wilful executives) makes delicious reading.

The reader sees the building emerging almost in spite of human ego. A careful presentation of parish statistics, costs, gifts, chronology, and exhaustive iconography completes the highly readable narrative while excellent color plates as well as photographs show how European structures inspired the design. Architect Bertram Grosvenor Goodhue warned at one point that the drift toward Byzantine decor might make the interior "look more like Arabian Nights or the last act of Parsifal than any Christian Church." Critics nonetheless found that "it all hangs together" and so for more than seven decades St. Bart's has provided a setting for worship unique in Anglicanism and a great witness at the crossroads of the world.

(The Rev.) JAMES B. SIMPSON  
Ascension and St. Agnes Church  
Washington, D.C.

### Books Received

**RETURNING GOD'S CALL: The Challenge of Christian Living.** By John C. Purdy. Westminster. Pp. 156. \$10.95 paper.

**SIGNS OF OUR TIMES: A Vision for the Church.** By William K. Quick. Abingdon. Pp. 160. \$8.95 paper.

**MEDITATIONS FOR LENT.** By James G. Kirk. Westminster. Pp. 174. \$9.95 paper.

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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.

**OLD ORTHODOX PRAYER BOOK** — Old Believers' prayerbook as used by the Russian Orthodox Church before the 17th century reforms. Beautifully bound. Printed in two colors. Church Slavonic and English. \$29.95 (U.S.). Holy Rosary Apostolate, Box 263 (Dept. LV), Zurich, Ontario, Canada NOM 2T0.

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**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 16th St., Flushing, NY 11358.

**CANON GARETH BENNETT'S** analysis of the state of the church (the "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by ECM. For a copy, send \$2.50 to: ECM, 1206 Buchanan St., McLean, VA 22101.

**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.

## POSITIONS OFFERED

**THREE-QUARTER TIME VICAR** for mission congregation in north central Arkansas. The potential for growing resort-retirement area requires mature priest working closely with diocese to achieve congregational development. Send C.D.O. profile to: Canon Missioner, P.O. Box 862, Conway, AR 72032.

**DIOCESAN COORDINATOR** for College Ministry and College Chaplain. Must be ordained. Request job description and send resumé to: The Rev. Terrell Glenn, Chairman College Search Committee, Diocese of South Carolina, P.O. Box 20127, Charleston, SC 29413-0127.

**ORGANIST/CHOIRMASTER:** Mid-sized parish located in lovely Southwest Florida coastal community has fine, new Baldwin three manual organ. Has adult choir of about 20 plus a handbell choir. Hours/salary flexible. Excellent opportunity for semi-retired person. Send resumé. Reply Box D-674\*.

**EPISCOPAL WORLD MISSION, INC.** welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: Missionary Personnel Coordinator, Box 490, Forest City, NC 28043.

**YOUTH COORDINATOR:** Full-time position starting August 1, facilitates high school and middle school youth groups. Contact: Fr. Bob Bryan, All Saints' Episcopal Church, 651 Eucalyptus Ave., Vista, CA 92084. Telephone: (619) 726-4280.

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**TRINITY JOURNEY PROGRAM 1989** — Sponsored by Trinity Church in the City of New York, Broadway at Wall St. "Journeying with Julian" (seminars in Norwich, England) July 31-August 11 with Prof. Elisabeth Koenig of General Seminary. "Russia 1000" (Leningrad, Moscow, Odessa) August 21-September 3 with the Rev. James C. McReynolds, Director of the Trinity Journey Program. "The American Way of Religion" (Amish Country and Colonial Williamsburg) Oct. 9-14 with Prof. Roland Foster of General Seminary. The focus for these programs is spiritual growth and ecumenical understanding through direct encounter with other Christian traditions and peace-making. Program prices from \$897 to \$2769 include all transportation, accommodations, many meals, extensive sightseeing and entertainment as well as a study program. For free brochure call the Christian Education Office (212) 602-0755 or write: Trinity Journey Program, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006-2088.

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- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

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Milwaukee, Wis. 53202

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# PEOPLE and PLACES

## Appointments

The Rev. **Anne Kristin Bartlett** is assistant of Grace Church, 514 E. Argonne Ave., Kirkwood, MO 63122.

The Rev. **Robert E. Burgreen** is interim rector of the Church of the Redeemer, Drawer 9, Orangeburg, SC 29116.

The Rev. **G. Patterson Connell** is rector of St. Andrew's, 201 E. Nolte, Seguin, TX 78155.

The Rev. **Mike Dobrosky** becomes on July 23 rector of All Saints', 147 Daniel Lake Blvd., Jackson, MS 39212.

The Rev. **Norman E. Griffith, Jr.** is interim rector of Trinity Church, Box 692, Pharr, TX 78577.

The Rev. **James A. Kelsey** is coordinator for ministry development for the Diocese of Northern Michigan, 131 E. Ridge St., Marquette, MI 49855.

The Rev. **August W. Peters, Jr.** is priest-in-charge of St. Paul's, 2430 K. St., N.W., Washington, DC 20037.

The Rev. **Robert W. Scott** is rector of Grace Church, Ishpeming and St. John's, Negaunee, MI; add: Box 601, Ishpeming 49849.

The Rev. **William Smythe** is curate of St. Andrew's, 925 S. 84th St., Omaha, NE 68114.

## Retirements

The Rev. Canon **Yung Hsuan Chou**, as rector for 31 years of Grace Church, Lapeer, MI.

Canon **Chou**, who retires at the end of the year, begins a sabbatical leave July 1; add: 4063 Shaw Rd., Kingston, MI 48741.

The Rev. **Theron R. Hughes**, as rector of the Church of the Epiphany, Concordia and vicar of St. Paul's, Beloit, KS; Add: 1825 Spring St., Quincy, IL 62301.

The Rev. **William B. Klatt**, from the Diocese of Northern Indiana; add: 416 Huron Terrace Dr., Harrisville, MI 48740.

The Rev. **Robert C. McMillan**, as vicar, Galloway Memorial Chapel, Diocese of North Carolina. Fr. McMillan is canonically resident in the Diocese of Western North Carolina; add: Rte. 7, Box 789, Boone, NC 28607.

The Rev. **Theodore Hall Partrick**, as vicar of Holy Spirit, Greensboro, NC; add: 216 S. Park Dr., Greensboro 27401.

## Cathedral Clergy

The Very Rev. **Perry R. Williams**, retired as dean with 20 years of service, Trinity Cathedral, Cleveland, OH 44115.

## Resignations

The Rev. **Richard Blank**, as vicar of St. Matthew's, Flat Rock, MI.

## Other Changes

The Very Rev. **Howard C. Rutenbar** is licensed to perform priestly duties in the Diocese of Michigan; add: 7774 Grand Pointe Rd., Alpena, MI 49707.

The Very Rev. **C. Preston Wiles**, dean emeritus of St. Matthew's Cathedral, Dallas, TX, is now associate on the staff of St. Luke's, 5923 Royal Lane, Dallas.

## Deaths

The Rev. **Fessenden Arenberg Nichols**, retired priest of the Diocese of New York, died May 21 one month short of his 86th birthday after having been ill for several weeks at William P. Clough Extended Care Center, New London, NH.

A native of Boston, MA, Fr. Nichols attended Roxbury Latin School and was graduated from Harvard University, later earning his B.D. from Episcopal Theological School; he was ordained priest in 1930, and in the same year married Ethel Jourdon who survives him. He served parishes in New York, Oklahoma and New Jersey and retired in 1968; he has been a supply priest in Nevada, Massachusetts and throughout New Hampshire. At the time of his death he was a member of St. Andrew's, New London, NH. Besides his wife, he is survived by three daughters including the Rev. Canon Catherine Nichols McKelvey of Houston, TX; five grandchildren; and one great-grandchild.

The Rev. **Hollier G. Tomlin**, retired priest of the Diocese of West Texas, died May 18 at the age of 72 in San Antonio, TX.

After a naval career from 1941 to 1956, Fr. Tomlin attended Virginia Theological Seminary; later founded St. Bartholomew's Mission, Corpus Christi, TX where he served from 1959 to 1972, later becoming associate of Christ Church, San Antonio until his retirement in 1986. After retirement he served several parishes in Victoria, TX. He is survived by his wife Ruth and a son David.

# SUMMER CHURCH SERVICES

## GULF SHORES, ALA.

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

## 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

## LOS ANGELES, CALIF.

**ST. MARY'S (Palms)** 3647 Watseka Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 - 30th St.  
The Rev. Richard R. Staats, r (619) 298-2130  
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. Shackleford, 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, COLO.

(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.  
The Rev. Bruce M. Shipman (203) 354-4113  
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 10:40-30 Mon-Fri, 10:40-30 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

**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)

## COCONUT GROVE, MIAMI, FLA.

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

## SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,  
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the  
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr  
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. 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. as-  
soc; 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 8 & 10. 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

## 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

## BAY HEAD, N.J.

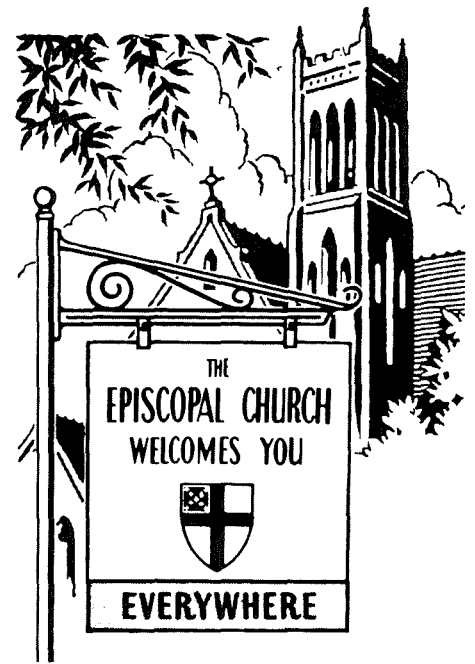
ALL SAINTS' Cor. Lake & Howe  
The Rev. Edward B. Gammons, Jr., r  
Sun 8 & 10:15 (1S, 3S, 5S HC; 2S, 4S MP-8 HC). Wed HC 8:30,  
EP 5:30. Thurs 11 HC/Healing

## 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



Christ Church, Roxbury, Conn.



## 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

## HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15; Fri 9. C Sat 4

## 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

## 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

(Continued on next page)

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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 Martiner, D.Min., r; the Rev. Sunny McMillian, 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

## 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)

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

## 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

## 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

## 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

## 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.

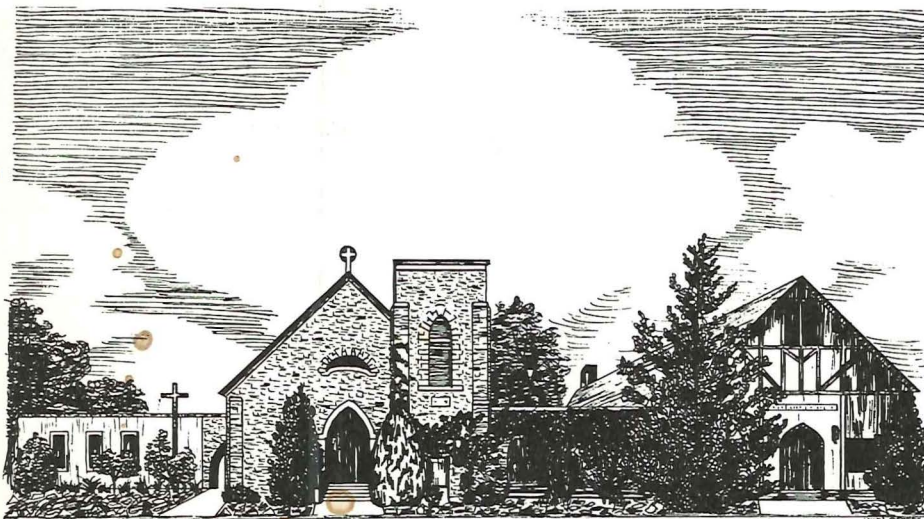
**ST. JAMES** 218 Church St. 24901  
The Rev. J. Christopher Roberts, r  
Sun H Eu 8:30, 10. Tues H Eu 5:30

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kayser, 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



Church of the Holy Faith, Santa Fe, N.M.