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The “Robin-Savior”

I have been a kind of savior lately. A mother robin built her nest under the eaves of our patio overhang. Had she noticed that we have a Lakeland Terrier puppy who uses the patio and fenced-in yard more than we do, she would, I’m sure, have chosen a more appropriate location.

On two occasions recently her fledglings have tried their wings, only to plop ignominiously into the yard, where Sam, the puppy, has found them each in turn and worried them like a cat. The screams of the mother bird and of several other birds who joined her, have alerted me to the impending tragedies, so that, each time, I have run out to be a large “robin-savior.” Sam has a “soft mouth,” and I have been able to retrieve each baby bird safely into my hand.

The problem, then, has been “what to do with the bird?” The yard, including the nest, is not safe. I have put them outside the fence, where neither dog nor lawnmower go. I have put them in the “natural” world where they “belong,” in full sight of the mother, but also in sight of other wild creatures who, for all I know, are more dangerous predators than Sam. I do not know how to be a savior for wild things. In the dominion God has given us over animals, I cannot find chapter and verse about baby robins.

In the natural world, as I understand it (or rather as I don’t understand it), God not only allows killing among his creatures, but has so arranged things that some creatures are fair game and good food for certain others. Darwin agrees with God in this. God has not said to the lion, “Thou shalt not kill the lamb.” He appears to have said the opposite. It is not sin for animals to kill animals.

But in our world, the “unnatural” world, God has forbidden us to kill each other. Neither in this “yard” where we live closely together, nor “beyond the fence” where we cannot be observed, may we kill another human being.

But we seem not to have escaped completely our roots in the natural world. We have not loved sacrificially, nor fully befriended, nor tolerated, nor not killed, our neighbor. We have not become unnatural enough to escape what, for us, is sin. And that is why we need, and have been given, a savior who, unlike us “would-be’s,” chasing dogs-with-baby-robins-in-their-mouths, knows what he is doing.

Somewhere in the future there is a promised collapse between the natural and the unnatural. “The lion shall lie down with the lamb.” And a robin shall perch on Sam’s nose! And we shall love one another in fact!

Our guest columnist, the Rev. Robert G. Hewitt, resides in Colorado Springs, Colo., where he is retired.

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ON THE COVER

At a press conference during the recent meeting of Anglican primates in Larnaca, Cyprus, the Most Rev. Khotso Makhulu, Archbishop of Central Africa (left); Bishop Browning; Archbishop Eames; Archbishop Runcie and the Most Rev. Brian Davis, Archbishop of the Province of New Zealand [page 6].

LETTERS

Poignant Thoughts

The May 21 issue of TLC had two unusually helpful articles. I thank Joanna J. Seibert for sharing her deepest and most poignant thoughts in "Jesus, Who Are You?" In my opinion, we would have far fewer problems in our church and in our lives if we could approach each morning with the love for Christ that Dr. Seibert exhibits.

The article by the Rev. Kendall Harmon looks at our church from a sober and rather frightening standpoint. He enunciates very clearly the struggle that is taking place for the hearts and minds of Episcopalians. He, in essence, asks are we so open that we have abandoned the very faith that has carried us through the centuries? Are we no longer able to recognize heresy when we come face to face with it? Do we care? Is our church becoming a lukewarm Laodicea worthy only to be spewed from the mouth of the Lord? The questions are unpopular but they must be asked. In and for the love of Christ we must find the answers before we find ourselves more impotent than we already are. We cannot survive by throwing our cargo of faith overboard.

WILLIAM C. HURT

Greenville, Texas

Affirming Truth

I want to commend you for publishing the Rev. Kendall Harmon's "Has Heresy Become Heretical?" [TLC, May 21]. He speaks well for a veritable and growing contingent of churchpersons. Many of us at the parochial level are determined to make our pilgrimage into the 21st century with a relevant, yes, but sane and biblically recognizable church.

Once upon a time for me it was trendy to embrace relativism and experimentalism in the name of progressiveness. Words and ideas like "heresy" and "norms" and "doctrine" sounded obsolete to my enlightened ears back in 1970. Ironically, nearly 20 years later, I hear some church leaders rehashing views on sexuality and theology that my friends and I held years ago in bell-bottoms and headbands. Indeed, there is obsolescence at work here!

The hour has come once again to courageously distinguish with love between right and wrong. Affirming one another simply is not enough any

longer. Now we must also affirm the truth.

(The Rev.) DAVID R. GREEN
St. Andrew's Church
Washington Court House, Ohio

Merely Relative

I cannot understand what Fr. Holt hopes to do by his article of May 28. He uses the word "disdain" and seems to reject it. Why then does he write off the arguments of traditionalists in such a disdainful way? "The devil can quote scripture" he reminds us. Let me remind him that so did Jesus Christ, and so do the fathers of the church. But they don't teach what Fr. Holt does, that all truth is merely relative. He has done nothing for peace and unity.

(The Rt. Rev.) STANLEY ATKINS (ret.)
Oconomowoc, Wis.

Accountability for Bishops

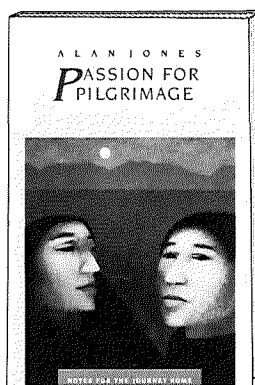
The editorial "Changes in the Church" [TLC, May 7] is right on the mark! Our difficulties of the past sev-

eral years stem, in large part, from actions which our bishops have taken over the past several years. Are they willing to be accountable for their acts? The recklessness of the past two or three decades has had serious and far-reaching effects, but there seems little evidence to indicate a willingness to become accountable.

Perhaps a beginning would be made if the bishops were to meet with the clergy and laity in General Convention, instead of in a separate "upper house." The English bishops meet in the same chamber with clergy and laity, listening to and speaking to each other in open dialogue as those of us who have visited the English General Synod have seen. Our bishops meet apart from the clergy and laity, and communicate through written missives. The term "upper house" may indicate a large part of our difficulty.

After election and consecration, our bishops are pretty much a law unto themselves. They are, of course, subjected to enormous pressure to go along with the others in their house;

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LETTERS

but there really is no way for any meaningful, ongoing and non-hostile confrontation by their flock.

Our bishops need to be accountable. They need to accept the responsibility for their actions. The numerical (not to mention the moral and spiritual) hemorrhage that afflicts us must be staunch, if we are going to survive as a viable part of the Anglican Communion and witness to Christ in this country.

(The Rev.) CHARLES LYNCH
Church of the Resurrection
Clarkston, Mich.

Us and Them

Fr. Jensen is right [TLC, May 21]. "Man" is a generic term for human being, but why does it also designate one gender? Why are there men (human beings) and women (female human beings)? It's definitely a good example of an "Us-and-Them" view — much in the same way that some people are white (normal) and all others are colored (not white).

Perhaps we could find a new word for the male half of humanity. Or we could just find a word for (male) men who long for the "Good Old Days" when priests were men and witches were burned.

BILL BAILEY

Brooklyn, N.Y.

I was amused at the Rev. Winston F. Jensen's amusement over my wife's article on inclusive language. Having taken the effort to trace the word "woman" back to its Old English roots, i.e. "wif-man" meaning "adult female person," he offers his own red herring by failing to acknowledge that "adult male person" in Old English is "waep-man." While he asserted that "no one in his right mind would use men generically" as she had to describe our son and daughter, the daughter of a seventh-century king was herself described in the *Anglo-Saxon Chronicles* as "a wonderful man." Given the above, I think my wife's offense isn't that she failed to observe "standard" usage, rather that she went too far back in history to find her standard, i.e. the seventh century rather than the 19th. Her alleged "straw man" has deep roots.

JOHN L. HOCUTT

Cheyenne, Wyo.

The Great Psychologist

SIGMUND FREUD AND HIS CRITIQUE OF RELIGION. By Joachim Scharfenberg. Fortress. Pp. 169. \$17.95.

Two of Freud's essays, *Totem and Taboo* (1913) and *The Future of an Illusion* (1927) provoked such hostility among theologians and the clergy that many nurse an anti-psychoanalytic grudge to this day. This is the case even though the Freudian community has been embarrassed by these works for some time, especially the later one. Freud himself shared some of this embarrassment. Professor Scharfenberg reminds us that shortly after *The Future of an Illusion* was published the father of psychoanalysis wrote to his friend Ferenczi, "Now it seems childish to me already . . . Analytically I consider it weak, and as a confession of faith, inappropriate."

This book is a translation of the fourth German edition of Scharfenberg's original 1969 publication. The author is trained both in psychoanalysis and theology, and is therefore unusually well qualified to shed some light into a dim zone hitherto filled with much hot dust and confusion.

Scharfenberg focuses his discussion on Freud's writings and on Freud himself. The book opens with a review of the theological reaction to psychoanalysis's appearance on the European scene (the reaction was, not surprisingly, mostly hostile, but not entirely so), and then proceeds to discuss Freud's intensely ambivalent religious attitude in terms of his childhood, personal, cultural and intellectual development.

The third section of the book, entitled "The Theory: Points of Departure and Disagreements," outlines some of the major theoretical developments of psychoanalysis in the context of Freud's complicated relationships with Breuer, Fliess, Adler and Jung. Although this section is interesting, it perhaps overemphasizes the importance of controversies at the expense of Freud's tireless study of patients and continuing exchanges with the circle of colleagues in Vienna and elsewhere which developed over the years.

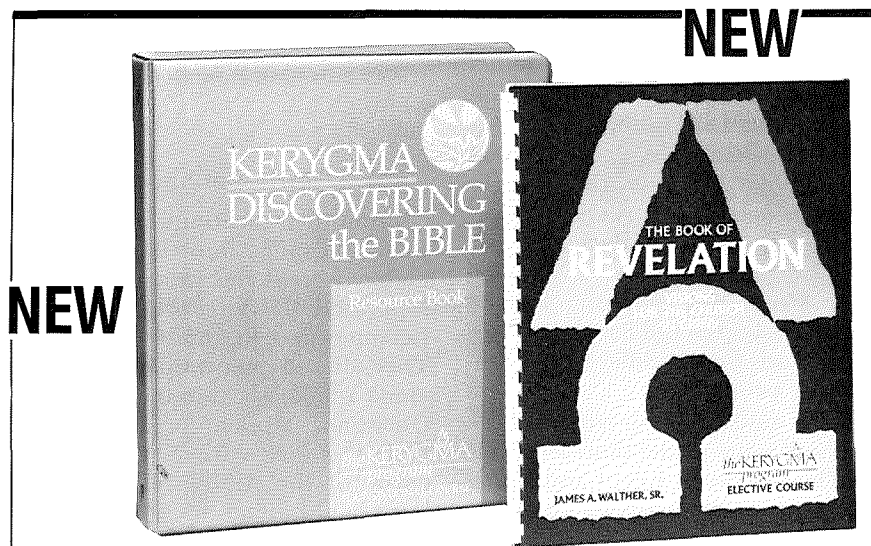
One of the later sections of the book presents a theological discussion of language as a healing agency, obviously pertinent to psychoanalysis

which was in the very beginning referred to by its first patient, Anna O., as "the talking cure." The theology of Tillich, Heidegger, Fuchs and Bultmann inform the author's thought. Professor Scharfenberg addresses and sets aside Freud's attacks on religion without very much difficulty, showing that the target of the attack was not so much religious essence as religious confusion and illusion. He further

points out directions in which psychoanalytic understanding may clarify and deepen future theological inquiry.

The author's introduction to this book refers to it as "a modest work preliminary to a future, but absolutely necessary, theological dialogue with Freud." One may hope that the scope of the larger volume he has promised may reach beyond Freud's thought

(CONTINUED ON PAGE 12)



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Primates Meet

“... Some of our agenda is to do with conflict in the church. Can Christians themselves come to terms with conflict? Can we learn to live together? If we can, we may have something to say to the wounded world the church must serve and heal,” said the Most Rev. Robert Runcie, Archbishop of Canterbury. He was addressing leaders of the 27 autonomous churches of the Anglican Communion, who met April 27-May 2 in Larnaca, Cyprus. The primates were joined by four bishop-moderators of the United Churches of Bangladesh, North India, South India and Pakistan.

In his opening address, Archbishop Runcie spoke of how the Greek-speaking island of Cyprus was evangelized by St. Paul, St. Barnabas and St. Mark.

The Most Rev. Samir Kafity, President-Bishop of the Province of Jerusalem and the Middle East, welcomed the primates.

He then gave a capsule survey of the ministry of some of the dioceses in his area. The diocese of Egypt and North Africa covers seven countries and faces enormous problems including famine in Ethiopia and the rise of Islam. The Anglican Church, a tiny minority in the midst of the 8,000,000 member Coptic Orthodox Church of Egypt, tries to be a “bridge of understanding” between the desert monastic life of the Coptic Church and modern world-wide Christianity.

The Diocese of Iran has suffered a great deal as well, he said, having witnessed an Islamic revolution. Their bishop is in exile and their money and property have been confiscated. “It is under difficulties that the church thrives. When we say that the gates of hell will not prevail, we witness and evidence that in the life of the church in Iran, which is still a worshipping, loving community.”

The primates were also welcomed by the Rt. Rev. John Brown, Bishop of Cyprus and the Gulf, who presented a brief survey of his multilingual, multicultural diocese.

What might have been one of the most controversial issues for the primates came early in the five-day meeting, and was dealt with in a spirit of unanimity: a report from the Archbishop of Canterbury’s Commission on Communion and Women in the

Episcopate [TLC, May 28].

The primates encouraged the study of the “Episcopal Visitors” plan, but indicated they were aware of conflicting points of view surrounding it and encouraged flexibility of the proposal.

Because of the known difficulties over the ordination of women, the Archbishop of Canterbury stressed the continuing importance of dialogue between the Anglican Communion and the Roman Catholic Church.

In other matters, primates released a four-page statement on social justice issues that reflected their views on situations in which they live and minister.

Territorial Integrity

From their meeting room, not more than 100 miles from Beirut, the primates decried the violence there and supported the territorial integrity of Lebanon and the unity of its people. They offered their support to “all Lebanese religious communities, be they Christian, Moslem or Druse.” With their thoughts with Terry Waite, the envoy of the Archbishop of Canterbury held hostage for over two years, the primates called on “all states with influence to use their good offices to secure the release of hostages of whatever nationality.” Additionally they:

- denounced Israel’s methods of dealing with the Palestinian uprising;
- commended Archbishop Runcie’s appointment of Anglican Communion representatives to Namibia as a concrete expression of love and concern;
- noted their deep distress at the “massive presence” of the South African Defense Force in northern Namibia;
- outlined a process toward stability in South Africa including lifting the state of emergency and the acceptance of a bill of rights;
- deplored the “contra” war in Nicaragua, “a war financed and sponsored by people sitting in the safety of foreign capitals.”

Evangelism in the different cultures of the Anglican Communion was discussed. The Lambeth Conference last year recognized evangelism as “the main work of the church” and asked Anglicans, along with other Christians, to make the closing years of the millennium a “decade of evangelism.”

It was agreed that the “launch date” for the decade would be December 1990.

In addition, the primates reviewed a report on the proposed decade prepared for them by the Mission Issues and Strategy Advisory Group of the Anglican Consultative Council and proposed some guidelines for evangelism. These would include:

- seeking to work cooperatively with Christians of other churches;
- spreading the word of faith person to person as a movement, rather than a program;
- focusing on local cultures for effective outreach;
- using the laity as agents of mission;
- encouraging all provinces to gather information and experiences to share with others about evangelizing;
- appreciating and using the power of prayer.

Ties of friendship between Anglican and Orthodox churches were affirmed during the celebration of Orthodox Easter. The primates attended the Good Friday ceremony of the Epitaphion in Nicosia and an ecumenical reception hosted by Archbishop Chrysostomos and members of the Holy Synod of the Church of Cyprus. Of special significance was the invitation by the Archbishop of Cyprus for Archbishop Runcie to read the gospel in English on Easter Day in the cathedral of Nicosia before the President of the republic.

Later, after reviewing many of the 69 resolutions passed by last year’s Lambeth Conference, the primates received a report on the Anglican Center in Rome and discussed proposals to enhance the academic and representative functions of the center.

Towards the end of their meeting, the primates met with the standing committee of the Anglican Consultative Council (ACC) for a discussion of mutual concerns, including how each body will carry on its responsibilities within its own sphere of authority.

NCC Approves Plan

After months of consultation by a special panel, the National Council of Churches agreed to a plan which should streamline the processes of the embattled organization [TLC, May 7]. The plan, which was approved

May 19 at a meeting in Lexington, Ky., calls for an overhaul of NCC agencies and for staff cuts.

It is expected that the NCC will hold a major consultation in September, when many of the details of the plan will begin to be addressed.

Adoption of the plan comes just six months after the council's governing board decided major structural changes were needed to save the council and assigned a special 15-member panel to come up with a proposal to put before the governing board.

Overall budget control will be under the eye of the governing board and agencies such as Church World Service have control over their own budgets.

Disagreement over financial control has been at the center of much of the council infighting.

At other points in the meeting the governing board approved a new formula for sharing costs of council-wide administrative functions.

Those shared costs, called "common service fees," have been a major source of conflict within Church World Service. The new formula is expected to result in a substantially reduced common services assessment for Church World Service.

The role of leadership has also been a primary point of friction between the governing board and representatives of the council's "unit committees."

Under the new plan, directors of

council units will be responsible to unit committees with respect to programs and to the general secretary on questions of relations with other council units.

The new plan also puts primary responsibility for hiring and firing directors of units in the hand of the unit committees.

Church Press

The Associated Church Press, of which *THE LIVING CHURCH* is a member, has begun a search for a new executive director, it was announced at the organization's annual convention, held in Toronto, May 17-19. The current executive director, Donald Hetzler, said that he will resign in the fall of 1990.

Mary Lou Redding, managing editor of *The Upper Room*, a daily devotions magazine published in Nashville, Tenn., was elected president. The other newly elected officers are first vice president, Tom McGrath, executive editor of *U.S. Catholic*; second vice president, Jean Caffey Lyles, news editor of *The Lutheran*; and treasurer, Kermon Thomasson, editor of *The Messenger*, a magazine of the Church of the Brethren.

The ACP is planning to hold its meeting next year in Nashville as part of the Religious Communicators Congress which will bring together religious communications organizations from all over the world.

Around the Church

This year over 140,000 meals will be served by three churches in the Birmingham, Ala. area: St. Andrew's, Grace Church and Christ Church. They are part of a diocesan program called "Community Kitchens" which has provided over 800,000 meals at 50 cents a meal since 1980.

★ ★ ★

The Church of St. Alban the Martyr in Superior, Wis., relates this bit of wit entitled "A Summer 23rd Psalm": "Recreation is my shepherd, I shall not stay home: He maketh me to lie down in a sleeping bag. He leadeth me down the interstate each weekend: He restoreth my suntan. He leadeth me to state parks for comfort's sake: Even though I stray on the Lord's Day, I will fear no reprimand, For Thou art with me; my rod and reel they comfort me. I anoint my skin with oil, my gas tank runneth dry; Surely my trailer shall follow me all the weekends this summer, and I shall return to the House of the Lord this fall."

★ ★ ★

Someone at the *Todd County Tribune* in Mission, S.D. got wires crossed and announced that Robert Weld, a senior warden at Calvary Church in Okreek, S.D. was "a candidate and Bishop for Ordination to the Diaconate." He is preparing to be ordained a deacon. This prompted Mr. Weld to write a letter to the Rt. Rev. Craig Anderson, Bishop of South Dakota, querying, "will I be the Bishop of Okreek? . . . I am sure we will enjoy working together and can do a good job of leading the Episcopalians of South Dakota."

★ ★ ★

Eighteen volunteers from the Diocese of Quincy returned to Haiti recently for an 11th mission project. Participants, who included nurses, doctors, and other volunteers spent two weeks treating hundreds of patients, cataloguing 1,000 books for the seminary library and building a jungle gym at a local Episcopal school. Mission members came from several different denominations.



The Cathedral Church of St. Luke in Orlando, Fla. was tented from toes to tower last month as exterminators worked to rid the building of dry wood termites. It took over 20 hours and two tons of material to ready the cathedral for the fumigation.

We've All Been Called

Holy Baptism and Holy Ministry: restoring the connection between the two.

By RALPH N. McMICHAEL, JR.

All ministry, whether lay or ordained, is a deepening of the one mark given in holy baptism, so that all ministry is the way in which God is saving us. Thus, God is calling every one of us to a ministry by virtue of our baptism, our belonging to Christ and his church. The only way in which we can speak of an indelible mark as the character of ministry is to discuss what it means to be baptized.

Any presentation of a theology of holy orders should begin with what it means to be marked as Christ's own forever. Laypeople, bishops, priests and deacons all are being saved through the deepening of the one mark given in baptism so that we should not speak of different marks, such as a priest mark which is distinct from a deacon mark.

We impoverish the meaning of the baptismal mark as it relates to minis-

try when we view holy orders in inadequate terms. As Anglicans we have had the recurring problem of not always knowing exactly what we mean by a theology of holy orders, so we end up borrowing concepts and terminology from other traditions.

It is our Anglican witness to embrace the catholic tradition, and this means rejecting later accretions that betray this greater tradition even when the accretion is now dogma of the Roman Catholic Church.

One such development is the so-called ontological view of holy orders that speaks of a supernatural, invisible and indelible mark given in every ordination rite. Another way in which we betray our Anglican heritage is to adopt the prevalent view of orders as found in the reformed tradition. We do this when we speak of holy orders as primarily practical or functional. It is my contention that we should move beyond the contrived distinction between ontology and function and all the reformation and counter-reformation baggage of this distinction to a theology of holy orders which is grounded in the mark of baptism.

I think we can better understand

this false separation of being a deacon or priest (ontological view) and of doing the work of a priest or deacon (functional view) by using caricature. The caricature of the ontological view of a priest would say that a priest is someone who is not of this world and who is an *alter Christus*, or another Christ, in a way totally different from the priesthood of all the believers. This so-called ontological priest is often surrounded by a priestly mystique which can border on the non-human. The priest becomes a sort of surrogate holy person for the rest of the church.

This type of view can result in the attitude that for someone to do "real ministry" that person must be a priest. Of course this approach to ministry can be quite demeaning to those laypeople and deacons who are exercising vibrant ministry.

The functional view of holy orders is often caricatured with the words "merely" and "simply." That is, priesthood is merely functional which means that a person has simply been designated by the church to do this function. Functional priests do not see themselves as possessing the character of priesthood, and therefore they do not stand in the place of Christ. Those who hold the functional view may emphasize their role more as professional persons.

Wholistic theology

I have used caricature because through exaggeration of the different positions we are better able to make our way toward a wholistic theology of holy orders that does not lend itself to what I call a false distinction between ontology and function.

I uphold that the one sacramental mark given is the baptismal mark. We say in the baptismal liturgy that the person is "sealed by the Holy Spirit in baptism and marked as Christ's own

The Rev. Ralph McMichael teaches liturgics at Nashotah House seminary, Nashotah, Wis., and has written previously on the theology of ordained ministry [TLC, Feb. 19].

“There is no such thing as lay spirituality and priestly, or clerical, spirituality.

There is only the spirituality of the baptized which calls everyone to mature Christian life and faith.”

forever.” We do not use the word “mark” in the rites for any other sacrament. Baptism is our entry into the sacramental life, and is the abiding reality of our lives even beyond the grave. Baptism is the only sacramental reality that is eternal. We do not claim that one is married or ordained even beyond the grave. Marriage and ordination are ways in which the one baptismal mark is deepened in our lives. This mark is the cross so that the whole dynamic mystery of dying in order to live is lived out in marriage or in orders.

Root meaning

All vocations have the same root meaning — they are the way in which God is calling us into the power of the death and resurrection of Jesus Christ. For example, we cannot separate being a priest or being a deacon from doing the ministry of a priest or deacon, any more than we can make a distinction between being a Christian and living the Christian life. In other words, by their fruits you shall know them, and faith without works is dead.

Baptism gives the mark for all ministry. This statement does not discount holy orders or the sacramental efficacy of the ordination rites, but places them within their proper context, the community of the baptized.

I am not contending that nothing happens during the ordination rites because I believe that in ordination one does receive grace for the ministry to which one has been called. When God gives a vocation to someone, that person is changed because it is impossible to be touched by God without being changed. The person who is ordained begins to enter more deeply into what it means to participate in the death and resurrection of Jesus

Christ, and this participation is lifelong. The change is not a bestowal of status — an indelible mark — but a shaping and deepening of the one mark given in baptism.

Ordination, especially ordination to the priesthood, does not give someone a unique relationship to Jesus Christ. The only sacramental relationship we have with Christ is the baptismal one so that we may speak of all vocations, whether lay or ordained, priest or deacon, as being the way in which we seek to be faithful to our Lord.

There is no such thing as lay spirituality and priestly, or clerical, spirituality. There is only the spirituality of the baptized which calls everyone to mature Christian life and faith. Whether one is a layperson, a bishop, deacon or priest, he or she does not possess a unique spirituality. Certainly, one’s place within the church will give shape to one’s prayer, but this prayer essentially stems from the baptismal relationship with Christ, and not from some sort of lay or ordained model of prayer.

What I have written is in no way an attempt to somehow tear down the clergy in order to build up the laity. In fact, it is my hope to offer words of liberation to the clergy, and a challenge to many among the laity.

I mentioned in my caricature of the ontological view of priesthood that often the priest is viewed as a surrogate holy person. This means that the priest is to uphold all that is good and virtuous so the laypeople do not have to do the same. The surrogate expectation is articulated by saying that the clergy should lead a simple life so that the laity can be free to heap riches upon riches. The clergy should be persons of prayer so the laity do not have to be. The clergy should be chaste so that the laity can be promiscuous. “You my priest be holy so I can be free to live in the world as I see fit.” The whole tradition of the church calls us beyond such notions to the mark of baptism which is the cross.

At one time the distinction between the ways of the church and the ways of the world rested with baptism, and then later shifted to ordination. In fact, it was the medieval view, and a view still present in our day, that “to go into the church” meant to enter the ordained ministry.

We must restore our attention to baptism. Those who are ordained are not to model a unique relationship to Jesus, but the relationship we all have as baptized people. Often, this modeling will be a challenge to the laity who might want to abdicate their baptismal covenant.

We should not take holy orders less seriously, but take baptism more seriously.

To Remember John the Baptist

June — the month we float our rivers swiftly flowing
Through Missouri’s clay-cliffs and green oak banks.
Remember still another river, Jordan, a continent
away

Where the Baptist dipped the faithful, rank on rank,
And called them all to look ahead and count
The days until a man would come, the kin of God,
To preach love’s way of life but walk
The same harsh roads that he himself had trod.
June is that Baptist’s month. May we like him
Cry out in our own wilderness or on our river shoal
That Christ will come indeed when least expected
To meld from scattered, fractured bits a loving
whole.

Jean Costen Carr

Chinese Student Uprising

Our hearts go out to the students and others in China in their brave bid for the democratization of their nation. It certainly requires exceptional courage to stand up against the government of such a nation and it will require exceptional wisdom to steer the uprising in such a way as to achieve constructive permanent results.

One would hope that our nation and other free nations everywhere will find acceptable channels of moral support which can be offered. Meanwhile it is commendable that the government, at least at the time of this writing, has restrained itself from using arms against its own people. Various nations have permitted soldiers to shoot into crowds in the past, and it leads to tragic results.

It is notable that most of the protesters seem to be young people who have grown up under communism and never knew a free way of life. All they can recall is a great deal more repression a few years ago. We have been led to believe that communist education indoctrinates people to be uncritically loyal to the totalitarian system. Either Chinese education has been a failure in this regard, or it has been a more open-minded education than we have supposed. Whenever people are encouraged to use their minds, surprises may occur. Yet a movement involving hundreds of thousands of people is not simply a matter of open-mindedness. There must have been deep areas of agreement able to link so many individuals in bold action.

Where do Chinese Christians stand in all of this, and what will be the effect on churches? It is much too early to say. It may be conjectured that church groups recognized by the government, having now received some measure of security, will hesitate to rock the boat. Yet Bishop K.H. Ding, apparently the highest ranking religious leader in Chinese officialdom, is said to have been favoring for some time a liberalization in the religious establishment. Members of unauthorized secret house churches would no doubt welcome extensive changes. We can only pray that Chinese Christians will be able to keep their heads (both figuratively and literally) in what must be a particularly dangerous time for them.

The Jenkins Affair

The name of the Rt. Rev David Jenkins, Bishop of Durham, has been conspicuous in the English press this spring. Bishop Jenkins predictably chose Easter to voice his doubts as to the physical aspects of the resurrection, and then he used the Feast of the Ascension for similar statements pertaining to the latter mystery.

Bishop Jenkins has had a distinguished career in theological teaching, and is a gracious individual who has consented on more than one occasion to be interviewed for this magazine. His elevation in 1984 to the prestigious see of Durham, however, evoked many protests because of his unorthodox views.

Carefully analyzed, the beliefs of Bishop Jenkins regarding the resurrection (yes, he does have positive beliefs) may not be too different from those of many others. He chooses, however, to express his ideas in ways

calculated to offend many in the church, and in ways the press will pick up and circulate outside the church. As his critics have said, he apparently cannot distinguish between the lecture podium in a university and the pulpit of a church.

The Church of England has, over the centuries, experienced bishops who disdained their duties, who derived unseemly profits from their office, and who have oppressed both clergy and laypeople — as well as those who have issued unorthodox statements. In recent centuries, however, there has been no effective legal procedure for imposing accountability. In the 18th century the public apparently did not expect high officials in church or state to live up to their positions. Today the public does. The authority of the episcopate as a whole is called into question when the miter is worn by individuals who bring the church and its faith into disrepute.

It is not for Americans to say what Englishmen should do about Bishop Jenkins. We may respectfully observe, however, that the failure of our American House of Bishops to deal effectively with the late Bishop Pike cost that house a degree of credibility which it has never regained.

Around the Church Again

Years ago, this magazine had a popular column entitled "Around the Church." It is back! This column [p. 7] will not appear every week, but will be frequent. We expect to cover a variety of items, some large and some small, some funny and some serious; together they will reflect the diversity and vitality of life in the church. Readers who know of unusual or interesting occurrences suitable for this column are invited to submit them to the news editor. Please do so immediately after the event, and if possible, type it, double-spaced.

After Holidays

Adrift in the season after Pentecost,
lacking the breeze that filled my sails before,
how shall I journey, if the wind be lost?
I cannot see the white bird on the shore,
rising with wings that stir the sullen air,
as when the sails, the nets were full that night,
and I sprang, laughing, into dark to dare
walking on water, falling toward the light.

Mary W. Cox

An Idea Whose Time Has Passed

By SIPO MZIMELA

Almost 30 years ago, the United States, through its representative to the United Nations, declared that comprehensive, mandatory sanctions against South Africa were “inappropriate” and “ineffective.” Major U.S. allies endorsed this position.

In the course of time, the U.S. and some of its allies have responded to pressures from anti-apartheid groups by imposing “limited” or “selective” sanctions. Some corporations have also been pressured into leaving South Africa. These sanctions and withdrawals have not advanced the course of freedom and justice. In fact, they have been counter-productive.

Record unemployment, deepening racial polarization, the widening and destructive divisions between supporters and opponents of sanctions, and the escalating violence, are some of the results of “limited” and “selective” sanctions. More sanctions will mean more misery for the vast majority of South African people. It must be remembered that poverty breeds weakness and despair, not strength and hope. The new comprehensive sanctions and disinvestment bill, H.R. 21, which is before Congress, will only serve to prolong untold suffering. It is tyranny clothed in the garb of “peaceful solution” and will encourage the forces that are working feverishly to prevent the birth of a democratic South Africa.

After almost 30 years of debating whether or not sanctions will “work” against apartheid, it should be crystal clear that the West is not in a position to impose mandatory, comprehensive sanctions. Interdependence between South Africa and the West should not be underestimated. The West needs South Africa’s strategic minerals; South Africa needs Western markets, capital and technology. This mutually beneficial relationship can, if properly handled, provide the impetus for a ne-

gotiated settlement in South Africa.

To be sure the West does want to see an end to apartheid. Free enterprise and apartheid do not make good bedfellows. There are also indications that the South African authorities have come to the conclusion that apartheid has no future. The vast majority of South African people of all races want to live in peace. The question then is what should be done?

Armed revolution — if it ever were to be mounted — would not end apartheid; it would end South Africa. Punitive economic sanctions are an idea whose time has passed. Calls for boycotts are manifestations of emotionalism — anger and frustration — and as such are unreasonable. Apathy and resignation are indefensible. Demagoguery is self-defeating.

Fortunately, sanctions are not dogma; they are mere strategy. If a strategy does not yield the expected results, it must be replaced. To do otherwise is to be irresponsible, reckless and self-righteous.

Negotiation

As we approach the end of the confrontational and sometimes bloody 20th century, there are indications in many parts of the world that confrontation is being slowly replaced by negotiation. Apartheid will ultimately be ended by negotiation.

Recent events in Southern Africa have clearly demonstrated that the United States has the wherewithal to facilitate successful negotiations. Therefore, instead of passing legislation which in effect abandons South Africans of all races in the hour of their greatest need — particularly those who bear the brunt of the apartheid yoke — the U.S. should take the lead in adopting and implementing the following strategy for freedom, justice and peace:

1. Declare a moratorium on all sanctions legislation;
2. Progressively lift all existing sanctions as progress towards peaceful change in South Africa is made;

3. Encourage companies that have withdrawn from South Africa to return;

4. Grant a tax break to all American corporations operating in South Africa if such corporations commit themselves to allocate an agreed upon percentage of their gross profits to programs designed to:

- a) Promote economic development, create political stability and establish social justice.
- b) Replace apartheid walls with bridges of good will, which will increase cooperation among the races and ensure peace and prosperity.
- c) Train potential leaders of all races in the skills of conflict resolution, mediation, dialogue, crisis management and cross-cultural communication.

5. Make a direct contribution to match the funds contributed by the private sector and encourage other U.S.-based organizations to do likewise.

6. Send the Peace Corps to work among all sections of South African society and in all regions of the country. South Africa should become the Peace Corps’ number one priority.

7. Use diplomatic channels and other forms of influence both within South Africa and the Southern African region to establish the conditions necessary for a negotiated and acceptable settlement.

8. Encourage U.S. allies as well as other interested parties to adopt this strategy and to implement it accordingly.

The people of South Africa have suffered too much for too long.

As fellow human beings, we have a duty to work tirelessly with them in their search for freedom and human dignity. We do not have the right to impose on them punitive measures which will only serve to promote political chaos, economic devastation and human suffering. It is time to use common sense and reason. Then, peaceful measures will succeed.

The Rev. Dr. Sipo E. Mzimela is executive director of the Southern Africa Education Fund, Atlanta, Ga.

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— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
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BOOKS

(CONTINUED FROM PAGE 5)

and address some recent psychoanalytic contributions as well.

Psychoanalysis is not now trying to throw the baby out with the bathwater; it is working to understand the psychology of belief instead of dismissing belief as a symptom.

JOHN T. MALTSBERGER, M.D.
Faculty, Boston
Psychoanalytic Society
Boston, Mass.

Small-Town America

SPELLBOUND: Growing Up in God's Country. By David McKain. University of Georgia. Pp. 257. \$18.95.

David McKain grew up on the wrong side of the tracks in Bradford, Pa. He chronicles life in the declining oil town in the 1940s and 1950s in a manner that suggests comparison with Thornton Wilder's "Own Town."

This book is about youth and adolescence in a small, unheated, rented frame house in the flood waters' path. Inside the house was a father with epilepsy and a strong-willed mother. The father was a former Methodist minister who ran an unsuccessful pet shop. He was an affectionate parent who beat his wife periodically, kept candy for children, supported the Ku Klux Klan, and spent his final years in the State Hospital for the Insane in Gowanda, N.Y.

The mother, a perky school teacher, kept the family together with her \$25-a-week salary, and was the only white person in Bradford to subscribe to *Ebony* magazine. Organist at the Baptist church, she dreamed of being a musician at New York's Church of the Master, a leading black church. The child grew up with conflict as a constant companion, but also with endless fields and hills to roam in, providing escape and restoration. "Until I started kindergarten God was my best friend," he writes.

McKain is a published poet and professor of English at the University of Connecticut, where he was named the outstanding teacher in 1983. He has extraordinary skills as a storyteller and this book won the Associated Writing Programs Award for Creative Non-Fiction.

I grew up in Oil City while McKain was emerging from Bradford. Reading

(CONTINUED ON PAGE 14)

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BOOKS

(CONTINUED FROM PAGE 12)

his book gives me a new view about one aspect of religion in that part of the heartland. We thought there were clear differences between Protestants, Catholics, and Jews and cultural distinctions within Protestant churches. There were. But there was a grim Calvinistic, fatalistic culture that pervaded them all, thick as caked mud after the flood. McKain captures that world, the drabness and the joys of small-town America. He does with words what Thomas Hart Benton did with paint in Kansas of the same period. And the results are the same, the vivid portraying of time, place and people, a slice of life of a once vibrant, now departed culture.

This book will be a useful addition to college courses on "Religion in America" or "Sociology of Religion," for those who move beyond the study of ideas and institutions to how they shape perceptions in society. Apart from its academic value, it is a compelling personal story, well told.

(The Rev.) FREDERICK QUINN
Chevy Chase, Md.



BENEDICTION

The author is the Rev. Michael A. Houlik, rector of the Church of the Good Samaritan, Gunnison, Colo.

At a wedding held recently, the groom, his groomsmen, and I were all in place waiting for the service to begin. The plan was to have the flower girl, who was only three years old, go down the aisle as the music started. When her time to move had come, she looked around at all those eyes looking at her and she froze. But after a moment she began to walk. Soon she was enjoy-

ing being the center of attention, so much so that she forgot to scatter flower petals from her basket along the way.

The little girl had completed her walk when she realized that in the midst of all the attention she was getting, she had forgotten to carry out her assignment. Her eyes wide with despair, she looked down at her basket full of flower petals, hesitated a moment and then turned the basket upside down. There in the center of the aisle at the front of the church was the entire collection of flower petals. We all laughed together. It was a wonderful moment which enabled us to relax. Her mission accomplished, the flower girl turned and entered the pew where her grandparents were waiting.

Sometimes things don't go as planned — they go even better than we ever could have planned. That's the way it is with God's presence and activity in our lives — he tends to make our lives go better than the way we had planned.

SUMMER CHURCH SERVICES

GULF SHORES, ALA.

HOLY SPIRIT
Sun H Eu 10

616 W. Ft. Morgan Rd.
(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

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. Wkdys MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

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

ESTES PARK, COLO.

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

LITTLETON, COLO.

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

HARTFORD, CONN.

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

ROXBURY, CONN.

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

TRUMBULL, CONN.

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

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, 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. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

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

SUMMER CHURCH SERVICES

(Continued from previous page)

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

ST. PETERSBURG, FLA.

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

TALLAHASSEE, FLA.

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

STONE MOUNTAIN, GA.

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

HONOLULU, HAWAII

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

HANOVER PARK, ILL.

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

INDIANAPOLIS, IND.

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

LAFAYETTE, IND.

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

BLADENSBURG, MD. (D.C. Area)

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

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

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

BOSTON, MASS.

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

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

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

NORTH ADAMS, MASS.

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

PITTSFIELD, MASS.

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

CLARKSTON, MICH.

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

FARIBAULT, MINN.

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

ST. LOUIS, MO.

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

LINCOLN, NEB.

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

LACONIA, N.H.

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

BARNEGAT LIGHT, N.J.

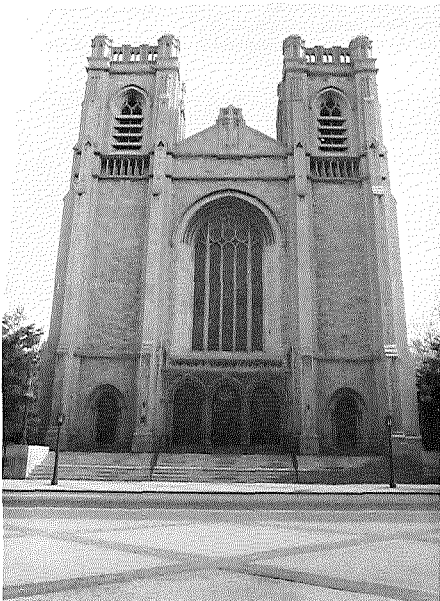
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat
5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BAY HEAD, N.J.

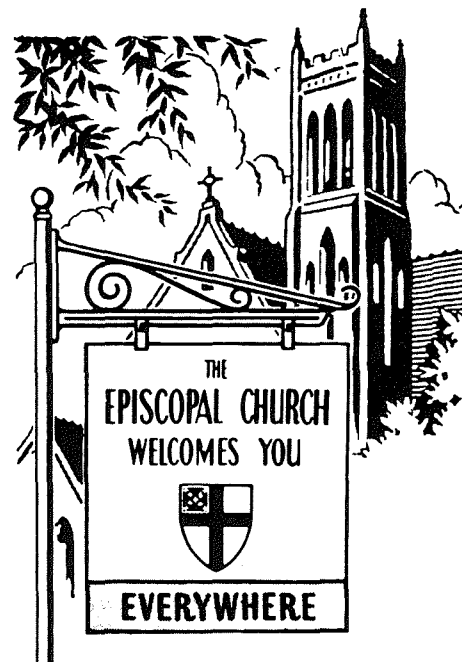
ALL SAINTS' Cor. Lake & Howe
The Rev. Edward B. Gammons, Jr., r
Sun 8 & 10:15 (1S, 3S, 5S HC; 2S, 4S MP-8 HC). Wed HC 8:30,
EP 5:30. Thurs 11 HC/Healing

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



St. John's Cathedral, Denver



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 Duniap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

NEWARK, N.J.

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

TRENTON, N.J.

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

VENTNOR, N.J.

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

ALBUQUERQUE, N.M.

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

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

SANTA FE, N.M.

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

LONG BEACH, N.Y.

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

MATTITUCK, N.Y.

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

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD

2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036

The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

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

SARATOGA SPRINGS, N.Y.

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

SUNNYSIDE, N.Y.

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

SYRACUSE, N.Y.

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

WEST POINT, N.Y.

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

BREVARD, (Western) N.C.

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

YOUNGSTOWN, OHIO

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

PORTLAND, ORE.

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

ROSEMONT, PA.

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

SELINGROVE, PA.

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

SHARON, PA.

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

MIDDLETOWN, R.I.

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

NEWPORT, R.I.

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

WESTERLY, R.I.

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

CHATTANOOGA, TENN.

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

GATLINBURG, TENN.

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

DALLAS, TEXAS

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

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass
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 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
Sun (June-Sept.) 8 HC I & 10 HC II Zabriske 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 (Zabriske Chapel); 11:15 (1S, 3S HC I, 2S, 4S MP I) VTS Chapel

LEXINGTON, VA.

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

NORFOLK, VA.

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

VIRGINIA BEACH, VA.

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

MANCHESTER CENTER, VT.

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

SEATTLE, WASH.

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

LEWISBURG, W.VA.

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

FOND DU LAC, WIS.

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

MILWAUKEE, WIS.

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



Church of St. Columba, Hanover Park, Ill.