

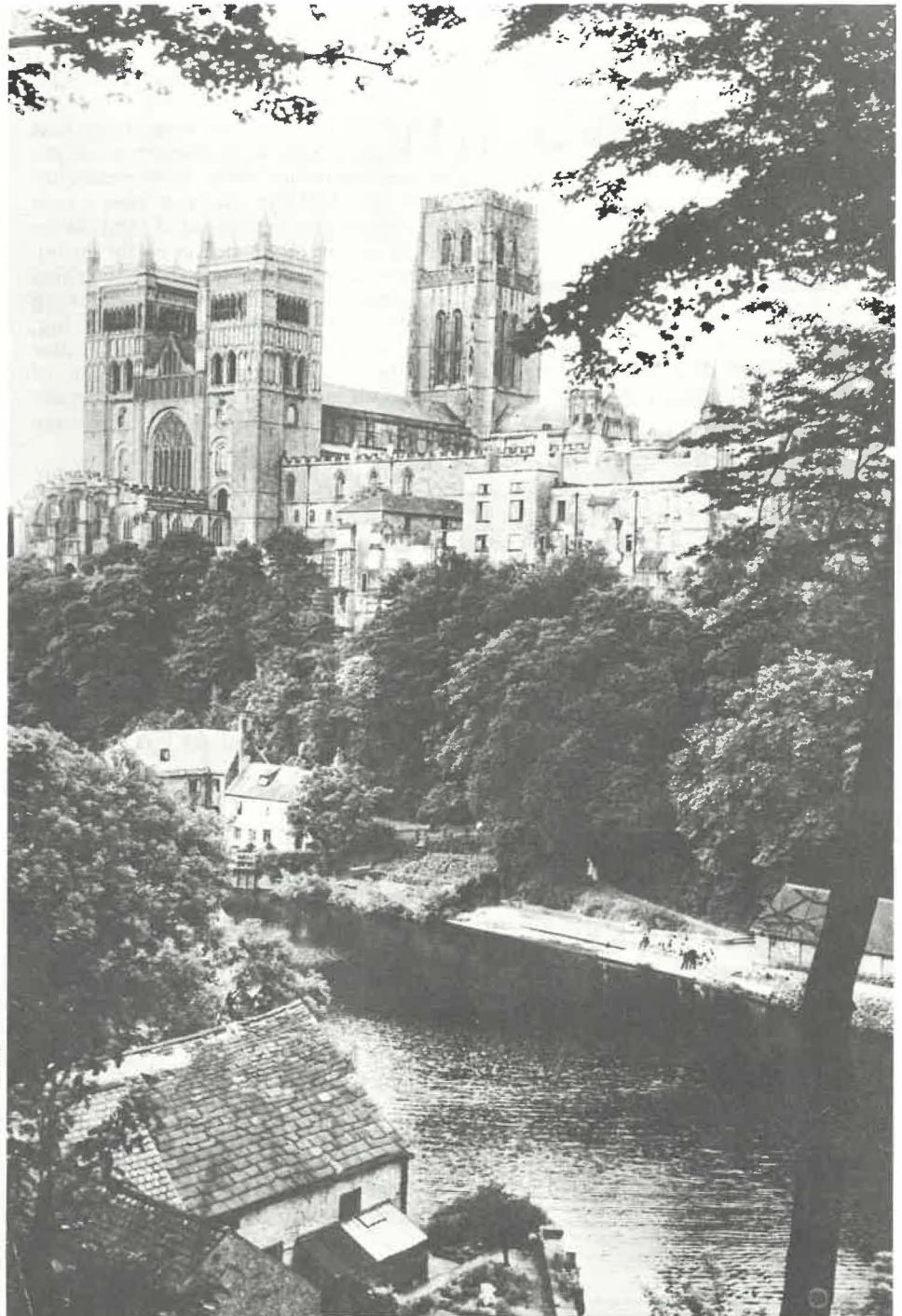
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Elephants and Planets

When we saw the recent television programs about Saturn, what impressed us most? What do we remember most vividly? For many, it was a new awareness that a mere dot of light, as we see it in the night sky, is really an immense planet, surrounded by huge rings and numerous moons. That something which looks so little can really be so big, so vast — this in itself can only cause wonder. The details of the planet, of which we have now seen pictures, make this bigness and this distance far more vivid.

Bigness, like littleness, is commonly an object of fascination. At zoos and circuses we enjoy seeing elephants, giraffes, and hippopotami in part because they are so big. Children have added enjoyment because they are themselves so much smaller. So too it is with whales. I vividly recall the first of the few whales I have seen in my life. It was about 1930. This whale came to Louisville, Ky., as a huge carcass preserved in some liquid, in an adapted railway box car. A de-

flated dead octopus lay limp in a tank in another part of the same car.

It was all rather crude, to say the least, but young and old gladly paid the admission fee to see these wonders which were so foreign to mid-America. Will our present pictures of Saturn also be distastefully crude to people half a century from now? Perhaps.

Likewise, in California one is impressed to see the redwoods, which are the largest trees in the world. Mountain ranges also fascinate us, in part, because a mountain is the biggest scale of object we can see in one view on this earth. These sights of bigness somehow lift us up to a larger scale. In our minds at least, we too expand. Yet at the same time they dwarf us. We all become children before an elephant or a giraffe. We all become as ants, or even as microbes, before a towering mountain. Yet both the scaling up and the scaling down lift our minds out of their normal tracks. We are somehow freed from the captivity of petty thoughts. We are drawn to reflection and contemplation.

All of this is much more the case with Saturn. Here is something so much vaster than our whole earth, that it is literally terrifying. Yet, wonderfully enough, we can perceive it, measure it, and study it. Here is something that dwarfs us to a microscopic scale, and we can also perceive and reflect upon our smallness. To be aware both of our magnitude and of our finitude can indeed be unsettling. Most of us do not wish to be too much aware of either. Yet we all need some awareness of both.

"Our Town," as Thornton Wilder said some years ago in a play by that name, is situated on an earth in a solar system in a universe, all of which is encompassed by the mind of God. To be well proportioned as human beings, we constantly need to renew our awareness that we are indeed part of a universe.

THE EDITOR



Harvest Time

Sweeten grape on ripening vine
Fill chalice with altar wine.
Gild grain at harvest time
Ready for the Miller's grind.
Loose throat of muted bird
Glory of God in the valley heard.

Helen F. Curran

1

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BOOKS

Masterful Work

MINISTRY: Leadership in the Community of Jesus Christ. By Edward Schillebeeckx. Translated from the Dutch by John Bowden. Crossroad. Pp. 142 of text; pp. 23 of notes. \$12.95.

Sufficiently popular for the reasonably informed layman, this is yet a heavy book — heavy not only because it appears to discredit much Roman Catholic ecclesiological doctrine and must surely generate curial wrath, with trouble for its courageous author, but most of all because it functions on several levels at once. These levels are biblical and historical, ecclesial renewal, methodological, and ecumenical; it serves also as an apologetic for honesty and scholarly integrity.

Yet it is anything but the broadside of a young turk. A treasury of measured and prayerful thought, *Ministry* refines and weighs a lifetime's research and draws together much of this great scholar's published thought.

The chapters are dense, but brilliantly clear: New Testament material is surveyed, and the ministry in the first and second Christian millenia contrasted —

each in a concise, purposeful, and insightful manner. Continuity and divergence between the first and second millenia are masterfully displayed.

The tension between actual church order and "alternative practices in the ministry" is investigated and illustrated as a normal phenomenon of church life in a regular process of change. (Coloring book canonism is shown to be not only untraditional but unproductive.)

Although addressing Roman Catholic issues as his point of departure, the author speaks to most of western Christendom about issues such as the distinction between order and jurisdiction, the doctrine of character, and the notion of absolute clergy status. He identifies the crucial documents and even in a brief space interprets them in a full context.

Some of us have groped with theoretical and practical aspects of the total common ministry movement and made some headway in the second half of this century. We have waited for this book which gives historical and theological support in a detail and depth only available previously in fragments. Reading it, this reviewer had a sense of being in on the ground floor ("present at the creation") not unlike reading Dom Gregory Dix back in the late '40s.

(The Rev.) DAVID W. BROWN
Middlesex Cluster Ministry
Diocese of Connecticut

Facts for Evangelism

GROWTH AND DECLINE IN THE EPISCOPAL CHURCH. By Wayne P. Williamson. William Carey Library, 1705 N. Sierra Bonita Ave., Pasadena, Calif. 91104. Pp. 180. \$4.95 paper.

Readers of *THE LIVING CHURCH*'s recent articles on evangelism will want to read this book. The author, a priest, writes from an evangelistic renewal-oriented position in the Episcopal Church. He uses the approach and techniques of the Church Growth movement to discern some truth about growth and decline in the church.

The author's use of charts and statistics from the Diocese of Los Angeles and several parishes in the diocese demonstrate a gloomy picture of the church's rate of growth — or more accurately, its precipitous numerical decline. Numbers aren't the only indicators of spiritual vitality in a congregation, but they do say something about the congregation's attitude towards new members.

Most of the church's growth, he says, results from transfers from other communions, not from biological (children of members being baptized and confirmed) or conversion growth. This total lack of appeal to the unconverted, along with the inability of parishes to hold their own baptized members, underscores the lack of a clear approach to evangelism in the church.

"The Episcopal Church," he says, "has tended to define evangelism as whatever it happens to be doing at the time" (p. 55). But evangelism, to be effective, must preach the need for salvation in Christ with personal conviction. Only then, he says, will there be true numerical and spiritual growth in the Episcopal Church.

Williamson's most strident call is for churches to keep accurate and truthful records of membership. He documents several instances where membership figures for the diocese are in total conflict with births, deaths, and baptisms — the Episcopal Church is really smaller than it claims to be.

The book also notes the church's disturbingly snobbish attitude that, once a person is a member of our church, that person is always a member, even when he is totally inactive or has become a member of another church body. The author calls for the church to adopt strong standards for membership and tabulation.

While some may disagree with Williamson's thoroughly evangelical approach, his comments on statistics and evangelism cannot go unheeded. His advocacy of reforms in the Episcopal Church in these areas is refreshing and convincing, and his views demand a fair hearing.

(The Rev.) JOHN T. THROOP
St. Simon's Church
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DEPARTMENTS

Books	4
Briefly	14
Editorials	13
The First Article	2
Letters	5
News	7

ARTICLES

Spiritual Healing	James C. Gilbert	9
Prayer and Healing	Leanne Payne	10
The Hospital Chaplain	Thomas A. Fraser	12
Religion and Health	Maurice A. Coombs	12

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LETTERS

The Clerical Obsession

As a layperson who is a seminary graduate, I found your editorial on "The Clerical Obsession" most welcome [TLC, Sept. 20].

During the time I was going through my theological studies, I felt very strongly a calling to serve the church as a professionally trained layperson. Unfortunately, it soon became clear to me that while my ministry as a volunteer could be easily recognized, there seemed to be little understanding that a layperson could also have a calling to serve Christ in his church on a full time basis, a calling just as valid as that of a priest.

I presently direct the children's educational program at St. Bartholomew's Church, Manhattan, and I serve as a full time religion coordinator in a parochial school. I find it a welcome change when someone speaks up for those of us trying to do our bit in lay ministry, as you did in your editorial.

ELAINE V. SULLIVAN

Brooklyn, N.Y.

Chinese Bishops

I read elsewhere recently that Bishop Peter Kwong of Hong Kong was "the first native born Chinese to lead the Anglican Church in China." That, of course, is not so.

I hope there are many Americans who are aware that there were any number of Chinese bishops, at least since 1912. The Chinese Anglican Church had become independent in polity, though not in actual fact, as funds and English and American missionary personnel were still coming from the English and American churches.

Bishop Kwong is the first Chinese Bishop of Hong Kong. His predecessors were all British, with the two immediately preceding him being Ronald Hall and Gilbert Baker. He is the *nominal*

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Ray C. Wentworth
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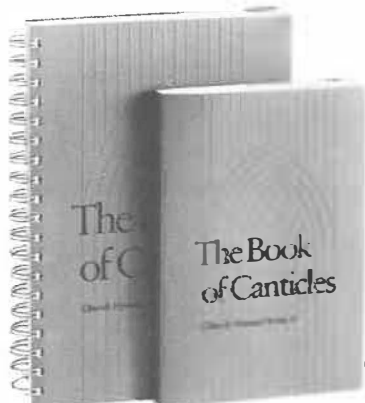


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head of the Chinese Anglican Church in China, hence a primate (and was present at the meeting of primates in Washington this last spring).

Bishop Kwong's position, though, is rather peculiar, to say the least, as there just isn't any Anglican Church on mainland China anymore. It has been dissolved, along with all of the other non-Roman communions into one Chinese Protestant Church. Yes, we are considered Protestant whether we like it or not. So Bishop Kwong is really only the bishop of British Hong Kong.

I don't know if any of this will be of interest to your readers, but it may be, since there is so much interest in China now and especially in the present status of the churches in China.

LILLIAN WEIDENHAMMER
Hattiesburg, Miss.

Blackness

My encounter with your recent comments in the First Article on "The Meaning of Blackness" [TLC, Aug. 23] was one of those serendipitous events that I am never quite sure are all that serendipitous! Your concerns regarding blackness in the social dimension are well taken. . . .

It occurred to me that if one follows the reasoning of the East, with its philosophy of *ying* and *yang*, (which comes out in Christian theology in a variety of guises, not the least of which is the light/dark, good/evil imaging of John), one sees black as the complement of white.

It is very much a part of the natural order of things; black makes just as excellent a field in which to place the other colors of the spectrum as white, and of-

ten better. In Christian heraldry, black and white together (alternated or simply opposed) indicate humility and purity of life.

Black can also symbolize sickness, death, and negation, as well as solemnity. These things are just as much a part of life as the peak experiences of joy and affirmation we symbolize with white. In the final analysis, black is simply the equal opposite of white.

Finally, I should note that my skin is no more white than my African brother's skin is black, nor than my Native American sister's skin is red. We simply reflect in a *very* small way the immeasurable diversity of God's creation. It seems to me that the colors of the universe are simply indicative of the prodigality of God's creation.

(The Rev.) PETER J. VAN HOOK
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A Priest's Ministry of Healing

More than 20 years ago, a priest of the Diocese of Milwaukee, the late Rev. Bernard Buley, presented a paper to his fellow clergy on the subject of healing. THE LIVING CHURCH considers that his advice is as sound now as it was then.

How, then, should we go about this ministry of healing? First of all, we must treat it as a natural part of our daily ministry. I never travel without the oil stock for Holy Unction. I use this sacrament before operations or on my first sick visitation. Thereafter I use the laying on of hands frequently.

I see that the sick receive the Holy Communion once a week. I encourage sick people to make confessions because I know that absolution itself is a medicine to the sick in body. I have a weekly Eucharist with special intercessions for the sick, after which I encourage those who have some infirmity to remain for the laying on of hands.

On St. Luke's Day I have a corporate communion for nurses, doctors, and all who minister to the sick. I try to teach those who minister to the sick that they do so as ministers of the church in the name of Christ. I try to work in close cooperation with the doctors and nurses, so that the ministry of healing is a corporate ministry.

Above all, I try to make the healing ministry part of the whole ministry, not giving it an exaggerated emphasis.

THE LIVING CHURCH

October 18, 1981
Pentecost 19/Saint Luke

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Canterbury Cathedral Trust in America

A new organization, the Canterbury Cathedral Trust in America, has recently been established under the joint patronage of Presiding Bishop John M. Allin and the Most Rev. Robert A. Runcie, Archbishop of Canterbury, with Samuel E. Belk III as national chairman. Headquarters will be at The Close, St. James Episcopal Church, Capitol Hill, in the District of Columbia.

The Trust was created by a group of people in England and the United States who have a deep devotion to Canterbury Cathedral as the mother church of Anglicanism and as a continuing great pilgrimage place of world Christendom. Its purpose is to forge a stronger link between the cathedral and the people of both countries who share this common heritage, in the ongoing task of restoration and preservation, without in any way intending to divert contributions to our own American cathedrals and churches.

The board of trustees is comprised of Dean Victor A. deWaal and Canon Donald Allchin of Canterbury Cathedral, and Sir Peter Tennant, in England; and in America, in addition to Chairman Belk, Thomas A. Troyer, Rear Admiral Elliott B. Strauss, USN (Ret.), and B. Jackson Darneille.

"With the exception of St. Peter's in Rome," said Mr. Belk, "no other place has held a comparable position in western Christendom for these 14 centuries. The scene of Becket's martyrdom and the destination of Chaucer's pilgrims, the burial place of kings and bishops and numerous saints and martyrs, it is visited by over two million people each year from all over the world."

He went on to say that "for nine centuries these stones have witnessed great religious and historic events, most recently the enthronement of Archbishop Runcie last year, an ecumenical event of

deepest significance, with representatives from every denomination as well as the non-Christian faiths." He noted that one of its chapels has been home to a continuing French Huguenot congregation since 1575.

The Trust hopes to achieve its goals through three general areas of activity: the Friends of Canterbury Cathedral, a program of education and outreach, and the ongoing process of preservation and restoration. Those enrolled as members will receive several publications each year direct from the cathedral, including the *Chronicle* and the *Newsletter*, as well as one from Trust headquarters in the U.S.

The Friends provide assistance and support for the maintenance and worship of the cathedral and the dissemination of information about its life and work. The education and outreach program will include lectureships, travel and study tours, historical research, music, theology, architecture, and the exchange of scholars and clergy.

The Rev. John Mitman, Episcopal chaplain at Michigan State University, has been in residence this past summer at Canterbury as a representative of the Trust, assisting in services and in setting up the program for next summer, which is scheduled to include a seminar on Benedictine spirituality, looking back to the cathedral's Benedictine roots.

Appeals in the last several years in England and elsewhere, for funds to repair and restore the ravages of 900 years and present day pollution on the cathedral's stone fabric and its priceless medieval stained glass and wall paintings, have slowed the deterioration, but the process is continuous.

"No public funds are available in the United Kingdom for the preservation of cathedrals as public monuments," Mr. Belk said, "and the people of Canterbury and Kent do not have the wealth to care for it alone. They must look to others for assistance if this great heri-

tage of ours is to be preserved for future generations, and our hope is that Americans will care enough to help."

DOROTHY MILLS PARKER

Springfield Elects Hultstrand

The Rev. Donald Maynard Hultstrand, rector of Trinity Church, Greeley, Colo., was elected ninth Bishop of Springfield at a special synod at the Cathedral Church of St. Paul, Springfield, Ill., on Sept. 19.

Fr. Hultstrand, 54, was elected on the ninth ballot to succeed the Rt. Rev. Albert W. Hillestad, who resigned earlier this year. Although 27 persons received some votes during the nine ballots, the Rev. William N. Malottke, rector of Trinity Church, Jacksonville, Ill., and the Rev. Willis H. Steinberg, rector of St. Paul's Church, Salem, Ore., were runners-up to Fr. Hultstrand.

A native of Minnesota, the new bishop-elect was educated at Macalester College and Bexley Hall. He served churches in Minnesota, Ohio, and Missouri before becoming rector of Trinity in 1979. He is known nationally for his work with the Anglican Fellowship of Prayer, which he served as executive director from 1975-79.

Fr. Hultstrand is active in the Cursillo movement and participated in the Anglican International Conference for Renewal Leaders at Canterbury in 1978. He is the author of *And God Shall Wipe Away All Tears* and *The Praying Church*. Fr. Hultstrand's study course, *Intercossory Prayer*, is available on cassettes.

When notified by telephone of his election, Fr. Hultstrand said that he was "amazed, excited, and honored. . . . We really believe that this has to be the work of the Holy Spirit, and I am convinced that through him he will make it all come together for his glory. I want to be in the role of reconciler, if needed, and in the role of appreciating the many var-

Springfield Election

BALLOT NUMER	1		2		3		4		5		6		7		8		9	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Donald M. Hultstrand	4	13	6	22	6	25	8	35	12	42	12	44	16	48	16	49	18	55
William M. Malattke	3	8	2	8	2	7	2	7	3	6	3	9	6	14	11	26	12	33
Willis H. Steinberg	1	8	1	13	2	18	2	17	2	20	3	16	4	17	3	17	0	6

18 out of 35 clerical votes were necessary to elect; 49 out of 96 lay votes were necessary to elect.

ious gifts that exist in the diocese, celebrating these gifts and differences. We have unity with diversity, but rejoice in our uniqueness, and while we may not always agree, we do love one another.”

Fr. Hultstrand and his wife, the former Marjorie Ann Richter, plan to move to Springfield soon.

ACC-5

Nearing the tenth anniversary of its establishment, the Anglican Consultative Council, a study and advisory group commissioned by the 1968 Lambeth Conference, chose Fenham, England, a quiet suburb of Newcastle upon Tyne, for its fifth general meeting, convened from September 8-18.

As were its four previous sessions in Kenya, Ireland, Trinidad, and Canada, ACC-5 was a residential conference for the 62 official delegates. Bishops, priests, and laity, augmented by consultants and staff from the 27 member churches of the Anglican Communion, lived and met in a meandering complex of buildings set on 20 acres and centering upon a 116 year-old manor house.

Timed as it was for early fall, immediately after Labor Day, the conference found its participants rested and attentive. The president *ex officio*, the Archbishop of Canterbury, the Most Rev. Robert Runcie, still was tanned from his vacation on the island of Malta, which followed the royal wedding; ACC's Secretary-General the Rt. Rev. John Howe, had returned from his hideaway amid Scottish lochs, three miles from the nearest telephone; and the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, had just completed a holiday in Scotland — his first visit to the land of Samuel Seabury's consecration.

Two superb addresses marked the opening day. First came a formal, but sweepingly comprehensive report by Bishop Howe. It was, in fact, so informative of Anglican affairs past, present, and future — “Christianity as a whole,” as he called it — that not a single question was forthcoming when the floor was opened for inquiries. Instead, the delegates divided dutifully into four specified groups for an hour's discussion of Bishop Howe's paper.

The second highlight of the day was Dr. Runcie's address from the high marble pulpit of Durham's ancient cathedral, which crowns the steep streets of the ancient market town 20 miles south of Newcastle.

Bishop Howe's presentation proved to be the “working paper” of the conference. “The universality of the church springs from the unity of God,” he said. “. . . Thus movement in the Anglican Communion has reduced the emphasis on a particular country in a particular period — England in the 16th century — and increased the emphasis on pre-



John Miles, Church Information Office, London
Dr. Runcie (left) and former Archbishop of Canterbury, Dr. Michael Ramsey (1961-74), confer at Durham Cathedral before the opening Eucharist of ACC-5.

Constantinian features which find a measure of expression in the Chicago-Lambeth Quadrilateral, and also on the present day structure of the Communion as a worldwide family of local churches. It is this concept of the universal people of God that is particularly expressed by the ACC.”

Bishop Howe noted that “differences are not embattled as they were,” and, he said, “my experience through meeting Anglicans in homes and churches all over the world is that of convergence, a blessed word . . . discovery of common ground, discounting of factors that are idiosyncratic, or that do not matter fundamentally, after all.”

Bishop Howe asserted that “Christians are concentrating on faith in Jesus rather than on a Christianity which provides useful ingredients for a civilization that will impress one's friends.”

Four hours later when conference members went in large coaches to Durham for the evening Eucharist, Dr. Runcie took up the same theme. “Is the face of the church turned toward her master, Jesus Christ, or is she preoccupied with her status and survival?” he asked. “Are we like Mary, keeping the things of Jesus and pondering them in our hearts, or are we busy planning for a secure future, like the managers of any other long established enterprise?”

The archbishop recommended “passionate coolness” that, he said, “is practiced, first to free us from the narcotic fumes of self-induced frenzy and then to allow us to pay attention to God and to act in his strength.”

At the end of his sermon, Dr. Runcie paid tribute to the late dean of the School of Theology at the University of the South, the Very Rev. Urban T. Holmes, III. “Terry Holmes,” he said,

“personified passionate coolness. He was a patient and careful scholar, a crusader against mindlessness, but he was also fired with a passionate determination to attend to God and to build a church more expressive of God's Word and life. And he cared deeply about dignity for all children of God.”

(The Rev.) JAMES B. SIMPSON
Anglican Digest/Episcopal Book Club

(More news of ACC-5 will appear next week.)

Ecumenical TV in Virginia

The Rev. William L. Sachs, rector of St. Stephen's Church in Richmond, Va., has joined with the Rev. Jeffrey Kellam, head of radio-television ministries for Hanover Presbytery, and Robert Edwards, director of communications for the Roman Catholic Diocese of Richmond, to produce a 30-minute weekly program for area cable television systems.

Mr. Kellam, who also is in charge of the fledgling television ministry of the Virginia Council of Churches, said the idea for the local ecumenical production came from the recently established *One in the Lord* satellite television network of the National Council of Churches.

The council announced recently that it will begin broadcasting weekly programs, produced and supported financially by its member churches. The programs will be sent through a communications satellite to cable television systems throughout the nation.

The three concluded that each would be able to produce a program from his own denominational background, interspersed with some joint productions investigating common concerns. Eventually, other groups may join in the ecumenical ministry, including the Diocese of Southern Virginia, which is developing its own television ministry.

Initial programs planned for the new venture include ones on the Virginia Council of Churches; Volunteer Emergency Foster Care Program; Roman Catholic-Episcopal dialogue; Pax Christi, the international Roman Catholic peace caucus; and a program on the South Richmond Senior Center, a cooperative ministry between St. Stephen's Church and the First Baptist Church of Richmond.

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$40,137.25
Receipts Nos. 24,116-24,154	
Sept. 14-23	1,545.50
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A consideration of the matter of

Spiritual Healing

By JAMES C. GILBERT

After World War I, John Hickson, a layman of the Church of England, visited the United States and conducted healing missions. Interest in spiritual healing as a proper function of the church soon became widespread.

One result of the movement was the founding of the Society of the Nazarene by the Rev. Henry Wilson, rector of St. John's Church, Boonton, in the Diocese of Newark. The Rev. John Gaynor Banks succeeded him as the director of the society and also as editor of *The Nazarene*, an excellent periodical devoted to the matter of spiritual healing.

Dr. Banks conducted a mission (about the year 1926) in the Church of St. John the Baptist, Philadelphia. For the entire week the church was crowded with eager auditors. I attended the mission and was deeply impressed by the content of the sermons, and the conduct of the worshipful services. On the last night Dr. Banks invited participants to offer their testimonies.

One middle-aged man reported a healing. Years before he had been in a railway accident and since that had been unable to talk above a whisper. There was the implication that an injury to his

throat was responsible. He declared in a clearly audible voice that, following the laying on of hands at the sanctuary rail, he had regained the full use of his voice.

For more than 50 years I have been interested in this movement. On several occasions I had programs in my successive parish churches. But this one testimony has been the only instance of direct healing that I have observed. In this case there was apparently no disease. The malady was probably functional and would likely be explained by the medical profession as less than a miracle. However, one must acknowledge the efficacy of a religious act in the gentleman's normal speech being restored.

Interest in spiritual healing has increased greatly during these decades. Scores of books have been printed, millions of ailing souls have attended services for divine healing. Certain preachers of various persuasions have been quick to consider the wave of interest as an opportunity. Some have used television as their medium. A degree of odium has come to be associated with their methods and claims. But this should not deter the less strident clergymen who, in a more reserved pattern, continue their dignified and solemn ministrations.

Occasionally one reads or hears of remarkable cures that have been effected. Many of us agree that the healing ministry of the church is a worthy enterprise, one that merits our interest, our encouragement, and our prayers.

That which baffles most of us, and causes us to qualify our total endorse-

ment of the movement is the unpredictability of the results. Some supplicants are healed. Many are "helped." For a host of others nothing seems to happen. Yet all are believers, probably very devout and earnest disciples. Why is there this discrepancy?

I would insert a personal note. I attended Dr. Banks's mission so many years ago because I was experiencing lingering symptoms that followed my being a victim of the influenza epidemic of 1918. At the time I was in the Navy. It is now 1981. More than 55 years have passed since Dr. Banks's mission services. In the face of prolonged and great interest and, I trust, of earnest discipleship, I have not had any noticeable change in the annoying bodily symptoms, nor have I had any needed relief on those occasions when there was great distress.

The spiritual and religious enrichment during these decades has been very marked. It is because of this growth in grace, and in the knowledge and love of those things related to God and his revelation in and through Jesus Christ, that I venture to offer these reflections on the business of healing by faith in Christ Jesus.

I do not think that Jesus intended that healing should be a major theme in the proclamation of the Gospel. What really was the heart of his message? These concerns essentially: the matter of sin and its devastating separating of man from God. God's forgiveness was and is the fundamental theme. Baptism, the Last Supper, the Crucifixion — each has to do with the forgiveness of personal sins. Through our penitence and faith in Jesus Christ's life, his ministry, teaching, passion and death, we are brought into a right relationship with God. That is justification, a theological concept for the experience of forgiveness.

The second matter in our Lord's message, and bound with the first, is that, through faith in him, the believer receives the gift of eternal life. With the assurance of this experience of eternal life was Jesus Christ's proclaiming of the kingdom of heaven. He talked about the principles of the reign of God. The teachings are recorded in the Sermon on the Mount and in the various instructions, by parable and discourse, that have to do with the disciple's life: the moral and ethical standards, the prayer life, and relationships with other people.

The Gospels report the healings that Jesus effected, and likewise the Book of Acts the signs manifest through the ministrations of the apostles. All of these cures were instantaneous. Therefore, the average supplicant today seeking relief from his malady looks for a prompt response to his prayer of penitence, dependence, and commitment. In receiving the Holy Communion, the consecrated oil, and laying on of hands, he

The Rev. James C. Gilbert, retired priest of the Diocese of Pennsylvania, is 85 years old and reports that he has been a subscriber of THE LIVING CHURCH for about 50 years. He has been active on the board of trustees of the Philadelphia Divinity School and is chaplain emeritus of an American Legion post. Dr. Gilbert makes his home in Philadelphia.

has the attitude of eager expectancy. The answer to the earnest prayer, the healing must come now, immediately.

But God does not usually give his answer in the twinkling of an eye. It is so with regard to our daily prayers. If today's prayers bore their desired fruit on the morrow, the Christian religion would, within a few years, possess the unanimous loyalty of mankind.

One of the greatest examples of healing, total healing, in Holy Writ is the story of Job. What perceptive and effective writers of significant anecdotes were these Jewish writers. Job is made whole again. Even his estate is restored to prosperity. But the restoration took a great part of his lifetime. In the meantime, he had much to learn, often at the cost of impatience, anger, dismay, doubts, and questionings of God and God's way with men.

How suggestive the story of Job is of our own inner struggles and conflicts! Through just such turbulence the questing soul often must go. A night and a day are not enough. Time is required for God to direct us in the path of development, growth, and progress. Indeed, for the entire process, life is too short. We need, therefore, to offer our prayers and our pleas for healing in a spirit of patience and confident commitment. The answer usually does not come instantly or on the morrow. The time for the divine response is in God's wisdom.

A second thought to ponder is that Jesus did not heal all who came to him. St. Matthew states (13:58) "And he did not many mighty works there because of their unbelief" (compare St. Mark 6:6). What the writer implies by "their unbelief" provokes our imagination. The important matter is that there was not much evidence of healing. Afflicted people came to him, or were brought to him, and nothing happened.

It is likely that there were many instances of this throughout Jesus' ministry. In all probability, the Gospels have retained the record of those episodes where there was a very apparent demonstration of restoration to normal functioning — the recovery of sight, the ability to walk again, to talk, even to regain breath and pulse after death had apparently set in.

Surely, in our own era, we would not expect our divine Lord to cause an immediate healing for a person whose mangled body had just been removed from an automobile after an accident. One could cite other extreme cases where it is unlikely that any spiritual ministrations would be effective.

A third reflection is that God heals those persons whom it suits his purposes and will to heal. The conspicuous New Testament example of this is St. Paul. The story is familiar. Paul suffered a "thorn in the flesh." St. Paul says, "I besought the Lord thrice, that it might depart from me. And he said unto me,

'My grace is sufficient for thee, for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:8-9).

God has his ways with the sons of men. Since the symbolic figure of Adam, life has laid upon every soul certain trials, testings, and burdens. The manner in which we face up to them is our making or unmaking. The Lord God knows our weaknesses and our needs. Where it serves his purpose best, he heals us. When it serves our own spiritual development best or his own purposes best, he permits the impediment to remain. What a vast multitude of saints would attest the efficacy of affliction in opening their minds and hearts to the ineffable ministrations of the Holy Spirit.

Advocates of spiritual healing, all proclaimers of the Gospel, need to declare this message to the faithful. We just can not *demand* healing. Personal adjustment and carrying on, in spite of circumstances, is part of the Christian way of life. God offers us eternal salvation through Jesus Christ, but a disciple may have to bear some burdens as he follows in the pilgrim's way.

In his statement to the Philippians, Paul is offering a principle that underlies the human scene. God has laid upon mankind the necessity of labor and progress. Under the divine wisdom, the race has developed from the primitive to the more or less cultured. It has been man's challenge and necessity to work out aspects of his social and cultural salvation. It is a very broad application of the principle that Paul has laid down.

Nevertheless, as we consider the advance of medical science and its understanding of bodily functions, we cannot but believe that it is indicative of the mind of God. It is entirely in accord with Christian doctrine to believe that God effects healing for the comfort and usefulness of individuals through the knowledge and skill of the physician and the surgeon. These accomplishments and advances would not likely obtain if they were a violation of his will and purpose.

So, while we consider the matter of spiritual healing, let us be aware of the place of contemporary scientific methods in the kingdom of God. Also, we must consider that scientific advancement and medical research are indications of mankind's responsibility in working out these problems.

May the proponents of spiritual healing continue their commendable ministry. All of us should pray for their guidance, encouragement, and success. But the message must be proclaimed with awareness of the total record of the sacred scriptures, and of the experience of devout Christians during these many centuries.

Prayer and Healing

By LEANNE PAYNE

Seven and a half million people in the United States have experienced healing through prayer, according to a George Gallup poll. In the healing ministry myself, I know of many healings, and most of these go unnoticed, except in one's intimate circle of friends. I suspect, therefore, that even this poll figure is conservative.

Healing has to do with mended relationships. Theologically speaking, sin or evil is separation from God; psychologically speaking, it is separation within, and ultimately, from one's true or higher self. Physically speaking, sin and evil involve these separations, as well as the social and environmental schisms we suffer. Evil, then, is separation from that which completes us.

Christ commanded and empowered his followers to heal because he knew that all men, in their exterior relationships and within themselves, are broken and separated. In order for man to regain wholeness in every aspect of his life, the relationship between himself and God, himself and other men, himself and nature, and himself and his innermost being, must be healed.

Leanne Payne lives in Whitefish Bay, a suburb of Milwaukee. In addition to taking part in and conducting healing missions, she is a research fellow at the Yale Divinity School, writing her second book on prayer for healing. Her first, The Broken Image, appeared recently.

Unbelief is... the greatest

obstruction to prayer power in our day.

I have been privileged over the years to be with Christian groups in many different places who follow the example of Christ and the early disciples in prayer for the sick. Early on, I began to wonder why it was that healings occurred regularly and even spectacularly (in terms of the nature of things healed) in some groups and hardly, if ever, in other groups. Certain key principles stood out clearly as I studied the conditions that invited healing and those conditions that did not.

Healings flowed out in a pure and steady stream, some quickly, some over a period of time, in the first really mature healing prayer group I was in. There was no competitiveness or critical spirit among these people and they enjoyed, therefore, a wonderful spirit of unity.

I first learned from these Christians the Jesus prayer, "Lord Jesus Christ, Son of the living God, have mercy on me, a sinner." I saw that each member of that group, rather than yielding to a critical or divisive spirit towards a fellow member, had learned instead to give that one up in a variation of the Jesus prayer: "Lord Jesus Christ, have mercy on John, Susie or Mary." In this way we tried not to sin against one another in thought, word or deed.

The group would quickly have lost this unity in the Spirit had its members not been mature in love towards one another, for we were under the pressure of having people come, quite literally, from the four corners of the earth for healing prayer. Besides that, we had only one priest who was full time, and the rest of us were busy professional and career persons or equally busy homemakers.

This does not mean we were unable to exhort one another in love, or those sent to us. We had our share of beginners whose ego needs got mixed in with their ministry, and whose needs for self-expression had to be channeled aright. But the unity and oneness in love, so essential in prayer for the sick, was preserved.

A group that not only prays, but knows *how* to pray, is another essential element. Some people are ill in their *spirits* because they are separated from God, others in their *psyches* because they are separated within. Others are ill in their *bodies*, and this "dis-ease" is

sometimes related to a need for spiritual or psychological healing. At other times, illness is due to nutritional, chemical, or environmental imbalances. One does not pray in the same way for these differing needs.

Another thing that characterized our group was freedom of spirit. God truly dwells in the praises of his people, and we took time to praise and to try to *listen* to God before we began to pray for those needing healing. In this way, we not only invoked the healing presence of God, but we rejoiced in it.

Often, in this quieting of our hearts in worship, we would become aware of a need to confess some sin, or be healed of some anxiety, fear, or burden that we had come in with. These perhaps had been at an entirely unconscious level.

Our needs were therefore met before we began to pray for others. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18; BCP, verse 16). Unconfessed sin blocks the healing power of God, whether on the part of the one praying or the one for whom we are praying.

Also, there was that absolutely indispensable freedom for the gifts of the Holy Spirit to be identified, to mature, and to be fully expressed in and through each one of us. Some were especially gifted in faith for physical healing, others for psychological and spiritual healing. All of the charisms were in operation as they were needed. In such a group we find that all of the members are gifted, and that all their charisms are necessary to the healing ministry.

St. Luke the Evangelist

Our Father, we do thank thee for all Godfearing men who have dedicated their lives to alleviating the pain of their fellow men. Following the good example of St. Luke, may they serve both thee and their fellow men to thine honor and glory and to the abolition of the miseries of disease.

And this we ask in Jesus' name. Amen.

Mary B. Abrahams

Another freedom needed, oddly enough, is the freedom to be healed. Strange things happened when Jesus healed people, and he was more than once invited to leave a place because of this.

Unbelief is of course the greatest obstruction to prayer power in our day, even as it was in Christ's. The Gospel writer, Mark, wrote of Jesus: "He could not do any miracles there, except lay his hands on a few sick people and heal them. And he was amazed at their lack of faith" (Mark 6:5-6). Unbelief, constituting a mental and intellectual climate of rejection, is actually a negative power that is overcome only when believers, touched by the Spirit, come together in unity and worship and invoke the healing Presence of the Lord.

Most physical healings are progressive, and usually involve a number of factors. The following case illustrates this. Ellen had been an invalid for nine years, crippled with rheumatoid arthritis. She had been to clinic after clinic and had, by the time I met her, a hearing loss due to the medication she took daily.

Ellen was first healed spiritually and psychologically of great bitterness in her life. At length, she was able to be forgiving. Then, after prayer for her physical healing, she amazed everyone by becoming an active member of society once again.

One year later, however, she again came down with the disease. This time, when we prayed for her, nothing happened. When she continued to worsen, we asked God to show us what to do next. After such prayer, we felt in our hearts that part of the problem had to do with diet.

Ellen entered into a nutritional program, and her eating patterns were drastically changed. Only days after the cleansing and body building diet began, along with prayer, all the pain was out of her body, and the swelling began to leave her limbs.

We learned that Ellen, after her initial healing, had simply reverted back to the eating patterns that, along with her spiritual needs, had contributed to her disease to begin with. Now remarkably whole and filled with vitality, spiritually as well as physically, Ellen has a prayer ministry to others.

The Hospital Chaplain

By THOMAS A. FRASER

After 40 years of ordained ministry, 21 as a bishop of the church in the Diocese of North Carolina, I felt the need to put aside the daily responsibilities of episcopal administration and return to the trenches where the battles of life are being fought.

Decisions about doctrine, discipline, and worship are all important to the life of the institutional church and its members, but after two decades of making decisions in terms of what is best for the survival of an institution, I realized I was looking for the places where the Gospel touches life situations. I found I was asking myself, "Have I a real ministry apart from all of the credentials of title, collar, ring, cross, and vestments? Have I a valid ministry apart from the services of ordination and church law?"

Searching for ways to find the answers to these questions, I became associated with the pastoral care department of the Duke University Medical Center. I am grateful to the center for permitting me to serve ten weeks as a chaplain, with responsibilities in the surgical intensive care unit, the medical and surgical unit for children (infants to six years), and the oncology, hematology, and pulmonary areas.

The Duke Medical Center is a highly respected research and teaching hospital located in Durham, N.C. When I first talked with the people in the pastoral care department and the director, the Rev. P. Wesley Aitken, they questioned whether I would be able to do this work in a hospital in my own diocese.

Would I be recognized even though I would be wearing a coat and tie instead of my ring, cross, and collar — and would be known simply as "Chaplain"? This was one concern which proved

The Rt. Rev. Thomas A. Fraser has been Bishop of North Carolina since 1965.

groundless. I was surprised that nobody really cared whether I was an Episcopalian, a Methodist, a Roman Catholic, or a Baptist, if they showed any interest in the chaplain at all.

Very quickly I found myself at home. After one week, my wife told me, "I have not seen you so relaxed in a long time." As I met with parents of babies and young children or someone who had just come from extensive surgery or who knew that the number of his or her days might be limited by cancer, I felt anew the call to the ministry of the living God.

The race or religion, financial or cultural position of the patients and their families made little difference; they were all children of God who were facing the unavoidable reality of death. This became particularly important to me as I struggled to help patients, parents, young children, the elderly and the young alike, weakened by disease or injured by mischance, perhaps tragically scarred by an automobile accident and the resulting loss of limb or lifelong disfigurement — to help them cope with the meaning of life.

And I found a relationship between their lives and the meaning of the Gospel which speaks to all of us as we face alienation, separation, and death, and which spoke with particular forcefulness to me as I was coming to the end of a ministry and beginning to think about retirement and life after retirement.

There is an experience of awe and transcendence when one is conscious of the presence of God as a patient is dying, or when someone begins to regain strength and health in spite of all odds. It is equally inspiring to learn something of the beauty and happiness achieved by people who cope constructively with suffering and adversity, those who find the green pastures of living waters after walking through the valley of the shadow of death.

We teach that there is no Easter without a Good Friday. There is no Good Friday without suffering, and there is no suffering that the living God will not restore to joyous and creative life. Although I had many days that were physically exhausting and emotionally draining, my summer was an experience which helped me understand and know both the reality of death and the glorious and joyful reality of the Resurrection.

A bishop's authority, even his wisdom, is established by canon law and services of ordination, but the role of a hospital chaplain is summed up by the advertisement for a popular airline: "We have to earn our wings every day." A hospital chaplain must earn his credibility every day with every patient, parent, spouse, and friend, even the doctors and nurses to whom he may minister. I found it a very enlightening and rewarding challenge.

Religion and Health

By MAURICE A. COOMBS

At the end of the Second World War most of the once great city of Berlin lay in ruins. With the signing of the unconditional surrender to the Allied forces of America, Great Britain, and Russia, work began on the rebuilding of the devastated city. One of the first and major tasks was the setting up of a communications system. Newspapers had to be printed and circulated, radio stations established. The Americans, the British, and the Russians worked together to establish the new system.

In the area of radio broadcasting, there was quite a debate about what to do with the broadcasting of religion. Only Great Britain had a separate department for religion in its broadcasting system. America and Russia did not. So the Allies had to make a decision about what to do with religion. It was decided that religion would be integrated into one of the other broadcasting departments. The question was: which one?

The British argued that religion properly belonged in the department of education. The Russians wanted religion in the department handling cultural affairs. The Americans suggested that religion rightly belonged in the department dealing with health!

I was told that story recently by a leading British religious broadcaster who was one of the team in Berlin in those reconstruction days after the Second World War. He thought the American idea to put religion under the category of health was really quite strange.

Continued on page 15

The Rev. Maurice A. Coombs is the rector of the Memorial Church of the Good Shepherd, Philadelphia. He is the chairman of the board of the Wholistic Health Center, Northwest Site, Inc., a new program which is being funded by Venture in Mission of the Diocese of Pennsylvania. His article is made up of excerpts from a longer address prepared for the Annual Healing Conference held this year at St. Stephen's Church, Philadelphia.

EDITORIALS

Healing the Sick

St. Luke is the patron saint of physicians and all who care for the sick. As his day falls on a Sunday this year, it seems appropriate to call attention to some of the many dimensions of the role of the church in this important field. There is the ministry to individuals in sickness and suffering, and a ministry to the physi-



cians, nurses, and hospital staffs, and the important witness of the church to the wholeness of the individual and the community.

There is also the entire field of healing mediated through prayer and sacrament. It is no secret that differences of opinion exist regarding this topic, and they are reflected in our articles this week. We hope that the several writers who have contributed to this issue will enlarge the vision of all of us as the Christian community seeks to carry out the mandate of Jesus: "Heal the sick" (St. Luke 10:9).

Freedom for What?

The word freedom is constantly used nowadays. In many ways it refers to a noble concept. It is also an ideal that cannot be ignored. It takes little imagination to understand why the majority of people in South Africa, for instance, so hindered in their "life, liberty, and the pursuit of happiness," should be constantly praying for freedom, and should wish us to help them obtain it.

On the other hand, freedom is often used in America today in a rather different sense, to refer to the ability of individuals to make up their own minds, quite individually, to do whatsoever they themselves may choose. Along with this goes the assumption that we should all be "free," and doing precisely what we want is seen to be not only pleasant, but also an intentional choice and therefore morally superior.

Is this kind of individualistic moral anarchism based on a true or a false view of human life? Is it true that the very best acts in the life of each of us have been unrestrained individual choices? In all honesty, many of us would have to say no.

The best and most demanding acts which many of us

have experienced have been thrust upon us, or were perhaps entered ignorantly, or somehow came to us as gifts. There are things one is forced to do because one knows it is right to do so, or because family and friends or peers pushed one, or even because one fears the consequences of doing the wrong thing. What is more detestable than someone who believes he has always done what is right through the inherent excellence of his own choices!

"Yet not I, but Christ liveth in me," exclaims St. Paul (Galatians 2:20). For Christians it is far more gratifying to discover we have been used by God, than to be assured that we have succeeded (once more!) in accomplishing our own petty schemes. All of this has little to do with the overcoming of tyranny in oppressed lands, but much to do with overcoming the selfishness and hedonism which hold sway in so many aspects of American life.

A Way of Being Christian

The word Anglican, like many other religious terms, often takes a beating. Coming from the Latin word for English, it originally referred specifically to the Church of England and its overseas extensions in what were the British colonies. Understandably, the Irish and the Scots don't like it, and they claim that the historic churches of their lands are older than the Church of England.

It has really been American Episcopalians who have separated the word from its narrowly English sense, so that now it is understood as referring to a certain kind of religious belief and practice, a certain way of being Christian, although the term certainly implies a relationship to the Church of England.

In many cases, the word is synonymous with Episcopal, but it has different connotations and nuances. An Anglican is one who understands that our church is not simply an American denomination, but part of a worldwide family of fellow believers, whose historic roots go back to the very origins of Christianity.

An Anglican is one who understands the balance between catholic faith and practice, and the reforming concern for the integrity, accountability, and justice of the institution. An Anglican is committed to a certain balance between the letter and the spirit, between faith and reason, between the inward and the outward, and between the past and the present.

Anglicanism is inextricably interwoven with the Book of Common Prayer, yet enthusiasts for Anglican tradition have been leaders in every successive revision of our American Prayer Book. On the other hand, no Prayer Book, or any other printed book, can tell you what you really need to know to be an Anglican. Those who are by nature and temperament Anglican find it difficult to imagine being anything else, but others will regard us as a household of lunatics!

Whatever else it may mean, Anglicanism must not again connote, as it has sometimes in the past, self-satisfaction, pride, worldliness, lack of discipline, and lack of conviction. At its best, Anglicanism must refer to an effort, a state of striving, a pilgrimage toward a goal which has not yet been attained. Let us face what we are, admit what we are, and get on with the job of doing it better.

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BRIEFLY...

Dr. Theodore Baehr, president of the Episcopal Radio-TV Foundation, will be the executive producer of an exhibit for "The Church's Presence at the 1982 World's Fair," a consortium of ten Christian churches. Dr. Baehr believes "The Church's Presence" should be "an experimental exhibit which would use film and environment to communicate the many messages about energy embodied in the Good News." About 11 million persons are expected to visit the fair, which will be held between May 1 and October 31, 1982, in Knoxville, Tenn.

Fire of undetermined cause swept through and destroyed an old monastery building on the campus of St. Andrew's-Sewanee School, St. Andrews, Tenn., in the early morning hours of September 16. The frame building, called St. Michael's, was built in 1911. The school's headmaster, the Rev. William S. Wade, expressed sadness at the loss. "The monastery was a constant reminder of our mission to be a church school that reaches out to young people from diverse backgrounds, with special

concern for those who might not normally have educational opportunities such as we offer," he said. St. Andrew's-Sewanee School is the product of a recent merger of two institutions: St. Andrew's School, founded in 1905 by the Order of the Holy Cross, and Sewanee Academy (originally Sewanee Military Academy), founded in 1868 as the junior department of the University of the South.

The Rev. David A. Works, president of the North Conway Institute of Boston, an interfaith association for education on alcohol and drug-related problems, was presented with an award at the first New England Conference on Alcohol Issues, which was held recently in Hyanis, Mass. Fr. Works was cited for "outstanding and unselfish service to a religious community in pursuit of solutions to alcohol-related problems." For over 30 years, the Episcopal cleric has been a national leader in the prevention of alcohol abuse.

St. Francis House, an Episcopal multi-purpose center in Little Rock, Ark., is facing drastic reductions in staff and services due to federal budget cuts, according to its director, Lois Waller. Mrs. Waller said that Title 20 federal funds will be cut by 25 percent, which will mean \$28,000 less in the budget, according to the *Arkansas Churchman*. "We will have to look to churches and individuals for increased giving to save the program," she said, "and we will need more volunteers to help the reduced staff."

A booklet issued by the Church of England Children's Society has stirred controversy in Great Britain by suggesting that girls under 16 "have an emerging right to receive sex-related health services with parental consent." Noting that nearly 5,000 girls under 16 became pregnant in England last year, the brochure, which was written by the society's chaplain, the Rev. John Bradford, urged the Department of Health to provide special counseling for young people when contraceptives are prescribed.

The Rev. Sherrill Scales, Jr., executive vice president of the Episcopal Church Building Fund, was presented with the Elbert M. Conover Memorial Award at the national conference of the Interfaith Forum on Religion, Art, and Architecture (IFRAA). The membership of IFRAA is made up of architects, artists, clergy, and craftsmen who strive for excellence in worship and education.

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RELIGION & HEALTH

Continued from page 12

At the time I laughed with him, but afterwards I began to reflect that the Americans were dead right! If you have to choose a coupling for religion, it is certainly far more fundamental to join it with health than it is to couple it with education or culture.

As our technology has evolved, so too has our assumption that a human being is really a complex machine, and that if you can tinker with the parts or replace them, you will be able to achieve health. Whereas, a century or more ago, the relationship between religion and medicine was firmly expressed in many of the great hospitals of the world, it seems now that our technological achievements, along with a growing self assertive secularism, has meant a divorce of

religion and medicine, so that religion's only value is to step in and properly bury the corpses of the medical "failures."

The obvious successes in all the other areas of technological advances has led us all into believing that if we only know what to cut, what to replace, what to bombard with radiation, and what to treat with wonder drugs, we can succeed in making all the sick healthy.

"Wholistic health care" seeks to return to the ancient wisdom in seeing a human being as a "whole" person, not fragmented or divided into compartments of body, mind, and spirit. . . . Wholistic health care practices what it preaches. It does not deny the values and the insights of medicine, of psychology, and psychiatry, nor does it deny the insights and the values of religion.

Such a health care center is generally

staffed by three professionals who work together as peers: a pastoral director who is an ordained minister trained in counseling, a medical director who is accredited and recognized by his peers and fully trained in medicine, and a nurse, equally accredited and trained in the field of nursing. The team expresses, in their mutual interaction and their mutual interdependence, the basis upon which wholistic health care exists: the person who comes, for whatever reason, must be seen and dealt with as a whole person — body, mind, and spirit.

But to deny the reality of the body as a physical entity, as did Mary Baker Eddy, is as foolish as a denial of the reality of the mind or the spirit. The witness of the Bible is plain: God has created us as "whole" persons, and we dare not attempt to heal without taking the whole person into account.

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Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min., r
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily
10

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay
The Rev. Richard Holloway, r 30 Brimmer Street
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the
Rev. Richard Kilfoyle
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat
5

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer, the Rev. Richard Cromwell
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

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GETHEMANE (historic, downtown) 905-4th Ave., So.
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as anno

KANSAS CITY, MO.

ST. PAUL'S 40th & Main Sts.
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Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S
& 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th
Tues); Fri 12:00 noon HC

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 educa-
tion; 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, Mourning Worship; P, Penance; r,
rector; rem, rector emeritus; Ser, Sermon; SM, Service
of Music; Sol, Solemn; Sta, Stations; V, Vespers; v,
vicar; YPF, Young People's Fellowship.

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,
Wed, Fri & HD H Eu 12:10

OMAHA, NEB.

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9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

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Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

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ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

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10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

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HC & Healing 12:15

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Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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4S & 5S)

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