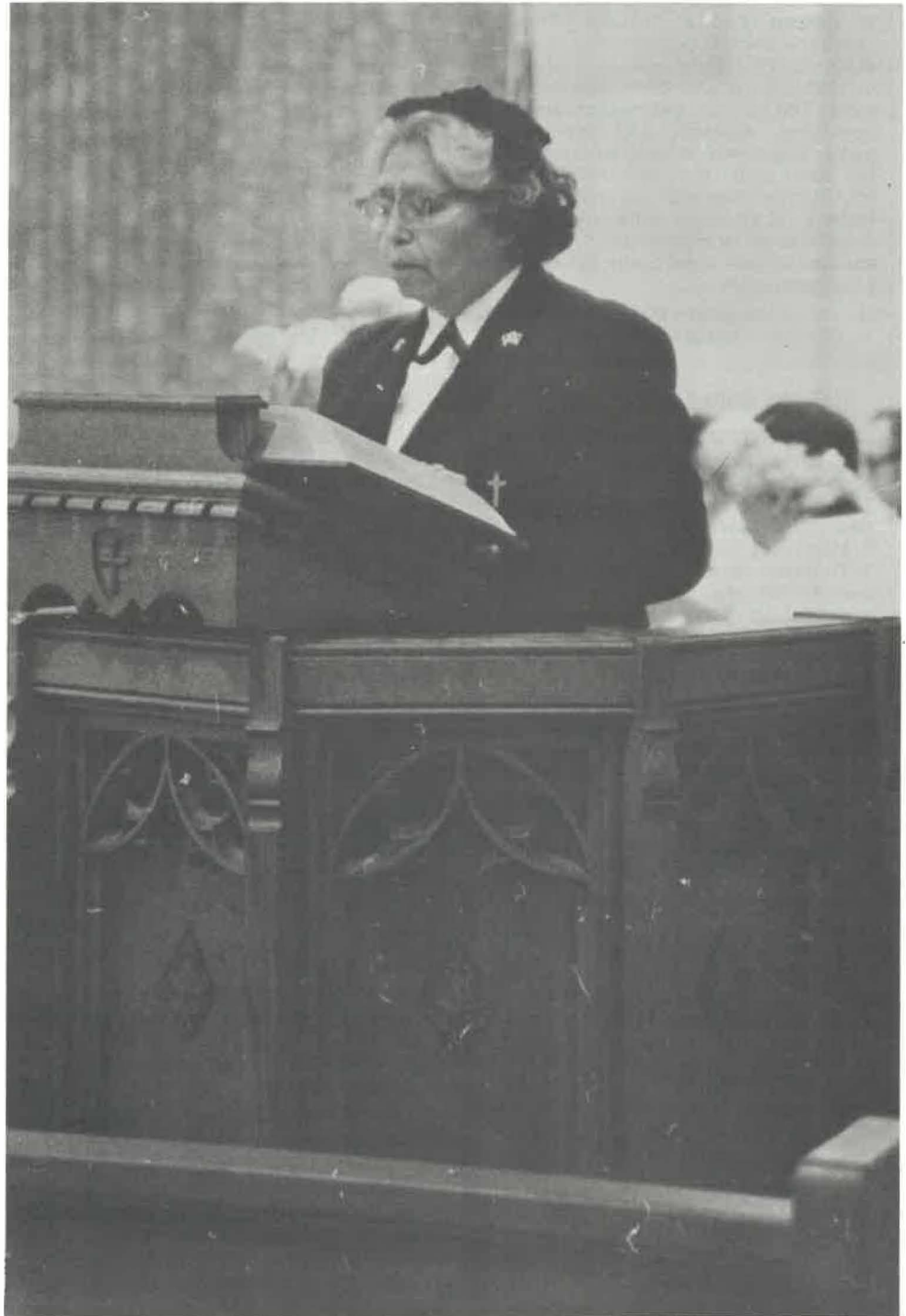


# THE LIVING CHURCH

**Dakota  
Church  
Leader**  
● page 9



**Sister Margaret Hawk: An interesting and important career [see page 9].**

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In this column we present various reflections on what is traditionally known as the First Article of the Christian faith, namely the doctrine of creation, our belief that all things were made and are sustained by a loving and all-wise God. One of the things the Bible tells us about creation is that God worked and then he rested, and that mankind must do likewise. In previous weeks we have considered the fact that our religion has a bearing both on our labor and on our leisure.

We have also noticed that people often like to keep their work and their leisure in neatly separated compartments. We tend to build fences around both work sites and playfields, for we know it may spoil the job if leisure intrudes on our work, and likewise it may spoil the fun if business intrudes on our play. We like a clear understanding of who is at work and who is not. Further, we like to know who is an amateur and who is paid.

All of this has a very direct bearing on the life of the church. Not many years ago, almost all Episcopalians assumed that the worship of the church was the business of the ordained clergy and special lay persons (such as church musicians, or Church Army evangelists) all of whom were professionals paid to do this. On the other hand, the rank and file of church membership were more or less spectators, or an audience. Fortunately, most of us have grown spiritually during the last decade or so and today we know that the whole church is made up (or should be made up) of responsible and active worshipers. We no longer are surprised (as many Episcopalians used to be) to see a lay person go to the lectern to read a lesson or Epistle, or to lead prayers of intercession, or take other serious and solemn parts in the liturgy.

What is true of public worship on Sunday morning is true of other things in the church. Today we are learning to recognize that the church is all of us—not just the paid professionals. That of course does not mean that the professionals are unimportant. A good coach is more important than a star solo player, and to teach a hundred people how to do something is much harder than doing it yourself. It is a difficult task for clergy and lay church workers to get the entire church to work together as the body of Christ.

We are all learning, yet most of us still have uneasy feelings when we are not sure who is in church as a "worker" and who is there simply because they wish to be. One cannot help sometimes noticing occasional looks of puzzlement or embarrassment when a retired, non-parochial, or unemployed priest, wearing a clerical collar, sits in the congregation. One also notices the confusion some people experience when they discover that someone whom they have known as a businessman, farmer, or schoolteacher, is also a priest. This has also been one of the reasons for prejudice against perpetual deacons in certain dioceses. Bishops, priests, and lay people have not been quite sure whether they were in the clerical or the lay camp. The very fact that we so often see the church as divided into two camps shows how far we still have to go!

Old prejudices may not die overnight, but it is helpful to see what they are. Readers of this magazine will be interested to learn that Fr. Harris, who has contributed elsewhere to this issue, is a recognized authority on the subject of occupational behavior in the church. It helps us to understand both ourselves and others if we consider our feelings about professionalism and volunteerism in the church.

Let us be very honest. If we go to church mainly from a sense of duty, we may be puzzled or irritated by people who spend a lot of time around the church because they find it interesting, fulfilling, or simply fun. Conversely, if we are one of the latter, we may be puzzled or irritated that some people are being paid to do things which volunteers would have liked to do. It can help all of us if we can understand ourselves better. Meanwhile, of course it takes all kinds to make church—both those with a strict sense of duty (the work-oriented) and those with a keen enjoyment of the Good News of the Gospel (the play-oriented). I wonder if you know a certain prayer that puts together both the dutifulness of what is right and the desirability of what is joyful?

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thanks to you,

Father Almighty, Creator of heaven  
and earth. THE EDITOR

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September

17. Eighteenth Sunday after Pentecost/Seventeenth Sunday after Trinity
18. Edward Bouverie Pusey, P.
19. Theodore of Tarsus, B.
20. Ember Day

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# LETTERS

## Perpetual Diaconate

The article telling of the ordination of the Rev. Mr. Hedley A. Pearson in the Diocese of Western Massachusetts [TLC, Aug. 20] was read with much interest. Having been a perpetual deacon in the Diocese of Oregon for nearly a quarter of a century it is always amazing to me that the perpetual diaconate is just being discovered by some dioceses.

I almost swallowed my ordination certificate when I mis-read the paragraph where it stated Fr. Pearson celebrated a eucharist of Thanksgiving immediately after ordination. So happy to be able to interpret this to mean that the celebrant was the son and Father rather than the Father's father.

(The Rev.) GLENN A. EATON

Lake Oswego, Ore.

## Rubrics and Ceremony

Fr. Giovangelo's letter [TLC, July 9] illustrates the simultaneous strengths and weaknesses of the rubrics in all Anglican Books of Common Prayer; specifically, BCP rubrics tend to be interpretive rather than directive, as in the Roman Missal. Our communion has always tolerated a wide range of ceremonial norms, from the baroque "tridentine" approach of some parishes to the rather stark, almost "puritan" style of other parishes. The strength of this variety is that a wide range of personal preferences can be met within our church. The weakness is that many contradictory, outmoded, confusing, and theologically unsound practices become "sacred tradition" even though they are really "mundane habits."

As Chairman of the Liturgical Commission of the Diocese of Rochester I feel strongly that liturgical renewal mandates that we pay as much attention to what we *do* in public worship as to what we *say*. If we are careless about ceremonial, we may very well obscure, and ultimately squander, the tremendous scholarship and insight that has resulted in the Proposed Book of Common Prayer.

Each diocesan liturgical commission should sponsor "Information Days" for clergy and lay worship leaders to review the Prayer Book's rubrics, learn what they say and *don't* say, and openly discuss ceremonial practices which enhance or obscure a worship service. Such books as *Ritual Notes* and *The Parson's Handbook*, albeit dated, give some historic insights as to celebrating the Eucharist or conducting an office, and Marion Hatchett's recently published *Handbook of Ceremonial for the New Prayer Book* provides many fine contemporary insights into public worship. Of

course no single book can, or should, be the norm for Anglican use; instead, we should employ a variety of resources—old and new—including the good experience and insights of our own people to aid each parish in its, hopefully on-going, liturgical renewal. The introduction to Dr. Hatchett's handbook sets forth some very basic and important questions as to the meaning of ceremonial and its impact, to aid parishes in following a style of worship that is meaningful to and understood by the people.

Hopefully our branch of the catholic church will continue to provide a variety of worship styles by enhancing our common liturgy with various ceremonial approaches. The challenge before us is to understand what practices we should retain, what we should revive, and what we should abandon.

Finally, we should not forget Fr. Giovangelo's admonition to not become obsessed with rubrical and ceremonial matters while we neglect our basic responsibility to proclaim the Gospel to all creation. As in all matters, we must allow the Holy Spirit to be our guide.

CARLOS H. MERCADO, JR.  
Rochester, N.Y.

### Correction

In a letter by R.C.M. Flynt [TLC, August 6], there is this statement, "Samuel Provoost (New York) was consecrated in Lambeth Palace on the same day as William White (Pennsylvania) in 1790..."

This may be only a typographical error, for surely the date of these two consecrations was 1787. The authorities who give this information (such as James T. Addison in his book, *The Episcopal Church*) record that this historic event took place on February 4, 1787.

(The Rev.) FRANCIS P. FOOTE  
Burlingame, Calif.

{ The correct year of the consecrations is, of course, 1787. Ed.

### Firearms and Democracy

Re: your little editorial, "Gunpowder" [TLC, July 16]. There are points most well-meaning people miss about the proposed registration of firearms. A couple are obvious; a couple are not.

First: The most responsible surveys indicate that crimes of violence are not reduced by registering or confiscating firearms. Weapons used in such crimes are almost invariably stolen. Serial numbers on such weapons, even though obliterated, can easily be retrieved. Hence, the innocent owner is ultimately traced, and is liable to be considered an accessory to the crime. New York City, with its repressive Sullivan Law, has more than its share of crimes committed with firearms. Washington, D.C., has even more stringent laws; yet is hardly one of the safest cities in the country.

Second: It doesn't take an elaborate factory, nor even a well-equipped home workshop, nor highly skilled machinist to make a weapon capable of firing a lethal projectile. So-called "zip guns" are not new.

Third: Licensing automatic weapons and silencers is already highly restricted—but they do get into wrong hands.

Fourth: The second Amendment is quite specific: "the right to keep and bear arms shall not be infringed" (my italics). Such registration and fees are a very real infringement.

If we were to have access to the debates and correspondence which went on to have this amendment incorporated into the Constitution, we might be surprised at its motivation. Our dear ancestors in Mother England confiscated weapons and gunpowder, hoping to bring the rebels to their knees. The battle at Concord Bridge was fought to defend a cache of powder, and, I seem to remember, a few cannon.

Hitler and Mussolini disarmed their people before setting out on their great and horrifying debacle. Our "friend" in Uganda maintains his reign of terror in the same way.

The current move to register sporting firearms—including handguns—had its inception following the hysteria of the Kennedy assassinations, and during a period when politicians and bureaucrats

found "radicals" in every organization, including the Episcopal Church.

We are reminded, by the news media, of the corruption of so many politicians, and of the misuse of up to 40% of our income which we turn over to them in taxes. God forbid that our government become so powerful and corrupt that it might be necessary to repeat 1775-83! But by retaining the Second Amendment intact, without a central registration system such as proposed by the Bureau of Alcohol, Tobacco, and Firearms, the intelligent middle majority of Americans have a Damocles' Sword to remind politicians and bureaucrats where their responsibility lies—as servants in a government "of the people, by the people, and for the people."

(The Very Rev.) WILLIAM S. COOPER  
Trinity Church  
Elkton, Md.

### Confession and Health

We want to say "Amen" to the Rev. R. W. Wootton's letter about "Confession and Resurrection" [TLC, July 30].

His views are reinforced by what we are rediscovering about holistic health—the importance of words expressing beliefs held by our minds and how they influence the health and growth of our souls and bodies.

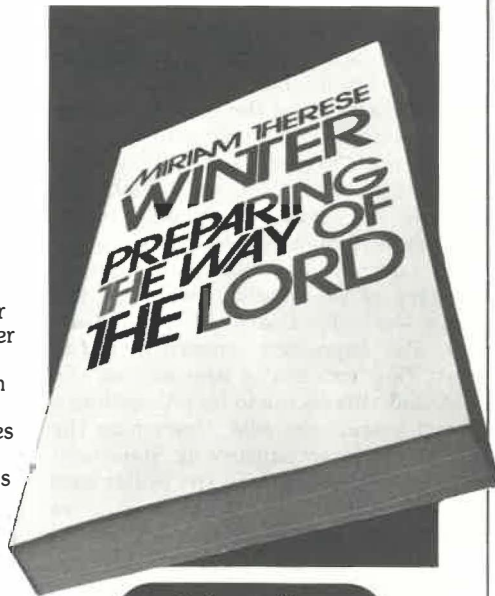
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# THE LIVING CHURCH

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## WCC Grant Raises Furor

A grant of \$85,000 to the Patriotic Front of Zimbabwe (Rhodesia) from the World Council of Churches' Special Fund to Combat Racism has stirred up a hornets' nest of protest.

Anglican bishops meeting at Lambeth reaffirmed their support of the WCC, but only after a stormy debate broke out about the controversial grant [Lambeth Letter, TLC, Sept. 3]. Among those who spoke strongly against it were the Rt. Rev. Gray Temple, Bishop of South Carolina, who said the grant would be interpreted as church support for violence, and that he could not support the motion, which urged continued Anglican support for the WCC. The Rt. Rev. John Paul Burrough, Bishop of Mashonaland (Church of the Province of Central Africa, which covers Botswana, Malawi, Rhodesia and Zambia), charged that the money would go to an organization pledged to destroy any democratic election in Rhodesia this year. The Patriotic Front, he said, had pledged itself to establish government "through the barrel of a gun."

Dr. Cynthia Wedel, a WCC president, asked the conference to remember that this program was only a tiny part of the council's vast work. She said the grant had been made to the Patriotic Front only after careful study, and in strict accordance with humanitarian aid criteria.

The Lambeth Conference passed the resolution finally, but only after adding clauses which asked the WCC to "recognize complicity with violence in its many forms" and "to take with the utmost seriousness the questions which the teaching of Jesus places against all violence in human relationships."

Dr. Lois Miller, associate general secretary of the World Division of the United Methodist Board of Global Ministries, also expressed concern over the grant. "My concern is basically at the point that this seems to be pitting black against black," she said. Describing the grant and its accompanying statement by the WCC (see below), Dr. Miller said she was concerned that the grant was made to "just one part of the struggle in Zimbabwe."

When she was asked about the allegation that such grants finance terrorism, Dr. Miller replied that supporting violence was not the intent of the program, and that she had been very supportive of the Program to Combat Racism. She ad-

ded, however, "I do think they made a mistake this time."

United Methodist Bishop Abel T. Muzorewa, a member of the Rhodesian Executive Council, has denounced the Patriotic Front as a Marxist organization, and has criticized sharply the Women's Division of his church for refusing to support the "internal settlement" in Rhodesia because it does not involve the Patriotic Front.

Christian Aid, the powerful, wealthy relief arm of the British Council of Churches, has disassociated itself publicly from the WCC's action in making the grant. Dr. Kenneth Slack, director of Christian Aid, said in London, "In one sense, this disassociation may seem unnecessary, because at no time has Christian Aid provided funds for the Program to Combat Racism of the World Council. But we do, of course, gladly support many programs of that council . . . it is therefore possible that some of our supporters may be confused.

"It is my judgment that the action taken by the World Council's officers is sadly bound to lead to misunderstanding. It links a humanitarian act to a particular judgment on the Internal Settlement in Rhodesia. It gives direct church support to the Patriotic Front at a time when its individual acts of violence have deeply distressed many who are eager to see justice done in Rhodesia."

The WCC grant was earmarked for food, health, social, educational and agricultural programs to be administered by the two wings of the Patriotic Front—the Zimbabwe African National Union (ZANU) headed by Robert Mugabe, and the Zimbabwe African People's Union (ZAPU) headed by Joshua Nkomo,

In approving the allocation, the WCC declared that the "internal settlement in Rhodesia "leaves the illegal white-minority regime still in effective control and gives it a veto over real change for the next decade . . . it does not provide, as it purports to do, for a 'one-man, one-vote' because of its retention of preferential voting rights for the whites, and of a parliamentary system based on racialist principles (which) means that the vote of a white person will carry more than nine times as much weight as a black person's."

According to the WCC assertions, whites would still control key areas of society, including the security forces, the

judiciary, and the public services.

The organization further stated that the internal settlement is "clearly opposed to the principles underlying the Anglo-American proposals which were formulated in September, 1977," and which called for, among other things, elections on the basis of universal adult suffrage within six months, and a constitution providing for a democratically elected government.

## East Africa Mission Founder Dies

Dr. Algernon Stanley Smith, 88, a physician and co-founder of the Church Missionary Society's Ruanda Mission in east Africa, died recently in London.

Dr. Smith's brother-in-law, Dr. Leonard Sharp, with whom he founded the mission in 1921, died two years ago. Dr. Smith returned from Africa only last year after setting a CMS record of 61 years of service as a missionary.

Dr. Smith and Dr. Sharp were undergraduate friends at Trinity College, Cambridge. They dreamed of taking the gospel to the then-pagan twin kingdoms of Ruanda-Urundi (now Rwanda and Burundi). At that time, CMS had no resources for starting new work, but offered its backing, provided the two young physicians could raise the needed funds themselves.

In addition to his medical work, Dr. Smith was active in the Ruanda-Urundi Protestant Alliance, which he was instrumental in forming, and for many years, he was involved in translation work.

## Integrity Holds Fourth Convention

Integrity, the charitable, religious, educational and literary organization of gay and lesbian Episcopalians held its fourth national convention at Gethsemane Church in Minneapolis, Minn., from August 17-20.

Dr. James B. Nelson, professor of Christian ethics at United Theological Seminary (United Church of Christ), warned the convention that religious conservatives and secular rightists are organizing an "unholy alliance" around the issues of homosexuality, abortion, and pornography. Dr. Nelson said this will be "a powerful and dangerous coalition in the months and years ahead."

The task of the church, he said, is "to

move from the false and confused perception of reality—seeing essentially two kinds of humanity, one superior and one inferior—to seeing only one common humanity in Jesus Christ.” He urged that the church reassess the biblical and theological arguments which have been traditionally used to condemn homosexual orientation and expression, and said that a new and important agenda for the church would include probing the causes and cures for homophobia, looking at and acting on needed reformations of its own life in regard to “gayness,” and discovering itself as a sexual community.

The theologian suggested that since it is less socially respectable to blame blacks and women for society’s ills, the gay person has become a convenient scapegoat . . . “Gays can be blamed for all sorts of fears which are not even remotely connected with sexual orientation.”

Dr. Nelson urged that churches support unequivocally the drive for gay civil rights, and said that congregations should give full acceptance to gay Christians, provide pastoral counseling and support, ordain gay people to the ministry, bless same-sex marriages, and learn “important lessons about living out the faith” from gay people.

The Rev. Malcolm Boyd, a gay Episcopal priest and author of *Take Off the Masks* and other books, received the 1978 Integrity award for “outstanding service to the gay community.”

Numerous workshops were held for the conference participants, and planning for the 1979 Denver General Convention took place. *Integrity Forum*, the organization’s newsletter, pointed out that the 1979 gathering will be addressing itself to “the report of the church’s Commission on Human Sexuality, ordination of avowed homosexuals, liturgy reform, and the full participation of women in all aspects of the church,” and therefore will be of significant interest to members of the more than 35 Integrity chapters and chapters in formation throughout the U.S. and Canada.

## 200,000 Sign Commitment Against Racism in Britain

The Most Rev. Donald Coggan, Archbishop of Canterbury, was the first to sign an Affirmation pledging commitment to a society freed from racism, and more than 200,000 people have followed suit.

The Affirmation was begun last November when members of the British Council of Churches’ Community and Race Relations Unit signed a statement welcoming Britain’s multi-racial society, and committing themselves to oppose racism.

The statement also made it clear that the racial policies and activities of the National Front—now the fourth largest

political party—were inimical to the teaching of the gospel, and contrary to the true interests of the nation.

Local Councils of Churches wrote for copies of the Affirmation, as did the national Church of Scotland (Presbyterian). The Roman Catholic Church of England and Wales also commended the Affirmation to their congregations for signature.

## San Antonio Clergy Oppose “Born Again” Channel

The Rev. C. Donald Baugh, an Episcopal priest who is president of the San Antonio, Tex., Council of Churches, hopes to block the application made by Christian Telecommunications, Inc. for the new UHF Channel 29 in San Antonio.

Mr. Baugh said he has sent letters to churchmen and congressmen in the hope of preventing the Rev. Allan Randolph, president of what a San Antonio newspaper calls “the self-proclaimed ‘charismatic’ Trinity Church” from taking over the station, and featuring “born again” preaching.

Charging that similar “charismatic” stations across the nation sometimes use religious bigotry on the airwaves, Mr. Baugh said, “You generally get a fundamentalist theology that is anti-Semitic and anti-Roman Catholic. . . . For example, they label Jews as ‘Christ-killers.’”

In a letter to the Federal Communications Commission, Mr. Baugh said that many ministers producing fundamentalist religious programs are more interested in money than in saving souls. Such stations, he said, often become “channels for religious hucksters who grow rich from their preaching.” He said a public service program focusing on informing people would be more appropriate. “One of the goals of the faith is to make man more concerned about his world,” he said. “Excellent programs like ‘60 Minutes’ would do more good than having a fundamentalist shouting.”

Rabbi Arnold Scheinberg of Rodfei Sholom Congregation and Msgr. William C. Martin, vicar general of the Roman Catholic archdiocese of San Antonio also oppose the projected programming.

## Vatican Paper Criticizes Lambeth

*L’Osservatore Romano*, the Vatican City daily, has criticized the Lambeth Conference for compromising on the issue of women’s ordination. The assembled bishops urged leaders of the Anglican Communion churches to decide the question for themselves, keeping in mind the unity within their churches and “other churches.”

The “other churches” referred to are, of course, the Roman Catholic and Eastern Orthodox Churches which do not permit women to act as priests.

*L’Osservatore Romano* called the decision “an extremely serious step . . . taken at the cost of greater distance from the Roman Church.”

## Does Britain Need “Mr. Cupid”?

The British government is considering a proposal made by a Home Office committee to appoint a “Minister for Marriage” who will coordinate the work of groups responsible for marriage guidance and research into why British families break up.

It is estimated that one marriage out of three ends in divorce in Britain. Churches would be invited to participate in working out a program to be administered on a national scale by the new marriage minister.

The proposal has not been greeted enthusiastically by all the London newspapers. Calling the idea “midsummer madness,” one paper asked, “Why not a minister for the middle-aged? A minister for divorce? A minister for death?”

Other newspapers have dubbed the proposed marriage minister, “Mr. Cupid.”

## Shriners Pick Priest as Chaplain

The Rev. Charles M. Vogt, Jr., rector of St. Alban’s Church, Edina, Minn., has been chosen to serve as Imperial Chaplain of the Shrine of North America from July, 1978, through July, 1979.

In his capacity as honorary chaplain to nearly one million Shriners, Fr. Vogt will be under the direction of the Imperial Potentate, and will conduct the church service at the organization’s annual convention.

Fr. Vogt is the first Episcopal priest to serve the Shriners in this capacity since the Rt. Rev. Joseph M. Harte, Bishop of Arizona, held the office in 1964.



Haga Photography

The Rev. Charles M. Vogt, Jr.

# BRIEFLY . . .

**St. Augustine's Parish**, located on Manhattan's Lower East Side, observed its 150th anniversary on August 27 with a celebration of the eucharist in English and Spanish. St. Augustine's began as a chapel of Trinity Church (Wall St.) in 1868 to provide a mission to the diverse groups of European immigrants in the area. During the 1940s St. Augustine's mission combined with All Saints Free Church, which began in 1819. The Sisters of St. Margaret served as an important part of the mission's development. In 1976, St. Augustine's Chapel achieved its independence by mutual consent from Trinity, and the Rev. Harry V. Nevels, Jr. serves as its first rector. In its earliest days, the mission provided a far ranging social program, and today the parish sees its mission as it always has: "A Church for the People."

Mrs. Margaret Nolan, a leading Roman Catholic laywoman in New Zealand, has been appointed first director of an inter-church **Urban Training Center for Christian Ministry** in the capital city of Wellington. The newly established center is being financed by the Roman Catholic, Anglican, and Methodist churches, and the Society of Friends. Its aim is to develop more appropriate and effective ministries in New Zealand's urban areas, and the founders hope the training programs will equip people to work for change consistent with the Christian vision of a just and harmonious society.

The **National Hunger Committee of the Episcopal Church** met in St. Louis in June to prepare for the Lenten Hunger Program for 1979 as a "special time for Episcopalians to pray, study, give, fast, and work for the alleviation of hunger." The group, composed of members of the Hunger Committee and one other person from each of nine provinces, endeavored to increase its knowledge and understanding of the hunger problem and to explore ways of transmitting an understanding of the enormity of the problem, and the need for Christians to address the issue. An adult study program and a curriculum for family use are planned.

**Mother Teresa**, the founder of the Missionaries of Charity, has been honored by the Australian government. The award, which makes her an officer of the Most Excellent Order of the British Empire, was presented to her by

Peter Curtis, Australia's High Commissioner to India. In his address, Mr. Curtis cited Mother Teresa's efforts to help "the poorest of the poor" in India and other countries. He said that Mother Teresa and her nuns were no strangers to Australia. She visited there in 1969 when she opened a center for Australian aborigines in Bourke, New South Wales.

A **Roman Catholic mass**, said as a memorial for Pope Paul VI, was celebrated before the Anglican bishops attending the Lambeth Conference. The Archbishop of Canterbury's table was converted into an altar for the service, and the lessons were read by the Rt. Rev. John Howe, general secretary of the Anglican Consultative Council, and the Most Rev. George Simms, Archbishop of Armagh and Anglican Primate of Ireland. Bishop Cahel Daly, the celebrant and senior Roman Catholic observer at the conference, thanked the Lambeth bishops for the sympathy and sorrow expressed upon the late pontiff's death.

An ad hoc coalition of seven religious organizations has sent a letter to every U.S. senator, urging the lawmakers to vote against an amendment which would remove federal court jurisdiction over constitutional challenges to **public school prayer**. The statement from the American Jewish Congress, Church of the Brethren, Lutheran Council in the USA, Unitarian Universalist Association, United Church of Christ, United Methodist Church, and the United Presbyterian Church said in part: "We believe that the responsibility for religious education rests in religious institutions and in the home, but certainly not in secular public schools. . . ." The amendment was slated to be introduced in August by Sen. Jesse A. Helms (R-N.C.) to S. 3100, a Senate bill to modify Supreme Court appellate jurisdiction.

The Rt. Rev. **Mervyn Stockwood**, Bishop of Southwark, called upon all government leaders and heads of political parties to aid in dealing with the widespread violence that prevails in his South London diocese. Recently four diocesan priests were assaulted, and with the fear of violence so strong many priests are unwilling to serve parishes in south London. Reports of burglaries, vandalized homes, and other intolerable conditions make family life for these priests unbearable. The bishop's message, which appeared in his diocesan publication, called upon all to act to end the "appalling violence and evil" in society.

# CONVENTIONS

The sixth convention of the **Diocese of Alaska** met in Sitka, and approved a budget of \$464,003. The convention resolved to send only three clerical and three lay deputies to the 1979 General Convention, due to the high cost of sending deputies. The convention hoped that this action would serve also as an example to other dioceses so that the size of the House of Deputies might be reduced. The convention also adopted a resolution clarifying the ministry of persons ordained under Title III, Canon 8 (Sacramentalists). An explanation of this type of ministry is found in TLC, Jan. 8.

**Arizona's** 19th convention met in Phoenix, and finished its business speedily, adjourning before noon of the second day. Of particular interest was a report on the progress of four lawsuits in which the diocese has been involved. St. Paul's mission property at Payson has been restored to the diocese, and the mission was represented at the convention. A budget of \$559,239 was adopted, and a formula for determining clergy compensation was settled upon. VIM was voted \$60,000 from the diocese's "2nd Century Fund."

Planning and concern for the future was evident at the 188th convention of the **Diocese of Vermont**. The convention authorized the council to proceed with drawing up a renewal program for the diocese, and presenting it at a special convention to be held during the next year. The resolution calls for spiritual renewal, renewal of structures, and raising a minimum of \$600,000 to meet needs in the diocese and overseas. A resolution was passed asking that the convenors clarify their responsibilities as God's stewards over creation, and determine how resources such as land, energy, and food can best be used. A new mission, the Church of St. Francis of Assisi, Johnson, Vt., was welcomed.

The 111th council of the **Diocese of Nebraska** met at Trinity Church, Norfolk. The Rt. Rev. Harold Gosnell, retired Bishop of West Texas, spoke to the convention on VIM. Deputies to General Convention were elected, and a budget of \$345,300 was adopted.

The **Diocese of Fond du Lac** met in convention for the 104th time at the Church of St. John the Baptist, Wausau, Wis. Two members of the Presiding Bishop's Committee of Two Hundred for Venture in Mission presented a program, and the convention scheduled a fund-raising appeal for that purpose to take place during the first six months of 1979. The convention also voted to petition the 1979 General Convention on the continued use of the 1928 Book of Common Prayer.



# DAKOTA CHURCH LEADER



Sister Margaret Hawk

## *A Living Church Interview with Sister Margaret Hawk*

**S**ister Margaret Hawk is known to many as an American Indian church leader and an influential member of the Church Army. She is a worker on the ministry team on the Pine Ridge Indian Reservation, S.D. Sister Margaret was interviewed for *THE LIVING CHURCH* by her friend, the Rev. George C. Harris, in Porcupine, S.D., at the 106th Niobrara Convocation, the annual assembly of churchpeople of the South Dakota tribes [TLC, July 30]. Fr. Harris was himself the subject of a *LIVING CHURCH* interview in the issue of February 19.

*Sister Margaret, you have had both an interesting and important career in the Church Army and in serving national and diocesan bodies, and I'm sure you have an interesting story for the readers of THE LIVING CHURCH. Margaret, how long have you lived and worked here on the Pine Ridge Reservation?*

I was commissioned in the Church Army in 1965 and came to the Pine Ridge in August of that year, so I am going on 13 years.

*What part of South Dakota did you grow up in and where is your native home?*

Near where I'm working, about 53 miles north of Pine Ridge, a tableland called Red Shirt Table.

*Tell us a little bit about your family, your parents, your brothers and sisters.*

There were 11 of us in the family, and we had good Christian parents. Going to church every Sunday was a regular part of our lives. The church was only a little over a mile away and we walked, rode horseback, or used a wagon, and then the

cars came along—the model-T Fords. It was a good little church; it was a log house like some in those days.

*That dates you if you remember Model-T Fords! You don't mind—how old are you now?*

I was born in 1913, so in December I will be 65 years old, but I surely don't feel it!

*Isn't it interesting that Bob Two Bulls will be ordained a deacon today for the church where you grew up. I understand he is a relative of yours.*

Yes, he is one of my brother's children. He is the oldest of the boys, in a family of 11 children.

*Indian families are often large, aren't they?*

They were, and it was good. I'm second to the youngest in my family.

*Now you decided to enter the Church Army when you were about 50 years of age. Could you say a little bit about your life and work in the church prior to that?*

I worked at St. Elizabeth's School,

Wakpala, on the Standing Rock Reservation in the northern part of South Dakota, off and on for seven years, and we had a Sunday school there, but I felt I needed more training. Captain Bob Jones was the director of the Church Army (he is the president now). Bob came up once and suggested that I could take training in the Church Army. So I went to Brooklyn in 1963 for nine months of intensive training. That was after my four children were old enough to get on their own.

*You say the training was very intensive. Yes.*

*How many were in your training group? There were 12 of us.*

*Were you the only Indian?*

No. Leslie Bobtail Bear, now a priest, and Garfield Grass Rope were also there from South Dakota. And then one year's field training, during which I wasn't very well after surgery in Buffalo, New York. Dale Hallock was running a remedial reading center for blacks in Buffalo, and he asked me to assist him, and so I went there and worked among the blacks for about seven months. Then I came back home for a year's rest. After about three months, Bishop Gesner [the Rt. Rev. Conrad H. Gesner, Bishop of South Dakota 1954-69] let me come to Pine Ridge, and I've been here ever since.

*How did the Church Army start its work?*

The first Church Army workers came

in 1926, about a dozen from England to the USA. Sister Annie Horner was on the Crow Creek Reservation, and then she went to Pine Ridge. What she did I liked very much, so I think she played a large part in my decision to join the Church Army. In the mid-'60s there were about six Church Army workers in South Dakota.

*I understand there were only about six Indian clergy at that time also.*

Something like that, yes.

*So the work of the Church Army must have been very important then as a supplement to the ordained work.*

Yes, I think that is true. There was no Dakota Leadership Program then, and we had no other resources for training ministers locally.

*You say that the training you had in the Church Army was quite intensive. Could you describe some of the things you studied?*

We had what seminarians have, almost. We studied Scripture, Old Testament, new Testament, theology, and church history.

*Clergy often complain that the training they received in seminary doesn't really prepare them for the actual problems of daily ministry. Now could you say the Church Army training did or did not prepare you well for the kinds of ministry you were asked to do?*

As far as Scripture, that was fine, but it is true that everything was parish-oriented (big city—big church). But we had to be flexible, and I was able to adapt the teachings to reservation-church style. Everything was oriented toward white people. And only Captain Howard Galley, who was one of the instructors and had worked in South Dakota, would adapt our training to the realities of our own churches.

*Let's talk about what kind of community Pine Ridge is and the reservation area and what are some of the problems you face in your day-to-day ministry.*

Pine Ridge, the town itself, has several clusters of the new housing. It's an agency town; a lot of Bureau of Indian Affairs [BIA] and tribal employees live there. Our churches include Roman Catholic, Presbyterian and Episcopal churches. And we are still there ministering to people. Many Indian people are in responsible positions or professions. We have a boarding school, but many children are bussed into school from their homes. Nearby is the Holy Rosary Mission of the Roman Catholic Church, run by the Jesuits, and many Pine Ridge children are bussed to this school, and some are boarders.

*How would you characterize the level of relationships and cooperation between the different churches?*

There is good ecumenical cooperation. We have started several things—ecumenically. One is a helping center. In Lakota [one of the languages of the

Sioux people] we call it the "Wowakiye" Center. It is run ecumenically.

*What kind of help do you try to give?*

We decided on starting up this "helping" center because people have many needs such as counseling, care of newborn babies, a clothing center, rides to the hospital, and food, a major item.

*It sounds like it plugs the gaps between the official kinds of help from welfare, social services, BIA, etc.*

Yes. They sometimes leave gaps—the check doesn't come or there is no ride to the hospital. Or they are simply refused



Sister Margaret Hawk and Sioux children.

help. The rules and regulations are complicated and in some instances the social agencies just don't offer any assistance at all. Our main source of support comes from caring Christians and the self-help items made by those who seek for help.

*You are one of the workers in the Pine Ridge Episcopal Mission. Could you describe the ministry team that you work with, the clergy, lay readers, etc.?*

The 29 churches are served by three full-time priests (two natives), one full-time deacon, and three non-stipendiary deacons. Each church has at least one local lay reader who does much of the ministry—a resident minister would normally do. I assist all of them in a variety of ways, but concentrate mostly on the community of Pine Ridge where I live. I work with them to the extent that I know my own limits and when the priestly functions begin. Like talking to someone who says, "I need my baby to be baptized." Okay, I take that information to one of the priests or our deacon. The same for confirmations, "I want my child to be confirmed." While still a lot of our people, using the Lakota language, hesitate to express what they need, and so, I'm sort of an interpreter to the priest, who may be white and doesn't speak the Indian language.

*But isn't it an Indian way to approach a*

*person sometimes indirectly through somebody else?*

Yes, that's true, especially long ago, and continuing until now.

*But I gather you are saying that there are many people who are more comfortable speaking their own language.*

Sure, they are. Even some of the little children know the language. In school now they stress the Lakota language.

*I suppose when you went to school they punished you for using it.*

Oh yes, but now they teach Lakota, although I wish they included our Lakota attitudes and values, too!

*If you had the power to wave a magic wand, what would you do with the stroke of your wand for the Pine Ridge Reservation?*

I would get more priests. Most places have the ministry of a priest only one Sunday a month.

*Some people think that the economy of the various Indian reservations means that if we do have an increase in priests, many of them will have to live off their salaries as teachers and government workers and minister to the church in a non-stipendiary way. Do you see that as a workable solution?*

Yes, for some who are brave enough to do that. Jobs and work are scarce here. Look at our land, what kind of land it is. I think of St. Jude which is at the edge of the Badlands, and how can anything grow? St. John's is a poor area also. It's gumbo—thick mud—whenever it rains. But there are other places like here at St. Luke's, Porcupine. It's good ground. One can grow a garden or have chickens.

*It's interesting that Bob Two Bulls will undoubtedly continue his employment as an auto body mechanic in Rapid City and come every Sunday to Red Shirt Table and probably other times, so he will be a non-stipendiary deacon like Vincent Two Lance and Dan Makes Good. That will be three non-stipendiary deacons on the Pine Ridge, helping the four full-time clergy serve the 29 churches on the reservation. Here's a more general question. What are your feelings and ideas about the larger issues facing Indian people in the U.S.?*

Well, I'm not really politically-minded. The reservations are getting smaller and smaller because there aren't enough jobs on the reservations, and so people are selling their inherited land.

*To white ranchers?*

Yes, they were, but now I think the regulations are to sell to another Indian, or the tribe; if it has money, it buys the land.

*Has the pattern reversed itself a little now that the tribe is reacquiring some of its land?*

Yes, and then anybody can live on tribal lands for a time. A lot of us have our allotment. I have mine, but it was taken over by the government during WW II as a gunnery range. They took 25

*Continued on page 15*

# EDITORIALS

## A Distinguished Lay Leader

It is a pleasure to include in this issue an interview with an outstanding member of the Episcopal Church, Sister Margaret Hawk. She is also an outstanding member of the group to which she belongs, the Church Army Society. This organization is not as well known as it deserves to be among churchpeople in this country.

The Church Army was founded in England in the winter of 1882-3 by the Rev. Wilson Carlile. Later known as Prebendary Carlile from his honorary post at St. Paul's Cathedral in London, he devoted his life to its active leadership until his death in 1942. An evangelistic and service organization for lay men and women, the Church Army has been similar in some respects to the Salvation Army, but is strongly orientated to the teaching and worship of our own church. In England, it maintains extensive programs of evangelism and preaching, as well as operating homes and institutions for the needy. It is also an active agency of the church in Canada and in other parts of the Anglican Communion.

The Church Army came to the U.S.A. in the 1920s. Because of the great geographic distances in this country, its work has not been so closely consolidated, but Church Army personnel have rendered service in inner city positions, in isolated rural areas, in many Indian reservations, and in other locations. In many cases, these lay evangelists have served where the work was too difficult, or the financial resources too meager, to

secure the services of ordained clergy. Perhaps no further comment is required on that.

Under the canon law of our church, men and women who have been trained and qualified for admission into the Church Army are authorized as lay readers throughout the church when they receive their commission. All the women officers have the title Sister. Certain part time or associate male officers have been Lieutenants, the others have the title of Captain. Today, Brother has been adopted as an alternative title and is in many cases preferred. A primary purpose of the Church Army is not only to provide qualified lay ministers for missions and institutions, but also to inspire lay people generally with an understanding of their high calling within the church.

## Word-of-Mouth Month: Third Week

We do hope that this week, if not earlier, readers of THE LIVING CHURCH, whether clergy or laypeople, have found the opportunity to present this magazine and to urge fellow members of their congregation to subscribe.

As we have said before, we suggest this Sunday as a good time for the priest to say something about THE LIVING CHURCH in church, for the parish bulletin to carry subscription information, and for one or more lay subscribers to be given the opportunity to speak about it publicly at the coffee hour or adults class. Speaking to your fellow parishioners only takes a few minutes, but it can achieve effective results. Bring several recent

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copies with you and hold them up for people to see. Cut the subscription coupons from page 11, and unused ones from last week's issue, and have them out in a conspicuous place for people to take.

It does not require a long speech to commend the magazine to people. Simply say how long you have taken it, what you find interesting or useful in it, and why you think it is a good magazine for others to take. Everyone will not subscribe, but even a handful of new subscribers in a parish can bring new ideas, new enthusiasm, and new commitment to a congregation.

## "Inasmuch as One Has Done It Unto One of the Least. . ."

**W**e often persuade ourselves that our Lord's teaching is impractical, remote, and unrelated to the realities of the modern world. The following paragraph, taken from *News From Your Cathedral*, published by Christ Church Cathedral, Louisville, Ky., July 31, 1978, gives one man's response of our Lord.

"He is short of stature but large of heart. A solidly-built, grey-haired older man, Mr. Ray Palmer carries out one of the most unique and effective ministries of Christ Church Cathedral. Day by day he takes the bus in to the Cathedral from his home far out off Preston Highway. Members and visitors will often see him sweeping the walks, watering the garden, and generally keeping the exterior environment of the Cathedral clean, attractive, and free of litter. Recently he has begun servicing the Wicker Memorial Fountain in the Garden. His major ministry, however, is through the Clothes Closet. He is there daily—cleaning, receiving clothes, sorting, setting up on Wednesdays for the regular Thursday activities, when needy people referred by agencies from all over the city come to receive clothes. On Thursdays he assists the team of volunteer women in invaluable and countless ways. And not only on Thursdays, but also on virtually any day of the week except Sunday he personally assists men in finding appropriate

garments. This is the most remarkable aspect of his ministry. The down-and-out come to him, and he treats them with compassion, courtesy, and the respect that they have lost for themselves. For him this is entirely a labor of love: he refuses to accept any remuneration for his tireless service. In his quiet, self-effacing way, Ray Palmer embodies our Lord's parable from Matthew 25, of humble service to the poor being service to Christ: 'I was a stranger and you welcomed me, I was naked and you clothed me.' The King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'"

## POET'S PROPER

### Sonnet on the "Seven" Mystique

(Matthew 18:21-22)

Seven years did Jacob toil for Rachel's hand,  
And seven sisters form the Pleiades;  
Separate, yet one, the touch of seven seas  
About the earth, is felt on every strand.  
The seven branch candles still with honor stand  
As in the temple; in the galaxies  
Seven angels guard the sacred mysteries  
Seen in a dream on Patmos' sea-bound land.

All through the ages Seven seems to be  
A mystic number. To the ancients there  
Were seven celestial planets looking down  
Upon the earth. While in antiquity  
In seven days the world awakened, fair,  
Out of the void. And man assumed his crown.

Kay Wissinger

## BOOKS

### Essays and Stories

**IN A VALLEY OF THIS RESTLESS MIND.** By Malcolm Muggeridge. Collins. Pp. 175. \$8.95.

The principal appeal of this book, first published in 1938, will be to readers who are already fans of Malcolm Muggeridge. He himself says he "felt that it would turn out to be either some sort of weird masterpiece or a fiasco." While few will find it a masterpiece it gives insights both about Muggeridge and the period in which it was written. Muggeridge was struggling in 1938, as he has continued to struggle, with the distinction between fantasy and reality.

The book itself is partly autobiographical and combines short stories, linked by common themes, with essays

to trace the pilgrimage of the writer who is weighted down by lust. In a generation which has been prone to dismiss the sins of the flesh with the claim that societal sins such as racial prejudice are the only ones of genuine moral consequence, Muggeridge's voice provides a balance. This is especially true when it is understood that lust is not limited to sexual desires run rampant but is, as earlier translations rendered St. Paul's expression, to be "carnally minded."

It is impossible to do justice to any of Muggeridge's works in a brief review. This book begins with some thoughts about the Cross and concludes with a meditation, perhaps others would call it an essay, called "Oh, Farewell life." Both of these chapters have a beauty of language which should touch most readers but will be more meaningful to those who know Muggeridge through his later works. In between the beginning and the end of *In a Valley of this Restless Mind* we

meet all sorts of people in at least one of whom we are likely to recognize ourselves, and perhaps ask ourselves some very difficult questions. If this is so, Muggeridge has exercised the vocation of a prophet, which vocation is sorely needed in a world not nearly as far removed from 1938 as most people think.

(The Rev.) WILLIAM W. MILLSAPS  
St. Alban's Collegiate Chapel  
and Canterbury House  
Dallas, Texas

### Books Received

**FROM THE BRINK OF DIVORCE** by Anne Kristin Carroll. Doubleday. Pp. 319. \$8.95.

**HOW TO RAISE GOOD KIDS** by Barbara Cook. Bethany Fellowship. Pp. 187. \$2.95.

**CONGREGATIONALISM IN AMERICA** by Manfred W. Kohl. Congregation Press. Pp. 83. No price given.

**COURAGE FOR CRISIS LIVING** by Paul L. Walker. Revell. Pp. 128. \$5.95.

Theological reflections on

# Saturday Night Fever

By CHRISTOPHER C. MOORE

Where do you go when the record is over? Five days a week Tony Manero is just another kid selling paint, but on the weekend he becomes the undisputed disco king. Once you catch the fever, it will never let you go.

—promotional material for Saturday Night Fever

If, as *Time* magazine has stated, the film *Saturday Night Fever* is second only to *Close Encounters of the Third Kind* in 1978 box office grosses, we must consider whether the view of human nature presented by the movie is appealing—or at least considered valid—by large numbers of Americans.

Three statements about human nature are made by the movie. First, people are prevented from achieving their potential by inhibitions imposed by outworn cultural institutions and by limiting cultural thought patterns. Secondly, that in spite of this each person has a dream and the dream suggests for the person some sense of what he is or would like to become. These dreams, however, can be and often are unintentionally manipulative of others. Dreams are always larger than the simple goals that people mistake for the dream. Thirdly, a person is enabled to achieve his full human potential only as a result of unconditional love given to him by another person.

Much of the movie is concerned with forces that operate upon the characters and inhibit their growth. The statement of Tony's brother referring to their family can be generalized to extend to the influence of the culture upon the individual: "They turn you into their belief. You don't have any defense against their fantasies." Tony lives in a milieu in which religion and culture are at best trivialized, at worst, agents of

The Rev. Christopher C. Moore is rector of Grace Church, Linden, N.J.

repression. The new pop gods of the culture, exemplified by the posters in Tony's room, are unable to carry the weight of the expectations placed upon them.

Tony and his friends perceive themselves as living in a materialistically oriented society in which every man is out for himself. The first dialogue in the movie is an exchange between Tony and a shirt salesman in which Tony, refusing to take a receipt for payment, says, "I trust you," and the salesman calls back to a departing Tony, "Please don't—don't trust me."

This theme of lack of trust is continued in the words of one of Tony's buddies as he admires a Cadillac owned by a neighborhood big shot: "He made it [the car] by screwing his partner. They got it all locked up and nobody's going to give you a buck. It's a dog-eat-dog world." In such a world, people are stereotyped into rigid classifications which do violence to their personhood, and everyone is too busy putting others down or scrambling for his own advantage to reach out to others in an affirming way.

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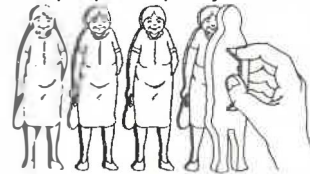
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Episcopal Church, Lake Orion, Michigan.

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

**C**OLLEGE students need to be remembered. 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.

**ARIZONA**  
**UNIVERSITY OF ARIZONA** Tucson  
**EMMAUS CHAPEL** 622-3208  
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park.  
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

**CALIFORNIA**  
**UNIVERSITY OF CALIFORNIA** Berkeley  
**ST. MARK'S** Bancroft Way at Ellsworth  
 P.D. Haynes, chap.; G.F. Tittmann, r  
 Sun 8, 10, 12, Comp line 9; Mon-Fri 12:10

**CONNECTICUT**  
**YALE UNIVERSITY** New Haven  
**EPISCOPAL CHURCH AT YALE** Dwight Chapel  
 The Rev. A.H. Underwood, chap.  
 HC Sun 6; Full-time active program

**FLORIDA**  
**UNIV. OF SOUTH FLORIDA** Tampa  
**ST. ANSELM'S CHAPEL**  
 The Rev. Robert Giannini, Ph.D., chap.  
 Wkdys EP 5, Wed HC 8

**ROLLINS COLLEGE** Winter Park  
**ALL SAINTS'** 338 E. Lyman Ave.  
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

**GEORGIA**  
**GEORGIA TECH** Atlanta  
**ALL SAINTS** North Ave. & W. Peachtree  
 The Rev. Paul R. Thim, chap.  
 Sun 8, 9:15, 11:15; Tues Supper 6; Fri 12:05 HC

**ILLINOIS**  
**KNOX COLLEGE** Galesburg  
**GRACE PARISH** 151 E. Carl Sandburg Dr.  
 The Rev. George F. Wilcox, Ph.D., r  
 Sun 8 & 10 Daily

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

**NORTHERN ILLINOIS UNIV.** DeKalb  
**ST. PAUL'S** 900 Normal Rd.  
 Sun: 7:30, 9:30, 5:15

**MARYLAND**  
**UNIVERSITY OF MARYLAND**  
**MEMORIAL CHAPEL** College Park  
 The Rev. Wofford Smith, chap.  
 Sun HC & Ser 10; Wed & Fri HC 12 noon

**MISSISSIPPI**  
**UNIVERSITY OF MISSISSIPPI**  
**ST. PETER'S** Oxford  
 The Rev. J. Douglas Stirling  
 Sun 8, 9, 11, 5:30; Wed 5:30

**NEBRASKA**  
**KEARNEY STATE COLLEGE** Kearney  
**ST. LUKE'S** 23rd St. & 2nd Ave.  
 The Rev. Dr. C.A. Peek, r  
 HC Sun 8 & 10, Thurs 5:45 EP or HC, Fri 12:10 HC Sat 6:15  
 E Por HC

**NEW JERSEY**  
**RUTGERS UNIVERSITY** New Brunswick  
 Cook, Douglass, Livingston & Rutgers Colleges  
**ST. MICHAEL'S CHAPEL** Busch Campus  
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.  
 Eucharist: Sun 10:30, Wed 12:10; other services as anno

**NEW MEXICO**  
**NEW MEXICO STATE UNIV.** Las Cruces  
**CHAPEL OF THE HOLY SPIRIT** 1605 Univ. Ave.  
 The Rev. Sandra B. Michels, chap.  
 Sun HE 5, Tues 7, Thurs 12 noon HE

**NORTH CAROLINA**  
**DUKE UNIVERSITY** Durham  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, D.D., chap.  
 Sun HC 9:15, 5:15 — Center Chapel; Wed 8 & Thurs 5:15 — Duke Chapel

**OKLAHOMA**  
**CENTRAL STATE UNIVERSITY** Edmond  
**ST. MARY'S** 325 E. First (Univ. at First)  
 The Rev. Rober Spangler, r & chap.  
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

**PENNSYLVANIA**  
**DUQUESNE UNIV.** Pittsburgh  
**ST. MARY'S COLLEGIATE CHAPEL**  
 In St. Luke's Oratory: Enter through Main Chapel  
 The Rev. C.D. Keyes, v  
 Sun 12:15 MP, 12:30 High Mass & Sermon

**PENNSYLVANIA STATE UNIV.**  
**EISENHOWER CHAPEL** University Park  
 The Rev. Dr. Derald W. Stump, chap.  
 HC: Sun 6:15; Tues 7 and as anno

**URSINUS COLLEGE** Collegeville  
**ST. JAMES**, Perkiomen 489-7564  
 Germantown Pike & Evansburg Rd.  
 Sun 7:45, 9 & 11. Forum 10

**YORK COLLEGE OF PENNSYLVANIA**  
**ST. JOHN'S** 140 N. Beaver St., York  
 The Rev. Canon George A. Kemp, r  
 Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

**TEXAS**  
**NORTH TEXAS STATE UNIV.** Denton  
**TEXAS WOMAN'S UNIV.**  
**ST. BARNABAS** 1200 N. Elm St.  
 The Rev. C.E. Walling, r  
 Sun 8, 10

**VIRGINIA**  
**LONGWOOD COLLEGE** Farmville  
**HAMPDEN-SYDNEY COLLEGE** Hampden-Sydney

**JOHNS MEMORIAL CHURCH**  
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.  
 Sun 11. Spec. Program & Services anno

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

**WISCONSIN**  
**UNIVERSITY OF WISCONSIN** Superior  
**ST. ALBAN THE MARTYR**  
 The Rev. G. Randolph Usher, r  
 Sun HC 8, 10; Tues 7:30; Thurs 10

*Saturday Night Fever* as a hoped-for way out. The informing symbol of the movie is the bridge out of Brooklyn into the magic land of Manhattan. Karen's words to Tony, speaking about the city, have a numerous quality: "Right over there—right across the river—everything is different. Everything is beautiful, you know—the people—the buildings." Tony, for his part, has memorized all the vital statistics concerning the bridge into Manhattan.

The measure of a dream is whether or not it is self-determined. "Tony, the only way you're going to survive," his ex-priest brother tells him, "is to do what you want to do—not what they try to jam



you into." Tony's dream is, for the moment, dancing—being the "disco king." The nightclub is presented with quasi-religious overtones, and Tony's role as undisputed best dancer provides him with important ego satisfactions. The problem is that this dream, culminating in the winning of the dance contest, is unable to carry the weight of Tony's inchoate personal desires and longings, as he realizes in the scene in which he tells Karen, "I would like to get that high somewhere else in my life. I don't know where."

The promotional material for *Saturday Night Fever* poses the crucial question both for Tony and for a whole society which displaces "kicks" into the position of ultimates, "Where do you go when the record is over?" and the Bee Gees provide the accompanying lyrics, "I ain't goin' nowhere / Somebody help me. . ."

The way out is clearly by means of the generative power of human love. That magnificent closing scene in Karen's apartment in New York, in which the camera closes in on their hands reaching out to each other, suggests, probably intentionally, the hand of God reaching out to Adam in Michelangelo's *Creation* on the ceiling of the Sistine Chapel in Rome. This is truly a mutual "creation" in which Tony and Karen reach out to create the potential in each other. The closing credits of *Saturday Night Fever* are accompanied by the lyrics of the Bee Gees: "I believe in you. You're my savior when I fall. / I need you to show / How deep is your love."

## DAKOTA LEADER

Continued from page 10

years before selling it back! We thought they were leasing it at the time. We didn't read the fine print.

*You're not a political person, and yet even to an outside observer like myself, many of the political issues are problems which do affect the life of every Indian person. Indian people are now more inclined to speak up. How do you feel about this self-determination in the church?*

I think that is good for it develops leadership, and we really need the leadership of our own people. There are some lay readers working today who are old—old men and yet they are still serving. We want our own priests.

*And you expect a great deal from them.*

Yes, that's true, yet you see more and more people helping the clergy by attending meetings and doing volunteer work in the church.

*Tell me about your early education.*

When I was six I was sent to school because the government required it. It

broke our parents' hearts to have to send us away to school. But now I am content because I can be away from home and be content anywhere.

*People who have studied this earlier BIA policy in retrospect do not feel that it was wise to send small children away to boarding schools. It seems that boarding schools existed not only to educate students, but to de-Indianize them—teach them white-man ways.*

How true!

*Who are the ministers you remember as a child?*

There were two and neither had any schooling at all. They were catechists. They spoke Lakota and could read scripture in Lakota.

*Let's shift to talking about some of your diocesan and national responsibilities.*

I was elected to the Church Army Board for four years. Then came NILT [National Institute for Lay Training] in New York City, that part of the Church Army's training. I was board president for two years. In the late '60s the Church Army reached a low ebb. Boone Porter

and others helped reorient the Church Army Board, and we had a new lease on life. Now the Church Army seems to be on much sounder footing. There are approximately 62 active Church Army workers and many retired workers. I was also on the National Board of Managers of Church Women United. I was a deputy from South Dakota to the General Conventions at Louisville, Houston, and Minneapolis. I am serving on our diocesan ECW Board for the eighth year as chairman for Christian Ministries, and at one time served on the Dakota Leadership Program [DLP] Board.

*Is there anything else you would like to say to the readers of THE LIVING CHURCH?*

I've always been grateful that Bishop Gesner sent me back to my own reservation to my own tribe; to where my relatives are. Family is very important to Indian people, and I am very happy to be working here in Pine Ridge among my own people.

*Thank you, Margaret. You are widely admired and loved for your life and Christian witness.*

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### MEETINGS

**EIGHTH ANNUAL CONFERENCE** on the Secularly Employed Clergy, sponsored by NASSAM (The National Association for the Self-Supporting Active Ministry), November 9-11, 1978, Kansas City, Kan. Theme: How does the diocese relate to self-supporting clergy and self-supporting clergy to the diocese? Write/Call: **The Rev. James L. Lowery, Jr., 14 Beacon Street/Room 715, Boston, MA 02108; (617) 742-1460 (617) 492-1275.**

### NAMES WANTED

IT'S a big university, so the chaplains at Michigan State, East Lansing, would appreciate receiving names of Episcopal students, staff, faculty at MSU this fall. Address: **Chaplains Mitman, Towler, 800 Abbott Rd., East Lansing, MI 48823.**

### NEEDLEWORK

**DESIGNS** in Needlepoint: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals, children's "Noah's Ark and animal motif" kneelers. Custom or stock designs hand-painted. French canvas cut to measure. **Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185.**

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

### NOTICE

**PRIESTS** and bishops interested in establishing an order of discipline within the Episcopal Church, based on the Chicago-Lambeth Quadrilateral as adopted by the House of Bishops in 1886. This order is open to both single and married men. Order of discipline to be established at the first general meeting. Please write for further information. **Order of Saint Matthias the Apostle, P.O. Box 302, Oconomowoc, Wis. 53066.**

### POSITIONS WANTED

**ORGANIST-CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-388.\***

**ANGLO-CATHOLIC** celibate priest, with 20 more years of active evangelical ministry ahead of him, seeks correspondence with interested vestries, parishes, and bishops. Reply **Box W-387.\***

**EXPERIENCED** priest, age 34, General graduate seeks eucharistic-centered parish. Good pastor, teacher, and preacher with excellent references from previous bishops, fellow clergy, and laity. Open to be considered rector in medium sized parish or associate rector in large parish. Will consider position as tentmaker when combined with teaching. Reply **Box H-389.\***

### POSTAL CARDS

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**NEW MISSION** needs liturgical vessels and furnishings. Especially interested in chalice and paten. **Earl Collom, Jr., Rte #3, Box 167-B, Crossville, Tenn. 38555.**

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
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# CHURCH DIRECTORY

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**TRINITY CATHEDRAL** 17th and Spring  
The Very Rev. Joel Pugh, dean  
Sun 7:30, 9:25, 11

## ALAMEDA, CALIF.

**CHRIST CHURCH** 1700 Santa Clara Ave.  
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price  
Sun H Eu 8 & 10, Wed 11 & 7:30

## SANTA BARBARA, CALIF. (Goleta Valley)

**CHRIST THE KING** 5073 Hollister Ave.  
The Rev. Robert M. Harvey, r  
Sun Eu & Ch S 9:30; Wed Eu 7; Thurs Pr Group (Charismatic) 7:30

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;  
Ev Sun-Fri 5:30; Comp Sun-Sat 9

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also  
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP6:45,  
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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

## CHICAGO, ILL.

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

## BOSTON, MASS.

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; ChS, 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.

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell-Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

## HACKENSACK, N.J.

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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c  
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
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 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 & 9:30 HC. 11 MP & Ser (HC 1S), Wkdy HC Tues 12:10;  
Wed 8 & 5:15; Thurs 12:10 & Saints Days 8 EP Tues & Thurs  
5:15. Church open daily 8 to 6

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles  
Sun HC 8, 10:30, 12:15. Wed 6

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

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff  
Sun Masses 8:30, 11 Sung; Tues, Thurs, Fri 8; Mon, Wed 6

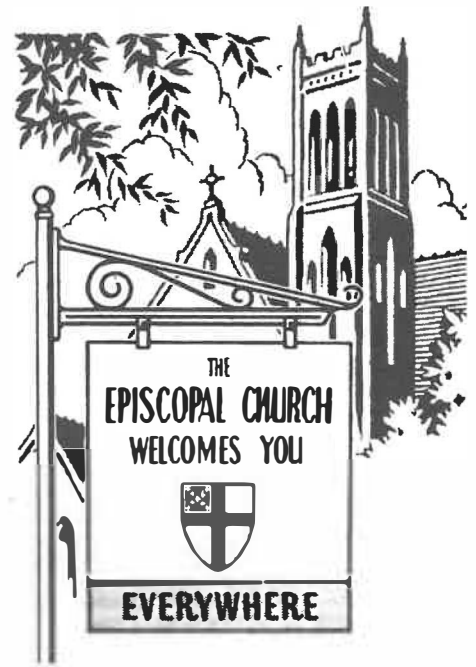
**ST. MARY THE VIRGIN**  
46th St. between 8th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass  
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-8,  
Sat 2-3, 5-6. Sun 8:40-9

**PROTESTANT/ECUMENICAL CHAPEL** J.F.K. Airport  
The Rev. Marlin L. Bowman, chaplain/pastor  
St. Ezekiel's Congregation. Sun Ch S 12:30, Eu 1. Chapel  
open daily 9:30-4:30

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

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

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 10:05



## PITTSBURGH, PA.

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— Hazelwood  
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## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIST)** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddeil Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

**ST. GEORGE'S** 1729 S. Beckley Ave.  
Fr. Patric L. Hutton, Fr. John G. Moser  
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

## FORT WORTH, TEXAS

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

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. Jacques Paul Bossiere, Ph.D.  
Sun 8 HC, 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

## OCONOMOWOC, WIS.

**ZION PARISH** Rockwell Place  
The Rev. Thad B. Rudd, the Rev. Daren K. Williams  
Sun Masses 8 10; Daily except Mon

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