

# THE LIVING CHURCH

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The Supreme Maker  
of Paradoxes**  
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A Christian  
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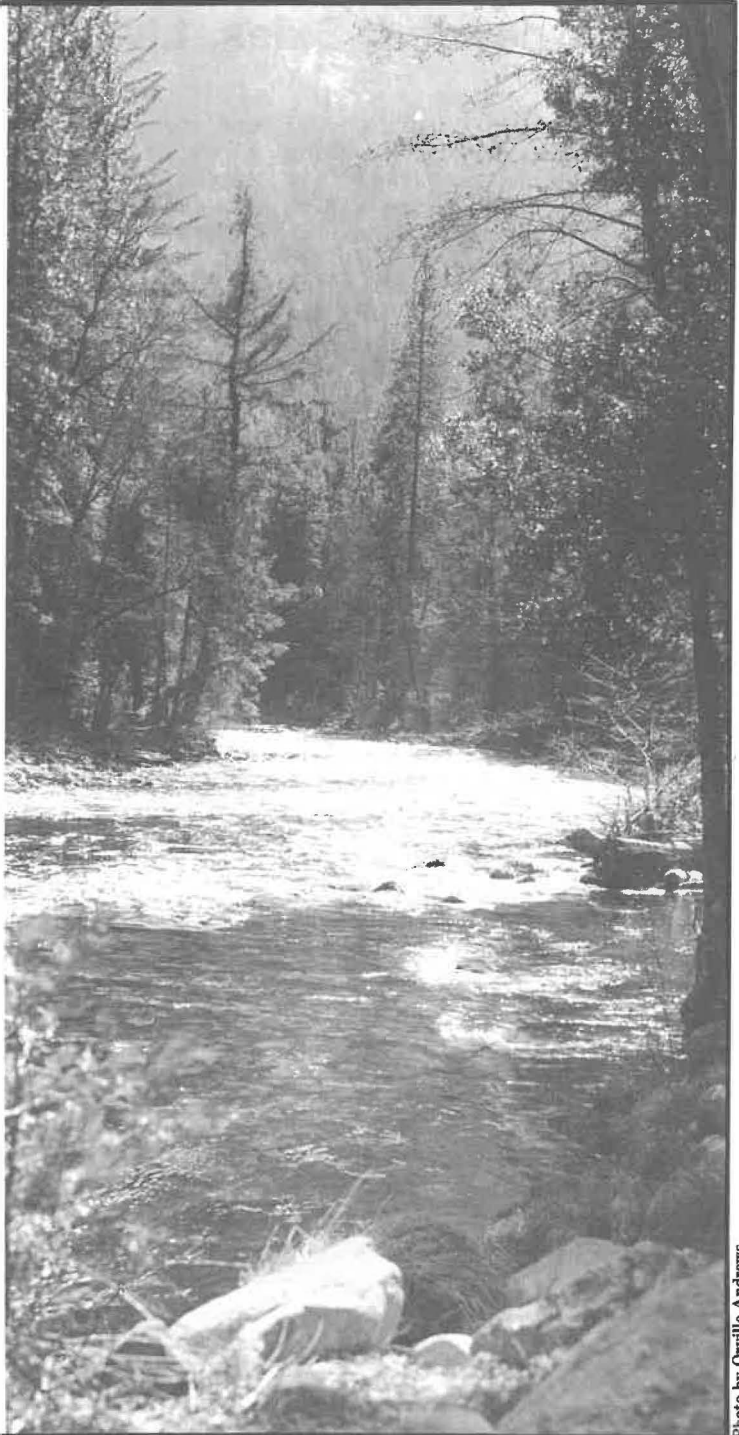


Photo by Orville Andrews



## Transcendent Skies, Living Waters

Nature, the world, the universe of which we are part, is something outside of us, but also something within. The 20th century has had great explorers of the external frontiers, as we have reached down into the depths of the seas, up to the tops of the highest mountains, to the North and South poles, and even at last to the moon — the latter fulfilling a dream our race has cherished for thousands of years.

We have also had great explorers of the inside, of the world within. One of these is certainly Mircea Eliade, the many sided genius from Romania who has been discussed in this column during the past two weeks. Preeminently a historian of religions, Eliade was endlessly seeking the inner meanings of things, the deeper and most profound meanings that human beings have perceived.

For many, this might seem to point primarily to our feelings, our dreams,

and our imaginary projections. For Eliade, on the contrary, our perceptions are closely linked with what we actually see about us. While freely recognizing the unknown and undocumented quality of the religious convictions of the earliest humans, he asserted, "I believe, personally, that it is through consideration of the sky's immensity that man is led to a revelation of transcendence, of the sacred" (*Labyrinth*, p. 162). Elsewhere he explained, "There is no need to look into the teachings of myth to see that the sky itself directly reveals a transcendence, a power and a holiness. Merely contemplating the vault of heaven produces a religious experience in the primitive mind . . . [which is] receptive to the miracles of every day to an extent we find it hard to imagine . . . The sky 'symbolizes' transcendence simply by being there" (*Patterns in Comparative Religion*, Sheed and Ward, 1958, pp. 38-9).

### Dawn

When dawn strides in on lengths of silken sky  
And birds begin their early morning chorus,  
Who am I to, waking, wonder why  
Heaven spawns her beauty early for us?  
God might have sought a little more respect  
Than people show at that oblivious hour,  
Who through sleepiness and soft neglect  
Ignore these sweet announcements of His power.  
Instead He wakens soul and senses gently  
As dreams like fishes disappear from mind;  
When at last I worship more intently  
It comes to me that God is very kind.  
How I love to watch the dawn extinguish Mars  
And all the silent avalanche of stars.

Marion Bone

*Dedicated to Harriet and Francis B. Sayre, Jr.*

This kind of directness, this recognition of the spiritual value certain things have "simply by being there," is impressive. Would that we all could recognize "the miracles of every day!" Through the intermediary of such an explorer as Eliade, our ancestors of bygone millennia can teach us things about this universe which we continue to inhabit.

In his various writings, Eliade has gone on to discuss the religious significance possessed by all sorts of things — sun, moon, water, earth, plants, animals, and so on — in a wide variety of religions and cultures. Of water he has said, "Symbol of creation, harbour of all seeds, water becomes the supreme magic and medicinal substance; it heals, it restores youth, it ensures eternal life . . . Living water, fountains of youth, the Water of Life, and the rest are all mythological formulae for the same metaphysical and religious reality: life, strength and eternity are contained in water" (*Patterns*, p. 193).

He goes on to quote the words near the end of the Bible, "And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb" (Revelation 22:1). Some Christians may be offended at the comparison of biblical and baptismal references with the uses of water in various non-Christian religions. Eliade repeatedly suggests, however, that there is something profoundly moving in the unities of human spiritual experience. We can recognize the most primitive and remote savages as our brothers and sisters not simply because they have arms and legs like us, but, infinitely more important, because we share together some perceptions of the meaning of life and of the world.

Eliade reflected, "any human being whatsoever has exactly the same value . . . That is a principle you scarcely ever find put into practice in the real world. But when I make the acquaintance of an aborigine, then I make it into a reality . . . How did he manage, not merely to survive . . . but also to survive as a human being, to produce a culture, a religion, an aesthetic?" Because of such qualities in every race and culture, even those living under the most difficult conditions, he affirmed, "That is why I am very proud of being a human being" (*Labyrinth*, pp. 136-7).

For catholic Christians, who see Holy Baptism not only as the great sacrament of entering the church of Christ, but also as a sign, a pointer, a marker on the way to the ultimate reunion of all mankind in Christ, such observations about water, and about the common links of human spiritual experience, shine as gleams of wisdom which we gladly gather as we proceed along the strange path of life. Such gleams make it worth returning to Eliade once more next week.

H. BOONE PORTER, EDITOR

# THE LIVING CHURCH

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# LETTERS

## Lack of Clarity

In the ongoing debate about the language of the creed [TLC, June 22], one sees the allegation that it is essential to use the word "man" for Jesus. Fr. Alvin Kimel suggests that to do otherwise is "femspeak." Fr. Winston Jensen alleges that inclusive language is "censorship."

Rather than either name-calling or labeling, let us seek fairness and clarity. The essential creedal battle was not over Jesus' maleness — that was assumed. However, the creeds do call us to confess both his human and divine natures. Therein lie the patristic battles.

Those who, today, claim that "man" is generic in scripture and liturgy are in the uncomfortable position of having said just the opposite a decade ago regarding the canons of the church. (Indeed, a seminary professor argued that since "man" was generic, no canons had to be changed to enable a woman to be ordained.) Either it is generic, or it is not. We cannot be so careless with language to leave it to the danger of individual interpretation.

Several hundred years ago, Adam and Eve could be called "right, honorable

men" but today that phrasing would elicit (at best) a snicker and (at worst) a dozen letters about the church's sexual permissiveness. I would suggest to Frs. Kimel and Jensen that our mission would be strengthened if we said what we meant *and* meant what we said. It is our lack of clarity and the ever-present possibility of individual interpretation (and rigidity) that has so frequently raised "additional wounds and divisions."

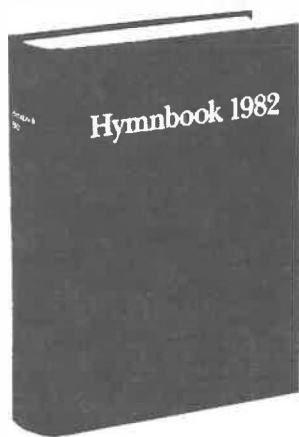
(The Rev.) JAMES A. NEWMAN  
All Saints Church

Northfield, Minn.

## Forgotten Principles

With all of the present problems in the church today this may be a small point but as someone has said, if we are careful of the small things it is likely we will be careful of the large.

I fully support the increasing use of deacons and lay readers in the context of the church's liturgy. Both of these groups have grown in helpfulness and numbers in the past. I feel, however, that because of this rapid increase of usage we have forgotten some basic principles of church order. It has been pointed out to me by a friend that deacons should not administer Communion to bishops or priests (see Canon XVIII of Ecu-



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menical Council of Nicaea). Also there are many occasions when lay readers administer the sacrament while priests and deacons sit idly by. As I understand it lay readers are only supposed to administer the chalice when there are not sufficient clergy to do the job.

(The Very Rev.) DAVID C. KENNEDY  
Church of the Guardian Angels

Lantana, Fla.

### High-Low Concerns

Concerning your editorial "Old Parties and New Pressure Groups" [TLC, June 15] — we will have strife in the church, always, but I think it is time we bury the "high-low" service thought. I believe you are handling the issue quite well. Many of us forget that the important issue is worshipping God with love.

Another thought, on the article "The Invisible Prisoners" in the same issue — this subject has been glossed over for many years even though so many of us become prisoners in our selves. The article should be sent to all of the clergy in the church, with the hope that it would change some priorities.

HAROLD S. MARSH

Waverly, Ohio

### Usefulness

If the Episcopal Church wishes to acknowledge the value of just *being* [TLC, May 4], we might reconsider the third prayer on page 459 of the Book of Common Prayer. It reads that one "may be restored to usefulness in your world with a thankful heart . . ."

I understand that in this prayer before an operation, we are praying that the person will regain their loss; however, it always makes me think "Who says that they are useless? Surely God can use each of us in some capacity. Who else wants to use us? And how important is that?"

For me, this prayer would be more useful if it could ask "that he may be restored to fulness of health and may grow in knowledge and acceptance of all the blessings You in your complete love have prepared for him this very day"

(Sr.) GRACE MARIE, C.T.

Cincinnati, Ohio

### Pension Fund Holdings

Having been thoroughly chewed out by Episcopal clergy at large as a result of my suggestion [TLC, Jan. 12] that divestment might not be the right way to fight apartheid, I was delighted to read Bill Kennedy's letter [TLC, June 8]. I am sure many agree with us.

I was also pleased with his comment concerning Bishops Spong's attempt to pressure the Pension Fund into acting in a fashion that might threaten its fiduciary responsibility. Fortunately the Pension Fund by its charter is protected from such pressures.

(The Rev.) FRANCIS BAYARD RHEIN (ret.)  
Saunderstown, R.I.

• • •

The Rev. Bill Kennedy's observation that if one stockholder divests of his stock in South Africa another will pick it up, misses the vital point that many black South Africans need divestment by at least some Americans as evidence of our identification with them and support of them.

The impact of no one divesting is spelled out in an analogy by a prominent black anti-apartheid activist: "It's like saying that you have a wife and somebody says 'I am going to rape your wife, because if I don't rape her, somebody else is going to rape her.'"

DONALD W. MAGUIRE

Chula Vista, Calif.



RNS

# BOOKS

## For Soul's Health

**A SONG OF CREATION: Selections from the First Article.** By H. Boone Porter. Cowley/Forward Movement. Pp. xi and 131. \$6.95 paper.

There is a collection of a number of P.G. Wodehouse's amusing and intricately plotted stories which is titled *Nothing But Wodehouse*. The introduction to this 700-page volume was written by Ogden Nash. The entire text of Nash's introduction is this: "The work of P.G. Wodehouse needs no introduction."

I am tempted to plagiarize Nash and write nothing more about *A Song of Creation* than this: "The work of Boone Porter needs no introduction to anyone who will read this review in THE LIVING CHURCH." Readers have welcomed Dr. Porter's meditations and observations in his column "The First Article" in many issues in recent years. *A Song of Creation* reprints 44 of the columns which were originally on page 2 of TLC.

"The First Article," of course, refers to the first article of the creeds, "I believe in God, the Father almighty, maker of heaven and earth." Dr. Porter uses the creation stories in Genesis, cow parsnips, rivers, the moon, sand, fire in the fireplace, work, breath, smells, going barefoot, and many other evidences of God's creation and our intimate involvement with the physical world in illuminating his affirmation that, "The meaning of the world is inevitably a religious question." For a well-balanced Christian spirituality we need this kind of thoughtful appreciation of the created world and of its and our Creator.

The Spring Book Number of TLC [May 11] included an article about an earlier guide for our spiritual life and growth who also believed reflection on the created world beneficent for our soul's health. The article was titled "Creation and the Pattern of Prayer: Lancelet Andrewes." Dr. Porter's *A Song of Creation* is a fine contemporary example of a venerable tradition of Anglican spirituality.

(The Rev.) EMMET GRIBBIN  
St. Matthias Church  
Tuscaloosa, Ala.

## Distinguished Essays

**CHURCHES ON THE WRONG ROAD.** Edited by Stanley Atkins and Theodore McConnell. Regnery Gateway. Pp. 270. \$7.95 paper.

Should the church take official positions on secular controversies relating to abortion, homosexuality, apartheid, feminism (emasculatation of the Bible), euthanasia, the nuclear arms race, the redistribution of wealth? The ten essays in this short but powerful book, by well-known writers on religious subjects,

take extremely dim views of the church adopting one side of two-sided secular issues, and wrapping them in religious flags. They claim the church loses its integrity as it becomes politicalized with divisive issues, thereby deserting its eschatological and religious functions.

Russell Kirk, one of the authors represented, says the result is "the imposition of private political prejudice on the whole church." Stephen Tensor claims that Christianity offers no political, social or economic solutions to the ills of the world, and Gerhardt Niemeyer says clergy who support revolutionary causes embrace a concept of evil not held in biblical teaching.

Among the other distinguished authors, most of whom are Episcopalians, are Canon Edward N. West, Canon John S. Nurser of Lincoln, England, and novelist Madeleine L'Engle.

These ten essays were selected by Bishop Atkins and Fr. McConnell from an extremely large collection of answers to this troubled question that had been solicited by Quintard Joyner, a retired lawyer of Sewanee, Tenn., and the critic Edmund Fuller, who contributes the introduction to the book. The book is backed by a grant from the Ingersoll Foundation and selection by the Conservative Book Club. The essays by these sophisticated and informed writers, however, will be of interest to a wide spectrum of readers.

H. N. KELLEY  
Deerfield, Ill.

## The Grand Sweep

**PILGRIMS IN THEIR OWN LAND: 500 Years of Religion in America.** By Martin E. Marty. Little, Brown. Pp. 500. \$7.95 paper.

Martin Marty has long been one of our foremost church historians. Distinguished senior professor at the University of Chicago and author of over 30 books, Marty has always combined the erudition of a scholar with the breezy style of a journalist. The result: a painless way to learn the history of Christ's church through the centuries and the history of other religious movements as well.

In *Pilgrims in Their Own Land*, Marty gives us a *magnum opus*, one dealing with the entire scope of religion in America. If his work cannot match in detail and richness Sydney Ahlstrom's massive tome, *A Religious History of the American People* (1972), it is a very important work for the general reader. Clergy and laity will profit from Marty's interpretations and insights, and even those familiar with American church history will find much that is fresh. Moreover, the work is written in a way that would do credit to the best of the *New Yorker*. It presents the grand sweep of the American religious odyssey. Not

*Continued on page 14*

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July 13, 1986  
The Season after Pentecost: Proper 10

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## Canada Elects Primate

The Most Rev. Michael Geoffrey Peers, Archbishop of Qu'Appelle, was elected June 16 on the fifth ballot to be the 11th primate of the Anglican Church of Canada. He will succeed the Most Rev. E.W. Scott, who had held the office for 15 years.

At a press conference following his election, Archbishop Peers said he would continue the efforts on social concerns for which Archbishop Scott was noted. He listed Christian unity, interfaith understanding and proclamation of the gospel "free of the many conventions and customs of a previous age" as among the major challenges he will face as primate.

Archbishop Peers, 51, also said he favors the consecration of woman bishops and opposes capital punishment.

A native of Vancouver, he can speak French fluently, a talent which could be an important boost to the church in Quebec. He received an honors degree in Slavic studies from the University of British Columbia, and last year preached in Russian while visiting the Soviet Union as part of an ecumenical Canadian delegation.

The new primate was ordained a priest in 1960 and served in two Ottawa parishes before moving to Winnipeg in 1966. In 1974 he was appointed rector of St. Paul's Cathedral in Regina and dean of the Diocese of Qu'Appelle. He became the bishop of the diocese in 1977 and in 1982 was elected Archbishop of Rupert's Land.

He has been appointed chairman of the ecumenical section of the 1988 Lambeth Conference, where his experience in Russian and Slavic studies has given him a natural role in international Anglican-Orthodox dialogue.

## Bishops' Statement Released

When the General Synod of the Church of England meets in July, it will have a statement of belief by the church's 53 bishops which it asked for a year ago.

On June 6 the House of Bishops released the statement which outlines six points of faith unanimously endorsed by the bishops. The document focuses particularly on the resurrection and the virgin birth because of publicly expressed doubts by the Rt. Rev. David Jenkins, Bishop of Durham.

Literal interpretations of the two doc-

trines are termed intellectually defensible, though in both cases the door is left open to more liberal interpretations. Scholarship, the report says of the empty tomb controversy, "offers no conclusive demonstration, and the divergent views to be found among scholars of standing are reflected in the thinking of the individual bishops."

On the virgin birth, the document notes that "in Christ God has taken the initiative for our salvation by uniting our human nature with himself, so bringing into being a new humanity."

Understanding the faith is termed a "never-ending process," and the creeds are viewed as offering "more than historical truth." Simultaneously the document "welcomes the responsible pursuit of historical criticism, but reminds us there are severe limits to what critical study can achieve. It sees bishops as guardians of the tradition, but with a responsibility to unpack the tradition and proclaim it afresh to succeeding generations."

The Most Rev. Robert Runcie, Archbishop of Canterbury, was asked at a press conference when the statement was released whether the bishops' statement meant that the church could still consecrate bishops who doubted the historical validity of any of the miracles. He said it depended on how they chose to express themselves. This is regarded by church observers as the nearest he has yet come to questioning the appointment of the present Bishop of Durham.

## Province VI Meets

Province VI held its 1986 synod at Emmanuel Church, Rapid City, S.D. June 3-5 with the Rt. Rev. Jackson E. Gilliam, retired Bishop of Montana, presiding.

The program of the synod was presented by Br. Jeffrey Gros, F.S.C., who is director of the Commission on Faith and Order of the National Council of Churches. Br. Gros discussed "Baptism, Eucharist and Ministry" (BEM), the agreed statement from the Faith and Order Commission of the World Council of Churches at Lima, Peru, in January 1982. In his presentation, Br. Gros described the convergences of theological understanding by comparing the BEM document with the ARCIC (1982) and COCU (1985) documents.

Among several reports given to the synod was one presented by the Rt. Rev. C.I. Jones, Bishop of Montana, on the

recent Dallas consultation of the farm crisis [TLC, Jan. 12]. Following his report, representatives from several dioceses met for discussion and a decision was reached to form a provincial task force on the farm crisis.

A high point in the meeting was when synod members were transported to Christ Church, Red Shirt Table, on the Pine Ridge Indian Reservation and were welcomed with a traditional Indian meal of soup and fried bread by the Rev. Robert Two Bulls and the members of the Christ Church congregation.

In legislative action, the synod elected the Rev. Ruth Potter of South Dakota to be the provincial representative on the Executive Council of the church. In January of this year she had been appointed to the office, filling the unexpired term of the Rev. Lyle Noisy Hawk, who had resigned. Mrs. Potter's election confirms her in this office, the term of which runs until General Convention in 1988. The Rt. Rev. Harold A. Hopkins, Jr., Bishop of North Dakota, was elected to be the new president of the province.

(The Rev.) THOMAS W. GWINN

## Province II Synod

The Diocese of Central New York and Utica College played host to the 59th meeting of the Province II Synod, June 5-7, which attracted about 100 people from eight dioceses in New York State and New Jersey, plus Haiti and the Virgin Islands.

Also attending was Dr. Verna Dozier, a distinguished lay theologian and biblical teacher who presented the keynote address. Among the stories Dr. Dozier used to illustrate her points about leadership was that of Moses and Joshua: "Again and again, associated with the name of Moses is a young man who completed Moses' work, who did what Moses could not do; and it was Moses who prepared and certified him for the task."

The synod was interspersed with workshops dealing with topics of leadership, and towards the end of the day Dr. Dozier led the participants in sharing what they had learned during the activities.

Synod participants traveled to Grace Church in downtown Utica one afternoon for a celebration of the Holy Eucharist, at which the celebrant was the Rt. Rev. Harold B. Robinson, Bishop of Western New York and president of the synod.

At the business meeting the next day,

Bishop Robinson noted the generous financial response of Province II to Haitian concerns and said that a report on how the funds have been spent would be forthcoming.

Delegates passed a resolution calling for a new assessment formula for determining the amount of contributions by dioceses to the national church.

## Denver Facility Remains

The city and county of Denver's board of adjustment-zoning has ruled that St. Francis Center, the Diocese of Colorado's daytime shelter and chapel in downtown Denver, can remain in its present location. Issuance of a use permit for the facility had been challenged by members of the Curtis Park Block Council, a group registered as a neighborhood organization. They charged that the building's intended uses far exceeded the use described in the zoning ordinance for a church or parish house.

Because of the Block Council's appeal, St. Francis Center had only been operating under a temporary certificate of occupancy since its opening, dedication and consecration on March 9.

The spring hearing before the zoning board lasted nearly four hours and was well attended. Attorneys for the diocese called a number of witnesses — Protestant, Episcopal, Roman Catholic, and Jewish — who testified that service to the poor is an integral function of a religious body. The city's zoning administrator pointed out that St. Francis is not a "shelter" by the city's definition because it does not provide sleeping facilities, and that all of its accessory uses such as showers, medical care and community programs, are permitted in the zone where it is located.

St. Francis Center was founded as an arm of Colorado's Episcopal Pastoral Center in the summer of 1983, and until this spring, had operated in leased space just a few blocks from the new location. This was soon outgrown as thousands of homeless and transient people found their way to the facility. A gift made possible purchase and renovation of the present building, a former warehouse.

An estimated 300-350 people use the center's facilities each day, with 600-1,000 different persons served each week.

BARBARA BENEDICT

## Indochinese Mission Recovers

While a burglary is always painful, a series of them can be devastating, as the Church of the Redeemer, a mission serving an Indochinese community in Garden Grove, Calif., learned recently. But a donation from the Presiding Bishop's Fund for World Relief is helping to ease the loss.

In a series of thefts, the church lost most of its equipment and materials, including computer hardware and soft-

ware, data diskettes, fans, vestments and clocks. According to the Rev. Duc X. Nguyen, vicar of Redeemer and the first Vietnamese Episcopal priest, "Almost everything we need for our program was taken from us."

While a shared insurance policy with Redeemer's adjacent mother church, St. Anselm's, will cover much of the equipment replacement, there is still much which cannot be replaced.

Among the stolen diskettes were some which contained the translation of the Book of Common Prayer into Vietnamese. Although new diskettes will be provided by the insurance, the data on them will have to be re-entered. Fortunately, printed copies of the translation had been sent out for testing, and these are being recalled so that they can be put on diskettes again with corrections and changes made.

In his request for emergency funding to help the congregation at Redeemer, the Rt. Rev. Oliver B. Garver, Jr., Suffragan Bishop of Los Angeles, called the burglaries "a very painful and emotional trauma for this new Vietnamese congregation and their vicar," adding, "We need to all work together to create healing and new life."

Citing the need "to assist in the continuation of this important work for the Indochinese ministries within the Episcopal Church," the Rev. Canon Samir Habiby, executive director of the Presiding Bishop's Fund, authorized an emergency grant of \$5,000 to enable the Church of the Redeemer to continue its work.

## Parish Welcomes Maria Cueto

Epiphany Church in east Los Angeles recently welcomed the return of Maria Cueto who had been in federal prison for over two years.

Ms. Cueto had refused to testify before a federal grand jury in regard to FBI inquiries about members of the Episcopal Church's former Hispanic Commission, of which she had been staff director. Her work involved the church's ministry with various Hispanic groups, including one whose members were advocates for Puerto Rican independence.

In January of 1977, Ms. Cueto and her secretary, Raisa Nemikin, were subpoenaed before the grand jury and were allegedly asked questions about material in the commission files relating to the Puerto Rican independence movement. Ms. Cueto and her secretary refused to testify and were imprisoned for 10 months. Their release was granted when a federal judge reviewed the case and found no reason to hold them or to connect them with any criminal acts, such as terrorist activities attributed to one group.

After the release, Ms. Cueto became active in the movement for Puerto Rican

independence, and the FBI continued to seek information from her. Their interest in the case centered around one former member of the Hispanic Commission, Carlos Alberto Torres, who had disappeared and was later caught and convicted of seditious conspiracy in connection with radical activities.

Ms. Cueto and four others were arrested again in September 1982. The charge was the same, refusal to testify, and the government sought 15 year sentences for them. After the trial, which included the court testimony of four bishops, the group was eventually sentenced to three years in federal prison. Ms. Cueto served 25 months before her release with time off for good behavior.

Her refusal to testify was based upon her conviction that to testify would violate the relationship of confidentiality and trust necessary to the religious ministry carried on through the Hispanic Commission.

She has received much support from the church, and during the homecoming ceremonies at her church letters were read from the Most Rev. Edmond Browning, Presiding Bishop, and the Rt. Rev. Robert Rusack, Bishop of Los Angeles.

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## CONVENTIONS

At their 117th diocesan convention held at Utica College June 13 and 14th, Central New York participants voted to provide scholarship support to two non-white South African undergraduate students at Syracuse University as a means of investing in the future of the nation.

The diocese's committee on social responsibility in investments noted that under apartheid, higher education is almost totally unavailable to black, colored and Indian South Africans, yet these may be the people called upon to be the country's leaders in the years to come. The diocese will supply one-half the tuition costs for two engineering students, beginning this fall and for the four years of their undergraduate education.

The convention also approved resolutions calling for the diocesan trustees to eliminate all holding in companies that do business in South Africa by the end of 1988 if insufficient progress had been made toward ending apartheid, and asked that the diocese continue to study "ways and means by which Christian concerns can be translated to positive action."

Other resolutions included establishing a committee to administer the Episcopal Fund for Human Needs, an emergency fund intended to respond to cases of severe human need when arising

*Continued on page 11*

# Jesus — The Supreme Maker of Paradoxes

Efforts to resolve these hard sayings of Jesus fall short, but contemplation of his paradoxes will expand our vision of God.

By JOSEPH W. ELLIOTT

There are elements in Jesus' teachings which appear sharply contradictory and which baffle systematic interpretation.

We speak of the simple Gospel, but as soon as we begin to study the teaching of Jesus we find something very deep and elusive in it. He declares that he is coming to fulfill the ancient law, yet he does not hesitate to set it aside. He is the great Physician working incessantly for the healing of man's body and soul, yet he calls for self-sacrifice even unto death. He offers to comfort men with a cross and to ease them with a yoke. He blesses the meek for they shall inherit the earth. He declares that he that would save his life shall lose it, and he that will lose his life for the Gospel's sake the same shall save it. He says the first shall be last and the last first.

Efforts have been made to resolve these paradoxes of Jesus, to elude or explain away such elements of his teachings that seem intractable, and reduce them to a more easily understandable and logically consistent whole. The simplest expedient, of course, is to question the authenticity of difficult passages. Jesus, it is said, was above the heads of

his "reporters" and doubtless was not always correctly reported. (Not a new phenomenon, even in today's new translations of the Bible.) But, whatever truth there may be in this suggestion, it can least of all be applied to his paradoxical sayings. For if they had not been said by him, they could certainly never have been invented by his "reporters." The devotional purpose of his sayings would tend to incline the writers against including such contradictions in the record; the natural tendency would have been to trim or edit them down to fit the simple consistencies. Thus the normal inference of the reader is that these difficult paradoxes have a special claim to credence.

Another expedient is to ignore the paradoxes of Jesus, to focus the eyes on one side of his teachings and ignore the other.

Many readers of the Gospels do not study his teachings systematically enough to realize the difficulties of harmonizing them. They treat scripture somewhat as sentimental young ladies treat wedding cake — they break it into small pieces and sleep on it. No doubt they may get from it what suits their own particular interest or need, but this attitude of taking what we want of Jesus' teaching and ignoring the rest deprives us of its full meaning and message.

A more deliberate effort to resolve the paradoxes of Jesus was found in the suggestion that his moral teaching was an "interim-ethic." In other words, Jesus was living and taught his disciples to live in full expectation of the immediate end of the world, and accordingly in his moral teaching he limited himself to counsels suitable for the brief interval that might elapse before the end. These counsels, therefore, are not to be taken as applicable to a stable society. This school of biblical criticism which laid so much stress on the apocalyptic element in the teaching of Jesus, was a much needed and timely reaction against the view that Jesus was simply a quiet ethical teacher. But it is now generally agreed that both these views are equally one-sided. Both of them are, in fact, violent attempts to cut the Gordian knot of Jesus' paradoxes and neither of them does justice to his teachings.

A less reputable way of getting rid of the difficulty is to relegate the teaching of Jesus to some realm of unearthly idealism. Disturbingly, there are some who say that there are spheres of life over which Jesus has no right of control. Without laboring this enmeshed area of conflict there are some who maintain that the state has supreme and undivided authority which will not brook the control of Christ's law, but is a law unto

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*The Rev. Joseph W. Elliott is a retired priest of the Diocese of Northern California and lives in Ocean Park, Wash.*



itself. But more generally speaking, a view is held that there is something impracticable about the teaching of Jesus, that a great deal of it has no relevance to business life or politics, or amusement, and that if it were so applied it simply would not work.

At first blush this seems to make sense. It has a certain appearance of reasonableness. There are some sayings of Jesus so startling in their absolute demand that one feels if they were taken literally they would precipitate a crisis in any social order. On the other hand, if we begin to qualify them or try to give them a more tenable meaning, we can be accused of explaining them away. All the same, there are certain considerations which with all loyalty to the teaching of Jesus have to be kept in view, and which are especially helpful in this connection.

One is that Jesus sometimes spoke to an individual and laid a certain injunction upon him which is not necessarily to be taken as a law for all disciples (people). For example, the injunction laid on the rich young ruler is a case in point. But a much more important consideration is that when there is a question about the true and full sense of any scripture (which is not manifold but one) it must be examined and defined by other parts that speak more clearly. In other words, we must not take an unbalanced view; we must not lay hold on any one saying of Jesus and treat it in isolation as if he never said anything else.

A little study of the Gospel record should show that it was the method of Jesus to give principles of conduct rather than detailed rules. His great principle of love is obviously intended to govern every detail of conduct and to be applied to every situation. He does not bind his disciples by rigid unalterable rules, but he lays it on their consciences

in every case to follow that line of conduct which would most completely fulfill his law of love. If anyone imagines that such an interpretation of Christ's teaching is less exacting than a rigid rule would be, he is quite mistaken.

Consider an employee whose hours and general rules of conduct are prescribed. Later he becomes "boss" or head of the business. No time schedule and no code of rules are laid on him. He is simply expected to follow one central principle, that of doing the best he can to make the most of the business. But if he is a conscientious man his sense of responsibility will prove far more exacting than any set of rules held over him. Much more is this the case where love is the impulse — the driving force. The child's "baby-sitter" is under rules and hours appointed; the mother's time is her own. *But is it?* No, a mother's love knows no time schedule, no nights out, no days off. She carries her concern for her child into her very dreams. Even so in giving principles rather than rules Jesus took off the upper limits of what was expected of his disciples. Making the methods of obedience less rigid he made the demands more exacting.

Since we cannot dismiss the paradoxes of Jesus we are left to ask why he adopted a manner of teaching which his hearers from the first found so perplexing. One obvious reason was, no doubt, to attract and rivet attention. In puzzling his hearers he tried to awaken them to mental activity in reflection and question.

But deeper than that, he doubtlessly meant to show that the discovery of spiritual truth requires more than secular knowledge. He had a secret to impart which could not be given in mere words, for it is a gift of life. The Master realized that he could not expound his principles

by lectures nor save men by discussion. He rejoiced that that which was hidden from the wise and prudent was revealed unto babes. He called for faith as the necessary prerequisite of knowledge. And so it is worse than futile to try to rationalize the deep sayings of Jesus for the casual outsider and the merely intellectually curious. The inner meaning of his teaching could only be apprehended by those who had received his Spirit.

The paradoxes are an indication that the mysteries of the Kingdom of God elude the grasp of scientific knowledge even when it is humbly and earnestly sought. Life, as has often been remarked, is larger than logic. It has margins which extend beyond rational and scientific explanation. Every train of thought, when pursued to its ultimate, ends in opposition or contradiction which can only be expressed in paradox as a means of dealing with the supra-rational elements of life.

Jesus did not outrange reason, but he outran it. He confounded the world's logic because he saw more than other men saw. Jesus, in using parables and paradoxes, outran the rational, as Charles Dodgson outran the science of mathematics when, as Lewis Carroll, he wrote "Alice's Adventures in Wonderland." Dodgson, like the Nazarene Carpenter, was trying to tell us that the world is a wonderland which cannot be charted completely by the instruments of science.

Our codified knowledge is but a little island in the boundless ocean of mystery. The larger the island grows the longer the shoreline of mystery becomes. The paradoxes of Jesus serve both as a reminder of the limitations of logic and as incentives to explain beyond them. They are like Browning's paradox "that comforts while it mocks."

### John 13:20

Jesus of Glory, Jesus of Splendor  
of whirling sun and turning wheel  
Jesus of thrones and dominions  
of endless time and measureless space  
Jesus of the flaming chariot  
burnished bronze and sapphire stone  
Jesus of infinite beauty  
fire and amber  
Alpha and Omega  
out of the whirlwind  
out of the cloud and burning coals  
King and Creator  
eternal Word and wonder Divine  
how is it you yearn to be welcomed  
into the smallness of man's dark mind?

Charlene Palmer



RNS

# Reconciliation: A Christian Imperative

By WILBUR H. TYTE

**S**o if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (St. Matthew 5:23-24).

Strong words: They tell us that we have no right to something we have assumed to be a right as a matter of course. Jesus insisted that to worship God we must be in a right relationship with others. To him this was paramount; he placed it in the forefront of his teachings.

Years ago I read somewhere that if all the literature concerning Christianity were destroyed, including the entire New Testament, except for two of its parables, they alone would offer fundamentals of a religious faith necessary to make a new beginning: the Prodigal Son (Luke 15:11-32) and the Good Samaritan (Luke 10:30-37).

Reconciliation is a major theme in both of these parables. The story of the Prodigal Son pictures the dramatic reuniting of father and son, and also points to a reconciling love between God the Father and his children. The parable of the Good Samaritan (read July 13) tells how the care by a person of one community to a member of an alien and despised group becomes an enduring symbol of reconciling goodwill from man to man, even where great differences exist.

It often happens that in an alienated relationship, a person makes up reasons for disliking another person. Voiced long enough, these reasons gradually become "facts." (Giving them a pseudo-validity eases the difficulties of estranged relationships and relieves guilt feelings.) However, the harmful effects of defensiveness cannot be eliminated. Until genuine reconciliation occurs, goodwill cannot become deep and permeating, especially when guilt is present.

If reconciliation should be a major goal for Christians, how can it happen? First, every shade of meaning in the definition of the word reconciliation begins with the words, "An act of." There is no

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"Until genuine reconciliation occurs, goodwill cannot become deep and permeating, especially when guilt is present."

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passiveness where reconciliation is concerned. It is not a state: it is an act that moves one in a direction toward someone else.

When one hopes for reconciliation with another, it might be well or even necessary for him to start by approaching God and asking for any forgiveness, if needed, before trying to bring about a better relationship with someone else. One of the two forms of the service, "For the Reconciliation of a Penitent," in the Book of Common Prayer can offer direction. Both have been beautifully developed and may be of great help in propelling one to a complete reconciliation after having first faced God.

Second, in reconciliation, people are not to be manipulated — judged in terms of what they can do for us. They may be warm or cold, lovable or repulsive, generous or selfish, great in their visions or petty in their outlook. In short, they are human. One of Jesus' secrets was that he saw each person not only as he was but also as he could be, and he used the best in each one as a beginning for a new resolution and a new life. We should do no less. In reconciliation we must grasp each individual's best qualities and commend them.

Third, reconciliation can be, in some respects, both an art and a science, and the act of reconciling must be learned. Also it must be remembered that mistakes are inevitable.

The simplest and most effective way of opening up reconciliation is to say, "I am sorry." So simple? Surely there must be a more profound way to start? No, that's the best way. And of course, one must mean it when it is said. Omit all

qualifying words such as *but* and *however* if possible, and at least until reconciliation is well underway.

It may be that you will be the one approached, and the other person says, "I am sorry." Then you are faced with having to forgive, and you may not want to. In some cases, it may be the hardest thing you ever imagined you would have to do. Yet, there is the following to consider: If you don't forgive, the hurt developing within you will be, from then on, self-inflicted. No one can have peace of mind with an unforgiving heart. Ask yourself if you are better off if you continue to remember and refuse to forgive. Perhaps the recent injury was unintentional or inadvertent. Try to recall the circumstances. Pray for this person individually after you have prayed, "Forgive us our trespasses as we forgive those who trespass against us."

Another effective means of beginning reconciliation is to take action. If you have been negligent, you can show your regret by being actively helpful and thoughtful. Each person will have to decide whether in any situation actions will speak more effectively than words. Perhaps the words should precede the acts. The most important thing to remember is that when one wants to bring about reconciliation, one has to say or do something that will serve as a clue to the changed heart within. Action is the key word here.

Everything I have said so far has been in terms of pushing forward to bring about a healed relationship. We must, however, be realistic. What about failures to achieve reconciliation? There will always be a fair percentage of people with whom one cannot be wholly reconciled. Always keep in mind that if there is failure to reconcile, don't mark it off as impossible to happen. In many instances, time is needed for removing obstacles. An early insistence on reconciliation may result in permanent failure. Consider, instead, that circumstances can in time change the outlook of a person.

Reconciliation is seldom easy. But the effort of reconciliation must be right; it is one of the most truly joyous of Christian acts. It brings emotional relief, restores self-confidence, and heals estrangement from both God and man.

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*The Rev. Wilbur H. Tyte is a retired priest of the Diocese of North Carolina. He resides in Greensboro, N.C.*

# EDITORIALS

## Uncompromising Bishop

As we go on receiving letters advocating or opposing the continuing use of the 1928 Prayer Book, protagonists of both sides will be amused at the different spirit in which such changes were viewed in the past century. Following the revision of 1892, the Rt. Rev. Isaac Lea Nicholson, Anglo-Catholic Bishop of Milwaukee, addressed the annual council of his diocese in the following terms, the very next year, on the liturgical decisions of Mother Church:

"Ere we close this already too long Address, one word concerning the new Prayer Book, and its use. Except in a few notable instances, where we might reasonably have expected more loyalty, and more quick promptness in obeying the direct voice of the Church, the new book has gone into general acceptance in this diocese; and with only the slightest degree of friction the faithful people have been eager to learn the new ways and use the new offices. Perhaps we ought to be somewhat patient, down in the pews, with the slowness of the people in purchasing the new book. A free use of the cheap leaflets, with the changes noted thereon, will readily do for the while, amongst the people, till they shall feel moved to secure the new copies. But we have no patience with the clergy who do not at once banish the old book, which is no longer the Prayer Book of the Church, away from their Altars and choir stalls, and at once introduce the new. Surely the reverend clergy are only to be faulted and condemned who did not, in November last, when the order was given, at once place

on their Altars the new Office Book, and in their own stalls, where the offices are publicly said. The books found there should be only and entirely the Mother's actual voice and will, as she is pleased to speak it now — her living voice, and no longer the dead, spoken from the grave" (Journal of the 47th Annual Council, p. 72).

### Far Pasture

Childhood knew a beautiful spot  
we poetically called the Far Pasture  
to which often our bare little feet  
took us quickly for dreamy vacation  
to pat all the horses and cows  
and, guests of the flowers and trees,  
be happy playing in sunshine.

Years later a sister was ill  
and apparently lived in two worlds  
and in lucid moments reported,  
like one with uncertainty gone,  
she had followed the urges of youth  
and had traveled along unafraid  
and discovered that death only means  
to enter another Far Pasture.

William Walter De Bolt

## CONVENTIONS

*Continued from page 7*

within the 14-county diocese.

Delegates approved a resolution supporting a nuclear freeze and asking the U.S. President to join the Soviet Union in the suspension of nuclear warhead testing.

Included with resolutions on internal diocesan matters was a broad-scale revision of the constitution and canons and rules of order of the diocese, the first such revision in many decades which was undertaken largely to "remove language exclusive as to gender;" and also to make changes to conform to present practice.

The theme of the convention was "Adventure in Stewardship" with the Rt. Rev. William G. Burrill, Bishop of Rochester, as keynote speaker. Bishop Burrill defined Christian stewardship as "the conscious, joyful response to creation and participation in creation."

The convention accepted a proposed program budget for 1987 of \$821,120.

(The Ven.) CHARLES GROVER

South Africa's policy of apartheid drew universal condemnation at the 116th annual convention of the Diocese of Central Pennsylvania June 13-14, but revealed sharp divisions among the delegates concerning an appropriate response of the American government.

Meeting at Bucknell University in Lewisburg, Pa., some 300 delegates considered the pros and cons of divestiture, boycott and political action as responses to apartheid.

An amendment to a resolution condemning apartheid encouraged the churches and members of the diocese to boycott the goods and services of companies doing business in South Africa. It also requested that a list of such companies be distributed to all churches in the diocese. The debate which followed centered on whether or not a policy of divestiture and boycott would help to promote the demise of the policy of apartheid.

On June 13 the Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, spoke on the same issue, calling upon all to support leaders in South Af-

rica in eliminating apartheid from their country.

The convention's keynote speaker, the Rt. Rev. John T. Walker, Bishop of Washington, put the issue of apartheid in a theological perspective. Saying there is no place for hatred of any kind in following Christ, he added that "bombing Libya flies in the face of the Gospel, which teaches us to love our enemies, even those who would destroy us."

Another resolution which brought debate to the floor was the issue of gender neutral language in the church's constitution and canons. Some argued that inclusive language is needed to change attitudes toward women. Others argued that the changes were unnecessary, confusing, and at times distorted the meaning and beauty of the language. The resolution to urge change in the language passed.

Delegates also approved an \$858,100 budget for 1987 and voted for a new system of clergy compensation which permits more flexibility in how clergy are compensated.

KENNETH QUIGLEY

# The Daily Morning and Evening Services

By THE EDITOR

The daily services of Morning and Evening Prayer are perhaps the most unique gem of our Anglican heritage. Other churches of course have baptism, the Lord's Supper in various forms, and other rites. Various other churches have strong traditions in theology, evangelism, monasticism, Christian education, social services and other churchly fields. We alone, it seems, have maintained the ancient round of daily morning and evening praise and prayer in a form that is fully and readily usable by both clergy and laity, both in public and private — a form that is not merely usable, but is actively used in innumera-

ble churches, chapels, cathedrals, monasteries, and private dwellings every day of the year, in every inhabited continent. Indeed the sun never sets on this chain of prayer.

What is its status in 1986? The recent survey of five percent of subscribers to THE LIVING CHURCH indicated 27 percent read one or both of these services privately "always." Another 53 percent do so "sometimes." With all due respects to others who prefer other forms of devotion, we believe that this extensive use of Morning and Evening Prayer is an impressive indication of good spiritual health among those who subscribe to

this journal.

We also believe that it makes these services well worth discussing for those who wish to think more about them. First some points of terminology. These services are sometimes called the *opus Dei* (Latin for work of God) or the offices (from a Latin word meaning duty or service) or collectively as the Daily Office, or choir offices (from the part of the church building where they are customarily recited). Because such services were anciently recited at the main divisions of the day — early morning, mid-morning, noon, afternoon, evening, and bedtime — they were called the Hours of Prayer. When the Book of Common Prayer was first produced in English (1549), the contents of these several different services were compressed into the two principal ones, the morning office and the evening one. These are often called by their traditional terms, Matins (Mattins is a permissible spelling) and Evensong.

Besides these two, the bedtime service of Compline has been widely revived in recent years and is now included in our Prayer Book, as is the midday service. (The latter may be used, as desired, for a mid-morning, noon, or mid-afternoon service — the basic arrangement of psalms, short readings, and prayers is the same for all three of the traditional midday Hours.)

Any or all of these services are available for us to use. It is the traditional major Hours of Morning Prayer and Evening Prayer which are the distinctive and official Anglican Daily Office. In most parts of the Anglican Communion, their daily recitation is a rubrical obligation of the clergy. In our American church, many clergy regard it as an important moral obligation. Anyone, however, who desires to do so is free to recite these services. Whether one be lay or ordained, one needs no one's permission to use those services alone or with one's family or friends. We are referring of course to essentially private recitation. To lead these services in a church for a congregation one must be qualified and approved by the rector.

This leads to a further aspect of the subject. Many Episcopalians are familiar with the office only in terms of Morning Prayer as a rather elaborate service at a late hour on Sunday morning, together with a sermon, hymns, and other additions. Others know it mainly in terms of Evensong — perhaps as a mid-week parish service in Lent, perhaps as a more elaborate service late Sunday afternoon in larger churches or cathedrals. Visitors to England recall the very impressive and beautiful Evensong, with music of concert quality, in the great cathedrals and in certain college chapels of Oxford or Cambridge.

All of that is part of Anglicanism. In this article, however, we are speaking pri-

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## ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60616; if you want our monthly newsletter for a year, enclose \$20.00.

## POSITIONS OFFERED

ORGANIST-CHOIRMASTER wanted. Traditional Episcopal parish. Send inquiries/resumes, or request for position paper to: Grace Church, P.O. Box 596, Carthage, Mo. 64836.

CHAPLAIN: Retirement community which includes a skilled care facility seeks a full-time resident chaplain skilled in pastoral ministry to older adults. In addition to planning and conducting regular worship services, Bible study and discussion groups, the chaplain visits and counsels residents and families. This position, available October 1, serves as a resource to the diocese in the mission of spiritual care of the aged and must work well with people of all faiths. Please direct resumé to: Executive Director, St. John's Home of Milwaukee, 1840 N. Prospect Ave., Milwaukee, WI 53202.

MUSIC PROGRAM COORDINATOR: Choir Director/Organist. Degree in Church Music preferred. Send resumé to Phillip III, Music-Search Director, St. Paul's Episcopal Church, 9200 W. Tenth Ave., Denver, Colo. 80215. Deadline July 15th.

HEADMASTER. Seabury Hall is a small, Episcopal, co-educational, day and boarding, college preparatory school located in a nine acre rural setting on the island of Maui, for grades 7-12. The student body of 210 is culturally diverse, with a student teacher ratio of 10-1. A wide range of educational opportunities is offered in a close family style community. Seabury Hall seeks a headmaster, beginning 1 July 1987, with strengths in educational administration, long-range planning and financial management, community and public relations, with the capacity to work effectively with faculty and students. Interested individuals should send application by August 1, 1986 to: Search Committee, P.O. Box 187, Kahului, Maui, Hawaii 96732.

marily of the simple daily recitation of Morning and Evening Prayer by individuals or small groups. It is not difficult to do. It requires about 20 minutes each morning and evening (although offices can be used in longer forms if desired). It is a joyful thing to begin and end each day in the Lord's presence. Following the office through the year, one becomes deeply acquainted with the different holy days and seasons, and much of the Bible is read every year. We think the summer is a particularly significant time for the Daily Office. The mornings are not so cold as to be inconvenient, nor are the evenings so dark. The exciting church seasons of Lent and Easter are past. For the next several months, we can concentrate on the perennial basics. Reciting the Daily Office is a good way to do so. We will say more about this next month.

### The Light

Attracted  
by screen-filtered  
light  
moths  
come flapping  
at my window

Up and down  
up and down  
they flutter  
drawn from the night  
by a light  
comparable to that  
which  
raises the dormant  
penetrates the dark  
and clarifies the  
unclear

The light that seeks  
enters  
passes through

The light artists  
strive to capture  
and candles transmit  
quite effortlessly

Moths flapping  
at my window  
are on a  
pilgrimage  
They have but one  
mission . . . submission

Seeking to reach the Light  
surrendering to the Light  
only to become the Light

Valerie J. Hawkins

# CLASSIFIED

## POSITIONS OFFERED

PART-TIME ORGANIST/CHOIRMASTER. Salary range — \$7,500-\$9,000 plus fees. Primary qualifications aside from proven organ and choral skills: (1) Personal commitment to Jesus Christ; (2) Ability to demonstrate and communicate this commitment to choirs and congregation in and through worship; (3) Familiarity with the renewal movement. Send resumé and references: Music Committee, Church of the Ascension, 104 Park Ave., Mt. Vernon, N.Y. 10550.

## POSITIONS WANTED

EXPERIENCED layperson seeking full-time position as youth director or director of religious education in vibrant, forward-looking parish. Resumé upon request. Write: James Carpenter, 1228 Mildred Ave., Roslyn, PA 19001.

## TRAVEL

CATHEDRALS, CHATEAUX, AND GARDENS OF NORTHERN FRANCE — September 15-30, 1986. Tour cathedrals at Amiens, Reims, Paris, Rouen and Chartres; also Saint-Chapelle and Le Mont St. Michel. Three days in the Loire Valley; and gardens at Giverny, Pontrecaut, Vaux-le-Vicomte and Versailles. Assisted by Mr. David Jette, Head Verger, Trinity Church, Wall Street, New York. For detailed brochure of 16-day tour call or write: Lime-walk Tours, 120 Lake Street, Burlington, Vt. 05401. (802) 863-5790.

## VACATION/RENTAL

VACATION/RENTAL, Spanish study, sabbatical, Cuernavaca, Mexico. Contact: Fr. M. G. Pool, 4301 Meadowbrook, Ft. Worth, Texas 76103. (817) 534-4925.

## CLASSIFIED ADVERTISING RATES

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- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

### THE LIVING CHURCH

816 E. Juneau Ave. Milwaukee, Wis. 53202

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## BOOKS

Continued from page 5

since 1930, when William Warren Sweet wrote *The Story of Religion in America*, have we had such a mature general account.

Marty's organizing theme is one of pilgrimage, and it was triggered by Jacques Maritan's comment that "Americans seem to be in their own land as pilgrims, prodded by a dream." Hence, Marty focuses on religious "pathfinders," a cadre that ranges from Roger Williams to Thomas Merton.

From the first page — which centers on Asian tribesmen crossing from Siberia to Alaska — the reader's interest is held. His account of Columbus and the conquistadors would do credit to an advanced seminar in early colonial history, and throughout the book French and Spanish missions are treated with great empathy. Marty notes how Virginians "tended to be rather relaxed members of the Church of England," how Puritans were involved in far more than witch hunting, and how Jonathan Edwards was far from the cold and severe man of legend.

Marty is particularly skillful in drawing pen-portraits, and here one might note in particular his portrayals of the colonial Baptist Isaac Backus, Methodist circuit rider Francis Asbury, utopian perfectionist John Humphrey Noyes, Quaker abolitionist John Woolman, mystic Mary Baker Eddy. Whenever he discusses religious movements — be they abolitionism, the Social Gospel, or the Black Muslims — he puts textbook stereotypes to rest.

Some sections are weaker than others. There is no real mention of modern Anglicanism, even though it produced such media figures as Bishop James A. Pike. His treatment of American Judaism in the wake of the six-day war of 1967 is over-simplified, as is the discussion of Martin Luther King.

The book, however, should not be

judged in terms of its coverage of institutional history. Rather, it should be taken on its own terms, as the story of various individuals (pilgrims) and movements (pilgrimages). In performing the task he has set out for himself, Marty is without equal.

JUSTUS D. DOENECKE  
Professor of History  
New College of the University  
of South Florida  
Sarasota, Fla.

## BOOKS RECEIVED

**MOTHER TERESA: The Early Years.** By David Porter. Eerdmans. Pp. xii and 100. \$5.95 paper.

**CHRIST IN SACRED SPEECH: The Meaning of Liturgical Language.** By Gail Ramshaw-Schmidt. Fortress. Pp. xi and 131. No price given, paper.

**LETTERS ON THE HEALING MINISTRY.** By Albert E. Day. Upper Room. Pp. 135. \$6.95 paper.

**THE DEVIL AND DR. CHURCH.** By F. Forrester Church. Harper & Row. Pp. xii and 93. \$12.95.

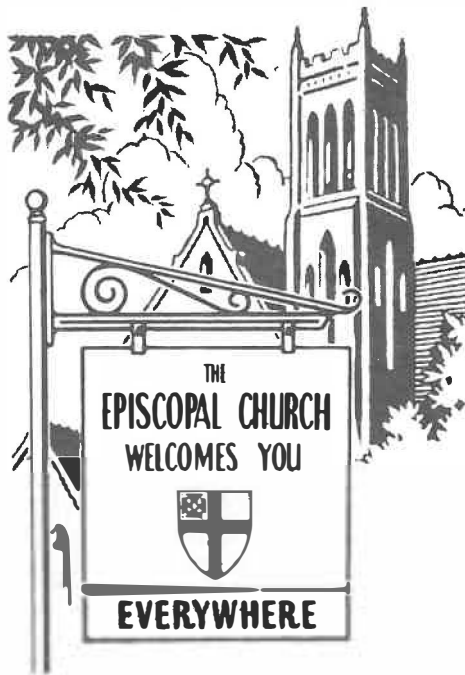
**WHY JESUS NEVER HAD ULCERS.** By Robert M. Holmes. Abingdon. Pp. 96. \$6.95 paper.

**THE DOUBLE CROSS.** By Denise Lardner Carmody. Crossroad/Ungar/Continuum. Pp. ix and 158. \$10.95 paper.

**NO OTHER LIGHT.** By Mary Wolff-Stalin. Crossroad/Ungar/Continuum. Pp. xi and 234. \$15.95.

### To Our Readers

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



**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

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

## FAIRBANKS, ALASKA

**ST. MATTHEW'S** 1029 1st Ave.  
The Rev. Roger Williams, r; The Rev. Pete Richmond  
Sun Eu 8 & 10; Wed Eu & HS 9:30; Thurs Eu 7; Fri Eu 12:10; C appt

## SITKA, ALASKA

**ST. PETER'S BY-THE-SEA** 611 Lincoln St.  
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop  
Sun Eu 8 & 10; Daily MP 9, EP 5:15

## SAN FRANCISCO, CALIF.

**GRACE CATHEDRAL** California and Taylor Sts.  
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

## SEBASTOPOL, CALIF.

**ST. STEPHEN'S** 500 Robinson Rd.  
The Rev. Dominic W. Sarubbi, r  
Sun 8 H Eu, 10 Cho Eu. Wed 10 H Eu & Healing

## SOUTH LAKE TAHOE, CALIF.

**ALL SAINTS OF THE SIERRAS** 644-4206  
9 HC at Hope Lutheran Church

## DURANGO, COLO.

**ST. MARK'S** 3rd Ave. at 9th St.  
Donald Nelson Warner, r  
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

## ESTES PARK, COLO.

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

## CLINTON, CONN.

**HOLY ADVENT** 83 E. Main St.  
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (ex Aug)

## LITCHFIELD, CONN.

**ST. MICHAEL'S PARISH**  
The Rev. Allen W. Farabee, r  
Sun H Eu 8, 10

## WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL** Massachusetts & Wisconsin Aves., N.W.  
Sun HC 8, 9, 11; Ev 4. Mon-Sat HC 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours: May 26-Sept. 1, open 10-7:30 Mon-Sat; 10-5 Sun

**ST. GEORGE'S PARISH** 2nd & U Sts., N.W.  
The Rev. Richard Cornish Martin, r  
Sun Masses 7:30, 9 (Sol), 11 (S). 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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons  
H Eu: 8, 10, 6, 7:30, (Spanish). H Eu Mon 7, Sat 8, Mon-Fri 12:05, MP 8:30, EP 5:15



# SUMMER CHURCH SERVICES

(Continued from previous page)

## ST. PETERSBURG, FLA.

**ST. THOMAS'** 1200 Snell Isle Blvd., N.E. 33704  
The Rev. Peter Wallace Fleming, r  
Sun H Eu 8 & 10, 6

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## STONE MOUNTAIN, GA.

**ST. MICHAEL AND ALL ANGELS** 6780 S. Memorial Dr.  
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't  
Sun H Eu 8, 10, 7; Tues 7, Wed 9

## TIFTON, GA.

**ST. ANNE'S** Corner 24th St. & Central Ave.  
The Rev. H. Jacoba Hurst, r  
Sun 8 Low Mass, 10 High Mass. Daily as anno

## 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

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

## ANNAPOLIS, MD.

**ST. ANNE'S** Church Circle  
The Rev. Richard V. Landis, the Rev. Robert D. Friend, the  
Rev. Janice E. Gordon  
Sun 7:30 HC, 10 MP & HC alter. Sun; Tues 12:10 HC

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## SILVER SPRING, MD.

**TRANSFIGURATION** 13925 New Hampshire Ave.  
Richard G. P. Kukowski, r; Nancy Seng, d; J. March, past.  
care assoc; C. Burnett, youth assoc  
Sun H Eu 8, 10:15; Ch S 10:15; Daily MP 9; H Eu Wed 10

## 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. Emmett Jarrett, v; the Rev. Margaret Rose, c  
Sun Sol Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

"In the heart of the Berkshires"  
**ST. STEPHEN'S PARISH** In Park Square  
Eu; Sat 5:30; Sun 8, 10 & 5:30. Tues. 12:10, Thurs 6:45 & 10

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David E. Weaver  
Sun 8 Low Mass, 10 High Mass. Wklys as anno

## LONG BEACH, MISS.

**ST. PATRICK'S ON-THE-GULF** 200 E. Beach  
The Rev. Meredith Spencer  
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

## CAMDENTON, MO.

**The Lake of the Ozarks**  
**ST. GEORGE'S** 219 North Highway 5  
Sun H Eu 9

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marion W.  
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.  
Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,  
4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,  
Anglican Institute  
Sun 8, 10, 5:30. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.  
Matins 6:45, EP 5:30; C Sat 5

## BAY HEAD, N.J.

**ALL SAINTS'** Cor. Lake & Howe  
W. Wesley Konrad, r  
Sun 8, 10:15, Thurs 11 (Healing). Daily 5:30 EP

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

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

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D.; the Rev. Richard  
D. Straughn, assoc  
Sun H Eu 8 & 9:15. Mid-week H Eu Wed 9:30

## SOUTH AMBOY, N.J.

**CHRIST CHURCH** Main St. at Broadway  
The Rev. Jerry M. Doublysky, CSSS, r; the Rev. Shawn A.  
Armington, c  
Sun H Eu 8 & 10:15; (June 15-Aug: H Eu 9). Wed H Eu &  
Healing 10; Sat H Eu 5:30

## TRENTON, N.J.

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

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, Dean; the Rev. Geoffrey  
Butcher, Precantor; the Rev. Ken Clark, Theologian  
Sun Eu 8, 9, 11, Mon, Wed, Fri, 12:05. Tues & Thurs 10. First &  
third Sat 7

## BAY SHORE, L.I., N.Y.

**ST. PETER'S (nr. Fire Is.)** 500 S. Country Rd., Rt. 27-A  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Peter M. Cul-  
len, assoc; the Rev. William W. Thoelen, ass't; Mark T.  
Endgelhardt, pastoral musician  
Sun Eu 7, 8, 10, 5; wklys MP 8:30; Wed & Holy Days Eu 9

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
The Rev. Canon George Charles Hoeh, r  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service  
10. Eu scheduled with all services

## JAMESTOWN, N.Y.

**ST. LUKE'S** 410 N. Main St.  
The Rev. Richard L. Fenn, r; the Rev. Robert D. Edmunds, c;  
the Rev. Eugene F. Foley, d  
Sun 8 HC, 10 HC

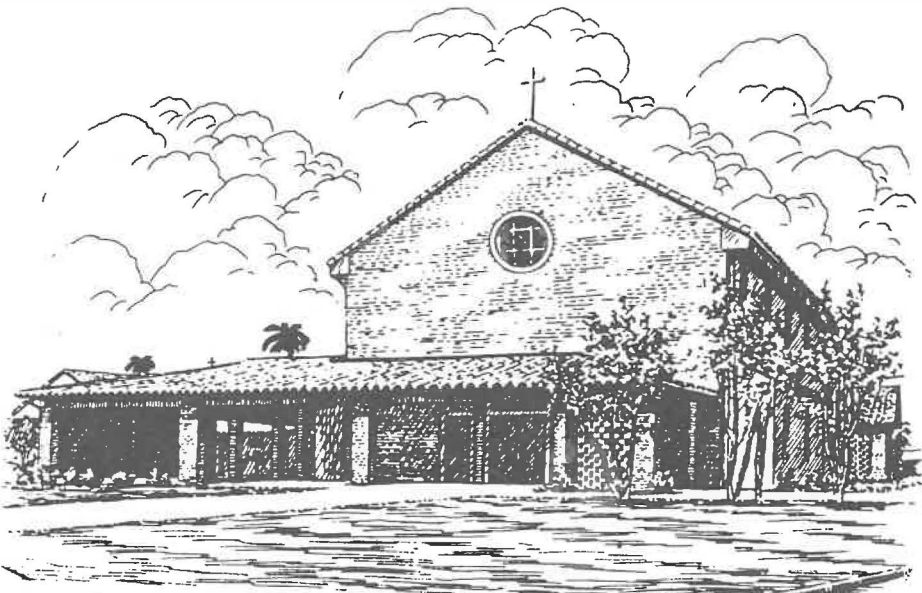
## LAKE RONKONKOMA, N.Y.

**ST. MARY'S over-looking the Lake**  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.  
Broesler, c  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily  
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-  
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP  
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC  
12:15; EP 4

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J.  
Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30



St. Thomas Church, St. Petersburg, Fla.

Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

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

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. 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. Organ recital,  
1st Wed of mo. 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the  
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the  
Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev.  
James P. Nicholls  
Sun Eu 8, 9, 11(1S), 12:05, MP Sung 11. Weekdays MP & Eu  
8, 12:10, EP & Eu 5:30. Tues HS 12:10. Eu Sat 10

**PARISH OF TRINITY CHURCH**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). 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 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## ROCHESTER, N.Y.

**ST. THOMAS'** Highland and Winton  
The Rev. John Martinier; the Rev. Gail Keeney  
Sun Eu 8 & 10; Wed 12 Eu

## SARATOGA SPRINGS, N.Y.

**BETHESDA** Washington St. at Broadway  
The Rev. Thomas T. Parke, r  
Sun Masses 6:30, 8 & 10

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass

## WESTHAMPTON BEACH, N.Y.

**ST. MARK'S** Main St., 11978  
The Rev. George W. Busler, S.T.M., r (516) 288-2111  
Sun 8 (Rite 1); 10 (Rite 1) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &  
4S; 10 Special Music; Spiritual Healing 1S 8 & 10

## PORTLAND, ORE.

**STS. PETER & PAUL** S.E. 82nd & Pine  
(Just off I-205 — Gilsan or Stark exits)  
The Rev. Scott H. Helferty, r  
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses  
Tues 6:15, Thurs 9:30

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SSC, r; Rev. Kenneth G. Ko-  
charhook, c; the Rev. Jack V. Dolan, d  
Sun Masses, 8:30, 11. Daily; as announced.

## NORRISTOWN, PA.

**ST. JOHN'S** (Exit 25 PA Tpke)  
23 E. Airy St. (opp. Court House)  
Sun: 8 & 10 H Eu, MP 7:45. Weekdays (ex Sat.): MP 8:45; H Eu  
Mon, Wed (w/Laying on of Hands), Fri 12:05, Tues & Thurs 9

## WESTERLY, R.I.

**CHRIST CHURCH** Elm & Broad  
The Rev. David B. Joslin, r; the Rev. Lawrence C. Proven-  
zano, c  
Sat 5 Eu. Sun 8 & 10 Eu

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All  
Masses Rite I Daily as anno

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.  
Koscheski, Jr.; the Rev. Joseph N. Davis  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sun 12:40)

**TRANSFIGURATION** 14115 Hillcrest Rd. at Spring Valley  
The Rev. Terence C. Roper, r; the Rev. Jerry D. Godwin, the  
Rev. Trawln Malone, the Rev. Gwen L. Buehrens, asst's  
Sun 7:30 HC, 9 & 11:15 Ch Eu; Wed HC 7:15; Thurs HC 12  
noon; Sat HC 5:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
(Thurs 6:15), EP daily 6. Wed Eu 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Lo-  
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
Scott Davis, the Rev. John F. Daniels, parish visitor  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite  
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

## CHRISTIANSBURG, VA.

**ST. THOMAS** East Main & Roanoke Sts.  
(I-81, Exits 36, 37)  
The Rev. Francis Tatem, r; the Rev. Frances Campbell, the  
Rev. Ann Sherman, d  
Sun HC 10, Wed 10 HC HS

## LEXINGTON, VA.

**R.E. LEE MEMORIAL** W. Washington St.  
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,  
asst/chap college ministry to W&L and VMI  
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

## 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. John R. Smith, c  
MP Mon-Fri 9; daily Eu, call for times. Sun Liturgies; 8 & 10:30  
Sung

**TRINITY** 609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d  
Sun H Eu 8 & 10:30; EP 5:30. Wed H Eu 11, 5:30. Fri 7. Mon-  
Sat MP 9:40

## FOND DU LAC, WIS.

**ST. PAUL'S CATHEDRAL** 47 W. Division St.  
The Very Rev. J.E. Gulick, dean; the Rev. Canon R.E. Wal-  
lace, ass't to dean, the Rev. Howard G.F. Kayser, canon in  
residence. **Sisters of the Holy Nativity**  
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30.  
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 5:30, Fri 12:10, Sat  
& C Sat 4:30. Also Daily Mass 7 at Convent of the Holy  
Nativity, 101 E. Division St.

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

## RHINELANDER, WIS.

**ST. AUGUSTINE OF HIPPO** 39 Pelham St.  
The Rev. Charles C. Thayer, r  
Sun Mass 9. Mass daily — posted; C Sat 4-5

## JACKSON HOLE, WYO.

**ST. JOHN'S**, Jackson Gill & Glenwood  
Sun Eu 8, 9, 11; Wed Eu 12:10

**CHAPEL OF THE TRANSFIGURATION** Gr. Teton Nat'l Park  
(1 mile from Moose Visitor Center)  
Clergy: Frank Johnson, Lester Thrasher  
Sun 8:30 Eu, 10:30 MP; Wed 4 Eu

## VANCOUVER, B.C.

**ST. MARK'S** Anglican Church of Canada  
West 2nd & Larch  
Sun Masses: 8 & 10:30 (Sung). "We welcome EXPO visitors"



St. Thomas Church, Rochester, N.Y.