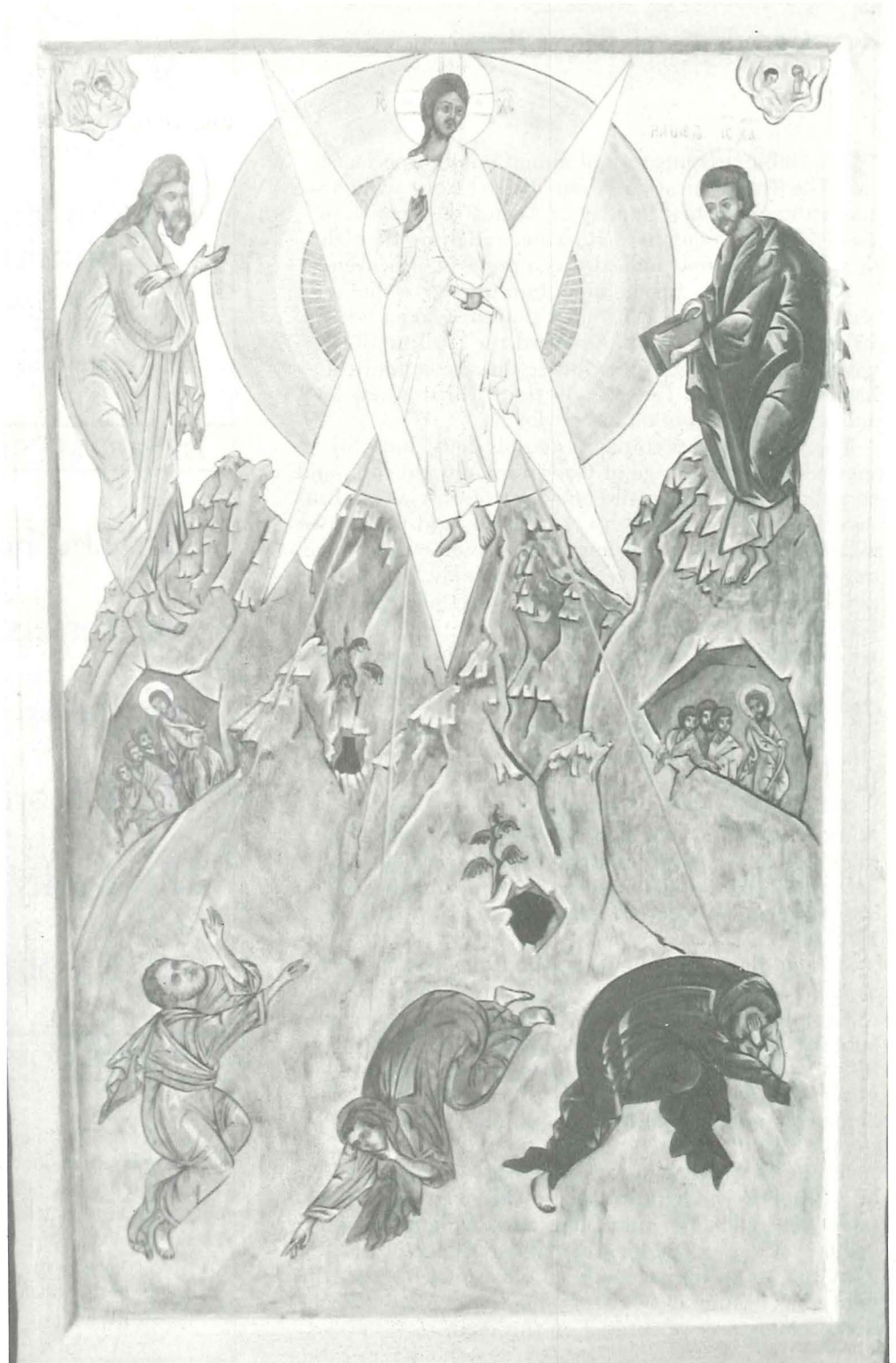


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Knowledge of the Glory

The Bible presents several mountaintop experiences. The Transfiguration of our Blessed Lord, which we celebrate on the first Sunday of August this year, tops them all. To see our Blessed Savior, radiating the light of divine glory, that indeed was a preview of heaven.

Moses had gone up the mountain to receive the law and when he returned, his face glowed (Exodus 34:29-35). Elijah had gone up and heard the "still small voice" when God whispered directions for a political revolution (I Kings 19:9-18). In Jesus Christ a new law and a greater revolution are set forth.

The Transfiguration manifested his deity, but also showed what the image of God in man might fully and completely be. It points to our own destiny. As St. Paul says, "Our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself;" (Philippians 3:20-21). St. John says, "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (I John 3:2). The Transfiguration points to our true home where "the glory of God is its light, and its lamp is the Lamb" (Revelation 21:23).

The Transfiguration is described in Matthew 17:1-8, Mark 9:2-8, and Luke 9:28-36 and it represents a kind of climax to our Lord's ministry in Galilee, before he heads toward Jerusalem and toward his suffering. The Transfiguration is more briefly referred to in II Peter 1:16-18.

St. Paul does not actually speak of the Transfiguration as such, but his words are strikingly applicable to it in II Corinthians 3:1 to 5:5. In this remarkable passage he contrasts the ministry of Moses, who used a veil to cover his radiant face, with the ministry of the new covenant in which the glory of the Lord is revealed and we "are being changed into his likeness from one degree of glory to another" (3:18).

In one of his finest verses, the apostle relates the light of creation to the light of Christ: "For it is the God who said, 'Let light shine out of darkness,' who has shown in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (4:6). May this light indeed shine in our hearts as we pray and reflect upon the mystery celebrated on this day.

H. BOONE PORTER, Editor

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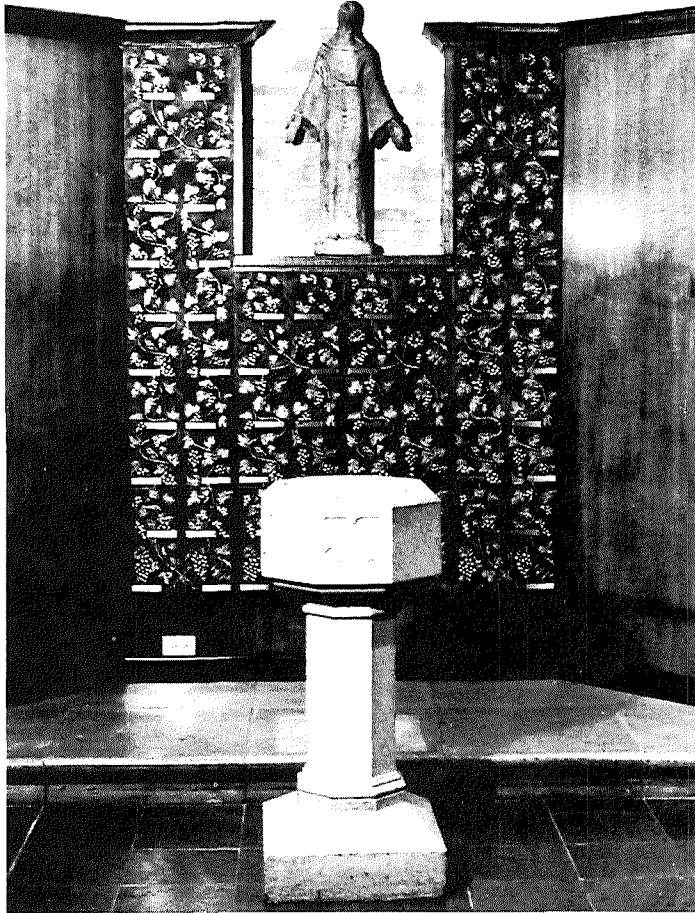
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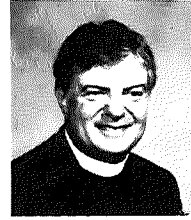
Icon of the Transfiguration, by the Rev. John H. Walsted, rector of Christ Church, Staten Island, and an accomplished American iconographer [TLC, Feb. 12]. Based on a 15th century icon in Moscow, this shows Elijah on the left, and Moses on the right. Peter, James and John are below. The small scenes on the two sides show Jesus and the apostles going up the mountain (below Moses) and coming down (below Elijah). [See First Article and Editorials.]

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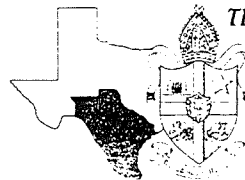
Rev. Joseph A. DiRaddo



Kenneth Martin Graves
Architect
Columbarium Chairman

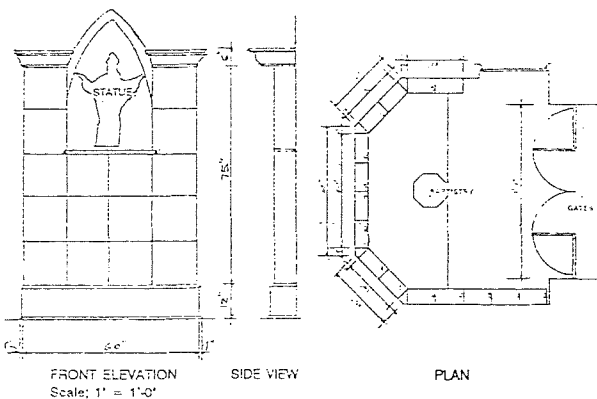
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LETTERS

Not Separation

In response to Fr. Richmond [TLC, July 9] regarding the needs and concerns of ordinary people, there are some of us (how many I dare not say) for whom it is a matter of supreme importance to continue to receive valid sacraments. The whole purpose of the Fort Worth synod was to make it possible for us to do this within the Episcopal Church, not in separation from it.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

First in the Kingdom

Your recent article on the role of deacons [TLC, June 25] only exacerbates the problems of misunderstanding and ambiguity in the church which the author seeks to address. Why, for instance, no mention of "servanthood" in a discussion on the diaconate?

Why, over and over again, these condescending adjectives "permanent," "vocational," "non-transitional?" (A deacon is a deacon and a priest is a priest!) Why must we continue to think in terms of hierarchy? (We don't!) Or, why just allude to the liturgical role of the deacon as some nicety in the Eucharist? (Spell it out and we'll learn something.)

Somehow those fine deacons in Long Island were abused by that survey if it produced such vagueness.

Instead, as I, a priest, often quip to the deacon at my parish: "Your job description is far more fully challenging than mine. I just stand at the altar to consecrate and absolve while you do all the work inviting the rest as servants to go with you into the world in ministry."

The real problem is that most of us as priests have been cast as "generalists" (a) because there are too few deacons, (b) because every parish needs our sacramental presence and can't afford the extra cleric (the deacon), and (c) because we don't know or dare let the rest of the church know who or what our roles entail (insisting that we are both priest and deacon and "we'll do it all, thank you very much").

Finally, we must get away from any stain of hierarchy. Talk about "ministry" instead — the priestly ministry of Jesus and the diaconal ministry of Jesus of which we as ordained clergy in our separate orders are icons for all the

baptized people of God. If we listen to Jesus and look for terms of standing (hierarchical authority or prominence), the diaconal side of that joint ministry will always come first in the kingdom (while we priests and other ecclesiastical "junkies" remain behind dreaming up every new self-serving surveys in "godly" council on earth).

(The Rev.) TIMOTHY C. EBERHARDT
St. John's Church

Randolph, Vt.

• • •

Sally Campbell, in her article "Diaconate Redux," does a real service in helping to keep the diaconate before the church as a vital and necessary ministry. I thank God that I have two deeply committed and gifted vocational deacons assigned here at Emmanuel Church.

Ms. Campbell does miss an important, even essential, point: the role of deacons is not a mystery . . . it is very clearly stated in their ordination vow, ". . . to serve all people, particularly

the poor, the weak, the sick, and the lonely." Ms. Campbell need look no further for a role definition. Her call for "a specialist with a highly trained skill" sounds like it could be well off the mark, unless the skill she is calling for is the special ministry to "the least of these."

We don't need a new bureaucratic layer of technical functionaries. We need compassionate, Christ-like women and men who will do what the deacons' ordination says: serve those in special need who are sick, homebound, or otherwise in need of loving, personal ministry. Special skill is not the need. The need is special love, commitment, and service.

(The Rev.) MICHAEL T. MCEWEN
Emmanuel Church

Shawnee, Okla.

The fact remains that many priests do not have and are not likely to acquire, certain special skills, contacts, and experience needed in particular circumstances or need. Deacons can greatly enrich the church in these areas.

Ed.

South Africa

Dr. Mzimela's "Viewpoint" in your June 18 issue, "An Idea Whose Time Has Passed," is cogent, rational, and genuinely compassionate.

I served from 1973 to 1980 in the Diocese of Zululand and have retained a strong interest in the life and work of the church there. I am convinced that our current policy of supporting sanctions against the republic has been deeply counterproductive and that if we genuinely wish to benefit the people of that troubled land we must adopt measures similar to those proposed by Dr. Mzimela.

As it becomes more and more apparent that sanctions will not produce the desired effects in South Africa, those who are deeply concerned about the situation there will, I hope, begin to search for new and better ways to express and act upon that concern. Dr. Mzimela's article may be an important part of that search.

(The Rev.) RANDOLPH M. BRAGG
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Abortion Ruling

The Supreme Court's recent decision on abortion has received mixed reactions in the church from both sides of the issue.

"We are encouraged that the action of the Supreme Court mirrors the action taken by last year's General Convention," said Louisa Rucker, executive director for the National Organization of Episcopalians for Life (NOEL) based in Fairfax, Va. "Both institutions now recognize that abortion is healthy for no one, the mother, the child or society."

The General Convention's resolution acknowledges that "all human life is sacred" and that the church "oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience." In addition, the statement said, "Whenever members of this church are consulted with regard to a problem pregnancy, they are to explore, with grave seriousness, with the person or persons seeking advice and counsel, as alternatives to abortion, other positive courses of action, including, but not limited to . . . the parents raising the child; another family member raising the child; making the child available for adoption."

Mrs. Rucker said she felt the church had set a precedent with its resolution and that it was only a beginning. She said that NOEL's focus for the 1990s would be education and promoting alternatives for abortion such as birth control, adoption, job training and supportive environments for pregnant mothers. Members of NOEL and the pro-life movement in general have been invigorated by the Supreme Court's decision, she added.

Setting Precedent

Opposing feelings were expressed by Ann Smith, coordinator for Women's Ministries at the national church center in New York. She said other women she had spoken with felt "tremendously shocked and scared that women's rights will be taken away from them" because of the ruling. Though *Roe vs. Wade* still stands, Ms. Smith said the court is setting a precedent that may eventually be "a real violation against women's rights and women's bodies," especially where poor women are concerned.

Though her office is not planning any action at the present time, she is assessing the situation and keeping in touch with organizations on both sides of the issue. She said she backs the statement recently released by the Most Rev. Edmond Browning, Presiding Bishop, who said (see below) the church's understanding of abortion is "that we are dealing with a tangled web of rights and wrongs. . . ."

Canadian Synod

A ruling on revised liturgical rites and a condemnation of surrogate motherhood were two of the major issues for the General Synod of the Anglican Church in Canada, at its meeting held in June at St. John's, Newfoundland.

In one ruling, the services in the Book of Common Prayer were judged

as not the only versions permitted for Anglicans, which leaves intact the consecration of at least eight Canadian bishops and the ordinations of hundreds of Canadian priests.

Donald J. Maclean, a layman, had argued in the church's Supreme Court of Appeal that the numerous bishops and priests were not validly consecrated or ordained because the services had followed rites found in the new Book of Alternative Services, first published in 1985, rather than the Book of Common Prayer last revised in Canada in 1959.

The strongest argument against the BAS is a clause in the Book of Common Prayer which says no one can be considered a bishop, priest or deacon in this church unless that person has been admitted to the office "according to the form hereafter following," or has formerly had episcopal consecra-

Presiding Bishop's Statement on Abortion

The recent ruling of the Supreme Court of the United States on abortion has brought this subject to the forefront of our national consciousness. News reports of action and reaction are much before us. People are taking sides, drawing lines. In such a climate complicated moral questions are inappropriately reduced to simply rights and wrongs, pros and cons. Such simplistic reasoning is not true to our understanding of our faith.

As Christian people we stand in awe and reverence at the mystery of life as God grants it. We know that, at its heart, abortion involves a tragedy, as the loss of any life or promise of life can be tragic. The reasons for abortion can involve other tragedies. Our discussion of abortion must begin with an understanding that we are dealing with a tangled web of rights and wrongs, good and evil, and greater and lesser tragedies. Our discussion of abortion must take place within a larger framework which includes issues of human sexuality and family life. Our discussion of abortion must focus on finding what can be redemptive in an already broken situation.

It is in these understandings that the position on abortion of the 1988 General Convention of the Episcopal

Church was forged. I use the word "forged" quite intentionally because the people of the Episcopal Church represent a spectrum of opinion on this issue. Our legislation was passed after a creative time of study by the Commission on Human Affairs and Health and respectful listening to one another.

The legislation adopted by the General Convention stressed the sacredness of human life, the legal rights of a woman to a medically safe abortion, opposition to abortion as a means of birth control, family planning, sex selection, or convenience. The General Convention also expressed their conviction that any action by national or state governments must respect individual conscience and decision making. It condemned all actions of violence against abortion clinics or against those seeking services at such clinics.

It is my hope and prayer at this time that members of the Episcopal Church will enter into these discussions and bring to them the insights of our faith. It is my hope and prayer that all people of faith will engage in the debate in a spirit of openness and respect for the views of one another.

(The Most Rev.) EDMOND BROWNING
Presiding Bishop

tion or ordination.

The church could only change that rule if two consecutive General Synods approved it, but that has not been done. Instead the BAS was authorized by National Executive Council, the General Synod and by bishops in each of their dioceses.

The Prayer Book clause would seem to exclude consecration and ordination using any other form. But the church's nine-member Supreme Court of Appeal, meeting for the first time since the Anglican Church of Canada was organized in 1893, said the Prayer Book itself is not the only authorized form for use in the church.

The court emphasized that the validity of consecration or ordination is not bound to the precise words used in a religious service. As long as a competent person performs the rite, and the recipient is properly qualified, the "intention" of ordination has been achieved, it said.

The court also said the BAS forms for consecration and ordination are actually more traditional than those in the Prayer Book. By praying that God will send the Holy Spirit on the persons being ordained or consecrated, rather than ordering that they "receive the Holy Ghost for the office and work" of the position, the BAS follows the practice of the early Christian church, they said.

In the case of surrogate motherhood, the synod referred to it as a "dehumanizing practice" which reduces life to a commodity. In a report presented to the synod, a study committee said, among other points: that the dignity of a child was sacrificed when he or she was offered up for sale; "No one has an inviolable right to have a child;" women should not be judged by how many children they should have; and marriage does not depend on children for its integrity.

The resolution approved by the synod calls for governments to discourage surrogacy wherever possible, but the synod vetoed part of a resolution calling for surrogate arrangements to be made criminal offenses.

In other action, the synod: supported a report calling for the restoration of the diaconate as a distinct order; supported Lambeth's declaration that the 1990s be a decade of evangelism; asked the House of Bishops to designate a national day of prayer for

people with AIDS and those who care for them; and voted to change the official French name of the Anglican Church in Canada from "LEglise Episcopale du Canada" to LEglise Anglicane du Canada."

Niobrara Convocation

The Convocation of the Niobrara Deanery in the Diocese of South Dakota met at St. Mary's Church in Promise, Cheyenne River Mission recently to encourage, uplift and carry on the business of the church with its native peoples.

The convocation is held by and for the Native American people living on South Dakota reservations and in urban centers such as Rapid City, S.D. and Denver, Colo.

The Niobrara Convocation held promise for the future and cause for present rejoicing as the Rt. Rev. Craig B. Anderson, Bishop of South Dakota, baptized, confirmed and ordained people; he also dedicated and consecrated a church, and officiated at a wedding during the four days. In addition, Bishop Anderson consecrated a new multipurpose church/meeting hall for St. Mary's in memory of the Rev. Bruce Marks, a former priest-in-charge of St. Mary's who had drowned 20 years before, trying to rescue two children from the Missouri River.

Bishop Anderson reported on the work of the Presiding Bishop's Blue Ribbon Task Force on Indian Work, saying that clear goals have been identified and that long-range programs and funding needs are being established. The bishop also emphasized the decade of evangelism in the '90s, beginning, he said, with "inviting the people back, who have forgotten the church, or who think the church has forgotten them."

In the Spirit of the Circle, the new Native American curriculum [TLC, July 9], was introduced by the Rev. Howard K. Williams, the national church's coordinator of children's ministries. Many of his listeners had helped to develop the curriculum's stories and paintings.

The Rev. John B. Lurvey, priest-in-charge of the congregations of the Cheyenne River Mission, was honored upon his retirement after 35 years in the priesthood serving the Lakota people of South Dakota.

The guest preacher at the final Eucharist was the Rt. Rev. William Wantland, Bishop of Eau Claire and an enrolled Seminole Indian. For many years he has been an Indian rights activist in both legal and church affairs. He spoke on the necessity of strong faith, unity bonded by love and the call to share that faith and love.

MARY HOBBS

BRIEFLY...

The 1989 "Episcopal Series of the Protestant Hour" will feature the Very Rev. James C. Fenhagen, dean of the General Theological Seminary in New York City. The 12-week series, entitled "Gospel Truths for Life in an Unsettled World" is produced by **The Episcopal Radio-TV Foundation, Inc.**, in Atlanta. The half-hour programs will air on 400 stations in the U.S. and is scheduled to begin August 6.

■

The **Appalachian People's Service Organization** received a grant from the Episcopal Missions Publishing Company recently that will enable APSO to buy a laser printer for use in communications. The coalition of 15 dioceses in the Appalachian region publishes a newsletter five times a year

and a resource listing six times a year. The publications, mailed to thousands, are often the first contact many people have with problems in Appalachia, says Sandy Elledge, APSO communications director.

■

The deed to a Jewish Temple in Demopolis, Ala. has been given to Trinity Episcopal Church in the same city, along with \$1,000 a year for maintenance. The temple, which had been a worship center for several generations of families, ran out of participants as people died or moved away. After many years of friendship the temple was given to the parish with the stipulation that the worship area be saved as a memorial to past temple members and the rest of the building be used for community or parish purposes. Trinity's food pantry has already been moved to the temple.

R.S.V.P.— Regrets

Merryville

DEAREST BECKY,

We received your invitation (and what a clever design!) as well as your sweet letter, and yesterday your mother called and we had such a good talk.

It is so dear of you to recall that Uncle Charles and I have known you since you were “a tiny thing,” and of course your mother is one of my very oldest and dearest friends — so hearing from both of you made yesterday special.

We are so glad of your good news, and to know that you have, as your mother says, found your “one true love.” And we are very sorry that we will not be present to “witness your happiness.” We are finding it harder to cope with airline schedules, hotel rooms, rich foods, and all the excitement of what you call a “real blow-out” — and, of course, since Uncle Charles retired we must be very careful of our budget. You can be sure we will be thinking of you and wish you all the best for your special day.

As you say you prefer money, I am enclosing a check; not large, I am afraid, but it will perhaps cover some little thing you need for the kitchen. It is very practical of you, since you are combining two households, and a boon to people like me who find it difficult to shop. I’m sure you must still have many of the things you received before, and one can only use so many toasters! I hope you were able to keep the good things you received, but perhaps you do not go in for formal entertaining. I confess it is hard to know what to buy today’s brides — I felt quite fortunate, to share Great Aunt Margaret’s tea set with you, since she was so fond of your mother.

Your mother says Jack is “wonderful,” and I hope we will meet him

Frances Davis Lowe resides in Lubbock, Texas and has written several articles for THE LIVING CHURCH.

one of these days. He must be very special, to be so fond of your boys. And it is reassuring that he is on good terms with his wife and involved in his own children’s lives. I understand why you are relieved to only have them a few weeks a year, when your boys are with their fathers. It must be hard to adjust to other people’s children! I often feel Uncle Charles and I were fortunate to have had none, especially when we listen to our friends’ horror stories!

Surely Josh and Tony will get over missing Peter and Jana; children are so adaptable (thank goodness). Perhaps Peter’s parents will keep in touch with them; grandparents often do, even when they are related only by marriage. It’s good that Jana gets along so well with her new mother, since you and she never hit it off. I’m sure you did the very best you could; teenage girls are so difficult!

Your mother says Jack is steady and reliable, and has a good job and excellent prospects. So you will be very busy: maintaining two careers must be very hard! As you say, you have had such bad luck in marriage — I’m glad you feel so positive this time. I’m sure attitude has a great deal to do with the success of marriage.

Your mother confessed to feeling relieved that she and Ben can at last have some time to themselves, although she has loved having you and the boys. I’ve never known Ben well, but he seems devoted to your mother, and he certainly has been generous to you and the boys. You are all so splendid, to have coped so well these last few years!

Your wedding plans sound lovely. It will be nice to exchange vows in your old church. Your mother seems to be enjoying the plans, but of course she is so good at that — I tell her she ought to be a wedding consultant! It’s good that you are received such excellent counseling; I’m glad the church still requires that. And since, as you say, your priest has been married three times, he can offer you and Jack good advice for “making it work.” The couples’ communication course sounds excellent and will be very useful, I’m sure.

Your house sounds beautiful, and how nice that you and Jack and the boys are all settled, and already comfortable with one another. So often it is the little things, like leaving the

cap off the toothpaste, that make the first year of marriage difficult — and you have all that behind you. It seems a good idea to make a fresh start in a new place, even if the boys have to adjust to a new neighborhood and school.

We will be sorry not to be there on the fifth, but we will be thinking of you. We don’t go to many weddings any more, though there seem to be more and more funerals! With family and friends so scattered, it seems so much trouble and expense for what is no longer a once-in-a-lifetime experience. Of course, one always hopes and prays that “this one” will, as your mother says, “take,” but one does begin to wonder what effect one’s prayers have. . . .

Yet, it is interesting that you say “traditional” big weddings are “coming back.” I suppose couples are looking for some permanence and tradition. Curiously, we older folks often find those very qualities lacking in the church today. Although, as Uncle Charles reminds me, so many of the changes are good, I often give thanks that my mother (you wouldn’t remember her) is not alive to see them!

Well, my dear, good luck on your new life. We look forward to meeting Jack. Perhaps one day you will all make a trip west, and can stop to see us — there are so many interesting things to see, and very good motels nearby. Kiss the boys for us.

Love,

AUNT KATHERINE

P.S. I almost forgot to enclose the check! Please use it for some small thing you need. I don’t suppose you still have the tea set? It was a family heirloom, you know. . . .



Contemplating the wonder of God

Heart Speaks to Heart

By FRANK J. MULLIGAN

Jesus, a great throng behind him, makes his way along a road in Galilee. In the opposite direction is another crowd, moving slowly through the town gate as Jesus approaches. No disciples follow a master here; no gaggle of curiosity seekers chatters in the ranks. Here are mourning and weeping, for what nears the Savior is a funeral procession.

A conversation hushes among the followers of Jesus, then another, and another, in traditional respect. On the other side, the sounds of the mourners cease. The hired musicians put down their instruments.

The marchers look mute with wonder at death. Those who grieve, carrying death, gaze at life. Nothing breaks the silence but the rustle of the desert grass.

Then Jesus reaches out and touches the stretcher.

* * *

In the synagogue at Nazareth, it is time to read the scripture, and the master has something on his mind. They give him the book of Isaiah — any adult male is allowed to read — and he quotes from the sacred text that the Spirit of the Lord is upon him. As he resumes his place, he invokes the

Frank J. Mulligan, is a free-lance religious writer and a resident of Warren, Mich.

power of the word of God in a way never heard before: "This text is being fulfilled today, even as you listen." Every eye is fixed on him.

* * *

Now it is springtime, a cool, quiet dawn on the lakefront. As seven tired fishermen end a futile night's work, a stranger on the shore asks them if they have had any luck, then suggests dropping their net on the starboard side of their boat. Moments later the net nearly breaks with its load.

Suddenly, one of the fishermen becomes wide-eyed with recognition. "It is the Lord," murmurs John to Peter. Peter jumps out of the boat and wades the rest of the way.

On the beach, Jesus, with bread and a charcoal fire ready, invites them to prepare some fish and to have breakfast with him.

The men sit and eat, and no one says a word.

* * *

Jesus is beyond our understanding. We realize this more and more as we continually read the gospels and pray over them. Who is this man, "the true light that enlightens us all"? What sort of relationship is one which enlightens unto life? When "he came unto his own," why did we not accept him? What does it mean to accept Jesus Christ? What does he want of us?

Study as we will, Jesus eludes us all. Each of us, one by one, must put our learning aside and stumble toward this man who draws us so irresistibly to himself. Pentecost happens to no one of us until we hear Jesus in our own language, in the accents of our own culture, circumstances and way of life. The personal motto of Cardinal Newman says it clearly: "Heart speaks to heart."

If Jesus is mystery incarnate, then

he is a fit subject for the silent wonder with which we always honor mystery. He is more than a famous person to be studied and ultimately understood, for then mystery would cease to be.

Whether we approach the gospels alone, in a group, or from the pulpit, we serve neither ourselves nor those with whom we want to share the mystery of Jesus unless we cease our babbling about what we know and permit, nay, encourage, ourselves and our hearers to simply stop and wonder.

The stories with which this reflection began are each concluded at what I call a "moment of contemplation." What captivates me is the wonder, as Jesus reaches out and touches the stretcher. See how people's troubles move him! What a gentle look creases his face as he bids the young man rise, then smiles as he gives him back to his mother! Is the mother filled with wonder too, lost for a word of thanks? What else might Jesus have said or done?

Listen to the stunned silence as he sits down in the synagogue. What are they thinking? Does Jesus return their glance? Do several moments pass before he speaks? What is Jesus thinking? Humanly, is he a bit on edge, as he reflects that today he takes another step toward Calvary?

On the beach, what a surprise, as the risen one turns up out of nowhere, and makes his servants his friends. Imagine the speechless joy of the disciples. Have they absorbed the resurrection yet? What is going through their minds, as they struggle to find some meaning in this event?

The gift of wonder seems to have come easily to the people of Jesus' time. The visual distractions which assail us today were not present. The evangelists frequently remember that "all who heard it wondered," or that "Mary treasured these things in her heart," and that "they were astonished, and wondered what sort of man this might be." Throughout history, the great — as well as the unknown — mystics came to God principally in wonder or contemplation. No mystics we, perhaps, but we can start where they did.

Away in Silence

St. Francis de Sales used to say that the aim of a good homily was not to produce smiles and compliments but to send people away in silence. How many of the mysteries of life reduce us

to wonder! Our births, our deaths, our times of growth and understanding, our reconciliations — all need hardly a word.

Let some time be put aside, then, for Jesus to speak to our spirits. When we sit like Mary of Bethany at his feet we choose the better part.

Our exegetical skills, however keen, do not usually address the mystery of how the person of Jesus Christ, contemplated in wonder, wishes to dwell in our hearts and minds. Sometimes we “explain” a gospel text so well that the mystery almost evaporates under our scrutiny. By stopping to wonder, we give our Savior a precious gift: his chance to visit privately with us in his way, suited to our circumstances and our particular spirituality.

When talking about the gospels, more than just telling the story and elucidating some obvious point, why not, book in hand, share its revelations about Jesus meditatively, wonderingly? Let everyone discover him as we bring his stories to a moment of contemplation, and stop to ponder in our hearts, as his mother did at the annunciation. Our thoughtful invitation at these “teaching moments,” when we are so open to learn of him, can be as powerfully affecting as the best of homilies.

Still Contemplating

Years ago, a memorial service for President Kennedy on the weekend of his funeral filled a great city cathedral. As it ended, the bell tolled once for every year of his life, during which the clergy left the church in silent procession. Several minutes later, the sacristan, returning to the chancel, was astonished to find the people still in their places, contemplating this profound and distressing mystery. No one had moved. How naturally does the presence of mystery call us to contemplation!

I wonder: what if we had always and everywhere cultivated this contemplative way of dealing with the Jesus we meet in the gospels? What would our Christian assemblies be like? And our lives at home and on our jobs — how would they be? What of our family life, our prayer experiences?

“Pause a while,” says the Psalmist, “and know that I am God.” With these inspired words the Lord calls us all to contemplation, and signs his name as a pledge of his fidelity.

On Enemies and Enmities

By EDWARD BERCKMAN

Christianity’s compassionate realism toward enemies makes it distinctive among religions. That Salman Rushdie’s *Satanic Verses* is fiction did not keep Muslims from regarding it as blasphemy to be punished by death. Anyone who dies in an attempt to assassinate Rushdie would go straight to heaven, the late Ayatollah Khomeini had assured Muslims. That promise can remind us of the Muslim tradition of *jihad*, or holy war, in which those who die fighting are assured of a place in heaven. In Christian history we have our own kind of holy war, the Crusades, but such violent militance is hardly part of current Christian teaching or practice.

The subject of enemies caught my attention through reading the Psalms; over a third of them speak of enemies, foes or adversaries. A dozen more use phrases like “those who hate me” (118:7), “the wicked [who] conspire against the life of the just” (94:21), “the violent, who are determined to trip me up” (140:4), “those who seek my life” (70:2).

Here is the biblical realism. Because the Psalms are so much a part of our worship, reading them may suggest to us — if only unconsciously — that it is normal to have enemies. And the Song of Zechariah (Canticle 4) asks, “That we should be saved from our enemies, and from the hand of all that hate us. . . .” These are not, I think, the spiritual enemies against whom St. Paul calls us to “put on the whole armor of God” (Eph. 6:11-13). They refer to the everyday opposition we encounter from individuals, groups and entities, human and nonhuman.

But what if we’re not aware of having enemies? Suppose we can think of no individuals who qualify as “those who hate me” or whom we hate. There are several avenues open. One is suggested by the only petition in Rite II’s Prayers of the People to refer to enemies. From Form V: “For our enemies and those who wish us harm; and

for all whom we have injured or offended, we pray to you, O Lord.”

The implication seems to be that those whom we have injured or offended, even unintentionally, may regard *us* as enemies, whether or not we consider them as such.

Are there persons who now seem cool toward us, perhaps out of resentment at some statement or deed through which we appeared to them as enemies? Such self-examination can be prompted not only by this petition in Form V but by any reference to “enemies” in the Psalms.

Perhaps we can find enmity in our closest relationships. This prospect is explored in a provocative and insightful essay by Katherine Anne Porter, “The Necessary Enemy”; in the essay, she argues that, to have authentically loving relationships, we must recognize in ourselves the occasional presence of hatred. As we felt both love and hate toward our parents and siblings, the same mixture characterizes the best of marriages.

In contradiction to a song from the musical *South Pacific* which says we “have to be taught to hate,” Porter asserts that hate is natural and “comes of itself. . . . Hate needs no instruction, but waits only to be provoked.” It co-exists with love and “has the advantage because it works on a blind instinctual level. . . .” To acknowledge honestly that hate now and then surfaces in even — or especially — the most intimate, loving relationships is to make hatred “the necessary enemy and ally” (*The Collected Essays and Occasional Writings of Katherine Anne Porter*, Delacorte Press, 1970).

Finally if we can’t find human enemies, we can identify other forces of evil and destruction against which enmity is called for: racism, cancer, greed, addiction. While we are to love our human enemies, love will work against such destructive forces.

In a world where oppositions and hatreds — in whatever form — are facts of life, we need to become more aware of our enmities and enemies, offer them to God, and respond with appropriate action.

The Rev. Edward M. Berckman resides in Greenwood, S.C. and has been TLC correspondent.

EDITORIALS

Distortions of Fort Worth

Reports in the religion columns of the secular press and in certain religious publications regarding the recent synod in Fort Worth [TLC, June 25] have certainly been misleading. No doubt most reporters wish to be accurate, yet we all carry our own mental baggage. Those of us who were there as reporters were treated most courteously and helpfully.

The story persists that the synod was creating a new province like the nine existing territorial provinces of the Episcopal Church. This is simply untrue. Confusion has also been caused regarding the future visiting of traditional parishes by traditional bishops (or, for that matter, the visiting of liberal parishes by liberal bishops). The canons of the Episcopal Church, III. 14, 4(a)(2), make it quite clear that a rector is entitled to invite visiting clergy to officiate in his church, or in homes of his people, from time to time.

Finally, why were so many people enthusiastic about the synod? Inspiring sermons, hearty singing, reunions of friends, and a sense of fellowship in the Christian faith were all part of the picture. Whether one agreed or disagreed with all the points of contention, Episcopalians can rejoice in the company of others who acknowledged the lordship of Jesus Christ.

Transfiguration

This is one of those infrequent years when the Feast of our Lord's Transfiguration comes on a Sunday, and the Prayer Book (p. 16) indicates that it is not to be transferred. It is certainly a feast to welcome and to enjoy. Our Lord was indeed a genuine flesh-and-blood human being living at a specific historical time and place. Yet he was (and is) also divine, our Lord, our Savior, our Shepherd, our Redeemer. In the light of his divinity we celebrate all of this. There are many implications to the account of the Transfiguration and suggestive relations to other biblical passages. This, however, is a feast for the heart as well as the head. Let us express above all our love for our Redeemer in the hymns we sing, the prayers we say, and the thoughts we hold on this day.

The Hiroshima Bomb

Many have been intrigued by the curious fact that the Feast of the Transfiguration is also the anniversary of the dropping of that first atomic bomb on Hiroshima in 1945. Was there a connection? Did some nameless figure in the Pentagon design this as a weird satire on a sacred event? Or did he wish to affirm that even in its destructiveness, atomic power still belongs to God?

Today, people look back on the destruction of Hiroshima and Nagasaki as tragic and regrettable. Perhaps the destruction was no worse than the slower but equally thorough destruction by conventional bombs if the war had continued. For those of us who were waiting on Pacific islands or in military vessels for the invasion of

Japan, that summer was an ominous time. The coasts of Japan were heavily fortified and many of us could be expected to live for only a few moments after hitting the beach. The almost unbelievable news of the bombs and the immediate end of the war caused profound thankfulness.

The existence of nuclear arms has now frightened the major world powers into over 40 years of peace. It has been a nervous peace, but still it continues. We have made far less progress than was hoped in the peaceful use of the atom. Perhaps that achievement will be accomplished by the next generation which is waiting on "this fragile earth, our fragile home."



ECUSA Parable

Our guest editorial is by the Rev. Edward E. Murphy, rector of St. Michael and All Angels Church, Sonora, Calif.

The church of this generation is like unto a Super Bowl game in which at a critical time a lineman is offsides, but there is no penalty called for there is no referee to call it. As the game continues, a star player runs out of bounds, then comes back into the field of play as though he has not crossed the line. He then speeds toward the goal line to score. Again there is no referee to blow the whistle, to "call" the crossing of the boundary line, declare the touchdown invalid, and then put the ball back where it belongs according to the rules.

Some in the church who are determined to make changes and have it their way, have considered that blowing the whistle is a legalism to be done away with, while others see the work of the referee as outdated fundamentalism and a hindrance to the advance of "free" play.

Meanwhile the people in the stands, passionately involved in the game and loving its every tradition, are at first dismayed over the out-of-bounds-but-no-referee breach of the rules; then they are angered, and then compelled to leave the arena to seek a place where the mutual understanding and common expectancies of the game's play is held fast and firm in a longstanding tradition of rules and referees and whistles — which not only protect the game from ruin and folly, but enhance its marvel and excitement when the goal is reached and the score reflects the honest and authorized exercising of skill and proficiency according to the game's given purpose which never changes.



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BOOKS

Trinitarian Faith

KEEPING THE FAITH: Essays to Mark the Centenary of Lux Mundi. Edited by Geoffrey Wainwright. Fortress. Pp. xxviii and 399. \$34.95.

What is the use of a book of essays by a group of scholars remembering a century-old book by some Anglicans who had taught together at Oxford University? Much in many ways. In the 1880s the ancient world of theology and scriptural studies was under attack from Darwin and the new historical studies. *Lux Mundi*, edited by Charles Gore, was a response "to put the Catholic faith into its right relation to modern intellectual and moral problems."

The Reformation tradition had emphasized the atonement. The writers of *Lux Mundi* emphasized the incarnation. This new volume seems to be more about Trinitarian faith, the faith in the kingdom of the people of God.

These essays share both the motivation for restatement that fired Gore and company and their respect for the tradition.

In the century since *Lux Mundi* much has changed. This book includes chapters on subjects that had not been raised in 1889 — world religions, eschatology and anthropology. The scope of these anniversary essays is ecumenical and international.

So should a pastor and preacher read this book? Not from cover to cover as a "duty." One can read the essays in any order. A preacher could definitely profit from the review each chapter affords in its area of theology for today. Any serious reader, clerical or lay, will find a learning experience in *Keeping the Faith*, for its 15 contributors have kept the faith to spread it.

(The Rev.) STEELE W. MARTIN
 St. Stephen's Church
 Providence, R.I.

PEOPLE and PLACES

Ordinations

Transitional Deacons

Arizona—John C.N. Hall, assistant, St. Mary Magdalene, Box 9054, Coral Springs, FL 33071.

California—Becca Fleming Barnett (for the Bishop of Rochester) 743 Santa Clara Ave., Apt. 7, Alameda, CA 94501. Robert Scott Blumenstock, 136 Finale Terrace, Silver Spring, MD 20901. Pamela Lee Cranston, pastoral assistant, Grace Cathedral, San Francisco, CA; add: 207 Taurus Ave., Oakland, CA 94611. Ruth Elizabeth Eller, c/o Mack, Box 6000, Danville, CA 94526. Caroline Sproul Fairless, assistant, St. Paul's, San Rafael, CA; add: 1700 Le Roy, #4, Berkeley, CA 94709. Mary Moore Thompson Gaines, deacon, St. James', San Francisco, CA; add: 1469 Jefferson St., San Francisco 94123. Armand John Kreft, 140 Dolores St., #106, San Francisco, CA 94103. Duane Lynn Sisson, deacon, St. John's, 2973 California St., Oakland, CA 94602. Thomas B. Skillings. Francis Cromwell Tornquist, 2748 Wemberly Dr., Belmont, CA 94002. Jan H. West, 104 Cypress Ave., Kentfield, CA 94904.

Connecticut—Hope Howlett Adams, curate, Trinity Church, 120 Sigourney St., Hartford, CT 06105. Bettine Elizabeth Besier, curate, St. Mark's, 15 Pearl St., Mystic, CT 06355. Ann Stoughton Charles, assistant chaplain, Episcopal Church at Yale, Box 1955, Yale Station, New Haven, CT 06520. Deborah Ann Dodd, curate, St. Mary's, Box 47, Manchester, CT 06040. Bartlett Wright Gage. Patricia Margaret Hames. Jane Engleby Sigloh, curate, St. Matthew's, Box 426, Wilton, CT 06897. Patricia Denuzze Stevens, curate, St. James', 1018 Far-

lington Ave., West Hartford, CT 06107. Peter Todd Vanderveen, curate, Trinity Church, 1109 Main St., Branford, CT 06405.

Retirements

The Rev. Kenneth R. Coleman, as rector of St. Peter's, Cheshire, CT.

The Rev. Edward Coolidge, as assistant of Trinity Church, Middletown, CT.

The Rev. Joan Horwitt, as rector of St. John's, Sandy Hook, CT.

Deaths

The Rev. John Marshall Shufelt, retired priest of the Diocese of Michigan, died on April 4 at the age of 75 in William Beaumont Hospital, Royal Oak, MI, of leukemia.

Dr. Shufelt earned his bachelor's degree from Colgate University, his divinity degree from Episcopal Theological Seminary, and his doctorate in education from Wayne State University. During WW II he served as an ensign in the U.S. Navy. He was ordained priest in 1946 and served parishes in Michigan; he was a canon of St. Paul's Cathedral, Detroit, from 1948 to 1960 and chaplain of Wayne State from 1953 to 1960. From 1960 to 1969 he was rector of St. John's, Royal Oak, MI. From 1969 to 1977 he was a psychologist in private practice, following which he was director of research of PMH Caramanning. A member of Phi Beta Kappa, he was the author of numerous articles on motivation and incentives. Fr. Shufelt is survived by his wife, Florence, a daughter, a son, and six grandchildren.

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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.

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SEWANEE, TENN. Excellent location 2 blocks from university campus. Attractive 3-bedroom, 2-bath home. Large cathedral ceiling living room. Large dining room. Screened in porch. Really special opportunity at \$76,500. **Mary Paul Realty**. (615) 598-5698.

SEWANEE, TENN. Spectacular view from Monteagle 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.

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WANTED

VESTMENTS and black clergy cloaks for the Church in Newfoundland. **St. Paul's**, 390 Main, North Andover, MA 01845.

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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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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SUMMER CHURCH SERVICES

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

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

REDDING, CALIF.

ALL SAINTS' Quartz Hill & Benton off Hwy 273N
Fr. L.L. Westling, D.Min., r; Fr. F. W. Mayo, ass't
Sun H Eu 7:30 & 9. Thurs H Eu 10. (916) 243-1000

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. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdays 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). Wkdays: 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 10:3-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 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. August W. Peters, Jr., priest in charge
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

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

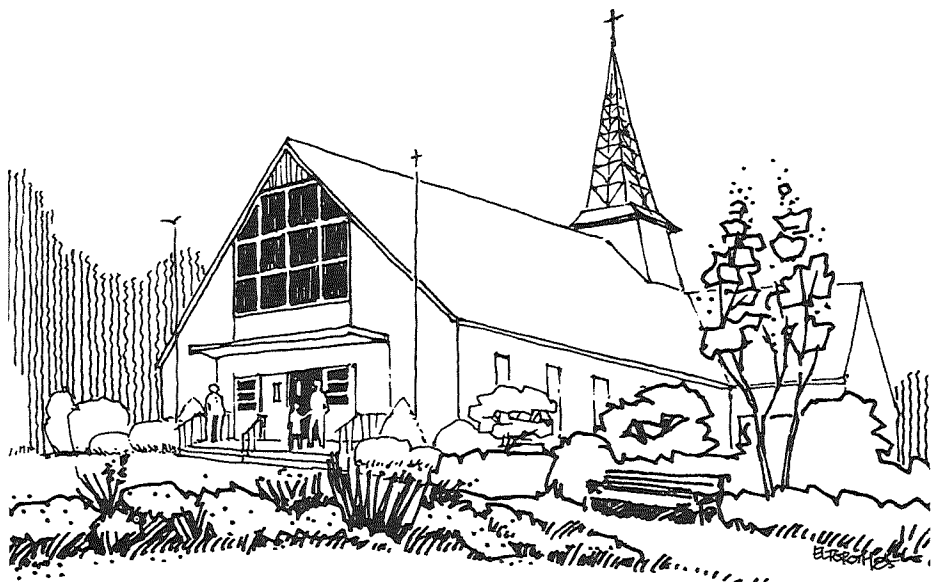
ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

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



Grace Church, Trumbull, Conn.

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)

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 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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

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

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-
Catholic. Fr. F. S. Walinski, SSC

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

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.

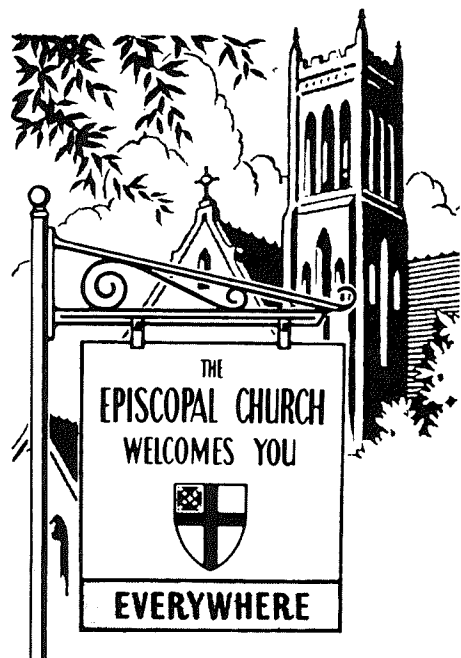
GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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 5 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC
12:10

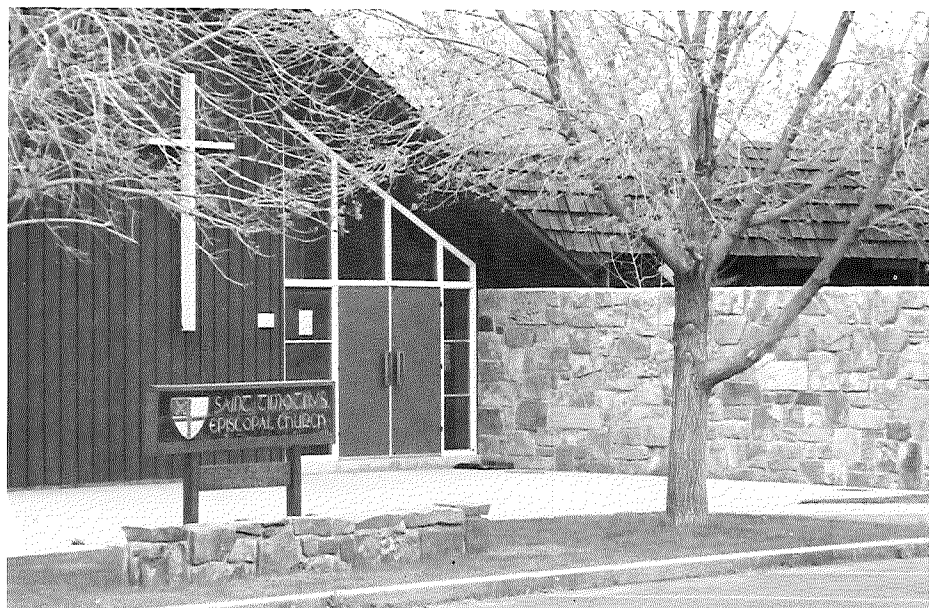
LONG BEACH, N.Y.

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)



St. Timothy's Church, Littleton, Colo.

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

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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). Wklys 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, II, 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. Wklys 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 5100 Ross Avenue 75206 823-8135
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). Wklys 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. Wilifred 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. Wed 5:30 H Eu & Healing

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



All Saints' Church, Redding, Calif.