

# The Living Church

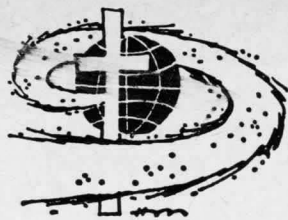


## For the Ministry

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

— *The Book of Common Prayer, 39* —

# Around



# & About

— With the Editor —

**T**o R.O.: Come now, let us reason together. Here in America a person is innocent until found guilty, you say. That's one of those things that everybody knows and nobody thinks about and ain't so, about on a par with "God tempers the wind to the shorn lamb." Guilt or innocence is an objective fact about a person—altogether independent of whether anybody else "finds" it or not. Human courts have nothing to do with it. Somebody, let's say, broke the lock on your hen-house door and I am accused. Innocent until found guilty, am I? But the finding is going to be done by a jury of fallible people who may find my guilt, or my innocence, with all the acumen and accuracy of those people who find that the earth is flat or that the world really came to an end in 1914.

No human court, not even the U.S. Supreme, can make me guilty or innocent. It may hit upon the truth of the matter, but that truth will remain what it is regardless of whether the jury hits it or misses it.

Of course I know what people mean when they say one is innocent until found guilty, and I agree with what they mean. I'm all for due process and fair trials for everybody, but I'm sorry to hear you

quote that fatuous bromide as though it were straight from the Sermon on the Mount or at least from Blackstone. There should be a better way of saying what we mean; there could hardly be a worse one.

Stephen C. Rose is a very articulate radical Christian and champion of the counterculture. Over the past several years as I have read him I have despaired of ever agreeing with him about anything within the area of understanding the Gospel and the church's mission in the world today. How sweet it is, always, to discover that somebody with whom you normally disagree has said something with which you emphatically agree! Mr. Rose speaks such a gladdening word in the current issue of *The Christian Century* (Jan. 2-9). Acknowledging that the once vigorous counterculture "seems to have petered into harmless and nonabrasive channels" he comments: "Whereas I once might have wept over Jerusalem, bemoaning the weakness of the counterculture, I now marvel at how well things are going minus an organized and resolute movement for political and cultural change. The President teeters, Detroit totters, Wall Street falls, Middle America gets mad, chunk stoves return, and Congress curbs

the President's power to make war (a little)—surely an indication of what countercultural activists should have learned from St. Paul and Luther: that God moves in mysterious ways, and that movements, like persons, are justified by faith, not works."

In this land whose national religion is activism ("If I were a heathen I would rear a statue to Energy and fall down and worship it": Mark Twain) it is not easy for the 100-percent American really to believe that movements and persons are justified by faith, not works. I don't know if I can make this necessary self-correction any easier for the busy reader pausing for a quick breather between chores or committee meetings, but I'll try. I propose an emendation of the venerable phrase. No, that seems presumptuous, so let's call it a paraphrase. For "justified by faith, not works" read "will see their faith vindicated by events if they'll just stand aside and keep out of God's way and let him do his thing."

A super-heated activist of Lincoln's day wrote to the brooding man in the White House to tell him how desperate was the state of the Union, as if Abe didn't know, and how urgently something needed to be done about it. Mr. Lincoln knew his Bible, remembered Exodus 14, and replied with this masterpiece of epistolary brevity and wise counsel: "Dear Dick—Stand still and see the salvation of the Lord."

There is a time to be up and doing, but there is also a time for standing still and seeing. We must pray for the wisdom to know the one time from t'other, because this wisdom isn't like some other precious things that just come naturally.

Things happen when God tells them to happen and they quit happening when God has had enough of them. Blessed old Gilbert Chesterton had a comment on this, as on everything else. He noted that the sun does not rise in the morning because the earth spins in its orbit around the sun. It rises because God says to it "Get up!"

Christians should be distinguishable from other people by a number of peculiarities, one of these being a passion for going straight to the ultimate cause of things rather than getting hung up on their (real or supposed) proximate causes. And the ultimate cause is always the will and the action of God. This doesn't mean sitting back and letting God do our thing for us, because he won't. When he tells the sun to get up and get going he expects the sun to do so, and the sun has the good sense to comply. So should we. But it is God who begins, continues, and ends the whole project, always; and we can do our best job of getting up and getting going only if we do a good job of standing still and seeing.

In other words, we are what some have called "justified" by what some have called "faith."

# DECISIONS DECISIONS DECISIONS DECISIONS

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# Letters to the Editor

## Correction

In the news story entitled "Primate to Visit U.S." [TLC, Dec. 23], the report is that "he will address the House of Bishops of the Episcopal Church at Lincoln Center in New York."

I would not like the impression to be spread abroad that the House of Bishops is having a special meeting in New York—or anywhere else. It sets up all sorts of rumor mills and unease around the church. I imagine that Dr. Ramsey will address bishops who have accepted Trinity Institute's invitation to be present at their program at that time—no big thing—but it is probably worthwhile to correct an erroneous impression and I'll be grateful if you will.

(The Rt. Rev.) JOHN E. HINES, D.D.  
Presiding Bishop

New York City

## What Destroys Rectors?

It is not often that I disagree with you, and this does not represent total disagreement. But I thought your reply to Mrs. L. J. D. [TLC, Dec. 16] was rather lopsided.

Let us concede, without argument, that people (and I include priests in that category) who wish to destroy themselves do so of their own will (free or in bondage). But such people are social creatures, and they are affected by what surrounds them.

But first, to work from back to front, the statement: "Let's not forget that the shepherd must keep himself fit for his job. It's an odd kind of shepherd who has to be picked up from the gutter by his sheep." Now, we clergy kind of revel in the title of shepherd; we even call our bishops "chief shepherds" and, now that we are ecumenical, may revel in being called "pastors." But this is foolish and unbiblical. There is only one Shepherd. We at best, are lead rams (with the ewes waiting in the wings for another three years). We are priests, but we are men in community. And if you will look at our brothers who have fallen upon evil days, you will find that they have lost their community.

"The loneliness of a priest of a country-clubby parish of PECUSA is like the poverty of a Texan down to his last Cadillac," you write. And you preface this with: "When they came to your parish they knew full well that they would be moving in high society and traveling the cocktail circuit."

But there is another side to this. I have seen it and I suspect you have also. The man came to the parish with hopes of redeeming the cocktail circuit. Bit by bit it dawned upon him that he could not. And then he discovered several things. First of all, he could not change the pattern. Second, he was not invited on the cocktail circuit because of what he was but because of what he represented: "We're having a small party next Saturday and we'd love to have you and Jane with us. (Pause.) Oh, and you look so nice in your clericals; please wear them." Meaning: We wish an element of stability and polite piety in our doings, and that's why you're asked, Buster, and don't you forget it. Finally, he realized that he was a

prisoner: his kids in private schools, with tuition paid by the vestry; his wife swathed in mink which the senior-warden emeritus had given her when his wife died; a yearning to be 20 years younger and be able to say "I don't need this," but his obligations as husband, father, and prisoner effectively obscuring all that he stood for when those awesome words "Receive the Holy Ghost" were pronounced over his head. And so he drinks too much, or starts canoodling with the unhappy blonde divorcee, or plays the ponies (or the ponies' stodgier elder brother, the market). And he is to blame.

But the concept is not shepherd and sheep: it is priest and people, and Mrs. L. J. D. is quite proper to ask "what should be done to reform a parish that has 'destroyed' its last two rectors." "Destroyed" is too strong. But it would be proper to ask: "What should a parish do, by way of prayer and self-examination, when they recognize that their last two priests have destroyed themselves? In their self-destruction, they have failed us. But how have we failed to be a people to those who were appointed to stand at the altar for us." And in some way, I think the answer will always be the same: we failed to gather at that altar as often as we should.

As a priest, I have seen many a parishioner go down the drain: in his marriage, or his morals, his attitude, or his faith. I have recognized that this is his decision. I have never felt the need for breast-beating, but I have felt the need to say: Where have I failed my brother? If I ever go down that drain, I would like to feel that my parish assigned me the full responsibility for my actions. I would also like to feel that, before they called a new rector (a much more satisfactory word than pastor), some at least would say "How do we avoid this failure in the future?"

(The Rev.) SHELDON M. SMITH  
Rector of Washington Memorial Chapel  
Valley Forge, Pa.

## TLC and Politics

This is the first time since Louisville that TLC has publicized a contentious issue, and if its editor did involve himself politically, as he was accused of doing, he did pinpoint Mr. Nixon's loss in popularity, which was through failure to make an accurate assessment of the moral temper of the people. While it is a fine distinction, I believe it is accurate to say that our editor did not seek political recognition; rather, he made a moral assessment which resulted in political involvement. Perhaps it behooves those of us who have followed his sincerity and long record of accuracy in the political and moral problems of the church to support him despite the cry of his opponents of "impeach" and "resign."

LEONARD O. HARTMANN  
Evanston, Ill.

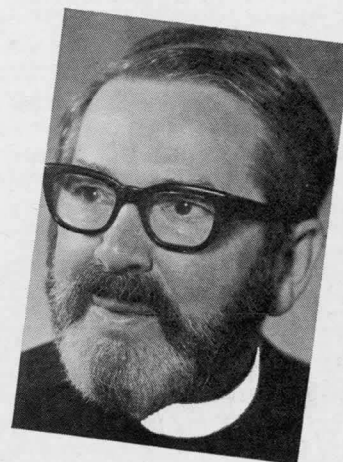
Two letters in TLC for Dec. 23 criticize you strongly for the "political" editorial of Nov. 11. My regret is in not writing earlier to commend and congratulate you on the editorial. I look for the spirit of Amos or of

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under the personal direction of

The Rev. Dr.  
Carroll E. Simcox

Editor, The Living Church



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John the Baptist in the church today—and  
I look in vain. The editorial was a step in  
the right direction, so please write more  
"political" editorials.

(The Rev.) ALEXANDER SEABROOK  
Rector of St. Mark's Church

Pittsburgh

## On Christian Burial

In his letter "On Christian Burial" in the  
letters to the editor [TLC, Dec. 23] John W.  
Alcorn deplores that fact that a friend of  
his was killed, cremated, and his ashes  
thrown away before he had what he calls  
"an opportunity to pay his last respects and  
offer prayers" at his friend's bier.

Have we reached a state in our relation-  
ship with one another that we must consult  
with our friends before making our funeral  
arrangements, and see how they feel about  
them? First, may I remind Mr. Alcorn that  
his friend's widow may have been following  
out the wishes of his friend, and inasmuch  
as he was the one person most concerned,  
his wishes should prevail. Second, Mr. Al-  
corn comments on the speed with which the  
events following his friend's death took  
place. I do not know the law in California,  
but it might just be that in the event of  
cremation, without embalming (an unneces-  
sary expense), it must be done within 24  
hours. Third, I am sure that Mr. Alcorn's  
parish priest would be most willing to extend  
to him the use of a pew in the nave of his  
church in which to pray for the repose of  
the soul of his departed friend. Methinks  
Mr. Alcorn is more concerned with the  
social aspects of his friend's post-death than  
with the spiritual.

(Dr.) ROYAL B. DUNKELBERG

Prescott, Ariz.

## Pelagianism?

Shades of Pelagius! I took one look at the  
box on the right hand lower corner of the  
editorial page of the Dec. 16, 1973, issue and  
I could not believe my eyes. Have you tossed  
out "justification by faith" altogether or are  
you joking?

Schopenhauer is biblical. Mr. Fitch is say-  
ing what you accomplish is what you are.  
This fits in very well with our capitalistic  
culture but it is not biblical. The whole Book  
of Job deals with this issue. In the New  
Testament John says in chapter 6, verse  
28 ff, "Then they said to him, What must  
we do, to be doing the works of God? Jesus  
answered them, This is the work of God that  
you believe in him whom he has sent."

We reflect the love which God sent to us  
first, and we respond to his will for us.  
That is how I read the Bible.

(The Rev.) EDGAR FORREST  
Vicar of St. Mark's Church

Longmeadow, Mass.

Schopenhauer: "What you do depends on  
what you are." Fitch: "What you are flows  
from what you do." Pelagius (as I understand  
him): "God saves them that save themselves."  
Isn't Fitch simply asserting that character is  
formed by conduct—without reference to  
whether good conduct is by the grace of  
God or by one's own moral muscle? Ed.

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## THE KALENDAR

### January

27. Epiphany III
28. Thomas Aquinas, P.Friar

### February

2. The Presentation of Our Lord in the Temple
3. Epiphany IV
4. Cornelius the Centurion
5. The Martyrs of Japan
10. Epiphany V

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The Living Church



# The Living Church

January 27, 1974  
Epiphany III

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## SOCIETY

### Many Live Under Repression

At the end of 1973, 42% of the world's population was scattered throughout countries that are "not free," according to the annual survey released by Freedom House, New York City.

The non-partisan national organization devoted to the strengthening of free societies reported that in addition to the 1.6 billion people who were "not free," 812 million people—22%—were "partly free," and 1.3 billion—36%—were "free." The survey covered 151 countries and 55 dependencies.

Countries are rated on a scale of 1 to 7 in the survey, with low numbers indicating high levels of political or civil freedom. Ratings of 1-1, "free," were given to the United States and "much of western Europe."

Other countries that received this classification included Argentina, Australia, Botswana, Canada, Costa Rica, the Dominican Republic, India, Israel, Japan, Lebanon, Malaysia, New Zealand, Sri Lanka, Trinidad, and Venezuela.

Ratings of "not free" were given to the Soviet Union (6-6) and mainland China (7-7), both unchanged from 1972.

Individual western European countries that received the top rating of 1-1 included Austria, Belgium, Iceland, the Netherlands, Sweden, Switzerland, and the United Kingdom. Among those, whose ratings were considerably lower were Greece (7-5), Portugal (5-6), and Spain (5-6).

Dr. Leslie Rubin of Harvard University faculty and African analyst for the survey commented that in the long term, the situation in southern Africa may pose the "greatest threat to international peace and security." He said that despite external pressure, there were "no signs" that "superior white military power" is "seriously threatened" in that area in the short term.

In the white-supremacist countries of southern Africa authorities were said to have intensified their "police-state apparatus to maintain a rigid caste society which relegates the 18 million blacks to a status of permanent inferiority and subordination to the white minority." Rhodesia received a rating of 6-5 and South Africa, 4-5.

The Freedom House analysis of Chile declared that "the country was almost destroyed by the Allendista forces before the virtual civil war exploded on Sept. 1," but added that the "severity" of the mili-

tary coup and its "repressive aftermath" have "little justification."

The situation in the Philippines was described as "far from the former democracy," but its level of freedom (5-5) was said to have improved since 1972. The election, last year, "however flawed," was described as having "suggested a high level of support for the regime," and, the analysis added, "there has been some return of civil rights."

In analyzing the Middle East, the report stated that "for the first time western newsmen questioned the credibility of Israeli information, which in the past had been regarded as high." It added that "most discouraging was the setback of long-range development plans in Syria, Egypt, and Israel, where the huge war costs inevitably sapped national resources and energy," and "almost guaranteed turmoil and social upheaval leading to increased restrictions on individual freedom in the years immediately ahead."

Commenting on the United States, the survey said that the "struggle of the three branches of the U.S. federal government continues to illustrate a fully functioning system." It added that "freedom to criticize the actions of all concerned has certainly been open."

With regard to the Soviet Union, the Freedom House analysis said that "through emigration, imprisonment, consignment to insane asylums, and intimidation, the Soviet intellectual dissidence movement (samizdat) was brought to a near-halt." However, it added, "the movement has shown how deep the drive for freedom is among Soviet intellectuals."

## ALASKA

### New Approach to Ministry Launched

In the Diocese of Alaska, a new approach to ministry is adding to the usual role of the ordained priest those of trainer and enabler and is giving to the laity more and more of the preaching, teaching, and leadership roles. Already 18 laymen have been ordained as sacramental ministers authorized to celebrate the Eucharist and to baptize.

The goal, explains the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska, is "to have as many persons as possible share the ministry in each congregation." He envisions a time when any parish can carry on with or without a full-time priest.

Bp. Gordon is not trying to diminish

the importance of holy orders and is not trying to create a "second-class priesthood" with the sacramental ministers. The sacramentalists, he explained, are designated to do one task under the supervision of a priest. The bishop believes that "all the functions of ministry can arise from within the congregation," he said.

"Christianity would have been doomed from the start if its first leaders had locked themselves into specific congregations forever and made themselves indispensable in a certain few places," the bishop stated.

"We're beginning to picture each congregation as a miniature seminary where everybody receives constant training and spiritual empowerment and renewal and from which nobody ever graduates. Our seminary-trained priests will serve as roving faculty, equipping lay people for ministry," he said.

When Bp. Gordon went to Alaska in



CANTERBURY AND DALAI LAMA

The Archbishop of Canterbury presented a bouquet of flowers to the Dalai Lama as the exiled leader of three million Tibetan Buddhists called at Lambeth Palace in London. During a 10-day visit to Britain, the 38-year-old Dalai Lama met with leading British church leaders, preached at an interreligious service in a synagogue, and visited historic sites. He has been on a religious and cultural tour of 13 European countries and has met with numerous religious leaders. (Photo from RNS)

1948, he set out to find as many seminary-trained priests for the diocese as was possible. "I thought I'd reached the high point of my episcopate when Alaska finally had 34 priests in 34 places, each ministering to as many people as possible.

"Ministering to," he emphasized. "In ordaining several native Alaskan deacons and priests during those years we were simply superimposing a brown face on a white style of ministry," he said.

"Almost without exception, when the full-time resident priest was withdrawn from a congregation, work came all but to a standstill. Without this outside prop, the congregation ceased to function. There had to be a better way, and I hope we've found one now."

Initially, the diocese received a \$25,000 grant from the United Thank Offering of the Episcopal Church Women to launch the new work.

## **SOUTH AFRICA**

### **Ban Placed on Black Churchman**

Dr. Manas Buthelezi, prominent black Lutheran theologian and pastor living in Pietermaritzburg, has been served a five-year "banning order" under South Africa's so-called Suppression of Communism Act.

This means that he cannot be quoted in any publication and cannot attend any meetings of three or more people. These orders are usually accompanied by house arrest or at least severe restrictions of movement.

Director of the anti-apartheid Christian Institute of South Africa in the Province of Natal, Dr. Buthelezi is known as "an articulate and brilliant spokesman in the Christian task of reconciliation," according to Lutheran officials in Geneva.

The ban occurred on the eve of the 25th anniversary of the United Nations Universal Declaration of Human Rights.

Dr. Beyers Naude, director of the Christian Institute and a leading critic of *apartheid*, was recently fined \$75 for refusing to appear before a controversial government commission investigating anti-apartheid organizations. The government has lifted his passport. However, his sentence is under appeal.

Dr. Beyers Naude told newsmen that words were "inadequate" to express his "abhorrence" at the government's action against Dr. Buthelezi.

"Here," he said, "we find one of our most eminent black theologians, a Christian of international stature, being relegated to a sub-human existence for at least five years.

"Does the government not realize how strongly this action reflects its growing loss of control over the forces of change, especially those initiated by the black community?" Dr. Beyers Naude asked.

"Doesn't it also realize the strength of feeling it is provoking, not only in churches around the world, but even more among the black community of South Africa?"

The clergymen of the Nederduitse Gereformde Kerk, a Dutch Reformed church that generally supports *apartheid*, challenged the World Council of Churches to condemn the South African government's latest action.

## **ANGLICAN COMMUNION**

### **Major Restructure Slated for Middle East**

A major restructure of the Anglican Communion's operation in a large area of the Middle East involves the creation of a new council and a new diocese and the appointment of a vicar general.

The post of vicar general will be held initially by the Rt. Rev. Robert Stopford, retired Bishop of London, but for not more than two years, Dr. Michael Ramsey, Archbishop of Canterbury, announced.

Dr. Stopford will supervise the planning of the constitution for the new council and diocese and the transition to it. He will, in general, be responsible for all the work now devolving on the Archbishop in Jerusalem, the Most Rev. George Appleton, who plans to retire in March.

Dr. Ramsey said that the vicar general will see to the provision of a separate constitution for St. George's Cathedral in Jerusalem so as to ensure that the wide concerns of the Anglican Communion will be safeguarded as well as diocesan interests.

He will also make provision, after consultation with the Arab churches, for episcopal appointments to meet the needs of the present Diocese of Jordan, Lebanon, and Syria until the constitution of the new diocese has been worked out, Dr. Ramsey said.

The Jerusalem Archbishopric was created in 1957, together with the formation of the Diocese of Jordan, Lebanon, and Syria, and the consecration of the first Arab Anglican bishop.

After the resignation of the last Bishop of Egypt and Libya, the Archbishop in Jerusalem assumed episcopal responsibility for this see to which was added, in late 1965, the major portion of the old Diocese of North Africa.

At its meeting last year, the Anglican Consultative Council gave general approval to the making of a new constitution for a Council of the Episcopal Church of Jerusalem and the Middle East, comprising the uniting Dioceses of Jordan, Lebanon, Syria, and Jerusalem, a new Diocese of Cyprus and the Gulf, the Diocese of Egypt, and the Diocese of Iran.

Dr. Ramsey said the Consultative Council recognized that a "procedure of

election within the province of a bishop for the Diocese of Jerusalem would supersede the present practice of the appointment from outside the province of an Anglican Archbishop in Jerusalem.

"While acknowledging the special place of Jerusalem in the Christian world," Dr. Ramsey continued, "the council believed that the general principle that the Anglican Church in any place is represented by its elected diocesan bishop should also obtain in Jerusalem and the Middle East, the bishop's function being primarily as minister and pastor."

The proposed new council will have authority delegated to it by the Archbishop of Canterbury, who considered that it could not be introduced until the constitution has been worked out in full detail. With this in mind, Dr. Ramsey decided to appoint a vicar general who will be in charge of the affairs of the Archbishopric in Jerusalem when Dr. Appleton retires.

## **ORTHODOX**

### **Interest Shown in ARCIC Statement**

The recent agreement of Anglican-Roman Catholic scholars on the nature of ministry should have a positive effect on relations between Anglican and Orthodox Churches, an Orthodox theologian believes.

The Rev. John Meyendorff of St. Vladimir's Theological Seminary, Crestwood, N.Y., welcomed the document issued late last year by the Anglican-Roman Catholic International Commission (ARCIC) and authorized for publication by the Archbishop of Canterbury and the Pope [TLC, Dec. 30, Jan. 6]. The statement is not, however, an official agreement of the churches.

Based on initial reports, Fr. Meyendorff wondered if there might be "less meat" in the ministry agreement than in an ARC statement on the Eucharist issued sometime earlier. He said it is always encouraging to those who hope for greater unity among Christians when two churches agree on anything.

A member of an Orthodox-Anglican theological commission, Fr. Meyendorff is also a participant in the Faith and Order Commission of the World Council of Churches. The ecumenical groups with which he is most familiar are dealing not with issues over the validity of clerical orders but with questions such as the nature of redemption and the mission of the church.

Agreement on broad issues, he hoped, would lead to a time when "the good Lord will reveal to us the way" of overcoming particular areas of disagreement between the churches.

The Orthodox priest does not expect that official statements and dialogue groups are themselves the road to Chris-



tian union. The high-level enterprises, he said, are less important than increasing grass-roots understanding between ordinary Christian people who may not be schooled in the fine points of theology.

The work of theological dialogue bears fruit when it is carried on in cooperation with understanding on local, unofficial levels, he said, adding that the "American scene" could be especially promising for the kind of dialogue he considers important. "By the will of God and the power of history, we are put in the same pot to cook here," he said, noting that the U.S. Christian churches have grown from many different national roots.

Because there is no U.S. state church and because no one religious group commands the allegiance of an overwhelming part of the population, Fr. Meyendorff feels many of the conditions that inhibit grass-roots dialogue in Europe do not exist here.

But he does see certain indigenous dangers in the American situation, including a tendency to view religion pragmatically. In that respect, he noted an ironic similarity in the religious approaches of President Nixon and the Rev. Daniel Berrigan, though each comes to different conclusions.

Warning against sectarianism and denominationalism, in the U.S. Fr. Meyendorff asked: "What is a sect?"

It is a group of people "who rejoice in the evil of others," a group which seems to rejoice that others lack the truth it has, he said.

He defined denominationalism as an attitude that admits no universal or objective truth but is content for everyone to do his "own theological thing."

He projected Christianity not as a sect or set of denominations but as a church affirming certain objective truths but also rejoicing in truth or goodness found outside it. "There must be respect for others without relativism," he said.

He suggested that "perhaps the true mission of Orthodox and Anglican Christians today in America . . . (is) to try to visualize and to formulate together . . . a knowledge of the content of Christianity in the understanding of Christianity as church."

## WOUNDED KNEE

### Deloria: Indians Stood Against Whites' Religion

The confrontation at Wounded Knee, S.D., last summer represented, in part, an Indian rebellion against Judeo-Christian theology, Vine Deloria, Jr., a Sioux author said recently.

The son of the Rev. Vine Deloria, Sr., and grandson of the late Rev. Philip J. Deloria, told *The Washington Post* that Indians at Wounded Knee were making a stand against the religion of whites.

"The command of Genesis is 'Go out

# NEWS in BRIEF

■ Two documentary films of special interest to Episcopalians will be appearing soon on CBS TV network programs. On Sunday Jan. 27, on the show "Look Up and Live" which originates at 10:30 a.m. New York time, will be shown a half-hour film on the inner-city work of St. John's Cathedral in Jacksonville, Fla. Later this year, in the spring, a half-hour program covering the work of the Jacksonville Episcopal High School will be carried on the CBS show "Lantern Unto My Feet."

■ The Very Rev. Armen D. Jorjorian, 54, president and dean of Seabury-Western Seminary, Evanston, since September 1972, died of a massive coronary attack Dec. 30. The body lay in state at the seminary chapel prior to the Requiem Eucharist at St. Luke's Church, Evanston. Fr. Jorjorian had been religious director and chaplain supervisor of St. Luke's Hospital, Texas Children's Hospital, and the Texas Heart Institute, Houston, from 1955 until taking the seminary post. A Diplomat of the American Association of Pastoral Counselors, he was also a member of the governing board of the Chicago Institute of Pastoral Care and the Episcopal Church's Board for Theological Education as well as many other professional organizations. He was the first alumnus of Seabury-Western to be elected president and dean. Survivors include his widow, Jean, four children, and others. Memorials may be made to the Armen D. Jorjorian Fund at the seminary.

■ Eve M. Carnochan Scaife, widow of the Rt. Rev. Lauriston L. Scaife, and James C. Evans were married Nov. 24, in Trinity Chapel, Buffalo, N.Y. They live in East Aurora, N.Y.

■ The number of retired clergy of the Episcopal Church increased during the years 1968-72 by 247. This group now totals about one out of every eight clergymen in the church. The increase was particularly noticeable from 1971 through 1972. According to the Clergy Deployment Office, there were almost 12,500 clergymen in the church in 1972.

■ A 36-acre tract of land, described by city officials as the largest privately owned parcel within the District of Columbia, was sold by Catholic University of America "to pay off debts and pay back salaries"—"to stave off bankruptcy," according to a university vice president. The buyer plans to build 650 housing units for people in the \$15,000 to \$25,000 salary range. No low-income housing is included in the development despite the fact that housing for the poor is one of the capital's most urgent needs.

■ According to an announcement from the World Council of Churches' headquarters in Geneva, Switzerland, the Dutch government has promised \$179,000 to the council's special fund to combat racism.

■ The energy crisis should be seen as "an opportunity to effect the kind of stewardship of God's world envisioned by scriptures," the Rt. Rev. Allen W. Brown, Bishop of Albany, said in a letter to the clergy of his diocese. He suggested such measures as rescheduling of services and sharing facilities with other churches. He also urged more efforts in the paper recycling program that the diocese began in 1972.

and rip it off,' and if the individual is right with God, he can kill everybody else," Mr. Deloria charged.

He said that a crisis in relations between the U.S. government and land-conscious Indians was also involved at Wounded Knee, where militant Indians held out for 71 days against federal marshalls and some Pine Ridge Reservation Indians.

He holds Christian theology responsible for much of the deception which, he claims, pervades government dealings with Indians.

"The reply I always get when I say that Christianity is invalid is that if everybody would do what Christianity says, everything would be all right," he said. He disagrees that everything would be all right if Christianity were practiced.

"I think that what Christianity has taught western civilization is the credibility gap," he stated. He maintains that

the traditions and beliefs of American Indians can serve as "guidelines for mankind's future."

Elsewhere he asserted that "religion cannot be kept within the bounds of sermons and scriptures. It is a force in itself, and it calls for the integration of lands and peoples in harmonious unity."

*The Washington Post* reported that Mr. Deloria "has drawn the ire of Indian militants by criticizing the intransigence of the radical American Indian Movement (AIM)."

"In today's world," Mr. Deloria said in the interview, "you're not going to move almost 200,000 whites off western South Dakota so that 8,000 Indians can live on their ancestral land."

He has called for a full examination of federal policies toward surplus government land suggesting that tribes lacking a land base be given "a solid area of land for their communities."



# THE MINISTRY, THE SEMINARIES, AND

AT the time of the founding of the General Theological Seminary in 1819 Bishop Hobart said in a sermon that the ministry ought to be "learned, practical, pious, and orthodox." Few definitions of the role of the minister are more comprehensive. It includes the academic, spiritual, moral, and pastoral responsibilities of the minister and, for his day, could well have served as the criterion of ministerial life-style and the basis on which the curriculum of the theological seminary could have been confidently constructed.

But the controlling concept of ministerial preparation and life of the Episcopal Church in those days was a "learned" ministry. This is not to say that piety, or orthodoxy, or practical skills were not important; they were indeed, but the singular consideration was "learned." The Anglican and Puritan clergy of the colonial period were graduates of Oxford or Cambridge, almost without exception. Conant in *Education and Liberty* writes: "The English Puritan tradition was super-saturated with learning. . . . This tradition was transplanted to New England" (page 37). Not less so, was the tradition of the colonial daughter of the Church of England. The colleges and universities established here, beginning with Harvard and Yale in the 1630s and then William and Mary in 1693, took those ancient English schools as their models and with the same rigorousness applied the same lofty standards to the preparation of men for the ministry and for other professions.

The model of a learned ministry was to be the norm for preparation and ordination until well into the 20th century. Then whatever authority a "learned" ministry had began to wane, probably because of the growing numbers of people who were college or university graduates. The comparisons are dramatic. In 1900 only 4 percent of the college-age youth (18-21) attended college. Only 1.8 percent were graduated. By 1930 only 5.5 percent of

the college-age youth actually received degrees. The number did not exceed the 10 percent figure until the 1950s.

In the 1930s, as the authority of a learned ministry waned, the ministerial role and purpose began to be intensively questioned. For the first time emphasis began to be placed on the practical skills in theological education. Dr. Keller opened his famous school for clinical pastoral

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education in the late '20s in Cincinnati with significant effect on seminary curricula. In the 1950s after the dislocations of the wars, field work developed as an adjunct to the theological encyclopaedia. About the same time in 1954, a general restlessness in protestant seminaries led the American Association of Theological Schools (AATS) to initiate the widely known study of the ministry by Richard Niebuhr, Gustafson, and Williams. It defined the ministerial role in terms of "pastoral director." It was to have a certain vogue but failed to win the support of judicatory leaders or theological educators. The "team ministry" approach, growing out of the success of a famous suburban Chicago church, was thought for a while to be the answer.

Blizzard's study of how the minister actually used his time, and deriving from that study empirical priorities, was interesting but again without impact on the educational process. Reuel Howe's "relationship theology" identified the clergyman's role in the redemptive process but failed to win broad acceptance because it was theologically weak (as many of the Virginia Seminary faculty were quick to perceive). It was not a purpose of the Seabury Series on Christian Education to attempt a role identification for the minister, but, in effect, it saw him principally

as an educator and leadership trainer. But the series was theologically inept and the church lacked both the resources or the will to implement it.

We have since groped with the problem of role by characterizing the minister as "coach," "catalyst," "trainer," "leader," "enabler," and "empowerer," but none has won popular acceptance or been accepted as sufficiently valid to base a program of studies on. And while the revered concept of "prophet, priest, and pastor" has served us well over the years, it is inadequate for ministry in a revolutionary age, as we shall see.

This jab at history may help to define the issue and to put it into perspective. It may also indicate some of the problems which surround it and to indicate some of the approaches in the recent past. Yet we must still wrestle with it for without a definite concept of the priestly role, our seminaries will continue to be incompetent and demoralized, with uncertain and inconclusive patterns of life, instruction, and preparation. The comparison of a typical seminary with any other school preparing persons for a helping profession such as law, medicine, nursing, dentistry, clinical psychology, or social work, will reveal the seriousness of our plight.

IT is in this light that I propose some guidelines or principles for theological education which aim at furthering the discussion of the ministerial role and to look at some of their implications for seminaries.

*Proposition 1:* The seminary is the locus of preparation for ordained ministry, as distinguished from the university's graduate school of theology (which is indispensable for advanced studies), or the diocesan school or private study, or any other form of preparation. "Formation," to use a good Roman Catholic word, best takes place where the aspirants have the opportunity to live together in a community of prayer and sacrament and to experience the spirituality, lore, and tradition of the denomination. (This is not to say that seminaries of several different churches ought not to occupy the same campuses or share the same facilities.)

*Proposition 2:* The locus of ministry is the parish or congregation. In the future, it may bear little or no resemblance to the local congregation as presently organized except for the central, indispensable

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# CHURCH RENEWAL

By CHARLES U. HARRIS

factor of a given group of people worshipping with their priest. Where, how, and when they gather to worship, and to experience the Christian life, is of secondary importance to their existence as a congregation. Now there are many other ministries, each valid and good and needed, but the task of the seminary is to prepare persons for ministry in a congregation. The addition of graduate, specialized, post-ordination, and other programs inevitably vitiates an institution's resources and energies unless it has the resources of a very large educational complex.

*Proposition 3:* It is to be hoped that the church will become what Vatican II called it to be—a "pilgrim" church. It seems likely that the church will increasingly understand that its mission is not the perpetuation of the *status quo* and business-as-usual in a decaying society and civilization. Sooner or later we will recognize that *status quo* Christianity has lost almost all the world in less than two generations: Russia, Scandinavia, Europe, England (less than 5 percent of the population are active church people), most of the western hemisphere. Only Africa shines as a light in the Christian corona. When we finally admit how great has been our loss in numbers and influence, if for no other—better—reason, we shall begin to experiment with new forms and structures, moving restlessly on all the challenging frontiers, seeking to be the salvific force in the new, emerging civilization. As the old seminary motto put it, the church will once again "Seek the truth, come whence it may, cost what it will." Preparation for priesthood must be cast against this hope.

*Proposition 4:* Consensus must be reached on the nature and meaning of the "call" to holy orders. What seems required is a return to the church's traditional theology of the call. The church has always maintained that the call is authenticated and verified by: 1. The aspirant's conviction that God has called him (or her) to the sacred ministry. 2. The existence of those characteristics necessary to fulfill the requirements of the call: spiritual, mental, psychological, and physical. It is unlikely that God calls the unfit to his service. 3. The testimony of persons, in a position to make such a judgment, that the aspirant does, indeed, seem to be called to holy orders: the bishop, the standing committee, parish priest,

vestrymen, seminary faculty, and others.

An astonishingly large number of people tend to eliminate from their consideration the second and third tests of call. If a person claims with sincerity and conviction to be called to orders, that is all that is necessary. Time and again, persons with the responsibility for authenticating a call have let aspirants who are chronic alcoholics, mental incompetents, moral lepers, and psychological misfits go ahead to ordination. Their argument is either, "we must not frustrate the work of the Holy Spirit," or, "it is not a work of love to deny this person ordination; the church will be able to use him or her somewhere." Bishops and seminary deans who follow the careers of such persons know that the action of the Spirit has been frustrated by this kind of misplaced charity, the minister frustrated and unhappy, and the church once again a victim of good intentions and theological ignorance.

*Proposition 5:* Consensus must be reached on those qualities and skills by which ministerial effectiveness is measured. Such criteria would include minimally: spiritual, moral, and psychological integrity; a thorough grasp of the classical theological disciplines (Bible, Theology, History); skill in communicating in all the various ways and modes the minister must communicate, verbal, written, non-

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Time and again, persons responsible for authenticating a call have let aspirants who are chronic alcoholics, mental incompetents, moral lepers, and psychological misfits be ordained.

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verbal, etc.; counseling, guidance, and leadership skills; management ability; pedagogical ability; liturgical expertise. (These criteria are suggested by a list prepared by the Academy of Parish Clergy.)

Those of us in the ordained ministry are constantly aware that we are under judgment by the bishop, our congregation, the vestry, our wives, friends, the com-

munity, and many others. Evaluation is not a bad thing. One of the lessons we are learning today is its value. It is always helpful to know whether we are doing a good job or not, that is, whether we are fulfilling the demands of our vocation by some other standard than purely subjective considerations.

What is necessary are criteria by which we can measure our effectiveness. Consensus on them would radically change admissions policies, seminary curricula, and our understanding of the ministerial role.

Take two examples: The average parish priest spends a very large amount of time each week in two areas—education and management. People expect that he will direct an effective educational program for the parish. He has the church school, the adult study classes, the youth groups, lenten programs, confirmation classes, and many other opportunities, both formal and informal, to fulfill the role of educator. But no seminary of the church, to my knowledge, requires courses in educational methodology, philosophy, or history, or such practical courses as supervised teacher training. Most seminaries do not even offer such courses.

The priest will spend almost as much time in administration and management as he does in education. He administers a "business" with all its facets, personnel, property, advertising, finances, yes, even "sales" programs. Management skills are mandatory. Seminary courses in this field are either absent or notoriously ineffective. Better that these courses be scrapped and replaced along with courses in education taught by the respective faculties of a university.

There are a hundred other illustrations one might use in counseling, communications, ascetical theology, the behavioral sciences, and many others but these two indicate the seriousness of the need for criteria for admissions, preparation, and performance.

*Proposition 6:* Consideration of ministry as a profession: At first reading, the concept of ministry as a profession tends to grate on the raw nerve of unfamiliarity. But a profession is a vocation or occupation in which one "professes to have acquired some special knowledge used by way of instructing, guiding, or advising others or of serving them. . . ." (*Webster*) For us, the important aspect is the acqui-

The argument then is this: Ministerial preparation should take place in a seminary devoted to the education of persons for the sacred ministry.

sition of that "special knowledge." Nearly everyone agrees that the ordained minister should be well-educated but a disheartening number of people, many in high position, are quite willing to set

aside a normative seminary education. Persons are permitted to "read" for holy orders, or to attend weekend schools, or to seek to prepare themselves for ordination in other substitutionary ways. In

effect, the people who set aside the normative educational process see the ministry as a vocation for amateurs, for persons who do not, or cannot, achieve that "special knowledge." They believe against all reason that the laying-on-of-hands at ordination in some mysterious, magical way confers the grace of knowledge along with the grace of orders. The analogy is questionable, but one may wonder what these same people would think if, on the way to an operating room, they learned their surgeon never attended a medical school.

The concept of "profession" also suggests the application of the same rigorous standards of education in seminaries as one usually finds in medical, law, and other professional schools. It would be a healthy antidote to the slipshod standards of most of our seminaries where expulsion for academic failure is a rarity.

THE argument then is this: Ministerial preparation should take place in a seminary devoted primarily, if not solely, to the education of persons for the sacred ministry, a ministry which will be exercised in the congregational context and in the light of the hope of a new and emerging church. The call to this ministry is to be understood in traditional terms, and the role and place of this ministry defined by realistic, functional, and accepted criteria. This ministry, in preparation and practice, is to be thought of as a profession as defined in this article.

Consensus on these propositions would mean a salutary revision of admissions and preparatory policies, and the ways in which the ordained ministry is exercised and understood. Our canons would be revised so as to make more difficult the encouragement, and ultimate ordination, of the unprepared, the immature, the incompetent, or the unfit. Unaccredited and marginal institutions would be phased out. Criteria would be established to help clergymen, congregations, and judicatory authorities to understand better their tasks and goals. Pride would be restored to a demoralized vocation.

Most of all, we would set forth for all to see that the Episcopal Church once again, in its divine mission, wants only the best and the brightest for its ordained leadership, prepared under the best condition, in the best institutions, with the most promise of fulfilling their high vocation to God's glory and the welfare of his people.

### The Shepherd

That star  
and the voices  
streaming out of heaven  
burned. The voices told me  
not to be afraid.  
How could I not be afraid  
of a sky full of fire?  
But I went where they led.

The barn was cold  
like any other barn,  
dirty and dark.  
There was a baby  
small and weak, just born.  
The mother looked at me.  
I dropped my staff  
and ran away.  
I am ashamed.  
I don't know why I ran away.  
Later, when I went back  
to get my staff, I took them berries  
and a yearling lamb.  
They thanked me.  
And now . . .  
there never was  
a thing like this . . .  
my staff has sent out  
three green leaves,  
perfect and small,  
a little tree.  
Today my old ewe died.  
I nudged her with the staff  
and she got up  
and walked away  
as if she'd been asleep.

(And my friend's son . . .  
he *must* have been asleep . . .)

I never will be free  
of voices,  
and a fire  
behind my eyes.

Caryl Porter



# EDITORIALS

## How Poor Are We—Really, Now?

IF the ordinary American thinks he's got troubles, what with inflation and taxes and food prices and fuel shortages and all that, and if there is comfort in seeing others worse off than we are, he should visit Britain this winter. His British counterpart is in much tighter, colder, leaner straits; and over there, as over here, the winter is only beginning.

When Mr. Average Citizen and his family are in such trouble so is their church, and the British churches are in a lean year. But if the Archbishop of Canterbury truly speaks the mind and conscience of Anglicans and other Christians in Britain on the subject of the haves and the have-nots in the world it may be well for Christians in America to listen and to examine their own conscience.

Dr. Ramsey is strongly urging his Christian countrymen to throw all their strength of influence and resources into a movement for making the European Economic Community more responsive to the economic needs of poor countries. He sees Britain among the favored "have" countries, and, of course, it is. These terms are strictly relative. The right way to determine your own spot on the scale of affluence is to measure your distance not from the richest but from the poorest on the scale.

"We are not starving, we are not very poor, we have a high standard of living, we have many luxuries," the archbishop told his countrymen recently. "So try to picture those who have a few mouthfuls for their families to eat every day."

He continued: "Indeed, our troubles and conflicts might be nearer solution if we had not been so long obsessed by taking our economic temperature over and over again, and so getting our own values wildly wrong."

If that may be true of the British economy, thought of in both national and personal terms, how much more true it is of the American economy!

Dr. Ramsey praised what was called the "Europe '73 Program," an effort to recall Europe's leaders and Europe's peoples to the meaning of a Christian Europe—a Europe which knew the true answer to the question "Who is my neighbor?"

"A Europe which answers that question rightly will do the practical things which are the least that need doing," he said. "It will give easier access to its markets to goods from the poor countries. It will enable continual imports of agricultural produce from poor countries. Those are the two urgent matters of policy. And our country will not be content with less than 0.7 of the gross national product as its figure for official aid."

The archbishop speaks both for and to all Christians of today when he reminds us: "Christianity teaches us that, when we have troubles of our own, we see them aright when we see them as part of the wider, vaster troubles of mankind as a whole, and when we remember that there are parts of the world where sufferings are so great that our own can scarcely be called sufferings at all."

American Christians in this winter of our discontent need to get this message, to lay it to heart, and having

heard the Word to keep it by doing whatever they can to make this richest of all "have" nations a leader in the war against the kind of poverty and deprivation all over the world that dehumanizes people, and with which we have no right as Christians to co-exist peaceably.

Now is the time for Americans, and especially the Christians among them, to pay more serious attention to the *really* poor and deprived, wherever they may be, and to tell their government that they want it to lead the way.

## Gutter-Sniping Against the Dead

THERE'S nothing we can do about it except to protest, and we shall not say there oughta be a law because we believe in freedom of expression; but we hope we are not alone in feeling a sense of outrage when somebody writes a book to slander the dead, or writes a book in which a dead person, in the most recent case Harry S. Truman, is quoted as vilifying others.

Mr. Truman when living hardly set a uniquely radiant example of charitableness toward others. He was, openly and blatantly, a harshly intolerant man who could not forgive people for the crime of disagreeing with him. His daughter in her biography of him provides more than enough evidence of that vice, and makes it clear that she is proud to be a true daughter of her father in the practice of it. So it is not inconceivable that Mr. Truman did in fact say the vicious things he is quoted as saying in the most recent volume of Trumaniana entitled *Plain Speaking*, written by Merle Miller. But in justice it should be noted that if he is misquoted by Mr. Miller he cannot now set the record straight. And most of the targets of these slanders, MacArthur, Eisenhower, and others, are of course unable to defend themselves. It is a contemptible book for these reasons alone, and to buy a copy is only to encourage some people to engage in such literary guttersniping against the safely dead.

The same goes for the man who is peddling the tale that John F. Kennedy had an affair with Marilyn Monroe while in the White House. It is ghoulish to publish such tales, and ghoulish to relish them. The time to publish it was when Kennedy was alive.

For Christians there is a theological issue here as well as a moral one. We believe that those whom we call dead are alive forever. They can still be wronged. There is no more right for anybody to malign a soul departed than to malign a soul still in the flesh.

We are disappointed that more of our fellow Christians in America today are not expressing indignation and protest about this currently popular nasty game.

## Words Fitly Spoken

AN interest in liturgy for its own sake indicates a concern for religion of the second order. Jesus, the Son of God, and Gautama, the Buddha, agreed on this point, as on many others.

Dom Aelred Graham

# Book Reviews

**TALES FROM ETERNITY: The World of Fairytales and the Spiritual Search.** By Rosemary Haughton. Seabury Press. Pp. 186. \$6.95.

We seem to be living in a time when any printed collection of fuzzy thinking or arrogant nonsense can merit the appellation "an important book." Which is really too bad. It means that when a work such as *Tales from Eternity* comes along, it runs the risk of being lost amid the welter of mediocrity and plain foolishness.

Rosemary Haughton has written a book for Christians who are still irrelevant enough to care about their relationship to God. She is only too painfully aware of the distractions with which such an individual must try to cope—distractions posed by the secular world and, all too often, the church itself. Mrs. Haughton suggests a new source of renewal of one's faith: the world of fairytales.

Sound silly? Then consider yourself *dared* to read the first chapter of *Tales from Eternity*. Hear her unnerving parallel between the "youngest son" of fairytale lore—the scorned at, sneered upon, almost-outcast of the family who willingly undertakes any challenge in the name of his father, the King—and Jesus, the Son of God.

If you proceed further, you will meet the wise animals, ever present in fairytales to give life-saving advice to the striving younger son. These are compared to what might be called "instinct" or, indeed, "gut reaction" in us—the unexplained factor in our personalities which makes us do the unexpected . . . if not the incredible.

Rosemary Haughton defines the "real princess" and differentiates among "witches, emperors, and ogres." And then, there is the quest . . . you know, there's one in every fairytale. And, if we Christians are worth our salt, aren't we on a quest? Aren't we in quest of a life in God as revealed in Jesus Christ?

Perhaps the most electrifying section of this magnificent manuscript is the chapter in which Mrs. Haughton leads her reader to an understanding of "Happily Ever After" in terms of the Resurrection. One finds oneself wondering which came first, the fairytales or her insights into them.

And the author has compiled a wide range of fairytales for consideration. Some are old favorites. Others are complete strangers. But, Mrs. Haughton has drawn from a cross-section of traditional lore beginning with the old Norse and extending to the tales of the Sudan being told today. By the magic of her interpretative pen, they all become proclamations

of the presence of the Kingdom of God and the Sovereignty of Christ in our world today.

She makes it all sound so simple. You'll come away wondering why you never thought of it before. Or if, unconsciously, you did.

BERNICE ELIZABETH YOUNG  
St. Thomas, New York City

♦  
**WHO IS GOD? WHO AM I? WHO ARE YOU?** By Dee Pennock. Illus. by Sally Pierone. Early Christian Publications. Pp. 160. \$2.50.

It is an unexpected pleasure to find a book of counsel for teenagers that is not only wise, sane, and appealing, but is also grounded in the writings of the early church fathers. Dee Pennock sprinkles the pages of this lively book with apt quotations from such men as Maximus the Confessor, Cyprian, John Chrysostom, Justin Martyr, *et al*, making their wisdom speak to today's youth and proving over and over again the universality of patristic psychology.

*Who Is God? Who Am I? Who Are You?* grew out of a series of seminars that Mrs. Pennock, a lay pastoral counselor, conducted for Orthodox and Episcopal teenagers. Her sensible advice is coupled with a genuine understanding of the doubts, fears, and stress of growing up. Skillfully and cheerfully she leads the reader to discover himself, to understand his parents and peers, and to find the help which comes from the Holy Spirit. Chapters deal with the three basic passions—pride, vanity, and self love, with guilt feelings and fears, and with sex. Sally Pierone's delightful cartoon illustrations are an added joy, perfectly fitting the mood and tone of the text.

This is the first book to come from a new publishing house, Early Christian Publications, just set up by St. Tikhon's Russian Orthodox Seminary in South Canaan, Pa. Early Christian Publications hopes to serve equally the Episcopal and Orthodox bodies of Christianity. If *Who Is God? Who Am I? Who Are You?* is a sample of the quality of books they will be offering, I wish them every success.

ELEANOR S. WAINWRIGHT  
St. Mark's, Milwaukee, Wis.

♦  
**PEERS, TENTS, AND OWLS.** By James L. Lowery, Jr. Morehouse-Barlow. Pp. 155. \$3.95.

During the past few years, "ministry studies" have been undertaken in all of the main Christian churches in this country. Such studies have investigated such areas as theological education, clergy placement, continuing education, vocational crises, etc. Such studies have

yielded, in some cases, a variety of new information and in other cases have raised new questions that are yet to be resolved. James Lowery, author of this volume, has extensive knowledge of this field of research as well as direct personal experience in the problems of the ministry as encountered both in pastoral work and in counseling and consulting with individuals and clergy groups. In the present work he concentrates on three current developments of special importance. Fr. Lowery writes as an Episcopal priest but his knowledge of other churches is very extensive and his book will be of equal interest to members of any of the major churches, Catholic or Protestant.

The first major topic which the author singles out for consideration is the question of peer relationships as expressed in the many newly developing clergy associations. This topic is expressed in the title by the word PEERS. Such associations are intended both to enhance the professional competence of clergymen and also to enable them to assume greater responsibility in solving their own personal problems and fulfilling their personal vocations. The author has quite unique experience in this particular field and writes with exceptional authority.

The second major area is the so-called tent-maker movement, symbolized in the title by the word TENTS. This has reference to "non-stipendiary clergy"—the increasing number of perpetual deacons (virtually all of whom in our church and also in the Roman Catholic Church earn their own livings by secular work) and the various kinds of self-supporting or worker priests. Self-supporting bishops are now just beginning to appear. As the author shows, the number of these tent-making ministers is certainly going to increase in our own church and in other major Christian bodies during the years ahead. Persons who are concerned with church policy and planning must learn how to use this kind of manpower effectively and other clergy and lay people must likewise learn to relate themselves to ordained persons who are serving in this kind of capacity. As pointed out, a very large number of small congregations, especially in small towns and rural areas, simply cannot expect to have the ministrations of ordained clergy unless non-stipendiaries are utilized in the future on a far wider scale.

The third major topic, OWLS has to do with persons of wisdom. The kind of wisdom here discussed is that which the thoughtful and experienced priest acquires as a result of the effective practice of his ministry and the pursuit of related studies and training. Many pastors have acquired a knowledge of education, counseling, management, or other fields which, to their surprise, may be marketable. By taking part-time work as consultants, either with secular agencies or with other churches, they may not only increase their



income but also gain greater professional and vocational fulfillment by utilizing their gifts in a broader field. This again will be increasingly true in the future.

*Peers, Tents, and Owls* offers a good deal of concrete information and also many challenging and provocative ideas which must be taken seriously by responsible Episcopalians as well as by responsible members of other churches.

(The Rev.) H. BOONE PORTER, D.Phil.  
Roanridge, Kansas City, Mo.

**GOD IS RED.** By Vine Deloria, Jr. Grosset & Dunlap. Pp. 376. \$7.95.

*God Is Red* has a fairly simple thesis supported by quite complicated evidence. The thesis — old-fashioned — is that the world is in a mess, facing ecological and sociological catastrophe, and that the cause of the mess is Christianity—which is also in a mess. The way to escape the catastrophe is to abandon the cause, Christianity, with its preoccupation with Time, and—this is novel—return to Indian tribal religion with its concern for space and the spiritual significance of places. Only the Indian can be at home in North America because his ancestors' bones are mingled with its soil. The white immigrant (Christian) can only be an exploiter and oppressor. The mess is the result of exploitation and oppression inspired and justified by the biblical injunctions "fill the earth and subdue it" and "go and make disciples of all nations."

The complicated evidence is a selective story of the Christian failure to be Christ-like in either personal or corporate terms, its proclivity for abstract thought and doctrinal correctness leading to heresy-hunts, its manifest inability to bring or keep peace, to heal, or even to produce a plausible vindication of its own belief that God acts in history. This evidence indicates that Christianity has been tried long enough, found wanting, and needs replacing by something better. Indian tribal religions have what people need—a sense of the relatedness of all nature, human, animal, vegetable, mineral, a tolerance not found in Christianity, and the ability to think with the heart as well as with the head.

The purpose of a caricature is to make the caricaturee squirm even if it does not persuade him that he actually looks like it. The book will accomplish that, for Vine Deloria, Jr., is no fool and wields a keen scalping knife. Also the book contains much information about the modern Indian movement and modern Indian problems that ought to be widely known. A lengthy appendix provides the texts concerning the Alcatraz occupation, Justice Douglas's dissent in the case of the Sierra Club vs. Morton, the Indian replies to the White House response to the 20 points of the trail of broken treaties. These, too, ought to be known. The central problem, however, is non-Indian as well. It seems to me to be the question whether or not

men of any color can live in a technological urban society and remain human, let alone humane. For man's inhumanity to man and nature did not begin with Christianity. According to the Bible and Immanuel Velikovsky (*Worlds in Collision*: Deloria spends most of chapter 7 expounding his views) the sun stood still so that Joshua could complete the slaughter of the Amorites. Hebrew tribal religion acted on the common human, if not humane, assumption "you can keep your place and your religion if you are strong enough too defend them." Ancient Assyrians, Greeks, Persians, and what not, as well as modern Japanese, Russians, and Americans acted on that assumption, and even Mr. Deloria admits that Creeks and Iroquois let everybody know who was boss (p. 114).

"The fault, dear Brutus, etc."

(The Rev.) WOOD B. CARPER, JR.  
Priest of the Diocese of West Virginia (ret.)

**THE CAPTAIN AMERICA COMPLEX.** By Robert Jewett. Westminster Press. Pp. 286. \$10.

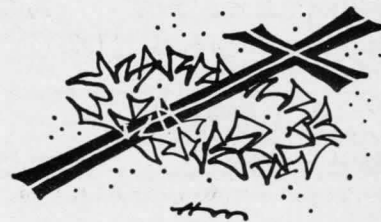
*The Captain America Complex* is a most significant addition to the growing number of books about America's inner self: its civil religion that both informs and motivates domestic and foreign policy, and the nation's true mission in the world. Captain America is of course the famous comic strip character who typifies

both the American ideal and the American dilemma. The dilemma stems from the frustration of trying to bring reality closer to the ideal.

Americans have always felt a sense of mission, that they are "the peculiar chosen people . . . trustees of the world's progress, guardian of its righteous peace." They got this idea from the Puritans who in turn got it from the Bible. Unfortunately both parties seem unaware that there are two distinct and antithetical traditions in the Bible concerning the life style of a nation: Zealous Nationalism and Prophetic Realism. The Zealous Nationalists, typified by Elijah and Elisha and sundry others, see themselves as the chosen people, the "good guys," whose holy mission it is to obliterate the enemies of God, the "bad guys." No violence is too violent so that the world is made safe for the saints. The Prophetic Realists are in the other and greater biblical tradition: that of Amos, Hosea, Isaiah, and later of Jesus himself. These are persuaded that the world's redeeming cannot be accomplished by violence but by respect and love for persons, undergirded by a commitment to that impartial justice which is of God.

Ancient Israel relied on a pure form of Zealous Nationalism for much of its history, without any of the tempering qualities of Prophetic Realism. The result was national suicide. If we as a nation persist in such a course our end will be

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## COLORADO

**UNIVERSITY OF DENVER** Denver  
ST. RICHARD'S  
Fr. J. B. McKenzie, chap.  
MP & HC Sun 9:30; MP, HC, EP daily  
Evans Chapel Vicarage 1965 So. High

## FLORIDA

**ROLLINS COLLEGE** Winter Park  
ALL SAINTS' 338 E. Lyman Ave.  
Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30, 9:15;  
C Fri 5

## ILLINOIS

**KNOX COLLEGE** Galesburg  
KNOX COLLEGE EPISCOPAL CHAPEL South St.  
The Rev. Douglas C. Smith, chap.  
Sun HC 1

**LAKE FOREST COLLEGE** Lake Forest  
HOLY SPIRIT 400 Westminster Rd.  
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.  
Sun 7:30, 9:15, 11; Tues 7; Wed 10

**NORTHERN ILLINOIS UNIV.** DeKalb  
ST. PAUL'S 900 Normal Rd.  
The Rev. C. H. Brieant, v & chap.  
Sun 7:30, 10, 5:15. Wkdy Mon-Fri

## MARYLAND

**UNIVERSITY OF MARYLAND**  
MEMORIAL CHAPEL College Park  
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

## NEW HAMPSHIRE

**COLBY COLLEGE** New London  
ST. ANDREW'S Gould Rd.  
The Rev. Francis B. Creamer, r & chap.  
Sun 8 & 10; Tues 5 Ev

## NEW JERSEY

**RAMAPO COLLEGE** Mahwah  
ST. JOHN'S Maine at Franklin Tpke, Ramsey  
The Rev. Leon Plante  
Sun 8, 9, 11

**CHRIST CHURCH OF RAMAPO** Suffern, N.Y.  
65 Washington Ave.  
The Rev. Ernest W. Johns; the Rev. John A. Osgood  
Sun 8, 10; Wed HC 10

**RUTGERS UNIVERSITY** Newark  
GRACE CHURCH 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Robert C. Franks, c  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

**RUTGERS UNIVERSITY** New Brunswick  
Cook, Douglass, Livingston & Rutgers Colleges  
ST. MICHAEL'S CHAPEL  
The Rev. Thomas A. Kerr, Jr., chap.  
Sun 10, 7; other services as anno

## NEW MEXICO

**NEW MEXICO STATE UNIV.** Las Cruces  
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.  
The Rev. Alex Blair, chap.  
Sun HC 10, 5

## NEW YORK

**CORNELL UNIVERSITY** Ithaca  
THE EPISCOPAL CHURCH AT CORNELL  
Anabel Taylor Hall  
The Rev. Gurdon Brewster, chap.  
HC Sun 9:30. Full-time active program

**ROCKLAND COMMUNITY COLLEGE** Suffern  
CHRIST CHURCH OF RAMAPO  
65 Washington Ave.  
The Rev. Ernest W. Johns; the Rev. John A. Osgood  
Sun 8, 10; Wed HC 10

**SYRACUSE UNIVERSITY** Syracuse  
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY  
The Rev. Robert C. Ayers, chap.  
Community House, 711 Comstock Ave. 13210

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
EPISCOPAL UNIVERSITY CENTER  
The Rev. H. Bruce Shepherd, D.D., chap.  
Sun HC 9:15, 5:15

## OKLAHOMA

**CENTRAL STATE UNIV.** Edmond  
ST. MARY'S & CANTERBURY HOUSE P.O. Box 304  
The Rev. Sudduth R. Cummings, chap.  
Sun 8, 10, 6; Wed 7; Thurs 10; Fri 12

## PENNSYLVANIA

**PENNSYLVANIA STATE UNIV.** University Park  
EISENHOWER CHAPEL  
The Rev. Derald W. Stump, chap.  
HC: Sun 9, 6:15, and as anno

**YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK**  
ST. JOHN'S 140 No. Beaver St., York  
The Rev. George A. Kemp, r; the Rev. Frederic G. Stevenson, c  
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

## TEXAS

**TEXAS A & M** College Station  
ST. THOMAS—Epis. Student Center 906 Jersey  
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.  
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

## VERMONT

**GREEN MOUNTAIN COLLEGE** Poultney  
TRINITY Church St.  
The Rev. A. Stringer, r  
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-  
Nov.; Weekdays as anno

## VIRGINIA

**MADISON COLLEGE** Harrisonburg  
**BRIDGEWATER COLLEGE** Bridgewater  
EMMANUEL CHURCH  
The Rev. James P. Lincoln, r  
Sun 8, 10:30; Thurs 7

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

## WISCONSIN

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
Sun 8, 9:15, 11; weekdays as anno

The Directory is published  
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Community, and your listing is not  
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Manager for the nominal rates.

the same. The truth is that "evil and good are so inextricably mixed in mortals that precise solutions are impossible and consequently that existence under law is essential." Our American sense of mission does not need to be abandoned but it does need to be transformed from "the Absolutizing of our moral impulses; the delusions of the Great Conspiracy; the distortions of popular stereotypes; the mystique of violence; and the wholly idolatrous idea that our many military crusades have always been pure, unselfish, and therefore divinely approved."

To fulfil our real mission we shall need to repent, to be converted, to turn around from the Conspiracy Theory of History, and from the all-too-simplistic "good and bad guys" theory of humanity. And we shall need to develop institutions of co-existence with all of our fellow travelers on Spaceship Earth.

Bill Stringfellow says of Robert Jewett's opus: "I wish Henry Kissinger would read it. I wish Billy Graham would read it. I wish Richard Nixon would read it." So do I. Also I wish that every U.S. Senator and Representative, every governor and every mayor would read it.

(The Rt. Rev.) JOHN SEVILLE HIGGINS, D.D.  
Retired Bishop of Rhode Island

**THE RESTLESS HEART: Breaking the Cycle of Social Identity.** By Robert C. Harvey. Eerdmans. Pp. 216. \$3.95 paper.

Fr. Robert C. Harvey has expressed in this seminal work a passionate concern for the individual and the corporate body as they are both caught up in the contemporary identity crisis. He traces historically the emergence of this crisis, particularly in regards to the role of religion. He argues that religion, especially Christianity, has been a major factor in the confusion of our time. This book operates on the level of historical survey, sociological and psychological analysis, and theological investigation. He argues that the crisis of identity for modern man can be traced to the failure of religion to provide a cosmic orientation, a perspective of moral absolute, and a sense of social stability.

In his analysis Harvey points to three types of individual motivation: the random-directed person, the inner-directed person, and the outer-directed person. From this perspective the author enters into a fascinating discussion of the the-

Coming — February 24

LENT  
BOOK  
NUMBER

ology of the personality of God. Here he fastens on three prime modalities: immanence, transcendence, and incarnation. He argues that these three were held together in the primitive Christian community. Throughout this work he returns again and again to the theme of trinity and unity. In the early church these three modalities were united in a unity.

In a general but incisive way he shows how these three modalities separated at the time of the Reformation. Each modality found a community organized around it and developed a characteristic mode of worship that came from the modality itself. So he sees the catholic community emphasizing the incarnational and focused in the Eucharist. He sees the Protestant emphasizing the transcendent and focused in the Liturgy of the Word or Divine Office. And he sees the pentecostal focused in private devotion and emphasizing the immanent. It is obvious that each draws from the Trinity one major aspect: catholic towards the Son, protestant towards the Father, and pentecostal towards the Holy Spirit. This is a fascinating analysis and well worth the price of the book.

Harvey goes even further in elucidating the contemporary possibilities for individual identity. These he sees as individual, corporate, and collective. All three in his view partake of the previous analysis of types.

He rightly faults the inadequacies of these three as presently being exercised in our culture. He speaks for a unity of the three which would include the immanent, the incarnational, and the transcendent. The author maintains that what is needed and possible is a unity of the three

just as the divine Trinity participates in both trinity and unity. In regards to a solution he proposes a serious look at the concepts of remnant and servant.

*The Restless Heart* is a good book, well worth the price, full of insights and ideas. Its basic weakness is the general statement, the too comprehensive statement, and the unsupported conclusion.

(The Rev.) WAYNE L. SMITH  
St. Peter's, West Allis, Wis.

◆  
**THE ENGLISH DEBATE ON SUICIDE FROM DONNE TO HUME.** By S. E. Sprott. Open Court. Pp. x, 168. \$1.95 paper.

*The English Debate on Suicide from Donne to Hume* is a reprint of the edition of 1961. It holds interest chiefly from the points of view of the literature and culture of England from the time of John Donne to that of David Hume; and for the history of ideas. Those interested in the philosophical background of the discussion of suicide will find it useful, as will persons concerned with the development of Anglican moral theology. S. E. Sprott has given us a deeply informed, heavily but not cumbersomely documented, and well written volume.

(The Rev.) ROBERT M. COOPER  
Nashotah House

#### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipts Nos. 14,368-14,411, Jan. 2-11 .....\$4,769.68

# PEOPLE and places

## Seminaries

**Episcopal Theological Institute, Guatemala City**—Six members of the first graduating class received their certificates after completing the three-year training program. Three others have completed one year of study. The main supporter of this seminary is the Anglican Church of Canada. The Diocese of Arkansas helps through its companion diocese program. And Cuba: Due to political reasons, it was never possible to send money set aside in the 1960s by Christ Church, Alexandria, Va., to help a theological program in Matanzas, Cuba. The Rev. William Sydnor, rector, knew of the ETI and after some correspondence, the original sum plus interest—about \$6,000—was sent to Guatemala.

## Ordinations

### Priests

**Chicago**—The Rev. Joseph Reid Kerr III, curate, St. Chrysostom's, Chicago, Ill.

**Lexington**—The Rev. James Goddard Monroe, Jr., vicar of All Saints', 6 Dodsworth Lane, Cold Spring, Ky.

**Michigan**—The Rev. Thomas J. Hurley, assistant, St. Philip's, 100 Romeo St., Rochester, Mich. 48063.

**Southern Ohio**—The Rev. Paul L. Nicely, St. Peter's, Delaware, Ohio; and the Rev. Jon C. Shuler, Trinity Church, Troy, Ohio.

**Southwest Florida**—The Rev. Mervin S. Allshouse, Jr., vicar of St. Nathaniel's, North Port Charlotte, Fla.; the Rev. Harold M. Reece, vicar of St. Barnabas', Immokalee, Fla., and the Rev. Harry Howell Ward, assistant, St. Raphael's, Fort Myers Beach, Fla.

## Deposition

On November 1, the Bishop of Southeast Florida, acting in accordance with the provision of Title IV, Canon 8, Section 1, and with the advice and consent of the Standing Committee, deposed James R. (Knox) Brumby.

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

**JOY IN THE LORD** by Granville Williams, SSJE. Christian living for committed Christians. \$2.00 at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

## EXCHANGE

**PARISH EXCHANGE**—Church of Ireland rector seeking parish exchange in USA for June, July, August, 1974. Parish provides large new rectory near Belfast but not in trouble area. Minimum parish duties. Prefer West Coast of USA but will consider any area. Reply to the Rev'd Eric Jones, Coole Glebe, Newtownabbey, Northern Ireland.

## FOR SALE

**ALL PRESCRIPTIONS** \$1.00 plus our cost. Special discount on long term medication. Bob's Discount Drug Sto, 2800 S. 18th Street, Birmingham, Ala. 35209.

**IDEAL 5-ACRE RANCH.** Lake Conchas, New Mexico. \$5,475. No down, only \$40 for 136 months plus a final payment of \$35. Vacation paradise. Camp-fish-boating. Ranchos, Box 2006YJ, Alameda, Calif. 94501.

## GREEN STAMPS NEEDED

**PLEASE HELP US** build a filmstrip library for use in Christian education programs, etc., among our Navajo families. Your green stamps will be used to purchase the films to complete this library. Send to: St. Christopher's Mission, Bluff, Utah 84512.

## POSITIONS OFFERED

**MAN AND WIFE** as caretaker and cook in small girls school in the midwest. Attractive living arrangements, plus salary. Reply Box H-100.\*

## POSITIONS WANTED

**AMERICAN PRIEST**, 40, wife, two children would spend Sabbatical leave from overseas position on parish, diocesan staff, or interim rector, etc.; one year, beginning September, 1974. Reply Box B-999.\*

**CURACY** desired after seven years in school work. Prayer Book catholic, conservative, married, grown children. Only three other cures since ordination in 1951. Reply Box R-101.\*

**NON-STIPENDIARY** rector, 43, a divorced priest, has extraordinary background, skills and dedication to offer a people who will offer him a satisfactory chance to resume full-time ecclesiastical ministry. John Poulos, St. Stephen's, 326 Union St., Jersey City, N.J. 07304

## WANTED

**TABERNACLE**, beehive-shaped, 18" high, new or used. Fr. C. A. Tea, 400 Utah St., Boulder City, Nev. 89005.

**WANTED:** A copy, new or used, of THE YELLOW BOOK, containing a number of position papers by various authors, distributed to Bishops and Deputies, Louisville General Convention. Rev. Wolcott C. Treat, Ph.D., 327 Laurel Street, San Diego, Calif. 92101.

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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# 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.

## 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 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

## WHITTIER, CALIF.

**ST. MATTHIAS'** 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11; Wed 8:30; Thurs 10

## 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

## 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

## 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

## 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.

## 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

## CHICAGO, ILL.

**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

## 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

## 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

## 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

## 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

## 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

## ST. BARTHOLOMEW'S Park Ave. and 51st St.

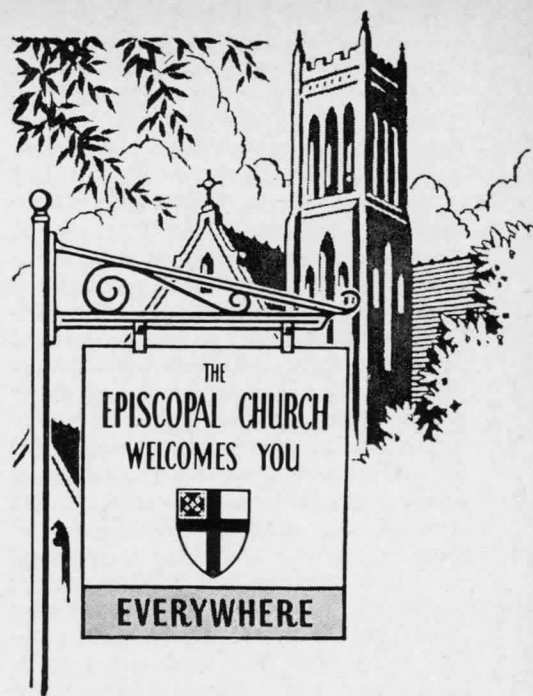
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

## 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.



CHRIST CHURCH  
LAS VEGAS, NEV.



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

**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 Mass 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

## 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

## 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

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

## 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. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6

**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.