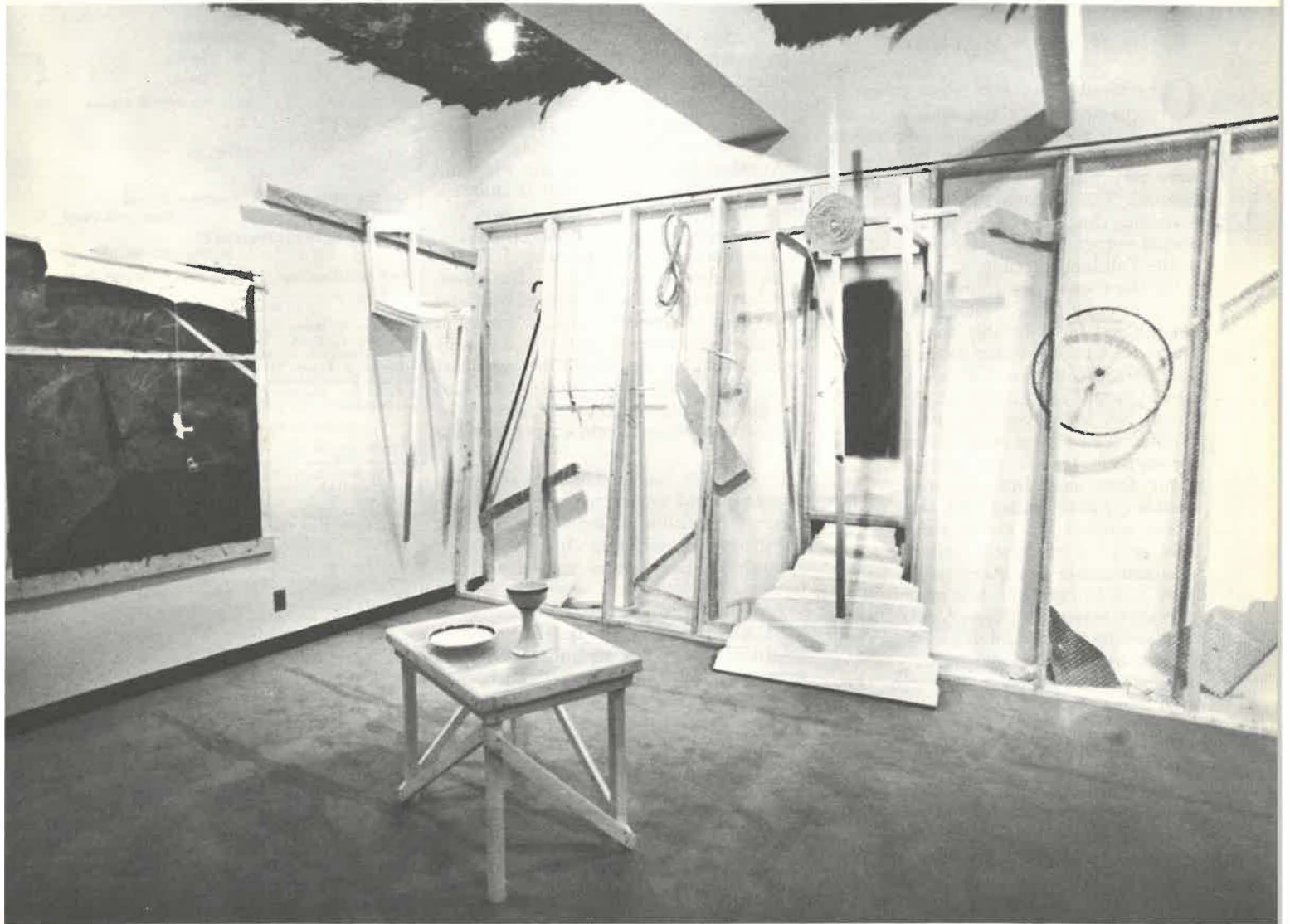


# THE LIVING CHURCH



Prayer/meditation room at St. Luke's Church, Minneapolis: "... art should, at times, cause us to rearrange our conceptions of the world. . . ." [see p. 8].



# THE LIVING CHURCH

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## They Who Wait for the Lord

By JOANNE MAYNARD

One evening my son called to me to come see something on TV. "Look at the little people," he said, pointing to the screen. Climbing up a rocky cliff were tiny figures — hopping, hopping upward. The camera zoomed in closer, revealing that they were penguins, not people — rock hopper penguins who live in the Falkland Islands, of all places.

Up the rocks they journeyed to their rocky nesting place. With stubby legs, ill-equipped for climbing, they traveled up, and then down again to the sea, hopping only a foot or so at a time. Buffeted by waves and wind, threatened by predators, they journeyed and survived.

When, a few days later, I heard these verses from Isaiah, the television program came back into my mind: "The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:28-31).

It made me think again of the penguins. They are a good symbol of Christian love and fortitude. The penguins trust in God's power because God has made them that way. I must consciously put my trust in him, by an act of my will. As I hop through my life — up rocky cliffs, through battering waves — the Lord gives me the power to go on, ill-equipped though I may be for the journey I am making.

Penguins do not mount up with wings

*Our guest columnist this week is Joanne Maynard, who is a member of St. Peter's Cathedral parish in Helena, Mont., and editor of the newspaper of the Diocese of Montana.*

like eagles, although in some slow motion scenes on TV, the penguins almost seemed to fly. God has given them more feathers than any other bird — a protection from their frigid habitat — but he has not given them flying wings.

Another bird native to the Falkland Islands, the albatross, shared that TV film. A young albatross was shown, trying his huge wings. He stood on the rim of his cone-shaped clay nest. His feet were webbed like a duck's. His great wings were spread wide, and he beat and beat them with great power. But his feet remained on the ground. Gradually they began to lift a little. He performed a sort of running ballet step. As he continued to beat his wings in a steady rhythm, he lifted from the earth and soared into the air.

I remember hearing that the albatross flies so far out to sea that people used to believe that albatrosses never touched the ground. Their wings become strong enough to bear them incredible distances.

Watching the albatross preparing to fly, I was reminded of the time a huge, brightly colored hot air balloon took off from the park outside my office window. With a roar like a dragon, fire filled the limp balloon with hot air. It slowly righted itself, began to rise, and then broke away from the earth and from the men who were holding it with ropes. Away it flew, over the town.

Though the aerodynamic principle was different, the effect was the same. The albatross, one of God's living creatures, was active in the preparation. The balloon was not.

"They who wait for the Lord..." Waiting for the Lord is different from waiting for a bus. This is not just passive waiting, tapping your foot, reading the signs on the bus station wall. This is stretching your wings, becoming strong. The lesson from that television show is as true as the words of Isaiah. When I wait for the Lord, in active preparation, doing the best I can with what I have, he gives me power and renews my strength.

# LETTERS

## What Is Fundamentalism?

The issue of fundamentalism raised by "Name Withheld" [TLC, April 18] is an important one. He asks the question, "What exactly do they (the clergy) mean by fundamentalism and being 'agin it'?" As one of those "agin it," I would like to offer my own definition, especially in terms of the literalist/fundamentalist view of scripture.

Fundamentalism is a means by which the attempt is made to transcend the limitations of flesh and blood. It is a means by which the Bible and faith itself become an orderer of life's chaos, an explainer and potential fixer of life's tragedy, and a black and white answer book to life's gray areas.

Fundamentalism is a means by which individuals pick and choose verses from scripture to prooftext and justify their own biases and judgments. It is a means of declaring oneself a "good guy," while condemning life's many "bad guys." Fundamentalism is a very handy means of attempting to put oneself in the seat of God, while professing all the time to be acting in the name of God.

Who, indeed, is the true fundamentalist? Is he the Spirit-filled charismatic? Is he the tradition-filled Anglo-Catholic? Is he the Bible-believing literalist? Is he the New Testament professor who faithfully shows students the tools of historical/critical methodology? Which of us has the fundamental truths of God and faith wrapped up in his tight grasp?

Various representatives make their claims of fundamental truth. That so many claims and representatives exist is a powerful reminder that we are, at best, faithful explorers within the gift of creation, the promise of eternity.

We need to guard closely against the temptation to declare ourselves the explainers of such absolutes — then use the Bible as our "proof." For to do so is to violate the fundamental reality of our limitations as children of God; to do so is to commit the fundamental sin of attempting to make ourselves as God.

(The Rev.) RICHARD D. OBERHEIDE  
Church of St. John the Evangelist  
Fremont, Mich.

## Episcopalian or Christian

I must begin by saying that I found The First Article [TLC, April 25] one of the most palpable as well as thought-provoking critiques of the doctrine of the Real Presence of our Risen Lord I've ever seen. I hope that it is apparent that I use the word "critique" in the sense of examination. I'm grateful that Thomas Traherne's work has come to light at last.

I'm somewhat concerned by a phrase

that the Rev. Gordon Stenning used, in his guest editorial in the same issue, with reference to the Episcopal Church, one that I've met with, unfortunately, in other articles concerned with the *esse* and *ethos* of this branch of the church catholic. He writes that it appears to take a "particular mind-set to be an Episcopalian, because the Episcopal Church does not have all the answers, nor does it claim to have them." This attitude is probably one of the reasons that I don't think of myself primarily as an Episcopalian.

One of the reasons I became attracted to the Anglican Communion during my senior year in college (1948-49) was that it appeared to be very much within the mainstream of the apostles' teaching and fellowship. If we are indeed living members, through baptism, as cells of the Risen Body of our Lord extended chronologically and geographically since Pentecost, then our primary function is not to be merely an "Information, Please" debating society.

I wonder if Fr. Stenning believes that in a very real sense to hear our bishops as they express themselves in a pastoral letter, an expression which is partly the result of prayer, is to hear our Lord himself. If he has reservations on this score, I wonder how he in good conscience can say that he believes that the Holy Spirit has spoken through the prophets, or that he believes that the church is one and apostolic.

It belittles St. Philip to suggest that he was moved to try to help the Ethiopian because he "had all the answers" [Acts 8:26-40]. Are we all not to preach the Gospel, or are we to wait for those "special people" who appear interested in a common denominator group which appears to be neither high and crazy nor low and lazy? It is obvious that no finite human creatures have all the answers, but our Lord has called us to bear witness to him who is the Way, the Truth, and the Life, quite obviously the living answer to our ignorance and perplexity.

GILBERT PRENTISS

Boston, Mass.

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# BOOKS

## Attack on Technocracy

**LIBERATING CREATION: Foundations of Religious and Social Ethics.** By Gibson Winter. Crossroad. Pp. 145. \$10.95.

Gibson Winter is to be complimented for giving us a striking use of sociological concepts for the retrieval of a religious ethic. He is helpful discussing the limitations of our technological age, with its mechanical paradigms, calculating rationality, and manipulative power — the creakings of Lewis Mumford's "megamachine."

The technological society has replaced the organic one, which operated under a quite different metaphor, pointing to hierarchy, communal rather than individual good, biology, land, and human values.

How, according to Winter, are we to

recover our lost bonding with earth and sky, mortals and immortals? Surprisingly, for those of us not for the moment thinking of Heidegger, Dixon, and Gadamer, through the resources of art. The artist exposes for us the connection between apparently different things. Art is not decorative, as the technocrats think, but a primary way of forming the world.

The attack on technocracy is doubly effective because it accompanies a recognition that our machines are here to stay, and they confer obvious benefits (if they do not destroy our world altogether). The organic metaphor is cleverly illustrated with the struggle of the Alaskan natives against the invasion of oil barons.

But the therapeutic, which is art, is unconvincing and weak on praxis, except as a way of showing deference to artists, or as a concept useful to sociologists. It does not console us, who are rapidly approaching 1984. I fear that the author has fallen victim to what Hegel called "the ruse of the idea."

Winter's style is dense, innovative, and, at times, impenetrable, as is also the style of his early master, Heidegger. But if you are very brave, or very determined, you can cut through the thickets, kiss the sleeping princess, and watch an exciting castle spring back to life.

(The Rev.) PAUL ELMEN (ret.)  
South Woodstock, Conn.

liturgical action and private prayer. These three essays deserve a thoughtful reading.

What I regret is the apparent failure of those of an 1892-1928 spirituality to appreciate new power and beauty in contemporary language as well, condemning neither while appreciating both, and realizing that Prayer Books best serve their own generations, each trying to improve upon its predecessor in the light of its own times.

I recall my mother's comment when she heard the 1928 Morning Prayer for the first time, "Well, we had the new service today, and I'm not sure I'm going to like it."

(The Rev. Canon) PETER CHASE  
St. James' Church  
Greenfield, Mass.

## Flexible Treaty

**THE MEANING OF BEING HUMAN.** By Norman Pittenger. Pilgrim Press. Pp. 163, \$9.95.

Through brief and pithy discussions of issue-laden questions — such as "Can human life have a meaning?" — and others that interviewers might raise in order to launch discussions, the author upholds the affirmation that love, "the human reflection of cosmic love," is the clue to the meaning of being human.

The discussions are not offerings of ready made solutions to problems. They set forth explanations and expansions of implications for the meaning of the problems. Human sexuality, for example, is affirmed as being "primarily the way for the expression of love," and a component, however slight, of relationships, even those that are commonly thought to have no sexual or physical basis at all.

Born in 1905, Dr. Pittenger says in the chapter on growing old gracefully that he has found himself coming to the point where he has made "a treaty of peace with life." It is the flexible terms of this treaty which he seeks to share in creatively conversational relationships with his readers.

(The Rev.) RICHARD L. HARBOUR (ret.)  
Gambier, Ohio

## A Rich Dish

**BETWEEN NOON AND THREE: A Parable of Romance, Law and the Outrage of Grace.** By Robert Farrar Capon. Harper & Row. Pp. 178. \$11.95.

Between noon and three is the duration of an adulterous assignation which serves as an illustration of the Atonement and also gives Robert Capon's latest book its title. The choice of an offensive situation is deliberate, because, "By hook or by crook, or by adulterous parables, I simply had to get you off the bastard subject of Christian ethics."

Continued on page 13

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## Symposium Essays

**A MIGHTY FORTRESS.** By George Roche, III. Photos by John Gotch, Jr. A Prayer Book Society publication. Pp. 102. \$5.00 paper.

This is the report of a symposium held in New York in October, 1980, by the Society for the Preservation of the Book of Common Prayer (now the Prayer Book Society) in response to what many Episcopalians feel are official distortions of the faith, worship, and practice of the Episcopal Church as set forth by the 1979 Book of Common Prayer.

Dr. George C. Roche III, president of Hillsdale College, writes effectively about the moral decay of contemporary society and calls for a recovery of former value structures for a revitalized church. Canon A. Darwin Kirby, Jr., also bemoans current trends, but strongly and often amusingly testifies (as with Fr. Whittemore, OHC: "Love your enemies; it drives them crazy") to the strength of the catholic tradition, as witnessed by well known Anglican champions of the faith — and why it admits no compromise.

Most impressive is Prof. Thomas Howard's splendid testimony to the English language. He understands Otto's *Idea of the Holy* without mentioning it, for he writes knowingly of the power of language to recall the presence of God in

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# THE LIVING CHURCH

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## Executive Council Meeting

Sport shirts and open collars were very much in evidence when the spring meeting of the Executive Council began on Monday, April 19, on a sunny warm day in Greenwich, Conn., at Seabury House. The principal item of business was a document of over 50 typewritten pages for the coming General Convention, entitled *The Next Step*. This was presented Monday morning for consideration by the entire council, and then by separate committees, and attention returned to it throughout the meeting.

### Response to Needs

*The Next Step* was described by the Rt. Rev. John M. Allin, Presiding Bishop and chairman of the Executive Council, as a response from the church to the urgent needs of people in this nation and the world, an appropriate sequel to *Venture in Mission*, and a more unified approach to the mission and ministry of the Episcopal Church in its entirety.

Bishop Allin urged members of the council to seek a unified vision of the work of the church as a whole. "In the past," he said, "we have spent more time debating about the budget than we have in prayer."

*The Next Step* is intended to stimulate the activity and commitment of the church at every level, from congregations on up. It was pointed out that congregations, rather than parishes, are referred to, so as to include local gatherings of Episcopalians of every sort, including missions, groups served by chaplains in institutions, various church-related bodies and organizations, particular groups within parishes, and so forth, as well as parishes themselves. In *The Next Step*, as in recent statements by Bishop Allin to the council, the total work of the church is characterized under the headings of service, worship, evangelism, education, and pastoral care.

As also in previous council meetings, the Presiding Bishop emphasized that the national church budget is an "operational budget," intended to stimulate and coordinate the wider resources of the church which, taking the totals at every level, are vastly greater. As a specific response to human needs in our own nation, an offering of \$12 million during the next three years was called

for, with the proceeds to be divided between local and national concerns. Small as this amount may be on the national scale, Bishop Allin pointed out that this would be "as large or larger than what any other church or comparable organization has done," as the responsibility for the poor and needy is transferred from the federal government to the private sector.

In response to questions as to how this offering would be promoted, gathered, and administered, Bishop Allin answered that he was not interested in setting up any new bureaucracy for this fund. The United Thank Offering, *Venture in Mission*, and the Presiding Bishop's Fund for World Relief, it was pointed out, have already established effective, efficient, and prompt channels for Episcopal giving, with minimal administrative overhead. "It has been proven" he affirmed, "that Episcopalians are ready and willing to give."

Another aspect of *The Next Step* will be a challenge to congregations throughout the church to evaluate their lives in terms of service, worship, evangelism, education, and pastoral care.

Matthew Chew of Scottsdale, Ariz., and others reported for the committee on finance and administration. As proposed by this committee, the council adopted a resolution recommending to the Joint Standing Committee on Program, Budget and Finance of General Convention a budget of over \$20 million for the general budget of the Episcopal Church at the national level for 1983.

### Quota System

It was reported that the system of quotas assigned to dioceses, on the basis of their net disposable budget incomes, is operating more smoothly and receiving better response from dioceses than ever before. Council members learned with sorrow of the recent death of Prof. George Shipman of Seattle who had taken a leading part in developing this system at recent General Conventions.

Pamela Chinnis of Palm Beach, Fla., reported that over \$142 million has currently been pledged or paid in for *Venture in Mission*. So far 63 dioceses have completed campaigns, with 26 exceeding their goals.

On Tuesday, Betty Thomas Baker, presiding officer of the Triennial of the

Women of the Church, was invited to address the council. Mrs. Baker drew laughter when she introduced herself as "related by marriage to a council member" — referring to her husband, William W. Baker of Kansas, elected member from Province VII, who is also president of the Living Church Foundation. She surveyed the program of the Triennial, which is held during the General Convention, and pointed out that a new feature this year in New Orleans will be a daily newspaper for the Triennial, to be edited by Salome Breck, veteran Episcopal journalist from Denver.

Among other items of interest, Dr. Margaret M. Lawrence, wife of Dr. Charles R. Lawrence, vice chairman of the council, will direct workshops. A newly scheduled workshop on the Hispanic challenge for mission is to be led by the Rev. Joe Morris Doss and the Rev. Leo Frade of New Orleans.

### World Mission

In the field of world mission, the council extended its good wishes to a former staff member, the Rev. David Birney, and to his wife, as he recently has been elected Bishop of Idaho. The council condemned the action of the government of South Africa in expelling the Rt. Rev. Graham Chadwick, Bishop of Kimberly and Kurumal, and sent its greetings to Bishop and Mrs. Chadwick. The Presiding Bishop reported on his current efforts to encourage the government of South Africa to restore the passport of the Rt. Rev. Desmond Tutu. Several new missionaries were appointed for overseas work, and new companion diocese relationships were approved.

A new topic in the overseas field is the role of the church in obtaining grants for development in Third World nations from governmental sources. In a special order of business the final morning of the council, Dr. Edward A. Holmes of the national church staff reported on the nature of such grants, made by our government and certain other governments, and the need for a cautious, informed, and responsible employment of the opportunity they offer for assisting peoples in areas of great human need. The Episcopal Church, Dr. Holmes assured the council, has only sought such grants in response to initiatives of people in the field, and they have been used only in accordance with clear guidelines to achieve goals desired by the church.

"They represent," said Dr. Holmes, "a convergence of interest with the government." At present, the only such grants which our church is utilizing are in connection with Cuttington University College and the Rural Development Institute in Liberia. Both the Liberian and the U.S. governments have been persuaded to channel millions of dollars into these significant institutions. U.N. and European funding is also anticipated for the Rural Development Institute which is becoming an educational resource of unique importance for Liberia.

Helen Eisenhart of Bethesda, Md., reported for the committee on communication which, among other resolutions, urged new attention throughout the Episcopal Church to the opportunities offered by television.

The Rt. Rev. Donald J. Parsons, Bishop of Quincy, reported for the committee for education for mission and ministry. Progress is being made in compiling a publication tentatively entitled *A Christian Education Outline for Episcopal Congregations*.

This was the final council meeting of the present triennium and hence the last meeting for approximately half of the council members now completing their six-year terms. At the Eucharist on Monday, the Rt. Rev. Milton L. Wood, executive for administration at the Episcopal Church Center, paid tribute to the outgoing members. On Tuesday evening, continuing members gave a dinner for outgoing members and their spouses. Contrary to recent custom, the Executive Council will not meet in connection with the General Convention but will reconvene with its new members in November.

H.B.P.

## Primate Adds Voice

The *Church Times* recently reported that the Most Rev. Edward Scott, Primate of Canada, has added his voice to the criticism of the Church of England following its reaction to a Eucharist celebrated in London in January by the Rev. Elizabeth Canham [TLC, Feb. 14].

Archbishop Scott is said to hope that the Church of England will initiate action to recognize women priests from overseas at the July meeting of the General Synod. A private member's motion, which seems almost certain to obtain a hearing at the July session, proposes a permanent measure enabling overseas women priests to be treated in the same way as their male counterparts, "although in specified circumstances, on certain recommendations, and for limited periods," according to the Anglican weekly.

Archbishop Scott told the *Canadian Churchman* that a number of Canadian women priests had visited England, and although they had not pushed their

right to celebrate, "they had been quietly proclaiming that they're ordained priests." Archbishop Scott expressed the opinion that the refusal of one church to accept the ministry of women priests from another is a reflection on the ministry of those who ordained them. He said he sees the question emerging as a major issue between the Church of England and its sister churches which ordain women to the priesthood.

## Mailers Lose Again

Another round of the budget battle has come and gone in Washington, D.C., and no relief is in sight for the soaring postal costs of religious publishers and other non-profit mailers.

An attempt by Sen. Quentin Burdick (D-Minn.) to restore the postal rate subsidies for non-profit periodicals to the fiscal 1982 budget came to nothing recently when all amendments to the continuing budget resolution were banned so that the Senate might pass a bill that would not be rejected by the House of Representatives.

The continuing resolution is a stopgap measure to fund government agencies until September 30. Mr. Burdick said he hoped to add the postal funding amendment to another urgent supplemental appropriations measure to fund agencies not covered in the major budget resolution.

The Burdick amendment, which has drawn strong support from voluntary agencies, veterans groups, and others affected by the postal rate hike, would add \$77 million to postal rate subsidies for non-profit organizations in this year's budget. At least double that would be required to put the subsidy back on track by 1983, according to an aide of the senator.

Prior to the passage of the first budget resolution this year, postal rates for religious, educational, veterans, and other non-profit publications had been scheduled for gradual cost increases through 1987.

## Emergency Fund Grants

Five emergency grants totaling \$31,500 were made recently by the Presiding Bishop's Fund to meet a variety of needs in the U.S., the Middle East, Tonga, and South Africa.

A grant of \$5,000 was made to the Diocese of California for emergency assistance to a Hispanic refugee program at Good Samaritan Community Center in San Francisco. The program assists individuals in obtaining appropriate employment and housing and provides an emergency assistance network for refugees in the Bay area.

The Diocese of Virginia was given \$1,500 to support an ecumenical "Politics of Hunger" week on the campus of

Virginia Commonwealth University in Richmond. During the week, students examined the roots of local and global hunger and raised religious and ethical questions about their findings.

The Rt. Rev. Faik I. Haddad, Anglican Bishop in Jerusalem, was able to purchase a washing machine and a sterilizer for a hospital in Nablus with a \$10,000 grant from the Fund.

Two emergency grants were approved for channeling through the National Council of Churches' Church World Service. A grant of \$5,000 was awarded to aid the victims of Cyclone Isaac in Tonga, where citizens are facing many new economic difficulties due to damaged churches, schools, and other property. This grant is in addition to \$10,000 given directly to the Rt. Rev. Jabez L. Bryce, Anglican Bishop of Polynesia in the Church of the Province of New Zealand, in whose area Tonga lies.

The South African Council of Churches is the recipient of a grant of \$10,000 which has been sent through Church World Service. The grant is in support of SACC's humanitarian service programs in the areas of relief, rehabilitation, short-term development, and refugee migration.

## Call for Clarification of Church Membership

The annual meeting of the council of the Associated Parishes, Inc., held in Toronto, Canada, in late April, adopted a resolution addressed to the Houses of Bishops of the Episcopal Church and of the Anglican Church of Canada, to the American Standing Liturgical Commission and to the Canadian Commission on Doctrine and Liturgy, urging action to clarify the relation between Christian initiation and the reception of Holy Communion.

Referring to recent uncertainties as to who may or may not receive communion in different parts of the church, and to whether it is baptism or confirmation that confers membership in the church, the resolution warned that "it is dangerous for the church to be confused about such an important area of its life."

The council is the governing body of the Associated Parishes, an international association concerned with the revitalization of the liturgical and pastoral life of the church. Council members spent part of a day with the Most Rev. Edward W. Scott, Primate of Canada, discussing human and social problems with him and with Canon Borden C. Purcell, Commissioner for Human Rights in the Province of Ontario. Canon Purcell is himself an Associated Parishes council member.

The council was also received and welcomed by the provost and members of the theological faculty of Trinity College in Toronto, and an informal colloquium

was held with the Rev. Eugene Fairweather, professor of theology.

Dr. Fairweather, who was an Anglican observer at the Second Vatican Council, and a member of the Anglican/Roman Catholic International Consultation and of the Canadian Anglican-Roman Catholic dialogue, commented positively on the final ARCIC statement on papal primacy [TLC, May 2]. Asked why the ARCIC documents ignored such divisive issues as the ordination of women, priestly celibacy, and divorce, he stated that ARCIC had not set out to resolve all differences between the two churches.

"It was only intended to reach sufficient agreement on major historical causes of theological dispute," he said, "so that a new relationship between the two churches can be achieved." From the Anglican perspective, he believed that a relationship of mutual recognition, still far short of unity itself, should now be theologically possible and he emphasized that the absorption of Anglicanism into Latin catholicism was not the purpose or goal of ARCIC.

Recognizing the gravity of the issue of the ordination of women, the distinguished Canadian theologian pointed out that this issue had not been one of the historic points of dispute between these two churches, and hence had not been included in the ARCIC agenda. Some members of the consultation, both Anglicans and Roman Catholics, regarded it as an issue of discipline rather than of theology.

On the final evening, council members attended Solemn Evensong and Benediction at the Church of St. Mary Magdalene, a famous Anglo-Catholic parish, where the late Healey Willan was organist for many years.

H.B.P.

## A Place for Revelation

St. Luke's Church in Minneapolis has a new and unique prayer/meditation room designed and executed by a member of the parish, sculptor Thomas Rose. Mr. Rose, whose work was included in a recent major show at the Hirshhorn Museum in Washington, D.C., once specialized in small porcelain sculptures. Lately, he has been working in a larger architectural context.

"We were fortunate to have Thomas share his artistic gift with us," said the Rev. George H. Martin, St. Luke's rector. "Even though there is some controversy surrounding his creation, I think that in the long run it will help a great many people."

Some of the controversy stems from the untraditional use of space in the basement room. Upon entering, one immediately sees a screen of wire mesh attached to an unfinished wall of two by four studs. Various objects hang in the

cage-like space: among these are a bicycle wheel, a roughly colored image of a child's train, and some bent clothes hangers. On the floor behind the mesh are pieces of wood, a few shards of broken mirror, and a nail. A small piano made of wire mesh also sits on the floor.

As one looks at the various objects one's attention keeps going back to a striking gray cross suspended from the wire mesh wall. The cross has a spiral of rope at its intersection with one end wrapped around the vertical piece. Below the cross is an image of a stairway made of unfinished plywood. Behind the cross is a piece of etched glass which acts as a mirror because the wall behind it has been painted black.

### Chairs Abound

Chairs, a common motif in Mr. Rose's work, abound. A wire mesh chair hangs from the wall and a chair with very long legs is hung from a slanted peg board off to one side. A tiny chair floats into space in a painting of a window that uses black and purple lines to suggest infinity.

Interesting lights and shadows created by the wire mesh wall and the various objects reflected against the unfinished wall add to the mystery of the room. A light striking the center cross creates images of three crosses against the back wall. A small white altar made of rough wood stands on the smooth gray carpet. Its etched glass top picks up the translucent and opaque themes from the rest of the room.

Mr. Rose said he is pleased with his creation because he realized some time ago that much of his previous work had religious aspects. Many of the objects can be explained in religious terms, according to Fr. Martin. "Thomas discovered, in the course of doing research for this work, the number of Christian symbols he has used in previous sculptures. His bicycle wheel, for example, is a symbol of eternity."

Both the rector and the artist are reluctant to offer a set interpretation for the prayer space. While acknowledging that modern art can sometimes be upsetting, Mr. Rose pointed out that "art should, at times, cause us to rearrange our conceptions of the world. Good art may cause anxiety. Art may be a language or a sermon which I don't understand, but which if I did might cause me to think differently about myself and my life."

Fr. Martin sees the possibility of creative prayer taking place in the room. He said that one of his friends asked if the room was finished. "My reaction was to ask 'Is your life?' I think the rough, unfinished character of the art, in connection with the few essentials of the Christian faith, can serve to help people think about their own life and their own faith. This may be a place for personal revelation to occur."

## Ground Zero

Washington Cathedral's festal 75th anniversary "Year of Reconciliation" struck a somber note at a recent service which focused on the threat of nuclear war.

The regular 11 a.m. Sunday service on April 18 featured a dialogue sermon, "Peace in a Nuclear Age," between cathedral Canon Michael P. Hamilton and Dr. Roger Molander, founder and executive director of Ground Zero, a national educational group which seeks to stimulate public awareness of the reality of the nuclear threat and find ways to avoid nuclear disaster. Canon Hamilton is the author of *To Avoid Catastrophe: A Study in Nuclear Weapons Policy*.

In the dialogue, Dr. Molander said, "We seek a transition in policy toward the Soviet union, from hostility to one of friendly adversary. The Russians, like us, are frightened for themselves and their future, and that fear could elicit agreement between us grounded in mutual self-interest."

Canon Hamilton noted that "even in the face of the greatest personal and national dangers, Christians have grounds for hope. That hope is rooted in Christ, who faced the worst the world could provide and by God's power, triumphed over it."

Dr. Molander, who once was an arms control specialist with the National Security Council, described himself as having been a member of "a technical priesthood which believes that technical experts can achieve peace through processes like the SALT talks," but now is convinced that a grass roots movement must force our leaders to negotiate disarmament with the Russians despite fears of Soviet aggression. While acknowledging that the Soviets are "the all-time champion violators of human rights," Dr. Molander said he doesn't feel we can "wait for them to become a democracy before addressing the nuclear issue."

Later in the day hundreds of protesters gathered in Lafayette Square across from historic St. John's Episcopal Church and just opposite the White House. The area has been designed a probable "ground zero" where the first bomb might be expected to hit in the event of a nuclear war.

The cathedral program was part of Ground Zero Week (April 18-25), which Dr. Molander described as a nationwide week of non-partisan community-based discussions and educational events in cities and towns and on campuses across the country. Its organizers believe it to have been the largest protest drive in a decade and "the noblest cause mankind has ever known. . . . It would take only 30 minutes to end all that God has created . . . and the greatest challenge of the human community is to stop it."

DOROTHY MILLS PARKER



# On the Absence and Presence of God

By STEVEN R. FORD

When I was four or five, my family belonged to a Presbyterian church in a little town in upstate New York. Like many small Presbyterian establishments, that particular church was closed for a month or so every summer. First of all, the minister needed a vacation, and closing the place down for a while gave him an opportunity for getting away. But equally important, I suspect, was the fact that many of the members weren't very much inclined to worship during August.

I remember pondering the fact that the little church was closed that summer, and the more I thought about it, the more sense it made to me. My family, after all, went away for a few weeks when it was hot. So the church, I naturally concluded, was closed because God was away on vacation.

The Seventh Sunday of Easter marks a most peculiar time in the church's liturgical year. On the previous Thursday we keep the feast of the Lord's Ascension — his departure from the disciples' midst and his entrance into glory. It's not for another week, however, that we celebrate the festival of Pentecost — the coming of the Holy Spirit to abide forever in the church. So, liturgically at least, God does seem to be away this week. He seems far more distant and unapproachable than at other times in the Christian year.

We might consider this peculiar season to be something of a parable, for it is, in many ways, an illustration of our lives. If we're honest with ourselves, most of us will agree that we spend a great deal of our time and energy *living* in this time between Ascension Day and Pentecost. We act as though Jesus has gone away somewhere, and the Holy

Spirit has not yet come.

How do we do it? In all kinds of different ways. We might, for instance, be terribly faithful in our attendance and devotion at Sunday services. But if that's all there is to our religious life — if our faith doesn't influence our actions during the week — then our God is distant indeed.

The same idea of a God far off can be manifested in more subtle ways. How about all of those times when we try to strike bargains with the Lord? Generally the "deal" is something like this: "God, I'm going to make you an offer you can't refuse. I'll do something that really impresses you, if only you'll give me what I want."

Here again, what's really important is our underlying conception of the Lord. He's a God who's distant and unconcerned with what happens in our lives. He's so distant, in fact, that we first have to get his attention if there's any hope of his helping us.

Or what about those times when we're faced with problems, and we try to solve them on our own? We attempt, at times like that, to work out our own salvation; we act as though we, and not God, were really in charge of things. We assume that Jesus has gone away somewhere, and the Holy Spirit has not yet come, and we end up living our lives between Ascension Day and Pentecost.

A list of the ways that we do that could certainly go on and on. And it's easy indeed to get bogged down right here — with the sort of soul-searching and self-pity which usually get us nowhere. Yet there's another part to our parable, a part which is easily ignored. Yes, it does confront us with the problem of our estrangement from God. At the same time, however, it gives us a solution to it.

Christ seems distant now, ascended to his heavenly throne. But the message of his attendant angels so long ago is ad-



<sup>RNS</sup>  
"The Ascension," by Andrea Mantegna: "There's nothing . . . that can ever cause God to depart from us."

dressed to *us* as much as to the disciples: "Why do you stand looking into heaven? This Jesus who was taken up from you will come in the same way as you saw him go into heaven" (Acts 1:11).

And come he does — week by week and day by day in the Eucharist and in the regular gathering of Christian people for fellowship, study, and prayer. And what of God's Holy Spirit? He was present among the disciples precisely when the Lord seemed most distant from them. That happens for us as well, if only we're open to God's action.

Like the disciples in Acts, we can stand gazing off into heaven all we want — as though Jesus has gone away somewhere, and the Spirit has not yet arrived. When we do that, however, we overlook God's continuing and eternal presence in our midst. And we don't have to do that anymore. That's the message of this peculiar little season.

The Lord is always present, freely giving of himself, even at those times when he seems most distant from us. The Risen Christ is here! The Holy Spirit is forever abiding in the church! And there's nothing — absolutely nothing — that can ever cause God to depart from us.

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# "Why with the Lutherans?"

*When General Convention considers action this fall,  
it will be the culmination of many years  
of dialogue between two traditions.*

By WILLIAM G. WEINHAUER

**W**hy with the Lutherans?" This is an often posed question to me as I move around the church these days. The questioner is referring, of course, to the proposed action in regard to the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church at our coming 67th General Convention in New Orleans this September [TLC, May 9].

A five-part resolution has been carefully drawn up as the response of our Standing Commission on Ecumenical Relations to the *Report & Recommendations* from the Second Series of the Lutheran-Episcopal Dialogue (published by the Forward Movement in 1981).

In framing an answer to the question, "Why with the Lutherans?", I suppose that the first thing to be said is that Lutherans and Anglicans have never really been angry at one another. Historically speaking, there have never been the vituperative, vicious anathemas hurled at one another which has marked relations between some other groups of Christians. Lutherans and Anglicans have never "excommunicated" the other. In fact, the very opposite has been the case. Very cordial relations existed between Anglicans and Lutherans in those early, hectic days of the 16th century Reformation.

Relations grew more distant in the ensuing centuries, but chiefly through geographical and political separation, rather than angry theological argument. During the 18th and 19th centuries, in many areas of common settlement in America, Lutherans and Anglicans related very warmly to one another, with congregations of the two traditions often sharing the same pastor or priest. Language and cultural differences be-

tween Episcopalians and Lutherans accounted in large measure for their gradual separation and loss of contact with one another in the late 19th and 20th centuries. In short, when Lutherans and Episcopalians today enter into dialogue with one another, they very quickly discover many more similarities which unite them than differences which separate them. (See *Traditions Transplanted: The Story of Anglican and Lutheran Churches in America*. By William Petersen and Robert Goeser. Forward Movement, 1981.)

When General Convention considers action this September it will be the culmination of many years of dialogue between our two traditions. We are being asked to respond to the cumulative work of three different dialogues: the Anglican-Lutheran International Conversations (1969-70); the Lutheran-Episcopal Dialogue USA, First Series (LED I), 1969-72; and the Lutheran-Episcopal Dialogue USA, Second Series (LED II), 1976-80. Though there was some overlap in participants in these three dialogues, each consisted of separate teams representing the churches involved. Yet, notwithstanding this diverse group of participants, a consistent trend of emphasis is to be discerned in all three dialogues: enough commonality of faith and practice to encourage closer ties and a mutually accepted goal of full communion (*communio in sacris*/altar and pulpit fellowship).

In LED II, substantial agreement has been reached on central areas of the faith and particularly in many areas which are most reassuring to both communions: eucharistic theology, basic Gospel, justification, authority of scripture, and a high doctrine of the pastoral office. No other ecumenical dialogue of the Episcopal Church has reached this much agreement with any other non-Roman Catholic communion.

There is also the liturgical commonality of the two communions. We have a very similar liturgical *ethos*, one that goes beyond similarity of doctrine. Lutheranism — like Anglicanism — has a

strong liturgical tradition. The Lutherans (ALC, LCA, AELC) have recently adopted a new *Book of Worship*, just as we have adopted the 1979 Book of Common Prayer.

The similarities between the two new books cannot be emphasized too strongly. The 1978 *Lutheran Book of Worship* and the 1979 Book of Common Prayer share a similar structure for the eucharistic liturgy, similar material for the daily prayer offices, a common use of the historic church year, many of the same festivals, the two-year daily lectionary, the same translation of the Psalter, many of the same collects, basically the same scripture lessons appointed for public reading on Sunday, and a use of texts translated by the International Consultation on English Texts for Creeds, Lord's Prayer, and Canticles.

Further, we need to take fresh note of the most common Lutheran attitude to pre-Reformation tradition. As one reads their theological literature, their devotional literature, or goes into their church buildings, one sees a great, even conservative, appreciation for the traditions of the undivided church and the Western catholic church, with a great love of the arts. Here is a church not given over to being "tossed to and fro by every whim of doctrine." One could almost make a case that their stability in catholicity as it is developed in the West is as great as ours.

Again, there is the Lutheran sacramental practice. Here is a church for whom the "sacrament of the altar" is very central. In many parts of the world it is celebrated as the main service of corporate worship each Sunday. This is also true in many Lutheran congregations here in this country. It is on the increase among Lutherans, as it is in our communion.

A final word should be said about the Lutheran concern for holy orders in the church. The Lutherans in some ways are more orderly and have a greater concern for oversight (*episcopé*), as well as for the proper training and discipline of those in the pastoral office, than most communions. While it is true that they have since the Reformation tended to say that the local pastor, set apart for the office of word and sacrament, has been the *locus* of their *episcopé*, i.e., has been the "bishop" in the sense that the word was used in the New Testament, it is also true that they hold a high doc-

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trine of the pastoral office. They affirm that this is an office whose authority comes not from the congregation, but from Christ by the Spirit, that it is an office recognized by the body.

Their confessional writings are open to, and indeed in a sense look forward to, this episcopal office being embodied in the bishop. The Statement by Lutherans to Lutherans in the *Report and Recommendations* indicates a growing openness all over the Lutheran community to the historic episcopate. In fact, the three Lutheran churches have now begun an "in house" study of the historic episcopate. In addition, the Lutherans have always had the fully developed historic episcopate in part of their communion, have never denied that it is an historically valid form and development, perhaps even desirable when available in faithfulness to the preaching of the Gospel and the true celebration of the sacraments, giving expression to the unity of the church. Therefore, it would not be inappropriate to consider their concern for *episcopé* in the ordained ministry as moving in a direction open to the historic episcopate.

#### Unique Category

Many other Protestant communions, in distinction, in the past have actually pronounced the historic episcopate to be contrary to scripture. All these considerations would seem to set the Lutherans' evolving concept of *episcopé* in a unique category that may in time be found not incompatible with our own.

During the years of the Lutheran-Episcopal Dialogue, Second Series (1976-80), both Anglican and Lutheran governing bodies have consistently encouraged this pursuit of unity. It was against this background that the LED II *Report & Recommendations* was submitted to the Standing Commission on Ecumenical Relations in February, 1981. At this meeting the SCER requested the association of Episcopal Diocesan Ecumenical Officers (EDEO) to conduct a survey of selected congregations and dioceses to study the *Report & Recommendations* of LED II and report the results back to SCER at its February, 1982, meeting. All responses were agreed that a further dialogue — that is, LED III — was needed and should be authorized.

The SCER adopted a five-part resolution at its 1982 meeting to be forwarded to the 67th General Convention for action. The resolution seeks to take seriously the work already done on the international and national levels and to move us forward to another stage on the long road towards unity.

This resolution, in identical form, will also go before the legislative bodies of the Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran

Church, all meeting in conventions in different parts of the country at approximately the same time as ours in New Orleans.

Summarizing briefly, the proposal contains five points:

(1) The work of the Lutheran Episcopal Dialogues I and II is applauded.

(2) The LCA, ALC, and AELC are recognized as churches (the Lutheran version of the resolution will recognize us as a church).

(3) Common life and practical cooperation are encouraged.

(4) The Episcopal Church will welcome Lutherans to communicate and special joint celebrations may sometimes be authorized.

(5) A third series of dialogues is to be begun.

Some Episcopalians will feel that this resolution is more conservative than the LED II *Report & Recommendations* and will be disappointed; others will feel that it carefully safeguards our catholic doctrine and discipline and will be reassured; still others may mistakenly feel that it officially sanctions "reciprocal inter-communion" before agreement on the historic episcopate and will, therefore, oppose it. Its importance is that it does break new ground and is a significant step forward in our relations with Lutherans.

If the resolution is passed, we shall recognize each other as "churches in which the Gospel is preached and taught" — thus responding to the Lambeth Conference of 1978. We shall give authorization for closer congregational and diocesan ties between our two traditions for joint prayer, theological reflection, and prosecution of mission. This could well prove to be the most helpful aspect of the resolution. If ecumenism is ever to amount to anything, it must take hold at the grassroots level.

Since the action of the General Convention of 1979, the Episcopal Church has a "standard" or official guideline by which we provide for "occasional" or "guest" communions of individuals. What is new in this resolution is that we are stating that *Lutherans*, as a group, as a church, are particularly welcomed to receive at our altars because our dialogues have identified a basic eucharistic teaching in the Lutheran churches sufficiently close to our own as described in the 1979 standard. Something significantly new is here being declared, but it is consistent with what our church has decided earlier.

One of the more recent ecumenical developments has been the recognition that an interim sharing of the Eucharist with other Christians may not only be the goal of unity but a means to attain unity. Such limited eucharistic sharing is the appropriate context for further exploration of unity.

In situations where it seems especially appropriate, the resolution also says

that diocesan bishops with their corresponding Lutheran bishops/presidents may authorize "common, joint celebrations of the Eucharist." This is being done presently in many places around the country, but now, by Convention action, it will receive official sanction and encouragement.

The resolution also says, "The presence of an ordained minister of each participating church at the altar in this way reflects the presence of two or more churches expressing unity in faith and baptism, as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either church's Eucharists or ministry."

It seeks honestly to state where we are: we share many areas of agreement in faith and teaching, other areas still remain in which to reach agreement; we are still two traditions. It is a symbol which expresses a *unity* and a *distinctness*. Both churches in this way would say they are now ready for their ordained clergy officially *to stand together* at the altar, although not yet in *place of each other* there.

#### Third Series Urged

Finally, the resolution urges a third series of the Dialogue (LED III) and mandates at least two topics for further development: the implications of the Gospel, and the historic episcopate and ordering of ministry in the total context of apostolicity. There remain other points which LED II itself identified, but they seem to be left to the discretion of the future participants in the next series.

One of the difficulties which all participants in any dialogue have is the problem of communicating to those outside the dialogue the experience gained through hours and days over a period of years from the dialogue itself. The Anglican-Lutheran International Conversations produced a series of propositions (but in their printed form they lacked the documentation supporting them) and the rest of their constituencies were not convinced.

The Lutheran-Episcopal Dialogue, Series One, produced recommendations with some supporting documentation, but again not sufficient to convince their constituencies. LED II produced Joint Statements on Gospel, Justification, Eucharist, Scripture, and Apostolicity. Hopefully these remain a basis upon which the present resolution may be passed and upon which LED III may build.

If the 67th General Convention acts affirmatively on this resolution, a first significant and responsible step will have been taken on the long road towards the unity for which we all pray.

My prayer is that it will act affirmatively.

# Self-Justification

By GEORGE W. WICKERSHAM, II

The desire to justify oneself is, I believe, common to all of us. It makes itself evident at every turn. For instance, when we buy a new car: "My old one had 40,000 miles on it." "I got a deal I couldn't turn down." "My wife does a lot of driving." It is as automatic as a reflex action.

Human beings, no matter how insensitive, are burdened with a sense of guilt so deep-seated that few of their moments are unaffected by it. In fact, I would venture to say that between us and happiness, guilt is the ultimate barrier. We are forever trying to justify ourselves.

And the reasons for this are fairly obvious. Each one of us possesses an inherent, if rough, sense of right and wrong. Indeed, it is this characteristic which, more than any other, distinguishes us from our cousins in the animal kingdom. In spite of this, however, each one of us approaches the world from an essentially self-centered point of view: a trait which is as much a part of our natural makeup as is the sense of right and wrong. Obviously, these two basic attributes do not get along very well. By nature we put ourselves ahead of everybody else. By nature we recognize this to be an ugly characteristic.

"I do not understand my own actions," wrote St. Paul to the Romans. "For I do not do what I want, but I do the very thing which I hate" (Romans 7:15).

Saul of Tarsus, before his conversion, had endeavored to rid himself of this problem by a fanatical practice of the Hebraic Code. The harder he had tried, however, the more hopeless he had become. "Wretched man that I am!" he afterwards wrote. "Who will deliver me from this body of death?" (Romans 7:24).

Martin Luther, before his historic awakening, tackled the same dilemma by spending hours in the confessional. There he sought to divulge every selfish act, every self-centered thought, to an

anguished and wearied confessor. No sooner had he unburdened himself and concluded the session, than he remembered another act, a further thought, of the guilt for which he wished to be shriven.

In my own experience, the Sauls and the Martins of our day are more apt to seek relief from self-condemnation by engaging in many good works. All of us know the terms applied to these people: "do-gooders," "bleeding hearts," "crusaders."

The clergy fall into this category all too often. How well I know — the daily rush of worthy acts, the hectic haste to rectify society. And the upshot? The rector is too busy to be useful. Truth is, all of these frantic efforts to justify oneself are doomed to failure before they begin, for the perfectly evident reason that they are essentially self-concerned.

Saul of Tarsus practiced the code not to do good, but to justify himself. Martin Luther confessed his sons not to benefit humankind, but to justify himself. We engage in many good works, not primarily for the sake of this person or that cause, but to justify ourselves. Concern for oneself is, in all of these instances, the basic motivation — hardly that true compassion which we know to be required for entrance into the kingdom: "Blessed are the merciful."

The fact remains that we cannot work our way into the kingdom of heaven, for the kingdom of heaven is definitely not for those who work to get into it. Strange, but true.

Remember that certain parable of the Last Judgment? It is found in the Sermon on the Mount. "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' " And remember the answer? Harsh: "I never knew you; depart from me, you evil-doers" (Matthew 7:22-23).

We might well remind ourselves here of the older brother in the Parable of the Prodigal Son, the brother who had served many years without transgressing a command. We might also recall those mentioned in the Parable of the 11th Hour Laborers, the early ones who

had borne the burden and heat of the day. All of these people had done the right things, but, in the Lord's mind, for the wrong reason: self-concern and self-concern only.

If you have a young son, my guess is that you are happy to see him apply himself to his studies, do his chores about the house, and generally behave himself. But if his studying stretches to 16 hours a day, if he gives up sleep time for chores and never has any fun at all, you become just as disturbed about him as you would were he to become a loafer.

I had an acquaintance at college who resented the time lost in getting to sleep. He took ether to hasten the process. On the other hand, he had a battery of alarm clocks set on a tin cake box to awaken him after exactly four hours. He wanted those top grades. I am sure that his family felt just as cut off from him as did the rest of us.

No, if you are a parent, the one thing which you cherish with your children, whether sons or daughters, is a vital relationship with them. Given such rapport, grace and wisdom will pass between you and them, and they will grow in that inner stature which is your real desire for them.

This, I believe, is exactly the rapport which God wishes to have with each one of us. Thus, in a day-to-day communion with him, we will in the course of time come to be like him. It is not a question of piling up points for yourself, you see. It is rather a question of becoming the sort of person which by nature you are not: a person who, like God, really is merciful, really is concerned about others.

The Samaritan, when he aided the wounded traveler, had no thought of reward. What he did, he did out of compassion. And how do you get compassion? A number of answers might be given to that question, but one answer is sure: If we love God, our characters change and become like his.

As Saul of Tarsus discovered, as Martin Luther learned, and as we, to our amazement, come to understand, we are justified, not by works, but by faith. Happy, then, are those who have recourse to prayer, who study the Book, who seek the house of the Lord, because they seize every opportunity to reach out and grasp the Divine Hand.

Gone is self-concern, gone the frenzied efforts to justify oneself, and gone also is that gnawing sense of guilt. Not that perfection has been attained, but a new relationship, an all-consuming relationship which simply sweeps one along.

Alas for those who strive! For by works, though they be a thousand-fold, shall no one be justified. By faith shall we be saved, and by faith alone. Further, if we have the faith, we will do the works, but we will do them not because we have to, or think that we have to, but because we want to.

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*The Rev. George W. Wickersham, II is rector emeritus of St. Luke's Church, Hot Springs, Va.*

# EDITORIALS

## Apostolicity and the Apostles

A new ecumenical phenomenon is the rise to prominence of the concept of "apostolicity." It has figured very strongly in the Lutheran Episcopal dialogue, and is a key consideration in the most recent Anglican-Roman Catholic report. Certainly we all believe the church should be apostolic as well as one, holy, and catholic, but just what does the term mean?

Relying on the meaning of the Greek word, some of us have supposed that it means *sent*, a missionary church charged to proclaim the Gospel. Anglicans often use it, however, to relate to our episcopate and, quite specifically, our practice of confirmation. Lutherans seem to use it to refer to Lutheran doctrine. Roman Catholics use it in ways closely connected with the modern papacy.

Curiously, the term apostolic seems commonly to be used for those aspects of our respective traditions which might have seemed least familiar to the holy apostles. Can we not reach a more credible consensus as to what this traditional and hallowed term should mean?

## Ecumenical Moments of Truth

After many years of ecumenical negotiation with liberal American Protestants, most Episcopalians regard ecumenism as a lengthy series of tedious discussions leading to nowhere in particular. This spring we suddenly find ourselves faced with serious documents involving Roman Catholicism and Lutheranism [TLC, May 2 and May 9].

Although these communions are, like ourselves,

sometimes guilty of tedious debates, they are far more decisive. They expect theologians to give specific answers to specific questions, and they expect their people to act upon the beliefs they profess. Both Lutherans and Roman Catholics challenge Anglicans to be clearer in our own thinking. Can we benefit from the challenge?

At the same time, agreement over abstract theological matters is compromised by practical issues. The problem of the ordination of women is a notable example. As Dr. Fairweather recently pointed out to the council of the Associated Parishes [p. 7], there were perfectly good reasons why ARCIC has not dealt with it. Yet the problem remains as a major obstacle to any significant relationship with Roman Catholicism or Eastern Orthodoxy at the present time.

Paradoxically, it is also a serious obstacle to ecumenical ties with Protestant bodies which practice the ordination of women pastors. Because of the opposition, or at least strong doubts, which so many Episcopalians have regarding this practice, there could be no Episcopal consensus at present favoring intimate relationship with another church which strongly promoted this practice. Other examples can also be considered.

In general, Anglicans anticipate that ecumenical negotiation will induce other churches to be more tolerant and permissive. We are rarely sensitive to the possibility that giving up certain restraints, prohibitions, and disciplines may be viewed as a loss by others. Conversely, we seem to enter the ecumenical arena without even considering the possibility of curtailing or modifying any of our own practices.

It is a shortcoming in Anglicanism that we have, at present, no authoritative mechanism for identifying and clarifying priorities. Without priorities, long-term strategy is impossible.

## BOOKS

*Continued from page 4*

By this the author means that we will never know the radical nature of grace as long as our thinking is all mixed up with notions of ethics and morality which suggest that God will forgive us if we are good. The experience of grace is so outrageous that from the beginning Christians have felt the need to soft pedal it, to limit it, to invent systems of religion and ethics to get God and man off the hook: "If (we) can't offer God a nice Adam, (we) offer him a nice goat instead — an activity which, as God has pointed out, is an exercise in futility."

In short, we are embarrassed by a God who would forgive everyone everything. For example, St. Paul no sooner proclaims unconditional forgiveness than he hedges it around with all kinds of ethical advice. From Paul to Augustine to Luther, grace is a hot potato in theological thought: "The Epistle to the Romans has sat around the church ever since, like a bomb ticking away the death of religion. Every time it's been

picked up, the ear-splitting freedom in it has gone off with a roar. The only sad thing is that the church as an institution has spent most of its time playing bomb squad and trying to defuse it."

And no wonder for, "the Gospel of grace is the end of religion, the final posting of the "closed" sign on the sweatshop of the human race's perpetual struggle to think well of itself." In the parable of the prodigal son, the father does not keep the boy in the confessional any longer than necessary, nor does he give him a lecture in Christian living. He simply forgives him, and they go on to the celebration. Grace is not ethics, religion, or morality: it is unconditional love as experienced in forgiveness. The celebration of this love is what Christianity is all about.

Now those of us who were brought up on the "crisis theology" of Barth and Brunner are familiar with this line of thought. In everything they wrote, they expressed themselves brilliantly on the concomitant themes of law and Gospel, nature and grace. When they spoke of

Christianity as the negation of all religion, they produced a thunderclap that was heard throughout the theological world. This writer's treatment of the same theme is highly original in the means he has chosen to express it — "a parable of romance, law, and the outrage of grace."

His style is characterized on the book jacket as "cinematic." You know. Fresh. Short sentences. Words strung together. There are flashes of brilliance and discoveries of new meaning, especially in some of St. Paul's sayings, as well as in a few of Christ's much loved parables.

The author has made it difficult to bring up objections, because in his charming way, he has anticipated most of them. Almost every time I thought I had discovered a weak point, he would break into his story saying, "Now by this time you must be thinking thus and so," and I usually was. He would then proceed to his rebuttal. It is disarming, to say the least, when the author anticipates your every objection.

However, for the record, I still ask a

basic question: Are nature and grace really so far apart as this story assumes? Are law and Gospel so radically opposed to each other? Is there really an infinite distance between time and eternity?

Of course, to explain the relationship of these great entities was not the author's intention in the first place and would take a much longer treatment in the second place, which raises a further question. To understand the crucial point Capon is making in this parable requires considerable theological acumen. Would persons meeting this requirement appreciate the form in which it is presented here?

The very sophistication of the author's approach, in its nice balance of refinement and crudity, might work against him. Those who have enjoyed the witty and profound in the author's theological cookery could find this new dish rich and good tasting, but slightly indigestible. However, this new work may send those who read it back to Barth and Brunner, who have been forgotten much too soon, and that would be a great gain.

A final warning before a positive recommendation: paraphrasing the television announcement, "This book con-

tains language and situations which the more sensitive may find objectionable," I cannot say that I did not enjoy this book, but closing it after a first reading, I felt that I had been on something of a binge.

(The Rev.) WILLIAM H. BAAR  
Emmanuel Church  
La Grange, Ill.

### Practical Guide

**A LETTER OF PRIVATE DIRECTION.** Translated by John Griffiths. Crossroad. Pp. 127. \$8.95.

This is a collection of texts written by "the author of *The Cloud of Unknowing*," which has long been a source of spiritual direction and encouragement to Christians. I am sure that some (e.g., Middle English specialists) will not appreciate the translation of this late 14th century Middle English text into modern English.

For my part, however, I am grateful to the translator and publisher for providing this very readable introduction to an austere, yet intensely practical, guide to spiritual development. This one line, typical of the whole, indicates some-

thing of the power of the author: "Don't forget that this union with God will be unseeing and imperfect (for that is the only way it can be in this mortal life), and in that way keep your longing to be with God lively and ardent."

MARY CARMAN ROSE  
Professor of Philosophy Emeritus,  
Goucher College  
Towson, Md.

### Books Received

**ON THE WAY TO LANGUAGE.** By Martin Heidegger. Translated by Peter D. Hertz. Harper & Row. Pp. viii and 200. \$6.95 paper. Reprint of the 1971 edition.

**VOICES ON FIRE: A Book of Meditations.** By John Walchurs, S.J., Crossroad. Pp. 170. \$7.95 paper.

**LECTURES ON LOGIC.** By Fritz Medicus. Translated by Fritz Marti. Commentary by Fritz Marti and Heinrich A. Medicus. University Press of America. Pp. x and 70. \$6.95 paper.

**THE VIOLENCE WITHIN.** By Paul Tournier. Harper & Row. Pp. vi and 202. \$6.95 paper. Reprint of the 1978 edition, which, in Great Britain, was called *The Violence Inside*.

**RELIGIOUS DIVERSITY.** By Wilfred Cantwell Smith. Edited by Willard G. Oxtoby. Crossroad. Pp. xxiv and 198. \$7.95 paper. Reprint of the 1976 edition.

## CLASSIFIED

advertising in *The Living Church* gets results.

### BOOKS

**A DAILY FAITH** by Clinton H. Blake, Jr., S.T.M. 52 short meditations. Suitable for general study or sermon outlines for clergy or lay readers. Order from author. Box 444, Franconia, N.H. 03580. \$3.25 (includes postage).

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, Box 99309D, San Francisco 94109.

### CHURCH MUSIC

**ST. MICHAEL'S MASS FOR RITE II.** Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

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### POSITIONS OFFERED

**WANTED:** Principal for small girls' boarding school. Also housemother. Send credentials to Box M-522.\*

### POSITIONS OFFERED

**CHALLENGING MINISTRIES** in the Canadian Province of Newfoundland. Write: St. Paul's, 390 Main, North Andover, Mass. 01845.

**HAD ENOUGH SNOW?** Small Florida church needs retired priest, 60-68 years, limited pastoral duties in exchange for vicarage and all utilities. Reply to: Search Committee, 655 S. Broadway, Bartow, Fla. 33830.

**ORGANIST/CHOIRMASTER.** Part-time. \$4,000-\$6,000 plus benefits. Small lively parish with 25 person mixed age and sex choir. Inquiries: The Rev. William R. Coats, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, PA 15217.

### POSITIONS OFFERED (ACC)

**CANDIDATES** for rector wanted: All Saints' Anglican Church, Charlottesville, Va., seeks male priest applicants for position of rector. Parish organized summer, 1981, recently affiliated with the Anglican Catholic Church, Diocese of the Mid-Atlantic States, serves growing community of 1928 Prayer Book churchmen. Position seen as opportunity and challenge, in an especially desirable place to live, for either a recently ordained or a retired clergyman committed to exclusive use of the 1928 Book of Common Prayer as the basis for parish liturgy. All inquiries held in strictest confidence. Reply: All Saints' Anglican Church, P.O. Box 117, Charlottesville, Va. 22902 or The Rt. Rev. William deJ. Rutherford, Route 2, Box 227, Fincastle, Va. 24090.

\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

### POSITIONS WANTED

**PRIEST-ORGANIST/CHOIRMASTER** seeks shared ministry or curacy with responsibility for music together with pastoral duties. Experiences in all phases of pastoral ministry and of music (including boy choirs). Married. Resumé and references upon request. Reply Box L-521.\*

### SERVICES OFFERED

**CHURCH-BELLHANGER** available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

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- (D) Copy for advertisements must be received at least 26 days before publication date.

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# PEOPLE and places

## Ordinations

### Deacons

**Bethlehem**—Mrs. Margaret Minnick, executive director of the Lebanon City Christian Ministries and volunteer coordinator at the Leader Nursing and Rehabilitation Center. Her husband, David, is a pastor in the United Church of Christ.

**El Camino Real**—Peter G.O. Chase, assistant, St. Andrew's Church, Saratoga, Calif. Roger A. Barney and Clifford E. Kent, both non-stipendiary deacons at St. Andrew's Church, Saratoga.

**Milwaukee**—Wayne Allan Mionske; add: Nashotah House, Nashotah, Wis. 53058. David Keith Ottosen; add: Seminary of the Southwest, Box 2247, Austin, Texas 76768.

## Appointments

The Rev. Whitney H. Burr is rector of St. Christopher's Church, Main St., Box 711, Chatham, Mass. 02633.

The Rev. Timothy Carberry is rector of St. Alban's Church, 333 S. Drexel Ave., Bexley, Columbus, Ohio 43209. Home: 2558 Bryden Rd., Bexley, Columbus, Ohio 43209.

The Rev. Keith L. Milligan will become rector of Grace Church, Lake Providence, La., on June 1. Add: Box 566, Lake Providence 71254.

The Rev. Ronald C. Robertson will become rector of St. Alban's Church, Monroe, La., on June 1. Add: Box 1114, Monroe 71201.

The Rev. Chauncey L. Shaw, III is now assistant to the rector of the Church of Bethesda-by-the-Sea, Palm Beach, Fla. Add: Box 1057, Palm Beach 33480.

The Rev. Robert J. Vanderau, Jr. is canon of the Cathedral Church of St. Luke, Box 2328, Orlando, Fla. 32802.

The Rev. Donald K. White is rector of Trinity Church, 3800 W. Twentieth St., Greeley, Colo. 80634.

The Rev. Jim C. Wooldridge is rector of St. Paul's Church, Burnet County, Texas. The parish, located in the Texas hill country, includes Epiphany Chapel, Burnet, and Trinity Chapel, Marble Falls. Add: Box 2, Burnet 78611.

## Renunciations

The Rev. William Bry Shields, Jr. has renounced the ministry of the Episcopal Church for the purpose of being received into the Roman Catholic Church.

## Deaths

The Rev. Harold G.F. Courtney, retired priest of the Diocese of Long Island, died on April 6 at the age of 75.

Born in New York City, Fr. Courtney spent most of his ministry in the eastern part of the country. After graduating from Nashotah House, he served St. Andrew's Church, Brooklyn; St. John's, Camden, N.J.;

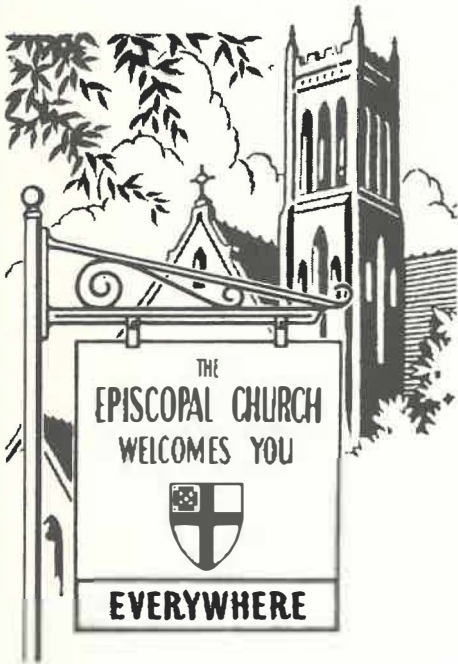
and, briefly, St. John's, Chicago. He was rector of the Church of St. Luke and St. Matthew, Brooklyn, from 1952 to 1966, and rector of Emmanuel Church, Great River, N.Y., from 1966 to 1969. When he retired in 1971, he was the assistant at St. Ann's Church, Brooklyn.

The Rev. Charles Danto, a deacon of the Diocese of Michigan, died in February at the age of 57.

A 1966 graduate of the Michigan Diocesan School of Theology, he spent his entire ministry serving as assistant at St. Martha's Church, Detroit. He also worked for a calculator company in the technical department. Survivors include his wife, the former Elizabeth Jackson, and three grown children.

The Rev. John Gardner Ellsworth, priest of the Diocese of Virginia, died on April 8 at the age of 54.

A graduate of the Episcopal Theological School, he spent his early ministry in Brazil. After 1965 he served various churches in Virginia and was for a time chaplain at St. Anne's School, Charlottesville. Fr. Ellsworth saw service in World War II and in the Korean War and was a counselor for conscientious objectors during the war in Vietnam. In his later years he was the assistant librarian for Spanish and Portuguese acquisitions at the University of Virginia. He was also active in the Alcoholics Anonymous movement in Charlottesville. Survivors include his wife, the former Mary Jane Nelson; three children, David, Andrew, and Marcia, all living in Charlottesville; a brother, Charles; and a sister, Marcia Ellsworth Wingo. Another brother, Albert, died previously.



# CHURCH DIRECTORY

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.

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family 623-7002  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-12

## WASHINGTON, D.C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1066 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30, Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

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

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. David L. Seger, the Rev.  
Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10-10:30, Fri 6-7

(Continued on next page)

## BOLINAS, CALIF.

**ST. AIDAN'S** 30 & Brighton Ave.  
The Rev. G. Peter Skow, v  
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other  
wkdy Masses call 868-1050 or 868-0165. Daily Offices ex  
Sun & Mon 8:30, 12 noon, 6 & 8

**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.

# CHURCH DIRECTORY

(Continued from previous page)

## NEWTON, MASS.

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

## MINNEAPOLIS, MINN.

**GETHESEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy  
as anno

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10:30, Ch S 9:30, C by appt. Ultreya 1st Fri  
7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,  
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,  
the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP  
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## 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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r

Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts;  
Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the  
Rev. John L. Miller, and the Rev. Susan C. Harriss, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11,  
HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC;  
Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.  
Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral  
Service & Eu. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## KNOXVILLE, TENN.

**ST. JOHN'S** Cumberland & Walnut, Downtown  
The Rev. James L. Sanders, r  
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed &  
Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

## BROWNWOOD, TEXAS

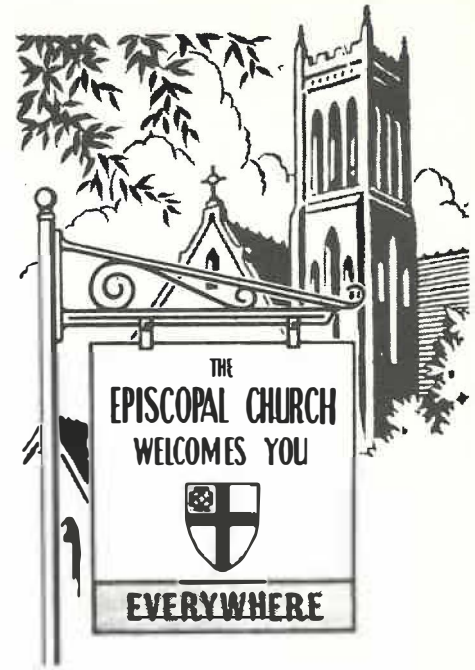
**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45



## HURST, TEXAS

**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Jack  
Roan, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 EP. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H  
Eu

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## MADISON, WIS.

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

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY**  
**TRINITY IN PARIS** 23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.  
Warren, III; the Rev. Claude Parrot, canon missionary  
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S).  
Wkdy: H Eu 12, Tues with Healing (Summer: Tues & Thurs  
12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.  
Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

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