

The Living Church

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The Magazine for Episcopalians



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Remembering Uganda's Martyrs

IN THIS CORNER

If God Were to Vote . . .

The corner of Connecticut Avenue and K Street in downtown Washington, D.C., during the 5 o'clock rush hour, is hardly an ideal place for theological reflection. It came easily for me, however, when I saw a fellow with a placard that read: "God voted for George Bush!"

Now had the sign read, "God voted for Ronald Reagan," I might have raced by without a second thought. Everyone knew R.R. and God were an item! "Ronald Reagan invoked the name of God more than any other president in memory," wrote Stephen Carter in *The Culture of Disbelief*. A popular columnist surmised God belonged to the Gipper's cabinet!

The notion that God had a special fondness for R.R. unsettled me, I admit. Among other things, it was hard to imagine God's favoring someone so lackadaisical about church. (My clergy bias is showing!) Of course, R.R. did exude an inordinate sense of rightness — even the religious fundamentalists were taken with it. At other times, they would have stiff-armed politics, but R.R. inspired them, in record numbers, to join the fray. Does God side with those who are the most confident?

Well, George Bush wasn't Ronald Reagan! To be sure, he parroted many of his mentor's shibboleths, even cited God's grace as the reason America won the cold war, but he lacked R.R.'s spirit of bombast.

As for the message I heard that cold day at a busy intersection in Washington, I figured the exhibitionist was saying God endorsed George Bush because God could not support Bill Clinton. Why? The aspirant from Arkansas was inclined to waffle, especially on the big issues — Vietnam, abortion, gun control, gays in the military and the like. The Voice from beyond never equivocates!

Frankly, I tend to believe God and confidence are linked, but it is of a different sort than that displayed by R.R., and to a lesser degree, George Bush. Two features strike me:

1. There is an unswerving commitment to people. God values the human component in any and all systems — political, economic, social, even religious. Furthermore, God's concern is not whether people will benefit eventually, subsequent to economic and/or political payoff, but are they primary from the outset? Unlike us, God will not be seduced into believing some candidate values people, only to discover later this aspect has been exploited in the pursuit of another, more self-serving objective.

2. God's tolerance for error remains intact. This doesn't mean God is indulgent, as Voltaire implied. "I like to commit sins; God likes to forgive them; the world is admirably arranged!" he exclaimed. More accurately, God doesn't expect us, fallible creatures, to attain perfection. A cross at the center of the God/human drama suggests grace is necessary for assessing who we are and what we can do:

" 'tis grace that brought me safe thus far,
and grace will lead me home . . ."

"God voted for George Bush!" Maybe, maybe not. I believe God supports us and our preferences for a president will not endanger that embrace. Furthermore, God's strong commitment to us is not affected by how our candidate, if elected, performs in office. God's affirming posture, believe me, will stay firm after the current occupant of the White House is replaced by another — someone who might, or might not, get our vote.

Our guest columnist is the Rev. Julian Cave, an occasional contributor to TLC who resides in Washington, D.C.

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The Anglican shrine at Namugongo is on the site of a mass martyrdom of Ugandan Christians in 1886. The chapel is seen in the background. Each year Ugandans take a day to remember the Martyrs of Uganda [p. 8].

LETTERS

'Judged' by the World

The article on the vote in Wales [TLC, May 1] demonstrates the vacuous episcopate of the church (Anglican Communion) today. The Most Rev. Alwyn Rice Jones says: "The world is watching us carefully and judging us, judging God, judging Christ by our woolly responses to the great questions of the world surrounding us. We will find ourselves increasingly out of step with the provinces in the Anglican Communion."

Who is this man? Where did he read theology? Since when is the church "judged" by the world?

Get a grip, Archbishop Jones!

(The Rev.) J.D. EDWARDS
Church of the Redeemer

Mattituck, N.Y.

• • •

"The world is watching us carefully and judging us, judging God, judging Christ by our woolly responses to the great questions of the world surrounding us." So states Archbishop Jones.

These words poignantly and shamefully capulate the malaise which has infected far too many members of the Anglican episcopate. Can any Christian explain, much less justify, the notion of the world's "judging us, judging God, judging Christ"? Why should we fear or care about the world's presumption to judge?

To paraphrase the words of St. Paul, the Christian vocation is to "transform the world, not to conform to the world." When the provinces of the Anglican Communion recover this sense of vocation instead of saying to the world, "Me, too," then and only then will we be true disciples of our Risen Lord.

(The Rev.) FRED-MUNRO FERGUSON, SSC
East Harwich, Mass.

It's Political

The Rev. William M. MacMillan [TLC, May 8] bemoans the fact that the abortion argument "represent(s) the triumph of politics over morality."

When a people is as deeply divided, and with good people on both sides, over the question of when a fetus becomes a human being with the rights we associate with humanity, the discussion cannot focus on the moral issues as long as there is the insistence that the law should be used to coerce behavior. Forced behavior can never be moral behavior. Until the pro-illegal abortion forces back off their insistence that abortion not be a legally

available option, the argument will continue to be political.

Oh, you think "pro-illegal abortion" is a typo of some kind? Not so. Making abortion illegal does little to diminish the number of abortions, but does greatly increase the number of illegal abortions.

(The Rev. Canon) JIMMY E. KIMMEY
New York, N.Y.

Anglican or Not?

The Rev. C. Eric Funston is not quite right [TLC, May 8] about "Anglicanism." His definition is correct, but his application of it seems not to take the whole def-

inition into account.

The doctrines and disciplines of the Church of England are "grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the 39 Articles of Religion, the Book of Common Prayer, and the Ordinal" (Church of England Canon A5).

Any church whose doctrine, discipline and worship can fairly be defined in these words is therefore Anglican, even if it is in some disagreement with one of the

(Continued on next page)

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LETTERS

(Continued from previous page)

churches in communion with the Church of England. It is a sad commentary on the state of the Anglican Communion that some churches whose doctrine can be described this way are not "approved" by Canterbury. One thinks of the Church of England in South Africa, the Reformed Episcopal Church, the Free Church of England and other such bodies.

Most of the churches in the U.S.A. that use the name Anglican have in fact denied or ignored the authority of the 39 Articles, in addition to not adhering to the doctrines of ECUSA, and therefore have no claim to be Anglican. The so-called Charismatic Episcopal Church may not qualify on the grounds of its relationship with ECUSA, and yet still qualify because of its attitude to the doctrines of the Church of England. I do not know if this is in fact the case with the CEC.

Given the large number of such breakaway bodies, it seems a little hard on THE LIVING CHURCH to insist that it check the official teachings of each one before it may use the name that the church in question has chosen for itself. Let the conscience of these various breakaway bodies be their guide. We have more pressing concerns: It is not entirely clear that many of the churches within the Episcopal Church are Anglican by the *Oxford English Dictionary* definition.

(The Rev.) PHILIP WAINWRIGHT
Church of the Holy Faith

Santa Fe, N.M.

• • •

As a former editor of TLC and a former Episcopalian, now a priest in the Anglican Church of America (ACA), I am responding to the letter from Fr. C. Eric Funston in which he questions the right of any body in the U.S.A. other than the Episcopal Church to call itself Anglican.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

This is the very question I raised in 1979 about the Episcopal Church and have been raising ever since.

I was a student in a liberal protestant seminary in 1934 when, by God's grace, I met Cranmer's prayer book in its 1928 American edition. I was instantly and joyfully converted to Anglicanism as a way of believing and living in Christ, and I continued to walk in this way for more than 40 years as a priest in ECUSA, until the Philistines invaded and despoiled our goodly heritage.

Over many years I believed and taught that the qualifying mark of being Anglican is being in communion with Canterbury; but during the travail of the '60s and '70s I came to see that criterion as false.

I now believe there is only one way of Christ, but that within that way he approves and blesses diverse ways such as the Anglican, the Quaker, the Roman. These are ways of walking with him while in our earthly pilgrimage. I love the Anglican way — "her sweet communion, solemn vows, her hymns of love and praise." I find my desire and my need amply fulfilled in the ACA after finding it no longer possible in the ECUSA.

I would ask Fr. Funston and others who share his definition of Anglicanism whether they regard the Nonjurors in the Church of England in the 17th century as legitimate Anglicans, as they claimed to be, or as presumptuous pretenders. They fell out of communion with Canterbury. But to faithful souls trying to be spiritually alive in a worldly church they were as the shadow of a great rock in a weary land.

We all find it easy to forget that the only "communion with" that is necessary to salvation is communion with God through Jesus Christ our Lord — the *only* head of the church.

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

• • •

Fr. Funston, in his letter, expresses chagrin because TLC "lends credibility" to so-called Anglican bodies, and believes that TLC "should not refer to these groups by the erroneous pseudo-Anglican names they have arrogated to themselves."

Using a definition from the *Oxford English Dictionary* which includes being in communion with "the reformed Church of England" as one of the criteria for determining who is an Anglican, Fr. Funston has excluded those of us who are

a part of the "continuing church." But a part of that definition said that Anglicanism included those who adhere "to the doctrine and disciplines of the reformed Church of England ... as the genuine representative of the Catholic Church." And that is just the point on which many of us "so-called" or "pseudo-Anglicans" have found it necessary to come to a parting of the ways with the See of Canterbury.

We believe that the See of Canterbury is no longer a "genuine representative of the Catholic Church." In ordaining women to the priesthood and the episcopate, it has rejected one of the touchstones of catholic theology, the *Vincentian Canon*: "that which has been believed everywhere, always, and by all." Many of us who promised at our ordinations that we would seek to "banish and drive away from the church all erroneous and strange doctrines" believe that we would have broken our ordination vows by remaining a part of a church which was no longer catholic. We believe we continue to be Anglicans, and that those who remain in the church of our former obedience have ceased to be Anglicans.

That does not mean that, *ipso facto*, we believe them not to be Christians. Too many of us on both sides of the issue have acted as if we believe that. Isn't it time to quit calling one another names (or refusing to call us by the name we prefer), to quit our unseemly fighting among ourselves, and to fight against the real enemy, Satan? After being embroiled in this internecine warfare for 30 years, I have decided to attempt, as much as in me lieth and God being my helper, to conduct my affairs on the premise that any friend of Jesus is a friend of mine. And surely Fr. Funston and I both would do well to keep in mind that most famous prayer of the patron of his parish. We can disagree and still be charitable toward one another.

(The Most Rev.) JEAN PIERRE MESHEW
American Anglican Church
Grand Prairie, Texas

Not Threatened

It was refreshing to read the letter from Bishop Jelinek [TLC, May 8] urging a fair hearing for the Rev. Keith L. Ackeman, Bishop-elect of Quincy, as he goes

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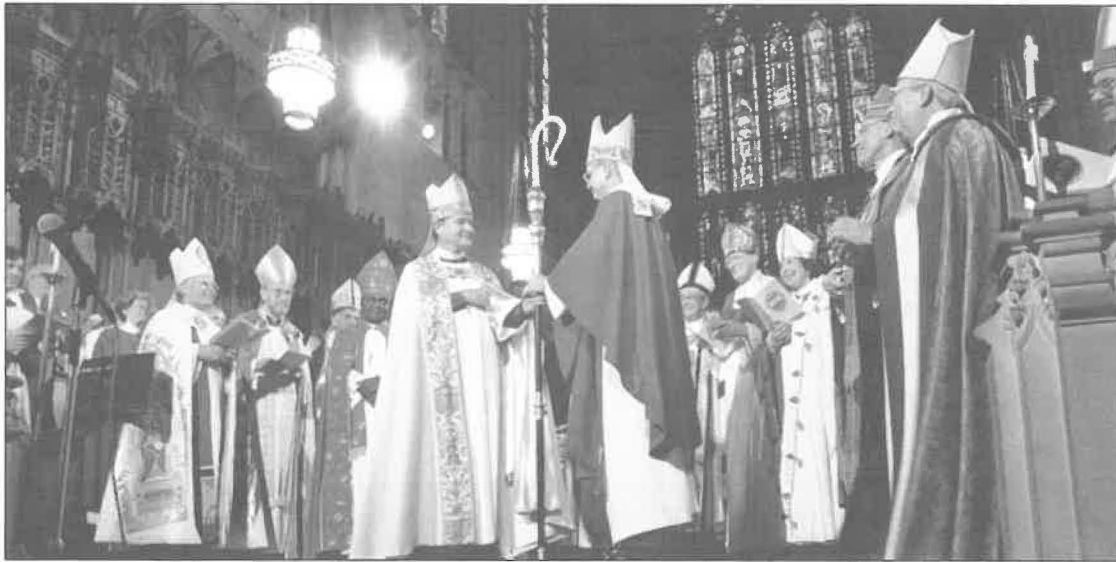
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TRAVELING? Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings on pages 15 and 16, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.



Bishop Estill (left) hands his 100-year-old crozier to Bishop Johnson during the consecration service at Duke University.

Photo © Jerry Markatos

Diocese of North Carolina Consecrates Bishop

More than 2,000 persons crowded into the Duke University Chapel in Durham May 14 for the consecration of the Rev. Robert Carroll Johnson, Jr., 55, as the 10th Bishop of North Carolina.

Chief consecrator was the Most Rev. Edmond L. Browning, Presiding Bishop. Co-consecrators were: the Rt. Rev. Robert W. Estill, retiring Bishop of North Carolina; the Rt. Rev. Huntington Williams, Jr., Suffragan Bishop of North

Carolina; the Rt. Rev. Jean Zache Duracin, Bishop of Haiti; the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon; the Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia; and the Rt. Rev. Jane H. Dixon, Suffragan Bishop of Washington.

Eleven other bishops and more than 200 members of the clergy attended along with the Most Rev. F. Joseph Gossman, Roman Catholic Bishop of Raleigh, and the Rev. Mark Menees, Bishop of the

North Carolina Synod of the Evangelical Lutheran Church in America.

A choir of more than 150 voices, primarily from St. Luke's, Durham, where the new bishop had been rector, and the Durham convocation, but with representatives from all over the diocese, was supplemented by a bagpiper who played "Amazing Grace," a favorite hymn of Bishop Johnson's, during the opening procession.

The Rev. Anne Hodges-Copple, Episcopal chaplain at Duke and former assistant to Bishop Johnson at St. Luke's, was the preacher. The church over which Bishop Johnson will preside should not be like the disciples who were locked into a room, "for fear of the Jews," she said, and he should not be its chief prison guard. Too many are locked in, and too many are locked out of the church, she added. Taking a basketball example that the North Carolina congregation appreciated, she said the new bishop should be instead like a "point guard," who would lead the way to true Christian living.

Bishop Johnson's family took part in the celebration. His wife, Connie, and son-in-law, Pike Hege, and grandsons Adam and Robert Hege presented the oblations, and R. Kinley Johnson and Julie Johnson Hege, the new bishop's children, were acolytes.

Bishop Johnson faced challenges from the right and left almost immediately, as a rally by the Episcopal Synod of America and the blessing of a same-sex couple were scheduled the same day as his consecration.

(The Rev.) E.T. MALONE, JR.

Bishop Harold Robinson Dies

The Rt. Rev. Harold B. Robinson, Bishop of Western New York for 17 years, died of leukemia May 5 in Summit, N.J. He was 71.

Bishop Robinson served in Western New York for 25 years, first as dean of St. Paul's Cathedral in 1962, as bishop coadjutor from 1968 until 1970, and as diocesan bishop from 1970 until his retirement in 1987. Following his retirement, he was an assisting bishop in the Diocese of New York.

Bishop Robinson was a native of Lancashire, England. He graduated from the University of California at Los Angeles in 1943, and from General Theological Seminary in 1946. He was ordained deacon and priest in 1946, and became curate that year at St. Paul's Church, San Diego. He became priest-in-charge of that parish in 1947, and was rector there from 1947 to 1962.

He was a deputy to General Convention from both dioceses in which he served, and while in San Diego he was president of the standing committee. He also was chairman of the Episcopal Radio-

Television Foundation and the Presiding Bishop's Council of Advice, and was a past president of Province 2 as well as co-chairman of dialogue between the Episcopal Church and the Greek Orthodox Church and a member of the Standing Committee on Ecumenical Relations. He also was a member of General Seminary's board of trustees.

In Buffalo, he was a leader in addressing racial tension in 1981. He served on many boards there and was named Buffalonian of the Year in 1986.

In 1985, he was quoted by *The Buffalo News* as saying, "I am not going to go down in history as one of the great bishops of Western New York. If God is going to give me any credit, it will be for keeping the ship afloat and moving during stormy times."

He is survived by his wife, Marie, four daughters, Mary Jewett of Summit, N.J., Martha Higgins of Morristown, N.J., Anne Wadsworth of East Aurora, N.Y., and Jane Ward of Washington, D.C., and eight grandchildren.

New Group Pursues a 'Missionary Mentality'

The North American Missionary Society (NAMS), an organization whose purpose is "to plant great commission churches within the Episcopal Church and in the Episcopal tradition in alliance with other congregations and organizations which share the vision," has been formed by Shaping Our Future, Inc.

The announcement was made by the Rev. Jon C. Shuler, president of Shaping Our Future, following a meeting of the organization's board of trustees.

"Shaping Our Future believes that the great commission of Matthew 28 is the mission of the Episcopal Church," Fr. Shuler said, "and we hope to see that mission embraced at the General Convention in Indianapolis this August."

Shaping Our Future began as a symposium on structure of the Episcopal Church which met in St. Louis last August. "Although we organized a very successful, thought-provoking symposium in St. Louis, our work continues," said Tom Dupree of Lexington, Ky., chairman of the organization's board of trustees. "Now we believe we are offering up a beacon of

hope for the Episcopal Church."

The North American Missionary Society is a concept attributed to the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh.

"I envision a three-fold mission for NAMS," Bishop Hathaway said. "The first element is to work with others to develop within the Episcopal Church a missionary mentality and missionary heart. Secondly, I envision NAMS being one of the key places for designing a new church model that would produce great commission churches, that is, churches that see their primary mission as outreach and spreading the gospel of Jesus Christ to those who have not claimed it. Finally, I envision the third mission of NAMS being to recruit, train, appoint, oversee and support missionary teams which would plant churches throughout the country in dioceses where they would be welcome."

Bishop Hathaway said he is excited about the initiative. "The next step is to develop the strategy and set the wheels in motion," he said.

BRIEFLY

Anglican lay theologian **Gerald Bonner** of Durham, England, was honored by the Catholic University of America in Washington, D.C., when it awarded its Johannes Quasten Medal to him "for excellence in scholarship and leadership in religious studies." He is a member of the university faculty as visiting professor of early Christian studies.

John H.W. Rhein III, of Garden City, N.Y., has been elected **president of the Prayer Book Society** of the Episcopal Church. Mr. Rhein, a member of St. John's Church, Cold Spring Harbor, N.Y., succeeds the Rev. Garrett M. Clanton, who resigned.

formal talks as the three work toward the "full visible unity of the church," to increase fellowship and "to reach a formal accord outlining areas of agreement."

The German Union of Catholic Women **has expressed dismay** at the welcome given by Roman Catholics in England to priests from the Church of England who are converting to Roman Catholicism. The Adventist Press Service in Brussels reports that the women's union questioned the "credibility" of the Vatican in accepting opposition to ordination of women as a sufficient reason for conversion.

A statement issued by a group of religious leaders, including Presiding Bishop Edmond L. Browning, on the **National Day of Prayer** May 7, warned that prayer "should remain above the realm of politics, apart from narrow and diverse partisanship."

Canon Nickerson: 'Sweeping Changes' in Store at Convention

For a person with an important job, the Rev. Canon Donald Nickerson manages to stay out of the news most of the time.

Every three years, however, the Boston native moves into the public eye for a few months as General Convention approaches and takes place.



Canon Nickerson

Canon Nickerson is the executive secretary of General Convention, the triennial gathering of Episcopalians which meets for the 71st time, Aug. 24-Sept. 2 in Indianapolis.

"It's 119 days to convention," he said with a slight grin April 26 during Executive Council's meeting in Omaha, Neb. At this time of year, Canon Nickerson is on the road much of the time, leaving his office at the Episcopal Church Center in New York City to meet with such groups as provincial synod pre-convention gatherings, the Joint Standing Committee on Planning and Arrangements, and Executive Council.

This will be Canon Nickerson's third convention as executive secretary after having been a deputy to five conventions.

"Sweeping changes are on the schedule for this convention," he said, and followed that by asking some questions: "Is the historic reality that set our present pattern (of convention) in place the reality of today?" he asked, and "Are we responding adequately to the voices we hear?"

He said convention probably will use the consent calendar more frequently in order to handle resolutions which don't require debate. He said Judge George Shields of Spokane, a veteran of General Conventions, will coordinate the flow of legislation through convention's two houses, placing a category number on each resolution.

"One of the great aids at this convention which we haven't had before is the resolution retrieval system," Canon Nickerson said. "It now contains all the resolutions adopted by convention back to '76. Perhaps by convention time it will be back to '70, and eventually it will

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They Died for the Lord They Loved

The Martyrs of Uganda

By BONNIE SHULLENBERGER

There may have been 100 of them, and the first were only children, like Yusufu Lugalama, who was 11. Anglicans and Roman Catholics, their differences were forgotten when they died for the Lord they loved and would not deny. They were the Martyrs of Uganda, whose feast is celebrated June 3.

Christian missionaries had been in East Africa since at least 1844. In 1876, the Church Missionary Society (CMS) sent a small team in response to a letter from explorer Henry Stanley. Visiting Lake Victoria in 1874-75, he had been impressed by the Baganda, who lived in a monarchical tribal structure in the temperate and fertile equatorial highlands north of the lake. Their regional dominance and their powerful kabaka (king) and his court made them seem, to Stanley, just the sort of people the British Empire could do business with.

The CMS missionaries were followed by French Roman Catholics in 1879. Both groups settled in the royal center (now Kampala), and the kabaka at that time, Mutesa, did not allow them to go anywhere else without permission. Consequently, their work was limited to the leading Baganda. The response to Christian teaching was strong. The Baganda had been monotheists until perhaps the 16th century, when the worship of Katonda, the Creator and Lord of Heaven, was supplanted by fetish cults. But Islam, and then Christianity, drew forth all the remnants of the old monothe-

ism, and the Baganda responded warmly to each in turn. When Mutesa died in 1884, there were hundreds of Christians, both baptized and under instruction.

Mutesa himself had accepted neither Christianity nor Islam. His successor, his son Mwanga, was initially drawn to Christianity, then drew away when he realized the missionaries were serious about monogamy. Mutesa had 85 wives. Christianity was growing slowly, but where it was planted, it was strong. The Baganda had noticed, and tried to analyze the intentions of foreign powers in the region. To Mwanga, as to his father, religious teachers were representatives of potential allies, or enemies: the Anglicans of Britain, the Roman Catholics of

France, the Muslims of an increasingly powerful Egypt. But Mutesa was shrewd and experienced, while his son, assuming the kabakaship at 18, was volatile and immature.

The kabaka was no ceremonial ruler. He was an absolute monarch. He ruled only by the traditions of his ancestors. Mutesa did not become a Muslim because of traditional Baganda hatred of mutilation (circumcision). Equally troubling, Roman Catholic priests did not marry, absurd to the polygamous Baganda. Converts to Christianity burned their amulets and other cult objects. Traditionalists looked in horror at the prospect of British rule, because Britain was ruled by a woman, the ultimate



The Anglican Martyrs Shrine at Namugongo

Bonnie Shullenberger is a frequent contributor to TLC who currently resides in Uganda.

humiliation. Women in Buganda, aside from a handful of close relatives of the kabaka, were no better off than slaves. To some, the bazungu (non-Africans) were strange and threatening. To others, they brought good news.

The Court Pages

Some of those to whom they brought good news were men and boys who should have been thought to be in the upper ranks of the culture, the court pages. Their jobs were not ceremonial. If a visitor arrived from afar, the pages were dispatched in relays to present the kabaka's greetings to the visitors along the route of travel, and then, to return at full speed to advise the court of the visitor's progress. They also cared for the royal enclosure, and while their lives pointed to a privileged future, they worked hard.

Their work did not prevent them from obtaining instruction in Christianity. Both the Anglican and Roman Catholic missions gave careful instruction before baptism. In the royal enclosure, Joseph Mukasa Balikuddembe and Charles Lwanga instructed the Catholic pages; whether the Anglican pages had similar opportunities is not clear. They probably had to slip away to the CMS mission. It was from that mission that the first martyrs came. In January 1885, a conspiracy of traditionalists and Arabs, abetted by the kabaka's chancellor, targeted Baganda connected with the Anglican mission. While missionaries Alexander MacKay and R.P. Ashe were away, five boys and a woman who had catechized a princess of the court were arrested. The next morning Mark Kakumba and Noah Seruwanga had their arms cut off and were then burnt. Yusufu Lugalama, before his own death, pleaded, "Please do not cut off my arms. I will not struggle in the fire that takes me to Jesus." On the way to their deaths, the boys sang hymns.

Politics also led to the next deaths, the murder of Bishop James Hannington and his companions. Traditionalists warned the kabaka of ancient prophecies that the conquerors of Buganda would come via the bishop's route, from the east. Inexperience and fear led Mwanga to dispatch men to kill Bishop Hannington, then deny it to the missionaries. Meanwhile, Joseph Mukasa Balikuddembe, a Roman Catholic and the kabaka's *majordomo*, rebuked Mwanga for his plan to murder Bishop Hannington. Mwanga ordered Mukasa beheaded.

Soon after, Mwanga spoke to Fr. Lourdel, the head of the Roman Catholic mission, about certain problems that were bothering him. Whether the "problems"

were indigenous to Buganda or whether, as the Baganda today insist, they were introduced by the Arabs, cannot be determined. Whatever the source, Mwanga's court, like that of his father, was a place where homosexual intrigue was rampant. The kabaka liked handsome young men, and his power and position gave him access to all he wanted. Or so he thought. The boys and young men who became Christians refused homosexual activities. Mwanga may have viewed the repeated

32 young men died that day. Thirteen were Roman Catholics; 13 were Anglicans. Five were non-Christian members of the court who had been sent to their deaths for other reasons. The Christians in their death sang and prayed and encouraged one another. Before dying, they also successfully pleaded for the life of a Muslim boy who had been brought to Namugongo with them. As an old man, Abdul Aziz Buliwadda was a witness for Rome's investigation of the

The Christians in their death sang and prayed and encouraged one another.

refusals of his pages as insubordination. When he returned home from an unsuccessful hunting trip on May 25, 1886, and found none of his pages willing to greet him, his anger boiled over. One Anglican, Musa Mukasa, was killed that night; a Roman Catholic, Denis Ssebuggwawo, was killed then or the following day.

Prayed All Night

In the morning, all the pages were summoned before the kabaka. They must have guessed what would happen, for Charles Lwanga had baptized the Catholic catechumens, and the Anglicans had prayed all night together. The kabaka demanded that Christian believers step forward and they did. Some of the pages' relatives in the court tried to persuade them to renounce Christ, but none would. Finally the kabaka pronounced the death sentence on a large number of them, and ordered the executioners to prepare. Others not condemned to death were led away to be castrated. More arrests followed during the next week.

On Ascension Day, June 3, 1886, the majority of the known Martyrs of Uganda died, burned to death on a large single pyre at the execution ground at Namugongo. By the best count available,

martyrs. Charles Lwanga, singled out for special cruelty, was burnt alone, slowly. Other men and boys who were not in the court at the time of the arrests, were later hunted down and killed. The total number of martyrs is not known; of those known by name, there were 23 Anglicans and 22 Roman Catholics (canonized in 1964).

Mwanga was deposed in 1888 and restored in 1890. The religious and political intrigues that continued in the court and the instability of the once-stable Buganda provided an excellent excuse for European intervention. The "Buganda Agreement" of 1900 brought southern Uganda under the British protectorate as a separate province, with the kabakaship diminished in power. The kabaka was exiled soon after Ugandan independence (1962); only in the summer of 1993 was a new kabaka, Ronald Mutebi, installed. Baganda traditionalists would like to see the political role of the kabaka restored, but the kabaka himself has repudiated the idea. Meanwhile, Anglicans, Roman Catholics and Muslims continue to worship zealously, proselytize in the marketplace and share power uneasily in the government. But every June 3, all Uganda takes a day off to recall the young men who would not deny their God, even as they faced the flames of Namugongo.

Why Another Translation?

By STEELE W. MARTIN

Zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, with emulation instead of thanks: and if there be any hole for cavill to enter . . . it is sure to be misconstrued, and in danger to be condemned” (“Translators to the Readers” preface to the complete Authorized Version of 1661).

Why do we have yet another Bible translation? What’s wrong with the King James Bible? First of all, James I (or VI as the Scots would count) was a king. As a king he faced a country divided by Puritans, who wanted the Geneva Bible, and Roman Catholics, who wanted another translation, and they agreed that the Great Bible, whose psalms we sang until recently, had poor language to represent the original Greek and Hebrew.

To unite his country, King James ordered the bishops of the state Church of England to produce a translation that had one word of English for one word of Greek or Hebrew, and to put all the words that had to be added to make English sense into italics so that religious wars and killing could not begin over certain Bible verses.

Then in 1611, the bishops produced a new Bible translation, authorized by the king that the state ordered into all churches and schools and colleges. If a minister or teacher used any other translation, he would lose his parish or school.

The Pilgrims came to New England partly because of that force and oppres-

The Rev. Steele W. Martin is an associate of St. Barnabas’, Warwick, R.I., and a resident of Providence.

The Revised
Standard Version
was really
a pre-World War II
effort.

sion. The language had changed since 1535, and both Puritans and Roman Catholics wanted a better translation to understand the word of God. Hence, the so-called King James version was authorized to give a new translation as well as for the political purposes of James VI.

The Revised Standard Version was really a pre-World War II effort; the New Testament was published in 1946, while the Old Testament came out in 1952. Since then, fundamentalists, conservatives, liberals, Catholics and Protestants have enabled publishers to make money in the open market because of the hunger for a better understanding of the scriptures in language of today. We have even had a publishing empire built upon a non-translation, the paraphrase called “The Living Bible.”

Such has been the hunger for a new translation. So we now have intelligibility

and accuracy, but we have lost the common language that centuries of both the King James Version of the Bible and the old Book of Common Prayer gave to us. We can’t memorize and quote anymore as we used to.

Our prayer book has kept the old speech in Rite I and adopted the Revised Standard Version style for Rite II. The prayer book had to change in 1979 because we have had an explosion of Bible translations unlike anything since the Reformation of the 16th century. What was a refreshing and new Bible translation after World War II needed to change by half a century later.

Some archaic words and confusing word order have been replaced. There is an avoidance of gender specific language (“he” or “men”) where both men and women are indicated in Greek and Hebrew. This reflects a change in our language, while still being faithful to the original texts.

Many who have been raised on the RSV Bible and have heard it in lectionary texts will react with surprise when the slight changes come, for two generations have been raised on the RSV.

However, we have become so used to the diversity of translations and styles that we may be in a better position to appreciate having a Bible whose translation and genders we can trust — that will not mislead us. Only those who prefer beauty (so-called) over truth and goodness that can be obeyed will cavill and react with emulation. That is what the translators expected of some readers in 1611.

The New RSV is the translation to buy for godchildren, for confirmation gifts, or for your own study. The particular publisher, size and edition is, of course, your choice. For this review, I used a copy from Collins of Glasgow. With dark, readable print and including the Apocrypha, it is a good buy at \$19.95 for the 1,426 pages.

Change Needed for Seminaries

Among the many promising men and women just graduating from professional schools and institutions, there are those from our Episcopal seminaries, many of whom are being ordained as deacons at this time and are beginning their work in churches large or small. We wish them Godspeed.

But what of the future of our theological education, to which so many resources of talent, time and money are being devoted? What direction is it taking? What part do the seminaries have in the strategy of our church? What purposes are we asking these institutions to fulfill?

Historically, this was a non-question. Everyone assumed that seminaries would produce parish clergy. Until about 25 years ago, it was believed the church always needed more parish clergy, and expanding and extending seminaries was deemed desirable. This is no longer a meaningful approach.

Today we have far more than enough priests trained and motivated to maintain and operate ordinary middle class middle-of-the-road parishes, which are, of course, the backbone of our church. On the other hand, we need evangelists and missionaries, clergy and dedicated lay people (like Church Army workers) with specialized skill and on-the-job training in winning souls to the gospel. This is foreign to our prevailing Episcopal seminary tradition. We also need teachers for adults and young people, teachers who have the skill and experience to attract and hold the attention of young and old audiences week after week. This also has not been part of our traditional seminary package.

And then we need deacons, priests, (and bishops) who can minister to minorities, in inner cities, in impoverished rural areas, on reservations, and in other special fields. We will not meet the needs of such places by sending people to a fine university for four years and then three years in a sophisticated seminary atmosphere — all of which typically alienates indigenous clergy from their own people and style of life.

The standard Episcopal response to these problems is to ask



Christ Chapel at the Seminary of the Southwest, Austin, Texas

the church for more money for seminaries. Dollars are easily spent, but unfortunately they don't answer questions. Nor do they take the place of responsible long-term planning. Indeed, dollars sometimes impede responsibility.

The Episcopal Church does need some scholars, such as only good seminaries and graduate schools can produce. We also need good pastors to carry on and maintain customary parochial work. But if we do not soon make systemic changes in our methods of training in order to produce a number of evangelists, missionaries and teachers, we can only expect continuing and more rapid decline. We believe the hope for necessary change depends on lay people. Existing bishops and other clergy cannot realistically be expected to criticize severely the patterns in which they themselves were nurtured. Lay people alone are in the position to demand change in the system. They had better do so soon.

VIEWPOINT

A Healthy Church Worships Daily

By JOHN W. ZIMMERMAN

There has been much rumination for too long about what is wrong with the Episcopal Church, and the criticism often finds the wrong target; we shoot the messenger. When we stop treating the symptoms and begin treating the general malaise, we will begin to regain our corporate health. The larger problem is we do not have strong identities of who

we are as Episcopal/Anglican Christians, nor are we about the business of being the body of Christ. We need to stop talking about what is wrong and figure out what is right, affirm it and move into action.

Being the distinctly American brand of our communion, we indulge in that distinctly American sin, self-indulgence and arrogance. Most Episcopalians, laity and clergy alike, seem not to get our identity as diocesan units of eucharistically centered people who carry the light of the gospel into the world, and who are led prayerfully by bishops in an apostolic ministry. When the shift is made to, "thy

will be done," rather than my special interest be done, we will begin to evangelize, internally and externally.

Inviting the average unchurched American into an Episcopal church on a Sunday morning can be likened to taking an anorexic to a gourmet French restaurant. What the soul is longing for is basic religion. We as the trauma unit should be offering sustenance which can provide basics so people develop the fundamentals of faith and a deepening and a meaningful relationship with God and his people. Where is the basic sustenance

(Continued on next page)

John W. Zimmerman is a member of St. John's in the Village, New York City.

LETTERS

(Continued from page 5)

through the consent process. The bishop's letter reassures me that there is still at least one true liberal left in the church, a person not threatened by someone else who may hold views contrary to his/her own and who is not frozen into the *rigor mortis* of mindless political correctness that is presently battering our church.

More than 30 standing committees have chosen not to consent to Fr. Keith's election. Many more are apparently planning to do so by taking no action at all. Only a handful of these standing committees have bothered to be in direct contact with him.

Are all of these aware that he does not question the validity of women presently in holy orders? Are they aware that he is more interested in meeting the Diocese of Quincy where it is and living with it into the future, guided by the Spirit, rather than force feeding its members right out of the church?

Keith Ackerman and I have been friends and ministry colleagues for nearly

20 years. He is a man of deep faith, astonishing integrity and has an engaging and flexible pastoral sensitivity. While he and I are on polar opposite ends of many issues, including the ordination of women, I can think of no one better to be a bishop in the church at this time in its history and especially in the Diocese of Quincy.

Be brave, standing committees! Perhaps it's just that the Holy Spirit is not being politically correct this time around.

(The Rev.) DAVID P. JONES
St. Paul's Church

Concord, N.H.

It's True

In response to C. Pilant's letter [TLC, May 1], we crucify Christ afresh by every deliberate sin we commit. That wonderful Passiontide hymn "Ah, Holy Jesus, how hast Thou offended?" finishes its second stanza with the admission: "I crucified thee."

(The Rev.) JOHN ANDREW
St. Thomas Church

New York, N.Y.

He Received

Nathaniel Pierce reported erroneously [TLC, May 1] that I did not receive communion when I voiced a protest on behalf of Episcopalians United at the consecration of the Rt. Rev. James Jelinek. Fr. Pierce's excellent article makes a case for framing protests at consecrations within the context of the Episcopal community gathered at the Lord's table, and it is only because I agree so strongly, that I must set the record straight.

Had I not received communion, I would (from my personal perspective) have been withdrawing from the very eucharistic community in whose life I had come to participate. On the following day, I expressed to Bishop Jelinek my regret for the personal pain brought to him and his family by our campaign against his consecration and my own protest speech, even though we were compelled to take that stand.

I told him I now regard him as a bishop of the whole church, with all due respect, but that I and Episcopalians United will not hesitate to raise our voices whenever

VIEWPOINT

(Continued from previous page)

people need to make the transition from hunger to health? It is not found in so much garnish and sauce. The questions which this church should ask itself include: Are we just another special interest group spotting the cultural/political landscape, or are we people of God? Is our god the one God, the great I AM of Genesis, or is our god a golden calf of human design? Do we serve the one great God, the begetter of the Lord Jesus Christ, or one of some of the many lesser gods of creation after the fall?

I suggest a basic course of action. In every church institution and parish there should be ongoing Bible study. We have deluded ourselves for too long that the wealth of the lectionary excuses us from personally engaging the holy scriptures. Every parish without exception should offer daily the offices of Morning and Evening Prayer. This is not merely to be an exercise, but an act of our faith so we read from the scriptures, offer praise to God, worship him and pray with both petition and thanksgiving for the needs of others and ourselves. We need to come together in fellowship as the church so our bickering may end as we seek reconciliation in Christ.

The scenario I have described would

radically alter the Episcopal Church. There are many people, especially clergy, who would fight it; maybe not in fundamental opposition, but in the sense that they already have too much to do. Lay people will oppose it passively by saying they are too busy to go to church to pray

**Laity who are too
busy to worship God
need to think about what
they are worshipping
by their actions.**

and study together or they are too busy with friends and family to engage each other in fellowship.

This is not about adding something else to Father's or Mother's job description. Daily worship is the norm prescribed by the Book of Common Prayer and backed up by canon law. Lay people may lead it and it should go on daily in every city and hamlet. Our desire for control should not limit the worship of God, nor should our

concern for right doctrine prevent study of scripture. If clergy are too busy with CEO functions to provide pastoral leadership, then we must question whether we need new models for pastoral care or whether we need to accomplish administrative tasks differently.

Laity who are too busy to worship God need to think about what they are worshipping by their actions. Let us remember we cannot serve both God and mammon. The passage in St. Mark's gospel about having a millstone put around one's neck (9:42) is good reading for reflection on this subject. Are we missing the opportunity for mission and outreach by having parish events which we wouldn't invite friends and family to join? Is it esoteric, over-ambitious in scholarship, or is it just boring? Or do we have the kinds of friends and belong to a family which it would not be acceptable to bring to church?

The church seems to have lost a concept of basic civility and forgotten hospitality. We are not here to judge. We as the church are here to provide people with the things they need to choose eternal life instead of eternal torment. We are not being a great cloud of witnesses for God and his kingdom when our time is preoccupied with housekeeping or churchy things and not mission and ministry. We are just being cloudy.

we believe him or any bishop to be violating the vows of ordination. He graciously offered his forgiveness and his blessing, and we embraced.

Solomon said there is a time to embrace and a time to refrain from embracing. There may come a time when we have carefully considered and fully explored our theological differences, and must (God forbid) declare them to be irreconcilable and go our separate ways. Until such a time, we must remember that we are a eucharistic community, taking seriously our own baptismal covenants and those of all others with fear and trembling. Otherwise, we will disintegrate into an angry mob gathered around a cross, and once again, the victim will be Jesus, the Christ.

ROGER A. BOLTZ
Episcopalians United

Solon, Ohio

• • •

Regarding Nathaniel Pierce's article, "Dissenting Voices": At the consecration of the Rt. Rev. Jack Iker, I and five

others who formally protested his election made a point of staying for the entire service. We participated fully in the service with several of us receiving Holy Communion from Bishop Iker himself.

Unlike many who protest in the church, those who objected to Bishop Iker's consecration consider ourselves to be obedient to the doctrine and discipline of the Episcopal Church. In both our statements and our actions we were clear that we were calling for unity in the church rather than the divisive and exclusive behavior that has characterized several other protests.

We are a church that can tolerate differing opinions. It is part of the gloriousness of the Anglican Communion.

However, we cannot tolerate without damage to our souls and the church, the kind of discommunication that comes when we cannot share in that supreme sign of Christ's Presence among us. I thank Fr. Pierce for his article.

(The Rev.) LAUREN A. GOUGH
St. John's Church

Fort Washington, Md.



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NICKERSON

(Continued from page 7)

go all the way back."

The new system will track resolutions by subject matter in order to avoid duplication.

"We hope this new system will expedite the legislative system," Canon Nickerson said.

"Human sexuality will no doubt get the most publicity," Canon Nickerson predicted, but he believes the No. 1 issue to come before convention will involve the question "How does the church today do mission?", focusing on the national church budget and the ways money is spent. He identified restructuring as another major issue, and spoke of the resolution submitted by a group of bishops [TLC, April 24] proposing major changes. The sexuality issues will, he said, get considerable attention, particularly the bishops' pastoral teaching on sexuality. He added that two resolutions have been submitted by bishops prohibiting the blessing of same-sex relationships while others from dioceses propose that the Standing Liturgical Commission develop a liturgy to bless committed same-sex couples.

Canon Nickerson pointed out other resolutions in conflict with each other—one from bishops proposing that persons not be ordained unless they accept the validi-

ty of the priesthood of women, and another resolution promoting the opposing view.

Other convention topics cited by Canon Nickerson included the report of the Standing Commission on Ecumenical Relations concerning Churches of Christ Uniting (COCU), and a proposal for prayer book revision from the Committee on the Status of Women.

"Social issues seem somewhat less controversial than resolutions we have had at previous conventions," he said.

DAVID KALVELAGE

Doctorates Presented

Honorary doctor of divinity degrees were presented to two persons during commencement ceremonies May 17 for the Episcopal Theological Seminary of the Southwest, Austin, Texas.

The Rt. Rev. Maurice M. Benitez, Bishop of Texas, a former chairman of the seminary's board of trustees, was honored along with the Rev. Frank E. Sugeno, who is retiring from fulltime teaching at the seminary after having taught church history there since 1964.

The Rt. Rev. John M. Hines, former Presiding Bishop and one of the founders of the seminary, preached the commencement sermon at the Church of the Good Shepherd, Austin.

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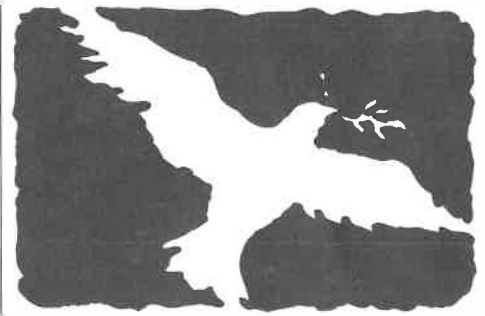
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BENEDICTION

On a walk through a rural area some months ago, I noticed a fascinating variety of stone walls along the road.

One of the walls was only partly made of stone. Rocks of various sizes and shapes had been used, but at least half of the wall was concrete. For a while, the wall had been solid and firm. Then freezing and thawing must have stressed the concrete to the breaking point. Now the wall is in a sad state of disrepair.

A second wall, built very carefully, was made of stones held in place only with a little mortar. All of the stones were identical, having been shaped in rectangles which reminded me of bricks. The wall was in excellent condition.

The third wall was made entirely of stone. I could see that the rocks in it had been gathered from the surrounding area. Every stone was unique. A master mason had put them together in such a way that they complemented each other and completed a beautiful symmetrical wall with no mortar. This wall had withstood many winters and summers. Under stress, the stones move, but they support each other.

These walls remind me of three kinds of churches. Some churches are made up of different sorts of people, but they are encased in a thick layer of doctrinal concrete. They lose their individual differences. As long as the concrete resists stress and change, the church stays intact. Once it is cracked, it crumbles and falls apart.

A second sort of church accepts only certain kinds of people, and then chips off their rough edges until they are identical. The church survives and prospers, but the members are not free to be themselves.

The third wall reminds me of the church as Jesus intends it to be — a group of quite different people, from diverse backgrounds fit together and working together. Neither rigid dogma nor theological cloning is required for us to withstand stress, stand firm, and continue to serve the One who brought us into being.

(The Rev.) **BRUCE D. RAHTJEN**
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ALL SAINTS 2150 Benton Dr. (916) 243-1000
Hiway 273 north to Quartz Hill Rd., turn west 1 mile
Sun 9 H Eu. Other events as anno

ESTES PARK, COLO.

ST. BATHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

FAIRFIELD, CONN. (Black Rock Turnpike)

TRINITY-ST. MICHAEL'S
554 Tunxis Hill at Old Stradfield Rd.
Easy access of I-95 and Merritt Pkwy - Highway 15
The Rev. Canon Samir J. Habiby, D.D.
(203) 368-3225; (203) 637-3644
Saturday Eu 6 p.m.; Sun Eu 10; Wed Eu 12:15 noon

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

WASHINGTON, D.C.

ST. JOHN'S Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker,
ass't
Sun 8 Eu, 9 Eu, 11 MP or Eu. Wed 10:30

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev
& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; CSat 5-6

SAVANNAH, GA.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

SAVANNAH, GA. (Cont'd.)

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of
Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

BLADENSBURG, MD. (D.C. Area)

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

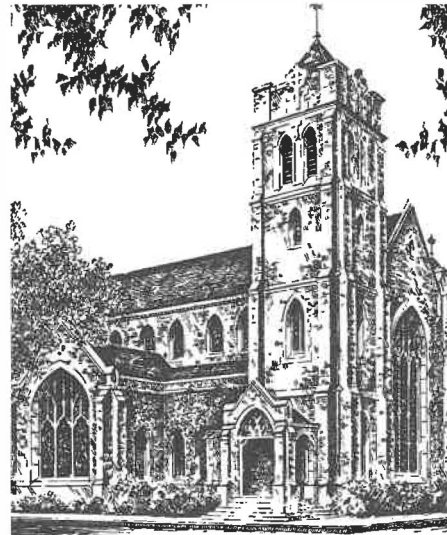
ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10;
Sat 9

LENOX, MASS.

TRINITY Parish Nearest Tanglewood
The Rev. Duncan R. McQueen, r (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu). Wed Eu 7, Thurs Eu 10

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch



St. Andrew's Church, Fort Worth, Texas

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Adam J. Walters, p-i-c
Sun H Eu 10 (all year). June, July & Aug. Sun H Eu 8 & 10, July &
Aug. Sat H Eu 5

NEWARK, N.J.

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

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP
Mon-Fri 5

LAS CRUCES, N.M.

ST. ANDREW'S 518 N. Alameda (505) 526-6333
The Rev. Jim Galbraith, r; the Rev. Jeanne Lutz, the Rev.
Marion Canterbury, the Very Rev. Chas. de Vries
Sun H Eu 8:30 & 10:30. Wed H Eu 7; Thurs H Eu 10

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r
HC Sun 8, 10:30. HC Wed 7. Thurs & Fri 12:10

AUBURN, N.Y.

SS. PETER & JOHN 173 Genesee St.
Sun 8 & 10; Wed 12.

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A.
Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

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 Espa-
ñol; 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. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

GRACE CHURCH Broadway & 10th St.
The Rev. Samuel B. Abbott, r (212) 254-2000
Sun HC 8, 9, 11, Wed HC 6

ST. IGATIUS OF ANTIOCH
West End Ave. at 87th St. (1 blk west of Broadway)
Sun 8:30 Mass, 10 Sung Mass. Wkdy 7:30. Sat 10

KEY - Light face type denotes AM, bold 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, Eucha-
rist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days; HS,
Healing Service; HU, Holy Unction; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of Hands;
Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Pen-
ance; r, rector; r-em, rector emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v,
vicar; YPF, Young People's Fellowship. A/C,
air-conditioned; H/A, handicapped accessible

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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; C Sat 11:30-12, 4-5,
Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri
8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

NEW ROCHELLE, N.Y.

ST. JOHN'S (914) 636-7848
11 Wilmot Rd.
Sun H Eu 9:30. H/A, A/C, Landmark

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D. Min., r; the Rev. Sunny McMillan,
ass't; the Rt. Rev. Robert Spears, assoc
Sun H Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St. (315) 336-5170
The Rev. Richard S.M. Emrich III, r
Sun 8 & 10. Wed 10

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun H Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Chris-
tian Education information. HD as anno

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-
son, M.Div., ass't
Sun 8 HC (Rite II), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S.
10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun H Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (610) 272-4092
(Across from Court House)
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L.
McClellan, assisting
Between exits 24 (King of Prussia) and 25 (Norristown) of
PA turnpike
Sun: H Eu 8, 10. Tues & Thurs 9. Wed 5:30. Traditional Worship-
Gospel Preaching

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.
[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Mat-
ins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6,
at any time on request

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun H Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol H Eu HD 7:30. C by appt

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

RAPID CITY, S. D.

EMMANUEL 717 Quincy St. (605) 342-0909
(On the way to Mount Rushmore)
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II), Wed 10 (H Eu &
Healing)

NASHVILLE, TENN.

ST. PHILIP'S 85 Fairway Dr. (Donelson) (615) 883-4595
The Rev. Peter Whalen
Sun H Eu 8 & 10

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinaani, the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu;
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpott; the Rev.
John H. Munson
Sun H Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,
EP 5 (214) 521-5101

FORT WORTH, TEXAS

HOLY APOSTLES' 8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., Interim r
Sun H Eu 9

ST. ANDREW'S

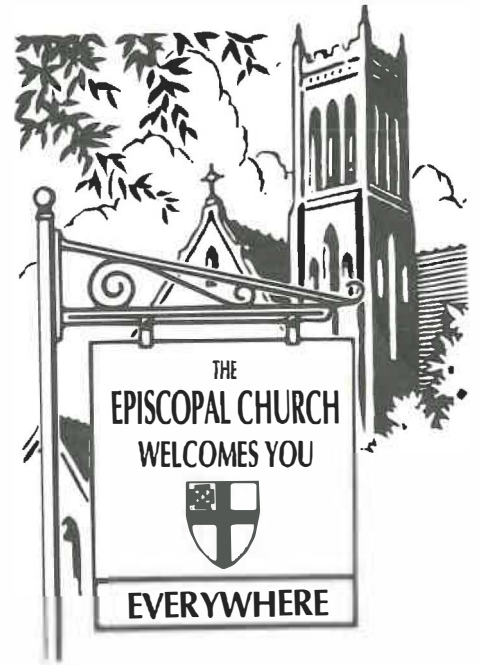
10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex
1S). 1928 BCP daily as anno. (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30
HC/Healing

SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Robert B. Hedges,
pastoral ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs
noon



SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman,
ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

ST. MARGARET'S 5310 Stahl Rd. (210) 657-3328
The Rev. W. L. Prehn; the Rev. John M. Beebe, ass't
Sun H Eu 8:30 & 11 (Sung). Daily Matins & Ev

LURAY, VA.

CHRIST CHURCH 16-18 Amisss Ave.
The Rev. Frederick R. Trumbore, r
Sun 8 HC, 11 HC (1S & 3S) MP (2S & 4S)

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound (206) 376-2352
The Rev. Petterson Keller, r
Sun H Eu 8, 10. Thurs H Eu 10

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau (271) 7719
The Rt. Rev. Patrick Matolengwe, dean
Sun Masses 8, 10 (Sung). Daily as posted

MINOCQUA, WIS.

ST. MATTHIAS' "On the Island"
Chicago Ave. and Chippewa St.
The Rev. R. Edgar Wallace, r
Sun H Eu 8 & 9:30. Sat H Eu 5 at Community Church in Man-
itowish Waters

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde (465) 20387
Near the Instituto Allende
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d
ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sun-
day School (English) 10:30. H Eu Tues & Thurs 9

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M.
Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu