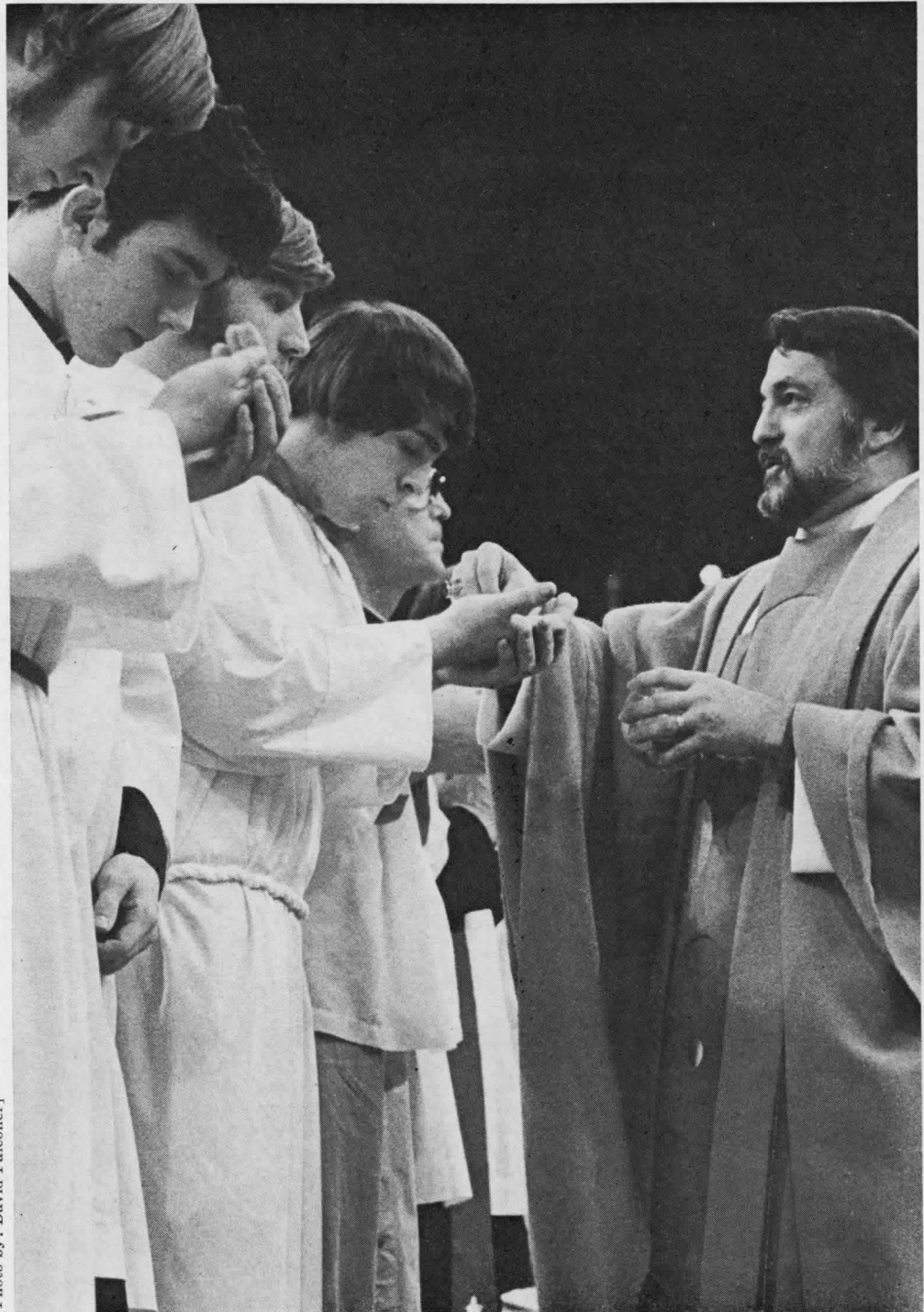


The Living CHURCH

**The Church
in Alaska**

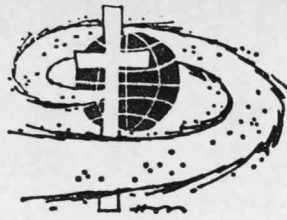
**Beyond
Nostalgia**

Bishop Bigliardi administers
communion to acolytes during
his consecration [p. 7].



[Photo by: David Falconer]

Around



& About

— With the Editor —

TO A DISGRUNTLED PARISH TREASURER:

I don't know your parish circumstances, but, believe me, I feel for your rector and his family. If he has been fussing at the vestry about his salary and the condition of the rectory it's because you gentlemen haven't fussed enough at the parishioners to increase their support. I don't have to tell you that a salary of \$8,300 for a man with a wife and three children is hardly munificent in 1974, and I suggest that you and your fellow vestrymen examine your consciences to make sure that you are not praying "O Lord, you keep our parson humble, and we'll keep him poor."

The "fees" he receives for special services can hardly add up to much in the course of a year. You shouldn't count them budgetarily as part of his salary.

By the way, have you heard this one about the lawyer for the estate of the late Mrs. Gotrocks who asked a preacher if he would bury her deceased dog? "Can't do it," the preacher said. "Dogs don't have

souls." "But," said the lawyer, "the will distinctly provides that whoever performs this ceremony is to receive a fee of \$500." The preacher replied instantly: "Why didn't you tell me old Shep was a Baptist?"

If what's worrying you is the possibility of overpaying your rector, quit. I can't imagine a safer situation than yours.

To R.H.:

Thanks for your superb definition of a liturgical renewalist, for the next edition of *The Devil's Dictionary*:

"One who would paint the Pietà green, and put neon lights on Canterbury Cathedral."

To MRS. W.:

Of course it's distressing to have a new version of the Lord's Prayer suggested, but let me speak to the particular question you raise: "Why can't we just use it in our Lord's own words?" How good is your Aramaic? Better than mine, I hope.

We don't know what our Lord's own words were. We don't have them in any English version of the Bible, or in any other. We don't have *any* of the exact words of Jesus, for the Lord's Prayer or for anything else.

Correction: We have *Abba*, his word for his Father. It was carried over from Aramaic to Greek, and thence to our English, without translation. That is virtually the only actual word of the Lord, spoken in his incarnate life, that we can be sure about.

The error of today's Fundamentalists and of most Christians past and present is their supposition that they can quote Jesus directly from their Bibles. What they have in their Bibles is usually a paraphrase of Christ's original words, which was then translated twice: first, from Aramaic into Greek in the first century, then, many centuries later, from Greek into whatever their vernacular language is.

If we are in the Spirit as we read our English Bible, the Lord will speak his Word to us through those translations—twice-removed of the words he spoke in his incarnate life. But if we simply "look up what he said" in our English Bible, in the manner of a lawyer looking up past cases and decisions while preparing a case, we shall not be striking pay dirt even though we imagine that we are.

As for the Lord's Prayer, it is gravely questionable whether Christians should ever have begun its liturgical recitation or, for that matter, its private recitation—as a prayer. Christ gave it to us as a pattern for our praying (*N.B.* Matt. 6:9), an outline or frame for prayer, and you don't pray an outline—you pray within an outline. And since you want to offer the prayer in the Lord's own words, which of the two versions is it—Matthew's (6:9-13) or Luke's (11:2-4)? They are quite different.

Paul Tillich made a striking comment in one of his sermons. He noted that at the time when St. Paul wrote to the Christians at Rome that we don't really know how to pray at all (Romans 8:28) and so the Spirit must pray in and for and through us, he must have known the Our Father. If all that we need to know for our praying is the Lord's Prayer, St. Paul was all wet.

One thing is absolutely certain in all this debate between "Lead us not into temptation" and "Do not bring us to the test": Jesus didn't say either one of them!

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The Living Church

The Living Church

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DEPARTMENTS

Around and About	2	Editorials	12
Books	13	Letters	3
News	6		

FEATURES

The Church in Alaska	William Gordon, Jr.	9
Beyond Nostalgia	Michael Hefner	11

THE KALENDAR

March

10. Lent II
12. Gregory the Great, B.
17. Lent III
18. Cyril of Jerusalem, B.
19. St. Joseph
20. St. Cuthbert
21. Thomas Ken, B.

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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March 10, 1974

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

The Good Friday Offering

The offering taken up in Episcopal churches on Good Friday has traditionally been earmarked for the work of Christ's church in the land of his life, death and resurrection. The General Convention in Louisville last year adopted a resolution reaffirming this designation, and widening its language somewhat so that part of the offering may be used for other needs of the ancient churches of the East.

In 1974, this offering becomes all the more important since the Anglican dioceses of the Middle East are in process of becoming a self-governing province of the Anglican Communion, and both their needs and those of the Orthodox, Armenian, and other churches in the area are a matter of concern for all of us.

It appears that some parishes are not aware of this responsibility laid upon them by General Convention, or its ecumenical import as a practical sign of fellowship with Christian communities that have witnessed to Christ under difficult conditions for many generations. I hope that they will be glad to have this reminder and will act upon it on Good Friday of this year.

(The Rt. Rev.) JONATHAN G. SHERMAN
Bishop of Long Island
Chairman, Council of Eastern Churches
Joint Commission on Ecumenical Relations

Supporting Untrusted Officials

It would certainly seem to go without saying that Christians cannot "in good conscience support an elected official whom they cannot trust" (except I suppose if the only alternative would be to support someone you know would be wrong).

We are glad you are attempting to clarify this. For a while we thought many people were pretending confusion in this matter so as not to be hypocritical but the horrible thought is beginning to come that many are losing all understanding of what is right and what is wrong.

LUCY FOSTER

Salem, Ore.

Episcopalians and the Bible

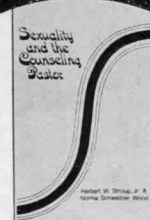
In answer to J. Gregory Sharp and your request [TLC, Jan. 13]: He is right that God is the author of the Bible, as indeed of human history. However, this divine authorship is not of words but of "the Word." This means that it is the message, the upward trend in man's realization of God, man's coming of age spiritually, historically his increasing spiritual awareness, that is of the essence here.

Episcopalians are not, or should not be, fundamentalists; that is to say, they do not believe in the inspiration of words. Because man is a creature of free will, and in fact a

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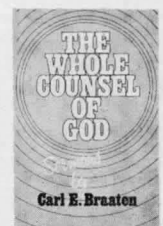
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sinner, he makes God "suffer with his sins." He makes many blunders all through his life, and these are found in his records, whether in the Bible or elsewhere, in words and acts. Yet, in spite of this, the trend in his upward spiritual awareness is unmistakable in his history. We see this clearly in the books of the Bible. From a belief in human sacrifice to animal sacrifice to the requirement of purity of heart running through the Old Testament—with the purifying effect of suffering as seen in Job, men became receptive to the spiritual exposure which the Son of God himself brought.

Christians do not, however, go back to the sub-Christian literature of I Samuel for spiritual precedent. Our example is Jesus Christ; and the example he gave us is his acceptance of suffering on the Cross in love—not the infliction of suffering on anyone.

(The Rev.) RUPERT F. TAYLOR
Rector of St. John's Church

Albany, Ga.

Strange Ceremonies

It is not difficult to agree with your editorial [TLC, Feb. 10] concerning the penchant of so many of our priests—and bishops—to say and do kooky things, many of far more serious import than officiating at a marriage such as the unorthodox Perkins-Berenson ceremony. In spite of the unconventional dress of the bridal couple and the presence of the canine "best man," which I must deplore, nevertheless there was certainly a serious purpose in the couple's seeking out a priest and engaging in the church's ancient ritual, whereas they could have, and with less effort, employed a civil ceremony—or none at all.

Informal attire does not vitiate a marriage, nor is a best man, human or canine, essential to it. Perhaps these accompanying idiocies were a more or less unconscious attempt of the couple to hide from others—and themselves—their recognition of a felt necessity to bind themselves together by a church-sanctioned, holy ceremony.

As to their entering into the holy estate "unadvisedly or lightly," the expectation of

the child clearly made marriage advisable for the couple; and if one may, from the brief account, envision their lives up to the time of their decision, it would seem that they did not seek out the priest lightly. May their marriage prosper.

JOHN A. PENTZ

St. Michael's, Md.

] We join in the closing prayer. Ed.

Correction

We call attention to an error in the account of our presentation for ordination to the priesthood in the Cathedral of St. John the Divine [TLC, Jan. 13]:

Carter Heyward did not say, "We now consider ourselves to be priests." She did say that we consider ourselves priests in the eyes of God but obviously not in the eyes of the Episcopal Church. This statement opens, intentionally, the door to theological debate on the nature of ordination, the nature of priesthood, the church, the question of authority, and God.

The five of us, alongside other women, do know that our vocations have been affirmed by the Holy Spirit and that, accordingly, PECUSA stands in apostasy.

We might add that we know of no such "unconfirmed reports" as you mention, to the effect that any of us would be allowed to "assume full priestly responsibilities" in places we are presently employed.

(The Rev.) EMILY HEWITT
(The Rev.) CAROL ANDERSON
(The Rev.) CARTER HEYWARD
(The Rev.) JULIA SIBLEY
(The Rev.) BARBARA SCHLACHTER

Morning Star Conference

Having attended the Morning Star conference in Miami I must take issue with some statements appearing in TLC of Feb. 17. You state that "the self-described bizarre five-day encounter . . . was held in a carnival tent pitched on the campus of Biscayne College." This is only partly true; some important events did happen in the "tent of meeting,"

but many other equally important encounters occurred in dormitories, classrooms, on the beach, in the rathskellar, in fact, anywhere under the sun.

You also state that "represented in the 350 people attending the conference were Marxists, Jesus Freaks, blacks, Spanish-speaking, and women's libbers." While this is true, it gives a biased view. Also represented at the conference were conservative Republicans, high-church Anglo-Catholics, whites, English-speaking, and anti-feminists of both sexes. Your statement implies that among the majority of ordinary Episcopalians at the conference, there were some deviants. If there is one thing that Morning Star demonstrated, it is that there is no such thing as a standard Episcopalian. Morning Star was important in part because it brought together in one place at one time all the diverse types of people that make up the Protestant Episcopal Church in America. For all of us at Morning Star there were people there with whom we shall never agree on some issues. The important thing is this: that five-day gathering taught us that we have a relationship with each other that goes beyond political or ideological differences. In our common pilgrimage we are indeed living members of the Body of Christ.

PATRICIA A. ROBINSON

Madison, Wis.

Dean Harris's Appraisal

The Very Rev. Charles U. Harris is to be commended for his accurate appraisal [TLC, Jan. 27] of where the philosophy of seminary education has gotten us to, and his exceptional propositions on remedies.

Like others, I "belly ached" about the failures of seminary education from about the middle of my junior year. But like others, I found it difficult to nail down positive remedies. Dean Harris has done this superlatively.

(The Rev.) S. PHILIP SWICKARD
Rector of St. George's Church
Mount Savage, Md.

Dean Harris's article on the ministry was one of the oddest I have read. He was so emphatic that the traditional ideas of a "learned ministry" or "prophets, priests and pastors," are both "inadequate in a revolutionary age." But at the same time what his own propositions are advocating is a return to both! If he could only recognize the source of his own ideas, I'd be all for him.

A learned ministry that knows the differences between Christianity, sociology, and the Zen Buddhists, for example, would be a great help to the world, as well as the highly illiterate laity who never know for sure if a quotation is from the Bible or a presidential address. All his propositions could be put under the threefold category of prophet, priest and pastor, those like the radical concept of a seminary being a special community to nurture young ministers, that the focus of the ministry is the parish, or for defining what it is to have a call. I'm not so sure about liturgical expertise; I would tend to prefer the old-fashioned one of a very well-exercised spiritual life which would naturally include worship. Finally, those professional skills he wants to teach the ministers sound like manna from heaven to anyone who has been in a parish the last twenty years: moral integrity, sound theology, communications, skills, teaching skills and—glory be—adminis-



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trative skills! As the dean so aptly remarks, a parish priest spends a large amount of time in two areas, education and management. The joke is that most do not; they are convinced that the furnace and the church school belong to the ministry of the laity!

Of course the ministry is a profession; it always has been so among the people of the Book. Dean Harris is, in a sense, suggesting truly radical ideas: that we return to educating our ministers to do what we always thought they were to do. But these ideas are not "new," instead, his article points up what has been the matter with our seminaries.

ABIGAIL

Cambodian Bombing

Letter writing is for me a chore but I cannot let your comment under the letter of Leonard O. Hartmann [TLC, Feb. 3] go unchallenged.

"The presidential order for the secret bombing of Cambodia—illegal, unconstitutional, immoral and murderous."

That is an accusation against the President on your part. The question arises, "Has this accusation any validity?"

The Constitution of the United States (Article II, Section 2) provides "The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States. . . ." The Constitution does also provide (Article I, Section 8) "The Congress shall have Power . . . To declare War . . ." I can find no provision, however, which prohibits the President from using the Armed Forces without a declaration of war by the Congress. In fact such use has been well established on occasions without number, when Presidents have used the Navy and Marine Corps throughout the world in defense of the interests of the United States. Woodrow Wilson's use of the Armed Forces at Veracruz and in the Punitive Expedition are specific examples.

Nor can I find any provision of the Constitution which by any stretch of the imagination, can be interpreted to give the Congress any authority whatsoever to direct and control the President in the discharge of his duties as Commander in Chief.

War is an extension of diplomacy. Its purpose is, by the use of force, to get our enemy in the frame of mind to negotiate on our terms. Unless we accomplish this it is futile to engage in the use of force. Once having committed ourselves however, it becomes the obligation of every commander from top to bottom to inflict the maximum of damage upon the enemy with the least damage to his own forces. For President Nixon to have failed to take every action within his power to protect our forces against hostile use of Cambodian territory would have been the acme of immorality on his part.

Murder is defined as homicide committed with malice aforethought. Malice is defined as causing harm without legal justification or excuse. It follows that all homicide is not murder. Justifiable homicide has long been recognized in law. Most, but not all, homicide in war is considered justifiable.

As for Southeast Asia, when the Congress passed the Tonkin Gulf Resolution and appropriated funds to support military opera-

tions there, it declared war in fact if not in name. Nixon inherited this situation when he assumed the Presidency. Upon taking office he was morally obligated to use all the forces at his disposal wherever, whenever and however he saw fit in order to bring hostilities to an acceptable conclusion. That he accomplished. Presidents, from Thomas Jefferson who dispatched a naval force to the Barbary Coast without the benefit of Congressional approval, throughout our history have been doing similar actions in protecting the interests of the United States.

To suddenly discover at this late date that such actions are now illegal, unconstitutional, immoral and murderous is to ignore the realities of history and to me is the height of calumny.

Some people like to cite the Sixth Commandment as the moral condemnation of war and homicide. I am no profound student of scripture but I suggest that those people read and reflect on the meaning of the Book of Deuteronomy.

In 1964 when many Episcopal clergy were giving Goldwater the works, a well known member of the church reportedly made the observation that it was remarkable to him how many clerics seemed to be able to equate their political predilections with the Word of God. We seem to be in a similar situation now.

(Col.) JAMES K. MITCHELL
U.S. Army (Ret.)

Pittsford, Vt.

Colonel Mitchell's argument seems to come to this: (1) Since there is no specific provision in the Constitution governing the presidential use of U.S. armed forces in an undeclared war, and Indochina was an undeclared war, the question of the legality and morality of the bombing of Cambodia does not arise; (2) because Presidents in the past have acted in a manner which some super-sensitive people would call immoral there's no reason why Mr. Nixon shouldn't do so as well; (3) as long as our forces are "protecting the interests of the United States" the bombing of Cambodian civilians may be regrettable but is hardly "illegal, unconstitutional, immoral and murderous" for after all, what are Cambodian lives against American interests? (4) Any cleric whose reading of the Bible disagrees with the Pentagon's is equating his political predilections with the Word of God. Ed.

God and Rock Throwing

In TLC of Jan. 13 you muse *in re* J. Gregory Sharp's letter by stating that you "remember some rock throwing in the Bible which is there reported with obvious approval." Whose approval? The Hebrews? God's?

Please read the *entire* story. I believe that you will find that God had promised to win this battle without resorting to the use of weapons. It is possible that David disobeyed God by using a weapon, but that God allowed the use of the stone from the sling in order to save his people. It is possible that God had planned an even more dramatic, though nonviolent, method of winning the battle for his people.

CLARENCE P. PRIEST
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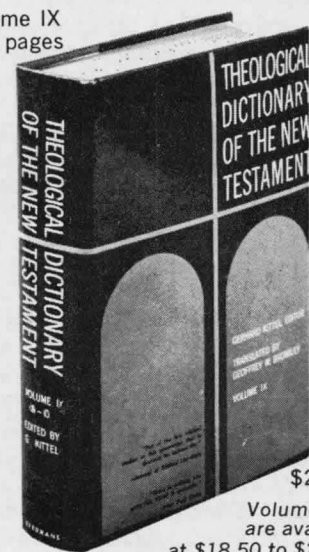
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The Living Church

March 10, 1974
Lent II

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RELIGIOUS ORDERS

Women's Group Announces Change in Policy

"If God calls you, come. Bring your handicap to us. You shall share our hope and our green habit."

This invitation has been extended by one of the religious orders of the Episcopal Church to women who are handicapped, maimed, or blind. The Community of the Way of the Cross, an order for women, in Buffalo, N.Y., is working in the new direction of seeking aspirants from among the physically handicapped.

Mother Pattie Ellis, Superior of the community, said that after considerable experience in dealing with "so-called healthy, normal young women who had been duly recommended, we have concluded that a physical handicap need not preclude one's chance of testing one's vocation with us. There, of course, has to be a true sense of vocation," she said.

The community was founded on the premise that the religious life could be effectively combined with social service in the secular world. For years, its sisters have carried out this premise by being a religious community, complete with rule, daily offices, and habits, except during "working hours" when they were employed in secular jobs, usually of a social service nature.

Mother Pattie said the community began to think of the policy change after admitting two handicapped young women, both of whom are now Life Professed sisters. "They come no better than these," she said. "We have been led to believe that the handicapped may know a great deal more than some of us about the Way of the Cross," the Superior declared.

MERGER PLANS

Two-Thirds U.C. Canadians Back Union Move

Almost two-thirds of those taking part in a United Church *Observer* straw vote said they would vote "yes" to union with the Anglican Church of Canada and the Christian Church (Disciples of Christ).

The *Observer* questionnaire was mailed to 1,438 subscribers chosen at random. At the time of publication 33% had replied. To a more complicated questionnaire on drinking habits 43% replied.

In the union survey, 19% said they would vote "no" while 16% were unde-

ecided. A two-thirds "yes" vote would, according to present plans take the United Church into the union which would form a Church of Christ in Canada.

The survey was the first national straw vote on the Plan of Union approved by executives of the three churches a year ago. It seemed to contradict the fears of many United Church leaders that church union was dead and a national vote would bury it.

Questions in the survey included: Has the Plan of Union been read or discussed?—51% of the respondents said "yes." On the basis of your present knowledge of the plan, how would you vote?—66% said "yes," 25% said "no," and 9% were undecided;—of those who were unfamiliar with the merger plan, 63% of the respondents favored it; 13% said "no" to the plan, and 24% were undecided.

One respondent, perhaps misunderstanding the limitations of the postal service, *The Observer* said, returned the form with the following notation: "I would vote as the Lord wishes. Have you asked Him for his comments?"

The survey does not seem to bear out the belief that reading or discussing the plan makes converts. The "no" vote against it was twice as high among those who were familiar with it.

The Observer reported that some who want union don't believe it will come. "It would cause an eruption in our town," one churchman wrote. ". . . I see no chance of uniting at any time," wrote another.

Anglicans Endorse Schedule for Union Consideration

The schedule for considering union with the United Church of Christ and the Christian Church has been approved by the Anglican Church of Canada.

The schedule calls for consideration of the Plan of Union by the next Anglican General Synod in June, 1975. If approved then by 75%, it will be considered in 1976 by each of the 28 dioceses.

If diocesan synods and parishioners accept the plan by a vote of at least 75%, it will be considered again by the General Synod in 1977.

A proposal to share headquarters and merge publications with the other two churches, has been rejected by the Anglican Church authorities.

Such a move would be interpreted as pre-judgment of the issues, they said.

WCC

Repression in South Africa, Namibia Hit

Leaders of the World Council of Churches (WCC) have expressed "alarm" at the "increasingly repressive measures" being taken against dissenters in South Africa and South-West Africa (Namibia).

In a statement issued in Bad Saarow, East Germany, the WCC 25 member Executive Committee also "reaffirmed" the council's support for people in those countries who, it said, are bearing "courageous witness" to the Christian vision of justice and reconciliation.

The statement referred to the activities of South Africa's Schlebusch Commission, a government agency set up to investigate various anti-apartheid organizations, including the ecumenical Christian Institute of South Africa.

Concern was expressed in the statement over the "lengthening list" of "banned" individuals and the "widespread prosecution" of "dissenting voices" of South Africans and Namibians, whose country, it said, "South Africa illegally occupies."

South Africa administers the territory of South-West Africa (Namibia) in defiance of the United Nations and a decision of the International Court of Justice.

Twelve clergymen and church lay workers in South Africa have been prosecuted for refusing to testify before the Schlebusch Commission. Most are professionally affiliated with the Christian Institute or with projects sponsored by the institute and the South African Council of Churches.

At least 70 people have been "banned" and silenced in South Africa in the last 14 months.

Dr. C. F. Beyers Naude, a Dutch Reformed clergyman who is director of the institute, and two colleagues have also been charged with violating the country's Suppression of Communism Act. All three men were accused of publishing a document containing quotations of a "banned" person.

\$450,000 for New Anti-Racism Grants

Announcement came of new anti-racism grants from the WCC headquarters in Geneva, Switzerland, following endorsement of the allocations by the council's executive committee.

The bulk of the sum was designated for

"liberation movements" opposing white regimes in predominantly black areas of Africa.

The 1974 allocations represent the largest amount distributed at one time since the council's Fund to Combat Racism was established four years ago. A single grant of \$100,000 went to the African Independence Party of Guinea and Cape Verde Islands (PAIGC), a movement that has declared the independence of Guinea-Bissau from Portugal.

Also included in the grant list in addition to the above were the American Indian Movement (AIM), \$15,000 for a legal task force to "combat the continuing barrage of illegal acts stripping Indians of land ownership and abusing their civil rights"; United Farm Workers union (UFW), \$15,000; National Indian Brotherhood of Canada, \$5,000;

Also, FRELIMO (Mozambique), \$60,000; two groups in Angola, \$23,000, a third group there, \$14,000; two exiled organizations opposing the white regime in Rhodesia, \$15,000 each; Sixth Pan African Congress, \$12,000; and the South West Africa People's Organization (SWAPO), \$30,000.

The latter group is trying to expand its activities in health and education, according to the WCC, and has established a center in Zambia to care for women, children, and old men driven from northern Namibia by the "repressive measures of the South African regime."

The World Council said that this year, for the first time, consideration was given to European and U.S. organizations campaigning for the withdrawal of investments in southern Africa.

Recipients in this category include anti-apartheid groups in Britain, the Netherlands, New Zealand, Switzerland, and the United States.

OGLALA SIOUX

AIM Candidate for Presidency Defeated

Richard Wilson, 40, was re-elected president of the Oglala Sioux tribal council at Pine Ridge, S.D., defeating Russell C. Means, 34, in a vote of 1,709-1,530 in a run-off election.

Both men played key and opposing roles in the Wounded Knee confrontation last summer. Mr. Means, leader of the American Indian Movement (AIM), faces trial on several felony charges growing out of that incident. Mr. Wilson had vigorously opposed the presence of AIM on the Pine Ridge Reservation.

The first tribal council head to win re-election on the reservation, which has 14,000 residents, Mr. Wilson ran on a platform of cooperation with federal authorities.

Mr. Means said the election had been "stolen" from him and said he planned to launch an investigation.

The AIM official advocates the abolition of white man's government on the Pine Ridge Reservation and the introduction of a form of a process in which all Oglala would have more voice.

Mr. Means was born on the reservation and was baptized in the same Episcopal Church in which Mr. Wilson is a communicant.

OREGON

Fr. Bigliardi Consecrated

More than 5,000 people attended the consecration of the Rev. Matthew Paul Bigliardi as seventh Bishop of Oregon held Jan. 31, in Portland's Memorial Coliseum.

Chief consecrator was the Rt. Rev. James W. F. Carman, retiring Bishop of Oregon. The Presiding Bishop, the Rt. Rev. John E. Hines, was ill and could not attend the service.

Co-consecrators were the Rt. Rev. Hal R. Gross, Suffragan Bishop of Oregon; and Bishops Myers of California, Curtis of Olympia, and Somerville of New Westminster (British Columbia).

Bishop Bigliardi, a graduate of the University of California and the Church Divinity School of the Pacific, served first as vicar then as rector of Emmanuel Church, Mercer Island, Wash., from 1954-74.

The bishop and his wife, Jeanne Christopher Gross, have one son who is a student at the University of Washington.

NCC

Leader's Office Occupied

Some 20-30 protesters took over the office of Claire Randall, general secretary of the National Council of Churches. The move was part of a continuing campaign by supporters of the Rev. Robert Chapman, an Episcopal priest who was not rehired last year in a reorganization of what is now the council's church and society unit.

Although the take-over had been expected, Miss Randall was not in her office.

Among the eight demands made by the demonstrators were the resignation of Miss Randall who has been in her present position since Jan. 1, and a "vindication" of Fr. Chapman.

The group also charged that the NCC has abandoned its fight against racism. It asked for a tithe—10% of the organization's budget for an "autonomous division" to deal with racial, social, and criminal justice.

Among those assisting in the take-over of Miss Randall's office was Ted Veal, associated in the past with a controversial coffee house on Manhattan's West Side.

Few of the protesters were believed to have direct relationship with the National Council.

A committee made up of representa-

tives of member churches in the NCC did not recommend Fr. Chapman for re-employment when the church and society division was being shaped last year. The unit is the successor to the division of Christian life and mission, in which the Episcopal priest was director of racial justice.

He had sought either his old job or the post of associate general secretary in charge of the new division. The latter was accepted by the Rev. Lucius Walker, Jr., a black American Baptist and former head of the Inter-religious Foundation for Community Organization (IFCO).

An attempt to enlist Miss Randall's support for the Chapman cause began shortly after she took office. The effort was unsuccessful.

The protesters asked that the council establish a policy committee made up of church and secular representatives to administer the proposed autonomous division on justice.

The take-over came very shortly before the NCC's governing board was to convene in Los Angeles.

JAPAN

KEEP, a Place to Visit

The famous Kiyosato Educational Experimental Project, better known as KEEP, was featured in a recent issue of *Okura Lantern*, as a unique place to visit while in Japan.

The post WW II farming project, nurtured by Dr. Paul Rusch on a small acreage in Japan's southern Alps and with one prize Jersey bull in its meager herd, today has 900 acres of experimental farm land and 53 prize Jerseys.

KEEP also has on its own land two dairy farms, a two year Farm School, St. Luke's Hospital and Clinic, a dorm for public health nurses, St. Andrew's Church, and a lodge. At the invitation of local communities, KEEP has been able to set-up outreach stations in 14 towns.

Paul Rusch first went to Japan in 1925 as part of a YMCA effort to rebuild facilities destroyed in the Kanto earthquake of 1923. With eyes open to more than his assignment, he began to teach at Rikkyo (St. Paul's University) the following year. He introduced football and established a Brotherhood of St. Andrew chapter for his students.

Rented areas were used for campsites until it was possible to get some Alpine ground in Kiyosato in the Yamanashi Prefecture. Dedicated as a camp called Seison Ryo, it became the eventual site of KEEP.

Internment and repatriation to the U.S. during WW II followed for Dr. Rusch, but it was back to Japan with the occupational forces. Concerned about the physical undernourishment and spiritual discouragement of the people of post-war Japan, Dr. Rusch again looked to the land at Kiyosato, which at that time was

a depressed area of 100,000 people who did not have the services of even one doctor.

Figures and successful farms today tell the continuing story of one man's faith, vision, and talents. The farmers of Kiyosato, themselves, now own 11,000 head of cattle. Dairy farming is considered a success.

What has been learned at KEEP has been shared with many people. Each year, visitors from more and more areas of the Pacific go there to learn what can be done with mountain land.

The Japanese government recognized KEEP in 1968 with commemorative post-al stamps.

As for Dr. Rusch, sometimes he has been grounded in Tokyo by his doctors, though not for long. But in his travels or even in Tokyo, his heart (with its 4th pacemaker) will always be in the highlands of Japan.

Mr. Ryoza Natori has succeeded Dr. Rusch as executive director of KEEP.

EPISCOPAL CHURCH

First Black Priest Commemorated

A festival celebration held in St. Paul's Cathedral, Detroit, commemorated the life of the Rev. Absalom Jones (1746-1818), the first black priest of the Episcopal Church.

The 1973 General Convention designated certain prayers and scripture for use on Feb. 13, the anniversary of Fr. Jones's death, and added that date to the permanent calendar of special observances in the church.

Taking part in the service held on the Sunday following the designated date were the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan; the Rt. Rev. John T. Walker, Suffragan Bishop of Washington and former priest in the Diocese of Michigan; and the Very Rev. Quinlan R. Gordon, dean of the Absalom Jones Theological Institute, the Episcopal segment of the Interdenominational Theological Center in Atlanta, Ga.

Music for the service included a Mass commissioned by The Friends of the Cathedral and composed by Robert Harris, and choral work by the combined choirs from St. Clement's, Inkster; Church of the Resurrection, Ecorse; and St. Cyprian's, Grace, and St. Matthew's-St. Joseph's Churches, Detroit.

The Cass Tech Madrigal Singers joined the choirs in the presentation of music in the black idiom.

CHURCH OF ENGLAND

Low Clergy Salaries Noted

A report from the Anglican Church Commissioners, London, reveals that nearly one-third of all clergy still receive

less than \$3,960 per year (U.S. equivalent), despite a 1972 recommendation that stipends be improved to a \$3,960-\$4,440 range.

The commissioners acting as the Central Stipends Authority, do not propose measures of reform. Their report simply lists the present remuneration scale for presentation before the next General Synod.

The report's rate scale showed 118 incumbents are receiving less than \$3,240; 2,825 receive less than \$3,948; and 6,096 were receiving less than \$3,960. Figures also indicated that 123 incumbents received more than \$7,200.

To bring the minimum stipends up to \$3,960 would cost \$720,000, according to the report. To raise it to the highest figure of \$4,440, as recommended by the Archbishops' Advisors, would cost \$2,800,000.

TAXATION

British Government Taxes Charitable Gifts

The Dean of Lincoln, the Very Rev. Oliver Fiennes, is the latest of church leaders to take up the fight against the British government's policy of applying Value Added Tax (VAT) to charities in general and to the churches.

He urges all churchmen in Lincolnshire to write to their members of Parliament in the hope that the government will change its tactics. In December, the dean relates in his diocesan paper, he was given \$1,000 for charitable work but about a tenth of this went to the government. The total effect of recent tax changes, he alleges, is to make charities pay three and one-half times more in tax than they paid before.

Dean Fiennes continues:

"We all know only too well how impossible it is to define the work of the church, let alone to evaluate it in financial terms. But no one would deny that the church exists, amongst other reasons, to serve the community in which it lives, and that such service, in town and country alike, is of vital importance to society. It is this which is now being taxed, and the tax does not even reflect the ability of the church concerned to pay. . . ."

MEMORABILIA

That Old Font Has a New Home

A font that somehow had been in the care of the Rt. Rev. William Armitage long ago has a new home. Bishop Armitage was Coadjutor of Wisconsin from 1866 to 1870 when he became bishop of the diocese.

For some reason not now known, Bish-

Continued on page 14

BRIEFLY . . .

■ The Rt. Rev. Scott F. Bailey, Suffragan Bishop of Texas, is the new executive officer of the next General Convention scheduled to be held in Minneapolis in 1976. He is also secretary of the House of Bishops. Presiding Bishop John Hines, former Bishop of Texas, made the announcement of the appointment.

■ The Executive Council of the Episcopal Church has supported the Nixon Administration request for \$1.5 billion for an enlarged development loan pool within the World Bank International Development Association.

■ Dr. D. Elton Trueblood, Quaker philosopher, author and professor-at-large at Earlham College, has been named recipient of the 1974 Upper Room Citation. The award is given annually by the internationally known devotional guide, *Upper Room*, published by the United Methodist Church. Dr. Trueblood, 73, is the author of 30 books and founder of the Yoke-fellow International Movement.

■ The board of trustees of St. Augustine's College, Raleigh, N.C., has bestowed a Special Trustee Citation to Mrs. A. Felix duPont of Wilmington, Del., who was honored for giving unstintingly of her time, talent, and perceptive judgment to the college. The Rev. Dr. Moran Weston, chairman of the board, said he could wish for no greater boon for any college than to attract to its board persons of the dedication of Mrs. duPont.

■ A Buck-of-the-Month Club has been formed at St. Barnabas' Church, Portage, Mich. Each month members send the offering to some area of work in the Episcopal Church. So far, the club has 20 members. More are welcome.

■ The Diocese of Pennsylvania has a special program of aid to its seminarians besides any financial assistance that may be given. Each junior is given a set of "The Interpreter's Bible Dictionary." Each middler receives the full set of "The Interpreter's Bible." And to each senior is given *The History of the Diocese of Pennsylvania*. The present cost to the diocese is about \$1,000 a year.

■ Bishop N. D. Anandarao Samuel of the Diocese of Krishna-Godavey has been elected Moderator of the Church of South India. The CSI, formed in 1947, represents a merger of the Anglican, Presbyterian, Congregationalist, and British Methodist churches.

■ CBS will show a documentary on the Jacksonville (Fla.) Episcopal High School on the TV show, "Lamp Unto My Feet," May 19. The original February showing had to be postponed.

The Church in Alaska —

its mission and development

A Statement by the Rt. Rev. WILLIAM J. GORDON, JR., Bishop of Alaska

UP until approximately 1967 the church in Alaska saw as its primary mission that of ministering to as many people as possible in as many different places as possible. Practically this was implemented by seeking as much help both in terms of money and personnel as was possible from the national church so that our ministry throughout the 586,000 square miles of Alaska could be continually enlarged in terms of ministry to more people. There was no real thought that at any time in the foreseeable future that the major task of mission in Alaska could be carried out other than with large amounts of money and non-indigenous personnel from outside Alaska.

This had been the policy and the direction of the church in Alaska since its beginning. Obviously, all mission must begin by the followers of Jesus Christ coming to minister to others. Obviously mission always continues to be just that, Christian ministering to Christian.

However, about 1967 when the diocese realistically sought for some way that the people of Alaska could be enabled to minister to themselves and others without outside help we realized we had to come up with some new form and direction of ministry if this were ever to be possible.

We could see no possibility that in the 46 places where the Episcopal Church was ministering, Alaska might ever emerge on the pattern of a full-time, paid, seminary trained priest being supported by each local congregation.

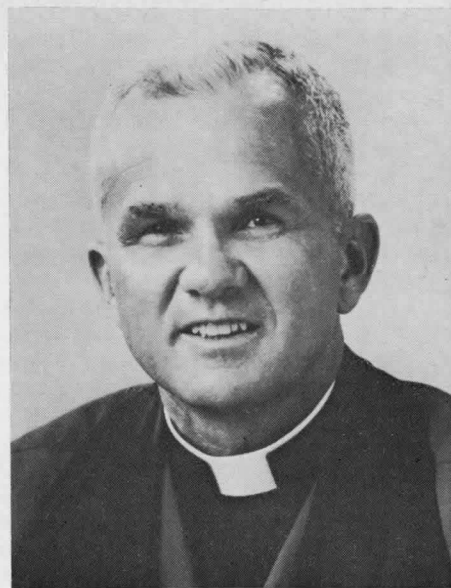
It was a shock also to us to realize that our ministers through the years had ministered magnificently in many spots throughout the diocese and that many, many people had been helped by their ministry, however, whenever one of the outside ministers was withdrawn the ministry in the community seemed to simply come to a standstill until some other outside minister was sent to take his place and continue to minister to the congregation.

We began to realize that we had done very little actually in enabling local congregations to minister even in our large centers or in the very small communities. Most of the church in Alaska is located in communities of less than 500 persons.

Therefore, our focus and direction came to be centered on how we might minister in these places so that others might be enabled to minister. We searched also for different directions whereby this ministry might be self supporting and indigenous and not dependent on outside help, either materially or personnel-wise.

First of all we came up with the idea of having worker-priests, i.e., training one man in all aspects of ministry while at the same time having him support himself in a secular occupation.

After approximately one year we found that this was not workable. First of all, no one person could do all the things that traditionally a priest has done in our church and still have time to support himself. Secondly, this once again failed to enable the local congregation to minis-



Bishop Gordon: We needed a new form and direction.

ter. The ministry was still in the hands of one person while most of the rest of the church was in the position of being ministered to in perpetuity.

With the change in national canons in 1969 with the provisions of Title 3, Canon 8, we began to see some new possible directions. Under this canon it is possible for communities to choose persons who will be trained and ordained for one function of ministry, that of the sacramental ministry. We saw that this could free up the church so all the aspects of ministry could be taken over by other persons with considerable training in depth.

This means that rather than one man carrying out 20 aspects of ministry, we would try to seek out 20 persons to carry out one aspect of ministry with the ordained sacramentalist simply one function of ministry, and that the authority of the congregation would be in the hands of the church committee or vestry and the work of ministry spread out among as many people as possible.

From this point onward the direction of our clergy has been that their task is to go into a church and congregation and teach the people of the congregation to do everything that they could do. That is, literally work themselves out of a job. Under this projection we see seminary trained clergy primarily as teachers and enablers of ministry rather than doers of ministry. Of course every Christian is a minister and all of our trained persons will always minister to some degree but their primary focus now in serving a congregation is to teach members of the local congregation to carry out ministry themselves to their own community and to others.

We are beginning to see too all the trained clergy of the diocese as a task

force with the unique talents and abilities of each man available to the whole diocese for training and enabling of the ministry of the laity.

With the ordination of sacramental priests in many, many of our congregations now several of our seminary trained clergy have been freed up to give some of their time as trainers and enablers and they are beginning to be used throughout the diocese in this way.

We see as a distinct possibility that within a very few years each of our congregations, no matter how small, may have its own ministry composed of one or more sacramentalists and many other persons trained for various aspects of ministry. Ideally, we hope that each member of the congregation can have some definite and specific task of ministry for which they will be given continuous training.

This means that ultimately not only those congregations which are able to provide for a full time, seminary trained priest will have one, but all other congregations will be served with many people involved in ministry with each one of them simply giving the amount of time free to give to the church on a voluntary, non-stipendiary basis.

It appears to us that this is the pattern of the early church whereby the disciples went out to the world and brought people into the saving knowledge of the Gospel of Jesus Christ and then sent them out from the very beginning as congregational entities empowered to minister. These congregations were continually supported by trainers and enablers with the apostles visiting them often and writing letters in support. We hope to duplicate this pattern in some modern way in our training and

enabling of ministry in the Diocese of Alaska.

We project our need and use of development funds as a support role for this ministry throughout the diocese. We believe that endowments are needed primarily for the support of office of bishop and for trainers and enablers for the whole diocese. At the present time we have a United Thank Offering grant of \$25,000 which has made it possible for us to hire a Coordinator of Ministry for two years. His task is to set up programs and materials and plans for the total training of ministry throughout the diocese and he has been instructed to work himself out of a job in these two years, and to set up a system within the diocese that can be sustained by people who are in the diocese at this time. We see this as a very necessary need for development funds.

In principle the diocese does not believe that in any congregation someone should be paid from the outside to minister to his own people for a long period of time. Obviously at the beginning someone has to go in and give a large amount of time in planting ministry and planting the Gospel but we believe that the direction of this planting should and must be in enabling a local ministry to emerge along local patterns and with local leadership and with local material support. We believe in principle that no development funds should be provided that over an indefinite period of time would provide for paying someone to minister in perpetuity to his own people. We believe too that anyone sent in and paid from the outside should be sent in for a specific period of time and commissioned to teach the local people to do everything that he

can do and to set up a program that can be carried out by the local people on their own terms at their own educational level in terms of ministry.

We have also set up a principle in regard to the use of buildings and the diocese now has resolved that no diocesan funds can be used for erecting new church buildings that will not be designed for multipurpose use. That is, that they must be able to be used for activities other than worship. This means the use of chairs and that the building be designed in such a way that it can be usable and functional for many uses by the community in ministering in the name of the Lord.

We believe here in this diocese that it would be wrong for us to set up investments or a development fund that would relieve the people of the church in Alaska from the ultimate responsibility of supporting ministry to themselves and others. So any use of endowments or development funds should be for trainers and enablers or for short term programs that are designed to produce within a definite period of time a deepening of local indigenous, self supporting ministry. We do see a need for an endowment to maintain the bishop's office, although it is our hope that as much of this as possible can also be maintained by the local churches.

The church in Alaska is composed of 40 mission stations and six parishes. It is unlikely that in the foreseeable future there can be more than eight or nine completely self supporting parishes since most of these churches are in very small communities and more than 25 of them are in Indian and Eskimo communities. Therefore the old pattern of ministry whereby the full time, highly trained person with all ministry centered in him is not practical ever if we are to have indigenous, local community supported ministry. So the diocese is committed to the use of sacramental priests and the training of many other ministers in the congregation to carry out on a voluntary basis the total function of ministry. It is our ideal and dream that the day may come whenever any person commits himself to follow Jesus Christ that he may also assume at that time some specific ministry in the name of Christ for which the diocese provides training and support in the context of the Christian family to which this person belongs.

Many people the world over do not have very much in the way of material means and it is unrealistic to expect them to give very much materially. However, everybody has time and talent to give and we see self support and spiritual development in this diocese as our people giving largely of time and talent and assuming the ministry of Jesus Christ themselves in some specific way so that the church may be truly his church carried out by all baptized persons who are called to give away the gift of the knowledge of Jesus Christ that has been given to them.

Spring

O Lord, when early Spring is in wild behavior—
Lashing budded branches—losing its impetuous
temper and struggling with nature's love—
It is quieted
With the warm torrent of rain tears, which fills to
overflowing the wrinkles on the face of Mother Earth.
She was so old—yet again becomes so young.
Dear Lord, now she wears flowers in her hair
and has the sweet breath of early spring.
Her voice is the song of the robin, and the
whistle of the cardinal.
It is time for procreation.
The fluttering of wings—
And seeds long cast by the wind are stirring—
O Lord, does not all creation feel your pull
in newness?

Amen.

Helen Redett Harrison



**“The experience
of religious joy depends
upon a penitential preparation.”**

Beyond Nostalgia

By MICHAEL HEFNER

IN “The Need for a Revised Prayer Book” [TLC, Nov. 11] the Very Rev. Charles U. Harris tells of a “little southern college” on a “magnolia-clad campus” that has become a rich university on account of accepting an endowment on another site. The emotional cost of this has been small and consists only of a certain sense of homelessness on the part of some of the school’s alumni: nostalgia is no longer possible on return visits. As for the gains, Dr. Harris says, “the educational process undoubtedly improved.”

“Feeling ‘at home’ is a precious asset,” Dr. Harris goes on. “Familiar landmarks should be removed . . . only for urgent cause. The Book of Common Prayer is one such landmark.” Indeed it is. Dr. Harris then outlines some, to him, urgent causes of its impending removal.

The reader is presumably expected to believe that the religious “process” will “undoubtedly improve” if only he will give up his nostalgic attachment to an outmoded service book. We might even get richer and bigger; clearly, this is no time for sentiment.

Nostalgia is apparently the only motive that revisionists can think to impute to those of us who reject the proposed services. They bring it up often and speak of it highly, but always conclude that this nice but impractical feeling must not block the path of revision. But if the desire to keep Common Prayer were only a matter of nostalgia, I’d say to hell with it. There are more compelling reasons to retain the Prayer Book.

Webster’s Seventh defines *nostalgia* as “a wistful or excessively sentimental sometimes abnormal yearning for return to or of some past period or irrecoverable con-

dition.” Even for those prone to this, it’s a bit early: the Prayer Book is authorized until at least 1979. In the meantime, all who care about it have responsibilities of prayer, action and speaking up.

In *Twentieth Century Faith* (New York, 1972), Margaret Mead makes the following observation: “The essence of ritual is the ability of the known form to reinvoke past emotion, to bind the individual to his own past experience, and to bring the members of the group together in a shared experience.” Common Prayer is rich in this essence on account of the sheer breadth of its associations. It is personal and corporate, modern and historical, local and world-wide. Like the Gospels, it is concrete; like them also, it is visionary. The Green Book of course is neither, and it impoverishes our church-going experience. We are left stranded with the corporate, the modern and the local. For the searching or romantic soul, or for the soul that just wants to be left alone, there is no escape from the here-and-now nagging of the new rites. Above all, the modernity of these rites is a provincial one, and their religious possibilities are narrow.

But back, for a moment, to Dr. Harris’s essay. He calls the language of the Prayer Book “majestic,” which it is, but he means this in a pejorative sense: overblown, pompous, undemocratic. In the sixteenth century, he says, “the temporal setting gave the language meaning. Such words as ‘Lord,’ ‘highness,’ ‘majesty,’ ‘grace,’ were appropriate and understood.” The meaning we give these words today is not much different from their meaning in Tudor times; they are still among the simplest words in the language, and are widely used. The Bible (including its modern translations) is full of references to them.

“Our democracy,” Dr. Harris continues, “prefers more direct, plainer, and simpler language.” Willy-nilly, he has stated an

excellent argument for Common Prayer. The rhetorical elegance of the Prayer Book is a product, in part, of its simplicity of speech. It possesses a quiet lucidity that the Green Book doesn’t even begin to approach. Perhaps I may be permitted to add here that the political and commercial debasement of English in our democracy proceeds at such a pace that the scrupulosity of Cranmer’s prose is in itself a thing more valuable than ever before.

Dr. Harris says that modern theological conceptions demand that thanksgiving, reverence and joy become the dominant themes of public worship, as opposed to the “deeply penitential” character of our present rites. But Common Prayer is not lacking in a spirit of thanksgiving, and certainly not of reverence. Further, the experience of religious joy depends upon a penitential preparation; for most of us, joy is not got cheaply. This is the testimony of the saints and mystics of the church.

William James said, “There . . . seems to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects may draw” (*Varieties of Religious Experience*). Dr. Harris fails to take into account that many modes of feeling are available to Christians. It is conceivable that a worshipper may experience the extremes of despair and joy, penitence and forgiveness in the course of a single service. But to argue for one at the expense of the other is meaningless. As Christians we require both; indeed, we cannot have one without the other. The idea that we can is a psychological as well as theological error.

We live in an age of anxiety, and perhaps this age’s demand for more joy (though not always a specifically religious joy) is a natural result. But joy is never achieved by ignoring anxiety; the anxiety must be worked through and somehow resolved before we can have peace of mind, not to mention joy. Christian penitence is a religious method of working through anxiety. To dilute the penitential character of our service book, to bowdlerize references to sin, fear, wickedness and all the rest, deprives us of this method, and the possibilities for joy are diminished.

We have been instructed to love God with all our hearts, and with all our souls, and with all our minds. In *Services for Trial Use*, the emphasis on religious feeling is a distortion of this command, as nostalgia is a distortion of honest sentiment; the revisers seem not to recognize that some souls may respond in worship with as much thought as emotion.

The Green Book is a misguided attempt to simplify Cranmer’s already limpid language and to impose on our services untenable psychological theories. This revision of Common Prayer is, at best, inferior to the original work and, at worst, a piece of pious trash.

Michael Hefner is a churchman who lives in Lincoln Park, Mich.

EDITORIALS

What Goes on in Alaska

IN our issue of February 10 we editorially asked: What goes on in Alaska? The reference was to the "new approach to ministry" in that diocese, in which a number of laymen have been ordained as "sacramental ministers" to celebrate the Eucharist and to baptize. We raised the question publicly because we knew that churchmen all over the land had been puzzled by the same information (?) about the matter that we had. So we asked what goes on, and the Bishop of Alaska and some other Alaskan churchmen have graciously replied, to our complete assurance and satisfaction, and, we hope, to that of all others.

The truth of the matter is essentially this: these "sacramentalists" have been duly ordained as deacons and then as priests. Bishop Gordon explains:

"Sacramental clergy ordained under provisions of Title 3 Canon 8 of our Church Canons are unquestionably priests. They are ordained deacons and priests using the same services as are provided in the Book of Common Prayer. These men, by provisions of the can-



ons, are ordained priests to serve in sacramental functions under the direction of a supervisory priest. The purpose of this is to provide for the sacramental life of the church in Alaska which is comprised of six parishes and forty missions."

The bishop also provided us with a full statement on "the Diocese of Alaska—Mission and Development" which appears on page 9 of this issue.

It seems that very many of us were misinformed. The correct information which we now have will be welcome to all.

Moreover, a thoughtful study of the rationale for the "new approach to ministry" which the Episcopal Church in Alaska has developed and launched should satisfy all churchmen who believe in this church's mission as a sacramental body that this new approach is not only orthodox in doctrine and sound in catholic order but richly creative, imaginative, and adventurous in the apostolic tradition. Not only do we wish for it every kind of success in spiritual fruitfulness, we expect and predict it. Our Alaska brethren are demonstrating that the church can be at once catholic and evangelical, ordered and free.

Those Blessed Holes in Our Heads

I need that like I need a hole in the head." How many times have you heard someone say that? The implication is that a hole in the head is something no one ever needs. Definitely not! As a matter of fact, however, everyone does need a

hole in the head. He needs it desperately . . . when he is born.

We hear a great deal about birth defects these days. In fact, I never realized how many things can go wrong in birth. I give thanks, now that I know better, that every one of our children was born healthy. It is not something to be taken for granted.

But back to the hole in the head that presumably no one thinks he needs: If a child is born without that unfinished soft spot in the head, there is cause for worry. That hole in the head allows for growth, for change, for development. And this is growth that has to come if we are to be in any sense normal.

There is a lesson for us here. We are born unfinished. We have to grow. There are many kinds of "spaces" that have to be filled. If this is true of the body which is relatively simple, how about the personality, the spirit? To learn, to understand, to reach out in affection, to become appreciative of others, to help others grow, too.

We were not born caring about others, we were not born loving . . . all we knew were our own needs, and we were pretty vocal about them. Temper tantrums, crying, demanding what we wanted, when we wanted it . . . this was our nature, and we could not help it.

But thank God, there were "spaces" like that hole in the head. Our eyes began to focus, and gradually we began to know that there were other people in this world besides ourselves. We heard sounds, and in time sensed the meaning of words . . . of smiles, of soft touches, of hugs and kisses. Out of an initial emptiness came the beauty of light and space, and, when we learned to walk, motion.

When we learned to reach out beyond ourselves, we grew into love, friendship, caring, inspiring, encouraging, understanding . . . sometimes it led to pain, but it also gave us life.

Thank God for the "little spaces" in our lives, yes, the emptiness, sometimes even the void . . . the room to grow, the distance to reach out, the questions to ask, the mystery to understand, the fearful chasms to bridge. These little spaces are the foundations of every relationship that means anything; son, father, friend, teacher, neighbor, wife, artist, builder. . . .

And think of that ultimate emptiness that frightens us, that makes us lonely, that emptiness that persists when every other space is filled, that emptiness that only God can fill, because it was made for him alone.

No wonder that when our hearts and minds are finally open, our quest is to find him, our deepest aspiration is to love him above all else, and then, to love ourselves and our neighbors in the same way.

In Lent, 1974, we are once again on the "growing edge" of the Church Year. We are offered a gift of time, of opportunity, to try again, to begin anew, to strive in companionship with other Christians to make our eternal lives given at baptism, and confirmed in the Spirit, real, in the here and now.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Rector of Emmanuel Church
La Grange, Ill.

TRUE PATRIOTISM, LETTERS, LECTURES AND NOTES 1939-1945. By **Dietrich Bonhoeffer.** Harper and Row. Pp. 235. \$6.95.

True Patriotism is not a formal treatise on patriotism. But through a well selected collection of letters, lectures and notes, translated from Eberhard Bethge's *Gesammelte Schriften*, one encounters in the person of Dietrich Bonhoeffer, a true patriot, who struggled without compromise against the ideologies of his time.

The writings cover the period from the outbreak of the war in 1939 until Bonhoeffer's death in 1945. In 1939, on a lecture tour in the USA, he was encouraged to remain until the crisis in Germany had passed. But he refused to accept any form of exile, convinced that his true responsibility demanded his return home to participate in the resistance movement. For a time he was given freedom of movement, but he was eventually imprisoned on April 5, 1943 in the Tegel Prison in Berlin. He was later linked to the plot to assassinate Hitler and hanged in 1945.

Dietrich Bonhoeffer was neither born nor educated for conspiracy, nevertheless he moved through many forms and stages of passive and active resistance including conspiracy which led to his death. How did he come about this great decision? Where do the threads run between his resistance activity on the one hand and his theological reflection and ethical decisions on the other? This collection of his writings is an attempt to answer these questions. Here the reader can follow Bonhoeffer's development as he responds to events and persons.

Dietrich Bonhoeffer's patriotism, his will to resist political evil, was his Christology, his understanding of Christ as the man for others, enacted with utter seriousness. Bonhoeffer's patriotism was the existential playing out of christological themes. Within this context, the book begins very appropriately with one of Bonhoeffer's theological letters on Christmas. The controlling motif of being-there-for-others developed under the rubrics of responsibility, deputyship, acceptance of guilt and freedom and the final acceptance of death for justice and peace. The Christian concept of a true patriot can only be grasped by someone engaged in responsibility, the response to the presence and claim of the other.

Bonhoeffer's life and decisions are especially relevant to our own time, and the issues raised here will prove timely in light of our need to resist to unjust acts

of government. While these writings do not spell out the answers to our contemporary problems, they do shed light on the decisions we all have to face as Christians today.

(The Rev.) LUCIEN RICHARD, O.M.I.
Weston College School of Theology

A PROCESS CHRISTOLOGY. By **David R. Griffin.** Westminster, 1973. Pp. 273. \$10.95.

Griffin believes that the "process" thought of Alfred North Whitehead is the only philosophy adequate for developing a Christian theology consistent with the modern view that all events have natural explanations.

The plan of Griffin's book is simple: To show how other modern theologies (Tillich's, Bultmann's, Richard Niebuhr's, and Schleiermacher's) are unable on older philosophical presuppositions to give an adequate explanation of what it means that "God was in Christ", then present the philosophy of Whitehead and show how a Christology can be constructed from it that overcomes the difficulties.

To make "God was in Christ" intelligible we must start with a philosophy that (1) recognizes the activity of God in all events, thus avoiding any notion that revelation is an interruption of history, and (2) suggests a way in which God's presence in Christ may yet be *special*.

Whitehead's philosophy is suited, Griffin believes, because it makes events or "occasions" the units of reality, positing God as a unique enduring occasion who provides the ideal aim for all other occasions as he perceives them and is perceived by them. Thus God acts in all events, but in a way that is persuasive only.

Because Whitehead's philosophy conceives reality on the model of persons, certain events can be specially revelatory of God's aims in the same intentional fashion that certain bodily acts can specially reveal the character and aims of a person. In neither case is the ordinary physical explanation of the action violated.

Conservatives will regret that (if Griffin is right) Whitehead's metaphysics makes no allowance for Jesus to be pre-existent or "truly God," and does not know what to make of the resurrection-claim.

Yet Griffin's book is a persuasive commendation of Whitehead to Christians. The usefulness of Whitehead's thought to theology will depend upon its adequacy as a philosophy. Does it solve or evade the mind-body problem, for example? It is to be hoped that Whitehead's thought will begin to receive the attention it has not thus far been accorded from contemporary secular philosophers.

(The Rev.) MERRILL PROUDFOOT, Ph.D.
Parkville, Mo.

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SANCTUARY LAMP, large "English cathedral-style." Silver-plated. Make offer. Photo on request. St. John's Church, 760 First Ave., Chula Vista, Calif. 92010.

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MANAGER, assistant manager, cook, assistant cook, counselors at summer church camp. Apply Box 517, Sioux Falls, S.D. 57101.

NEW ENGLAND: Wants rector for small conservative parish. Priest interested in a challenge to increase church membership. Emphasis in parish calling. Send brief resumé and references. Reply Box P-103.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-108.*

PRIEST/EDUCATOR seeks position as headmaster or assistant. Twenty years experience as teacher, chaplain, and administrator. Complete dossier sent on request. Reply Box W-105.*

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LARGE ATLANTIC beach house, Florida, all attractions convenient, best beach, exchange for two Sunday celebrations—Rite II flexible—August, September, also one or more Sundays after Easter. Reply Box T-107.*

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THE LIVING CHURCH

NEWS

Continued from page 8

op Armitage gave the font to Trinity Church, Niles, Mich., prior to 1875, on condition that it be passed on to some more "needy parish" when it was to be replaced by another.

In 1875, the Niles parish gave the font to St. John's Church, Camden, Ark., where it was used in three different parish buildings until 1959. By that time, Bishop Armitage's condition had been forgotten. When a new font was placed in the church, the old font was moved to the children's chapel and never used again.

Last fall, the story of the font and the condition of its gift were discovered in a manuscript history of St. John's.

Not long afterwards when the vicar of St. Michael's Church, Arkadelphia, Ark., the Rev. James R. Horton, was baptizing the new baby in his family, a member of the congregation, Miss Mary Beth Bayles, learned the church was without a font.

A former member of the Camden parish, Miss Bayles was instrumental in bringing the font, now a venerable church furnishing, into light once more, this time in Arkadelphia.

THE COURTS

Justice Receives "Hate Mail"

U.S. Supreme Court Justice Harry Blackmun has reported he has been flooded with "hate mail" as a result of the court's 1973 ruling on abortion.

The Associate Justice of the High Court wrote the majority opinion in the decision allowing unrestricted abortion during the first three months of pregnancy.

"The thing that interests me about the decision is the personal abuse heaped upon me," the United Methodist layman said. "I've never seen such an outpouring of hate mail . . ."

"And it's a new experience for me to go places—not here (St. Paul, Minn.), fortunately—and be picketed and called Pontius Pilate, Herod, and the Butcher of Dachau, and accused of being personally responsible for 500,000 deaths in the past year."

The Justices split, 7-2, on the abortion ruling, which has sparked attempts to win Congressional approval for an anti-abortion amendment to the Constitution.

Justice Blackmun was in St. Paul, to be honored by Mechanic Arts High School, his alma mater.

The jurist said the abortion ruling will be regarded in the future "as one of the worst mistakes in the Court's history or one of its great decisions, a turning point." He said it represented an instance in which the Supreme Court "couldn't win, because the country is so evenly divided on the subject," and each side feels so strongly on the issue.

MISSIONS

Back to Work at 69

At an age when most people are ready to settle down to enjoy retirement, Dr. and Mrs. J. C. Pedley are leaving their home in England to live and work among victims of leprosy in Bhutan—the little known mountainous country in the Himalayan foothills between India and Tibet, where few foreigners are allowed.

Only last year, the Pedleys returned to England from Afghanistan where Dr. Pedley, busy treating leprosy victims, found time to do research on how leprosy is passed from one person to another.

By organizing a high speed sequence of airline connections, specimens Dr. Pedley took in Afghanistan were being examined at the Leprosy Study Center in London, within a few days.

NORTH CAROLINA

Churches Must Apply for Exemption Status

A new law enacted by the North Carolina State Legislature requires all churches to apply for exemption of all church property. Heretofore, exemption has been automatic.

At tax listing time, each congregation is required to list all of its property holdings and to sign an application for exemption.

The purpose of the legislation is interpreted by some to be a means of discovering what properties may be held by churches for income, but which are not being taxed.

Reaction of church officials is mixed. Some Baptist associations have spoken against the measure. The three dioceses of the Episcopal Church in North Carolina have accepted it generally as fair law. The chancellor of the Diocese of East Carolina, Mr. Nelson Taylor, said that he saw nothing in the law which he felt threatening to the church.

For years, several parishes within that diocese have paid taxes on property which is not being used for religious purposes.

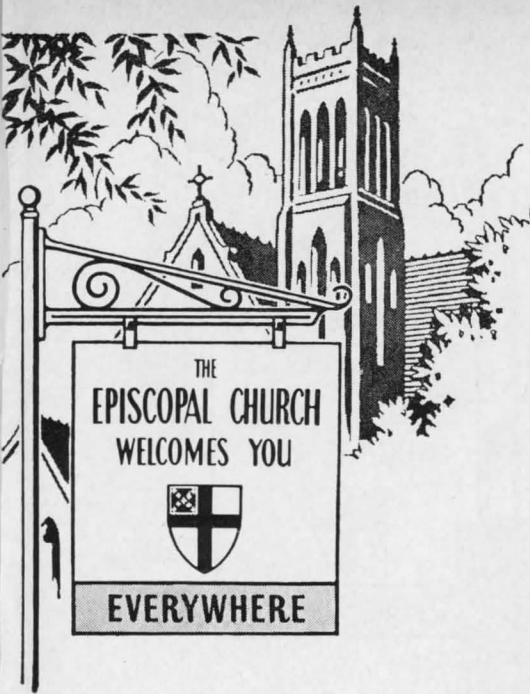
Words Fitly Spoken

There is a great contrast between the Exorcist of Hollywood and the Exorcist of Galilee: the first makes evil a matter of magic, and denies human dignity, the other shows us that the evil in us can be transformed through our free wills.

(The Rev.) ERNEST E. HUNT
Rector of the Church of the Epiphany, New York City

LENT 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.



WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

EMMANUEL, Anacostia 1301 V St., S.E.
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30; C Sat 4. Stations & Benediction Fri 8

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15; Sol Ev & B 8; Mass 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 except Wed; Wed 6; C Sat 4:30

CYPRESS GARDENS, FLA.

HOLY CROSS CHAPEL (St. Paul's Parish)
Lake Ned Road at Kipling
The Rev. Sterling Rayburn, v
Sun Eu 9:45

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30, 6:30; Wed H Eu 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed 9. An Anglo-Catholic Parish Serving the Palm Beaches.

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5



CHURCH OF ST. JOHN THE EVANGELIST
FLOSSMOOR, ILL.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

ASCENSION 1133 N. LaSalle St.
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7. C Sat 5-6

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:30, 12:30; 11 HC (1S & 3S), MP (2S & 4S); HC Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8; Organ Recital Fri 12:05; Lenten Preaching, Guest Bishops, Tues thru Thurs, 12:05

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
The Rev. L. W. Angwin, r
Sun Low Mass 7:30; High Mass 10:30

KALAMAZOO, MICH.

CATHEDRAL CHURCH OF CHRIST THE KING
2600 Vincent Ave.
The Very Rev. Benjamin V. Lavey, dean
Sun 7:30 & 9:30 HC, EP 4:30; Daily, MP 9, EP 5:15. HC Mon & Fri 5:30; Tues 12; Wed 7:30; Thurs & Sat 9:30

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekir, r
Sun HC 8, 9, 11; Lenten Devotions Wed 6

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
(Serving Neptune & Ocean Grove)
The Rev. D. S. Alexy, r; the Rev. K. A. Gluckow, ass't
Sun 8, 10 Eu & Ser; Wed 6 Eu and family program; Fri 10 Eu and healing; HD 6

HEMET, CALIF.

GOOD SHEPHERD Acacia at Carmalita
The Rev. Roy F. Schippling; the Rev. James E. McLain
Sun Masses 8 & 10:30, also daily a.m.

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

ALL SAINTS'

The Rev. E. H. Walker IV, r
1350 Waller St.
Sun Sung Mass 8, Sol High Mass 10, Sol Ev & B 6. Daily Mass 7; also Mon, Wed, Fri & Sat 9:30; Tues & Thurs 6. Daily MP 6:45; Noon Office 12; EP 5:30; Compline 7:30. Holy hour Sat 4:30-5:30, C Sat 4:30-5:30, 8-9 & by appt

DENVER, COLO.

ST. MARY'S Iliff & S. Clayton—near Denver Univ.
Sun Masses 7:30, 9, 11:30 & 6; Daily 7, also 9:30 Mon, Wed, Fri & Sat. Stations Fri 7:30

ST. RICHARD'S

Fr. J. B. McKenzie
MP & HC Sun 9:30; MP, HC, EP daily
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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.

LENT CHURCH SERVICES

(Continued from previous page)

WARETOWN, N.J.

ST. STEPHEN'S U.S. Hwy. #9
The Rev. Canon William H. Paul, r
Sun HC 8; MP & HC 10; HC Wed & Fri 9:30, C
Sat 7-8

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

EAST MEADOW, N.Y.

CHRIST THE KING De Wolfe & Fifth St.
The Rev. Jerome J. Nedelka, v
Sun H Eu 8, 10, noon; Ch S 10

GREAT NECK, L.I., N.Y.

ST. PAUL'S 68 Grace Ave.
The Rev. Roger W. Raskopf, r
Sun Eu 8, 9:30 & 11; Thurs 10

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin L. Bowman, v
The Rev. Dan Riley, ass't
Sun H Eu 10:30, Mon 8, Wed 9:30, Sat 5. Easter
H Eu Sat 10; Sun 10:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdys, Sun 12:30

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 9:45, Folk Mass 11:15 HC (1S, 3S)

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em;
Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S
& 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S);
Thurs 12 noon Eu & Int.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v

Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish);
Daily Masses: Mon, Wed & Fri 12 noon; Tues &
Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer

Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL J. F. Kennedy Airport
The Rev. Marlin L. Bowman, chap.
Serving Protestant, Anglican, and Orthodox

Sun H Eu 1; Wed 12:15 H Eu

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.

Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser;
H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs
H Eu 6; C Sat 10:30-11 and by appt

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri
HC 8:15; Tues HC & HS 12:10; Wed SM & HC
12:10, HC 5:30. Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Man-
ion; the Rev. Fred C. Pace
Sun 8, 9:30, 11; Wed 10; Fri 6. Chapel of the Trans-
figuration Sun 5:30; Tues 9:30; Thurs 9:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
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12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
215-PE 5-2533 day or night

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Sun 8 HC, 10:30 MP (HC 1S & 3S), Tues 6 HC;
Thurs 10 HC. Church open daily for prayer.

MIDLAND, TEX.

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

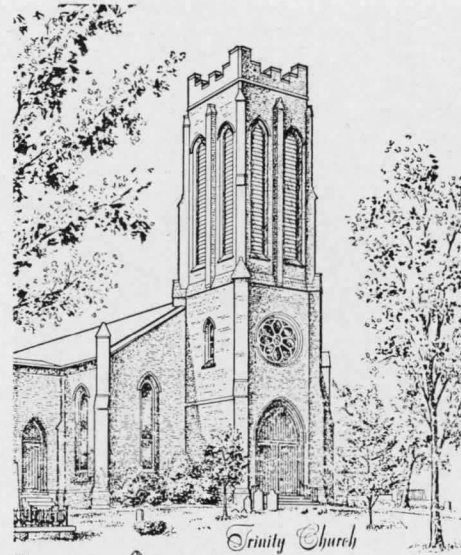
ODESSA, TEX.

ST. JOHN'S 4th & W. County
D. N. Hungerford, r; J. P. Haney, assoc r
Sun services 9:15, 11; Ev 7

ST. BARNABAS CHAPEL Tangelwood & 42nd
Sun services 8:30 & 10

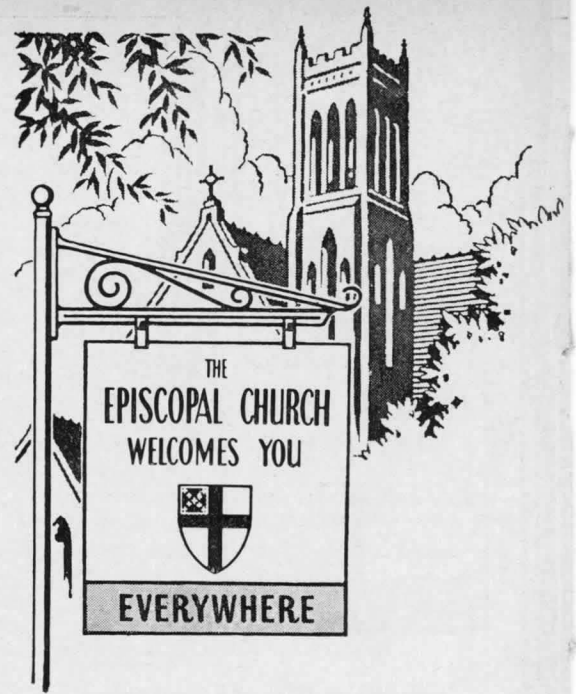
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ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30



Trinity Church
staunton, virginia

TRINITY CHURCH
STAUNTON, VA.



SWEENEY SWITCH, TEX.

SWEENEY SWITCH EPISCOPAL CHURCH
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HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W.
Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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Sun Lit & Ser 11; EP 6

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NEW YORK, N.Y. 10032

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