

The Living Current

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The Living Church

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July

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

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LETTERS

Most letters are abridged by the editors.

Misconceptions About Healing

In reply to "Some Misconceptions About Healing" [L. C., May 28th]:

I feel that Dr. Anderson has some very serious misconceptions about spiritual healing. He seems to think that a priest or practitioner, in laying hands upon the sick and seeking divine healing, should have considerable medical knowledge. He evidently thinks that without a thorough understanding of those people seeking healing, he is in grave danger of asking for healing that might do more harm than good.

It all depends upon who is doing the healing. If it is the priest himself it probably never should be attempted, but if it is our Lord who does the healing the idea of a mistake being made that might be harmful to the patient is ridiculous. If we come to Him in faith, He may heal every part of us even though we may be ignorant of our true malady. The priest has very little to do with it except to allow himself to be used as a channel for our Lord's blessing.

MARJORIE WATKINS

Parkersburg, W. Va.

A few weeks ago I read an article on healing by Dr. John Gayner Banks in *Sharing*. He said that instead of thinking about the illness, or whatever problem we're praying about, and telling God all about it and what He should do about it, we should



just hold the sick person up to the light of God's healing and strength and love. He compared this to bringing a plant out of a dark basement and setting it on a window sill in the sunshine. I know that there are plants that would be harmed by the sunlight, but I can't conceive of any person, whatever his problem, who would be hurt by being so held up in prayer to God's healing power and love.

JOANNE E. MAYNARD

Helena, Mont.

Jesus Christ spent a great deal of time healing the sick, deaf, blind, paralytic, and mental cases. When John the Baptist sent his disciples to Jesus to ask whether He was the Christ whom the Jews were expecting according to prophecy, Jesus referred to His healing ministry as evidence of His Sonship to the God of Love, our Heavenly Father.

Jesus not only carried on His ministry of healing—He taught His apostles and disciples to heal, and sent them on missions with power to heal all manner of diseases and afflictions. He did not request or suggest that the apostles and disciples go. He commanded them. Certainly the early Church took Jesus at His word and practiced spiritual healing for several hundred years successfully. Jesus never rescinded that command nor that gift of power. However, when persecutions ceased and the Church grew rich and powerful, faith waned and so did spiritual healing; but God never left His Church without witnesses. The saints healed in His name. They had the love and faith

through which God channeled His healing love.

Does Jesus Christ heal today as He promised to do? Yes, where there is the love, faith, and understanding. Our Lord does not have to be told what afflicts the person. He knows better than any doctor, surgeon, psychologist, or psychiatrist what the correct diagnosis is and can heal where He finds the love and faith through which to channel His healing power. There are no incurable diseases to God. Man's extremity is God's opportunity. Doctors, surgeons, psychologists, and psychiatrists are God's helpers in healing the body and mind, but only God can heal the spirit.

There are two types of spiritual healing. Some people have the charismatic gift and are special channels of God's healing love. Then there is sacramental healing transmitted through the Church and congregation, and where there is strong love and faith Jesus Christ answers the loving prayers of His children with many miracles.

GENEVIEVE D'A. HOWELL

New York City

I would strongly urge Dr. Anderson to pursue his vocation as a dispenser of God's healing. Can he really preach the Gospel without healing disease? The most convincing way of proclaiming the Kingdom is to demonstrate it. Instead of encouraging certain people to remain unwell because healing would cause them to continue a life situation which appears hopeless and intolerable, I would challenge the priest to apply the vast resources of the invisible to the vast needs of the visible. When the cause is healed, the sick one can then rise to a higher life and claim his divine birthright of health of body, mind, and soul.

I would acquaint Dr. Anderson with the spiritual healing resources that are his by virtue of his ordination to the sacred ministry, i.e. evangelical, psychological, metaphysical, and sacramental. I would remind him that he has the leadership of the Church (the fellowship of believing people) to surround the sick one with the supportive, accepting relationship that is so necessary a part of total healing. And, finally, I would remind him of the great preventive of diseases of bodies and minds, i.e., repentance, forgiveness, reconciliation, and divine cleansing.

(The Rev.) ALFRED W. PRICE
Rector, St. Stephen's Church

Philadelphia, Pa.

Most Segregated Hour

Accept my congratulations on your editorial, "A False Slogan, Otherwise Fine" [L.C., June 4th]. This has been needed for a long time. It has been my own personal observation that the most segregated hour in America is when the craft is called to order either in the masonic temple or the union hall. I have not had the time personally to investigate this situation on a wide basis, but certainly my own experience shows that the most segregated time in America is not the 11 o'clock service of the Church.

If we are to combat the terrible problems facing us today we need leadership that is not susceptible to catch phrases and other rable-raising techniques.

(The Rev.) ARTHUR E. PRITCHETT
Rector, Christ Church

Hudson, Ohio

The Living Church

For 88 Years,
Its Worship, Witness, and Welfare

July 9, 1967
Trinity VII

NEW YORK

The Pusey Report

Establishment of a permanent board for theological education, with responsibility for guiding the Church in financing and setting the standards for the education of men for the ministry, was recommended by the special committee to study theological education in the Episcopal Church. Findings and recommendations of the committee were disclosed at a press conference at the Church Center in New York City by Dr. Nathan M. Pusey, president of Harvard University, who served as the study committee chairman.

The committee report was critical both of theological education and of the state of the ministry in the Church today. It called for greater stress on practical "clinical" experience in theological training; increased provisions for continuing post-graduate education of ministers; greater cooperation of seminaries among themselves and with interdenominational schools as well as with those of other Churches; and for more attention to education of the laity. The Rt. Rev. John E. Hines, the Presiding Bishop, said in answer to a question at the press conference that he endorsed the recommendations of the committee and would give the report his support at the General Convention in Seattle.

Another function which the committee report assigned to the recommended board for theological education, in connection with recruitment of young men for the Christian ministry, was the "exploration of how women can be given due recognition and how the talent of all (the Church's) people may be fully employed, irrespective of race or place of origin, and how at this point in its history, the Church may offer its best servants and services to a needy world."

Educational standards would be maintained by the proposed board: "(a) through excellent seminaries and other agencies suitable for the education that the Church should foster; (b) through the upholding of specific norms in all these agencies, including admission requirements; and (c) through advice to the Church regarding ordination standards."

The proposal called for a board of 8 or 10 members appointed by and reporting to the Presiding Bishop. A full-time

director, probably to be assisted subsequently by an associate, would comprise the staff. The proposed budget calls for \$75,000 the first year, \$100,000 for the second and \$125,000 for the third. Authority would be given the board to determine "what sums are needed for theological education, what new ventures deserve support, how the resources the Church possesses best may be distributed, which agencies need encouragement and more money, and which agencies must first meet higher standards before receiving aid." The board would then channel to the Church the requests for the money needed by the schools.

The report discusses in detail some of the financial problems involved in this field. Episcopal seminaries presently cost \$5 million annually, it states, and adds that if the seminaries are to perform as they must to provide adequate training of ministers for the contemporary world, that cost will go up. "In the future, the Church may take part in cooperative edu-

NEWS

cation with seminaries of other Churches or send a larger proportion of its candidates to interdenominational schools. An overall strategy for theological education could diminish unnecessarily wasteful outlay and prevent the double folly of costly, empty seminaries and cheap, well-patronized substitutes." One section of the report details some of the problems the Church faces in relation to the ministry:

(✓) Small congregations which cannot afford to pay adequate salaries to their clergy. More than a third of the Church's 7,500 congregations have less than 100 members, and half have less than 171. The median cash salary of rectors is about \$6,000 per year (the figure excludes housing or other allowances).

(✓) The fact that there is "no clergy shortage" in the Church, with more men added to the list each year than are subtracted; thus leading seminarians to wonder about what future they might find.

(✓) Laxity of educational standards. "Of the nearly 600 candidates for Holy Orders about one-sixth seem to be entering upon their vocation by some other route than an accredited seminary." The study also notes that the Church "has not been

attracting many of its best sons to its ministry. Among its thousand or more students in the eleven accredited seminaries, 43 percent entered with college grade averages of only C plus or lower. Many of these would have been ineligible for other graduate or professional schools."

(✓) A relatively high portion of seminarians coming from traditions other than Episcopal. ". . . It is a reproach to Episcopalian families that they produce only 60 percent of Episcopal seminary students while 40 percent earlier have been members of some other Church."

In addition to Dr. Pusey, members of the committee include the Rev. Charles L. Taylor, former director of the American Association of Theological Schools, who served as director of the committee; psychologist Gordon W. Allport, Harvard University; the Rev. Canon S. H. Evans, Kings College, London; the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina; the Rev. James F. Hopewell, director of the Theological Education Fund; R. Keith Kane, a New York attorney; Wilber G. Katz, professor of law, University of Wisconsin; Mrs. Harold C. Kelleran of the Virginia Theological Seminary; the Rev. Hermann N. Morse, general secretary-emeritus of the United Presbyterian Church's Board of National Missions; the Rev. Robert N. Rodenmayer, Division of Christian Ministries of the Executive Council; and George F. Thomas, professor of religion, Princeton University.

NEW HAMPSHIRE

Alcoholism Studied

An ecumenical attack upon alcoholism was mapped by the North Conway Institute at its 13th annual meeting. The institute plans to work through the councils of the various Churches "to focus upon the local church the development of a sense of awareness, concern, and responsibility."

The annual session followed a "summit conference" of religious leaders on problems of alcoholism and the role of the Churches in dealing with them. More than 100 clergymen attended the meetings in North Conway, N. H.

The board of trustees of the Institute elected as chairman Methodist Bishop James K. Mathews of Boston, who succeeds the Rt. Rev. Charles F. Hall, Bishop of New Hampshire. The Rev. David Works, an Episcopal priest, serves as executive vice-president of this inter-

faith, totally ecumenical organization concerned with the problems of drinking, drunkenness, and alcoholism.

SOUTH CAROLINA

Chicago Memorial Not Accepted

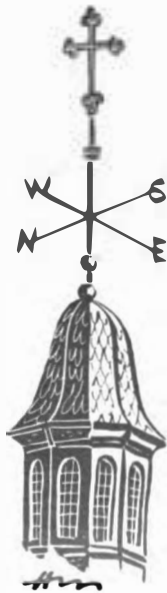
A resolution on the title of the Episcopal Church was presented to the delegates attending the annual convention of the Diocese of South Carolina and was voted down. However, it had been reported to THE LIVING CHURCH that the resolution in support of the memorial of the Diocese of Chicago had been passed by South Carolina. The Chicago memorial to General Convention provides for "an orderly and clarifying change in name to The Episcopal Church in the United States of America."

FLORIDA

Mollegen on COCU

"From all that I can see in the great ecumenical movement in this century, God won't let us rest until we find union in Christianity," declared the Rev. Albert T. Mollegen, lecturing to the annual spring clergy-wives conference of the Diocese of Florida. Dr. Mollegen's lectures dealt with the *Principles of Church Union* as adopted by the Consultation on Church Union in 1966. Seventy-nine clergy and 36 clergy wives attended the conference. Dr. Mollegen is one of the Episcopal Church's nine representatives on COCU.

In commenting upon the statement on the Eucharist in the COCU document, he said: "We, as Episcopalians, a part of the catholic tradition, have to realize that such words as 'priest' and 'sacrifice' are terrible words to many Christians. For this reason, the word 'presbyter' is used instead of 'priest.'" Dr. Mollegen



asserted that the section in *Principles of Church Union* which deals with Scripture and Tradition is "an Anglican victory," and that the new appreciation of tradition by the historically non-traditional Churches has come about because of a breakthrough in biblical studies. He contended that no longer can one maintain the old protestant idea of "Scripture only" or the old "Scripture versus Tradition" controversy.

ABORTION

The AMA's Position

The American Medical Association, by a solid majority vote of its policy-making house of delegates, has re-formulated its official policy on abortion for the first time in nearly 100 years. The presiding officer described the opposition to the change as "significant but inadequate." The AMA policy as now stated opposes indiscriminate abortion, but allows the following exceptions: 1) medical evidence shows that pregnancy threatens the mother's life or health; 2) evidence shows that the infant may be born with incapacitating physical deformity or medical deficiency; 3) pregnancy resulted from rape or incest.

A spokesman for the AMA said that the change would not "open the door to misuse" and explained the purpose as being that of providing guidelines for changes in state laws.

Abortion Today

California and Florida are the latest states to sweep away some of the legal barriers to abortion. These states follow Colorado and North Carolina where reforms were enacted earlier in the year. A *New York Times* editorial for June 19th states:

"New Jersey's abortion law is unchanged after 118 years; New York's after 84 years. In this state (New York), as in California, Roman Catholic bishops were the principal opponents of reform. There was one difference: New York's legislators succumbed to pressure, California's did not. Now New York must wait until next year's session to catch up.

"Until then, the subterfuge, the needless guilt, the expense of seeking safe abortion havens will continue. For the poor, there will be no legal chance to prevent the births of unwanted children. For the inexperienced and the ignorant, the alternative to legal therapeutic abortion will be criminal abortion—possible death."

PENNSYLVANIA

Clergy on Vietnam

Some 100 Philadelphia-area clergy and laity concerned about Vietnam have telegraphed their state legislature in support of a resolution of that body which calls upon the U. S. government to reconsider this country's role in Vietnam. "Seeking

neither escalation nor withdrawal but a careful review," the resolution asks the government seriously to reconsider whether the present war is "in the national interest" and whether our "continued involvement is serving the cause of world peace."

The Rev. John Scott, an Episcopal clergyman and one of the five co-chairmen of Clergy and Laity Concerned about Vietnam, said: "While there may be little we can do as individuals really to affect a structure so overwhelmingly powerful as the government of the United States, one thing we can do is to exercise as far as possible our constitutional right of dissent and, jointly together, support with vigor those constructive efforts toward peace which seem to us more compatible with true religious awareness of the situation of man."

Among the signers was the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania.

SEMINARIES

Porter to Change Classrooms

The Rev. H. Boone Porter, D. Phil., professor of liturgics at the General Seminary, will carry out his teaching duties next fall in urban ghettos, Indian reservations, and other localities normally far removed from the resources of theological learning. The Rt. Rev. Daniel Corrigan, director of the Executive Council's Home Department, recently has concluded an arrangement with the seminary to secure Dr. Porter's services in special domestic missionary fields where the Church faces urgent problems.

Dr. Porter has been a member of the Home Department since 1961 and has undertaken a number of special projects particularly in relation to the selection and training of men for the ordained ministry within different cultural and linguistic groups. During the remainder of 1967 he will be available for consultation and conferences in a number of dioceses and missionary jurisdictions. He will resume his normal schedule at the seminary at the end of January 1968.

EUROPE

Franco-American Ceremony

On June 13th, the 50th anniversary of America's entrance into WW I and the exact date of General John Pershing's arrival in Paris, a Franco-American ceremony was held at the Place des Etats Unis in Paris, to dedicate the site of a equestrian statue of General Pershing which will replace the one destroyed by the Germans in WW II. The statue, a gift of the Veterans of Foreign Wars, being made by Felix De Weldon who created the statue of the flag raising on Iwo Jima.

The ceremony sponsored by Preside

Charles de Gaulle and the French government, was attended by French and American diplomatic and military personnel as well as members of allied military organizations. The Very Rev. Sturgis L. Riddle, dean of the American Cathedral in Paris, gave the invocation.

CANADA

Separation of Church and State

Anglican priests and laymen in Toronto for the annual meeting of the Diocese of Toronto voted against having the Queen's name mentioned in the new words being prepared for the national anthem, "O, Canada." Delegates decided that God should be included in the anthem, but that there should be no mention of British royalty.

One part of the resolution on the wording was approved: "Because God was so richly endowed Canada and because the national anthem is often included in divine worship, we feel that our new national anthem should incorporate an expression of our country's gratitude to and dependence on Almighty God."

The defeated part of the resolution read: "In view of the monarchy's unique role in the history of our Dominion, and in view of the expectation that the use of our new national anthem will replace the singing of the royal anthem (*God Save the Queen*), we feel the new anthem should incorporate a prayer to God to safeguard our heritage."

One delegate shouted, "This has been a country of British heritage." "No, no," cried other delegates.

Presbyterians Join

The 93d General Assembly of the Presbyterian Church in Canada has accepted an invitation to join the Anglican and United Churches of Canada in their talks on union. The invitation to participate in the conversations of the other two bodies came as a surprise to the General Assembly.

In support of the decision to send representatives, the Rev. Murdo Nicolson of Calgary, Alberta, said, "We have to support this unless we are prepared to say that our whole attitude is one of separation. We should not be afraid to do this if we really understand what and who we are as a reformed church."

PITTSBURGH

Coffee House Objectives

The "truly important objectives" of the Loaves and Fishes, the four-church-sponsored coffee house in the Shadyside area of Pittsburgh and target of two police raids, have been endorsed by the National Association of Social Workers, Inc.

In a letter to Brittan C. MacIsaac, president of the board of directors of The Loaves and Fishes and communicant of Calvary Church, Pittsburgh, the group's Southwest Pennsylvania chapter has sent congratulations to the sponsoring churches for their "willingness to run the risk of being vulnerable to attack from members of the community who seem unable to grasp its significance. The marked tendency on the part of members of society to indiscriminately view non-conforming behavior on the part of members of the oncoming generation as evidence of maladjustment is a matter of great concern to members of the social work profession," the letter stated. "It is encouraging to note that the patrons of The Loaves and Fishes are viewed as young adults searching for identity and trying to make their way in society, which is itself maladjusted in many ways."

Clergy, Rights, Realtors

In November 1966, a group of clergy began demonstrating against the president of the Greater Pittsburgh Board of Realtors. It became evident to the Christian social relations department of the Diocese of Pittsburgh and to the realtors group at large that the chasm between these two groups of public servants was very wide. There seemed to be good will, but it was mixed with misinformation, personal distrust, and dislike.

An announcement has come from the diocese that a program of "depth training in intergroup relations for realtors and clergy" will be sponsored by the University of Pittsburgh's graduate school of public and international affairs. Funds for the study have been provided by the Christian social relations department of the Executive Council. Plans call for the program to start September 26th, lasting until Thanksgiving.

MICHIGAN

Three Nations Under God

To the skirling of pipes, the First Battalion of the Essex and Kent Scottish Regiment of Windsor, Ontario, marched up Detroit's Woodward Avenue to the Cathedral Church of St. Paul, June 4th, to attend the 44th annual Canadian-American Friendship Service that honors the British monarch and the friendly relations between the United States, England, and Canada. Some 800 people attended the service conducted by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, and the Very Rev. Leslie G. Warren, dean. The principal address was given by Mr. John Fisher, LL.D., commissioner of Canada's centennial year.

An editorial "Three Nations Under God" appearing in *The Windsor Star* said: "It would be splendid if Sunday night's Canadian-American Friendship Service . . . could be repeated in many

countries around the world. There were three nations, the United States, Great Britain, and Canada, meeting together in peace and under God. . . . As the pipers and buglers played the lament and last post, as the flags were lowered, and then when the buglers sounded reveille and the pipers led the Color Party to the tune of Highland Laddie, the whole congregation was caught in the spell of the important message of world peace."

ORGANIZATIONS

Information Available on ECF

Because of many requests on what the Episcopal Church Foundation is and what happens to its funds, an informative brochure has been prepared covering those subjects as well as others.

The ECF budgets for 1967 and 1968 include amounts for theological education study, fellowships for advanced study, loans for church construction, research and regional projects, and funds for future church projects.

SCHOOLS

Jewish Studies at Kenyon

With the aid of a grant from the Danforth Foundation, Kenyon College may well be the first Episcopal-related college to add to its department of religion faculty an authority on Jewish studies. For a period of three years, beginning this fall, the St. Louis foundation will contribute half the salary for the new faculty member. At the end of the period Kenyon College will continue to maintain the position within the department of religion.

Named to the new position is Gershon Greenberg, a graduate of Bard College, who is currently completing his Ph.D. at Columbia University and who also has studied at the Free University of Berlin. He will teach "Jewish Thought, 135-



Digitized by "Three Nations Under God"

1900," and a semester on the New Testament, providing a life and background to the life of Jesus and the early Church from a Jewish point of view.

Historic Studies in Rome

Students of classics, art history, and art at St. Stephen's American Episcopal preparatory school in Rome have been making the most of their location by studying their subjects on the historical and geographical spots. There is a great collection of Greek and Etruscan materials in the Villa Giulia Museum near the school. Among places visited by Saint Stephen's students this past academic year are ancient Cumae, the Vatican Museum, Hadrian's Villa, Florence, Assisi, and Siena.

The school has finished its third year of operation with a student body of 132.

VTS Looks Ahead

A living shape for theological education in the 1970s and beyond is emerging at the Virginia Theological Seminary. Aided by a fund drive still in progress, and informed by four years of study, new programs include: continuing education for ordained clergy; a two year M.A. in religion program for laity; three programs to relate students and faculty to public questions and institutions of our time; and a thoroughly revised curriculum to prepare today's students for tomorrow's problems. Some of these pro-

grams are already in operation, the rest will be added this fall term.

Experienced clergy recently completed a six-week course in the dynamics of change under teachers from biblical, theological, sociological, political, and behavioral studies. The men, representing six religious affiliations, will maintain close contact with VTS and will reconvene in a year to evaluate their work and thoughts.

Theology for laymen leading to the Master of Arts in religion is offered to college graduates with a Christian concern who do not plan to enter the ordained ministry. Three programs have been designed to help students and faculty in their awareness of events and institutions in the world: the Urban Training Program for upperclassmen; work at the Institute for Policy Studies, Washington, D. C.—VTS is an affiliate school; and the Inter-Seminary Program in Church and Society—VTS, Duke University (Methodist), and Union Theological of Richmond (Presbyterian).

The new curriculum to be used this fall provides for flexibility in the continuing use of traditional studies. The year will be divided into three terms, elective courses will constitute more than half the total number of classes, and a program of supervised work in the field is being developed. Required courses will include biblical studies, history, liturgics, theology, ethics, homiletics, and pastoral theology.

PNCC

General Synod Set

The Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church of America, has issued a pastoral letter calling for the 12th General Synod of the PNCC to convene October 24-27, in Holy Trinity Cathedral, Manchester, N. H. This year's synod falls on the 70th anniversary of the organization of the PNCC in the United States.

The Prime Bishop also mentioned the grave shortage of priests in the PNCC; the advanced age of some bishops; Polish language courses; relationship to other Churches; and how the PNCC will become more actively engaged in the involvement in the movement for Christian unity.

CENTRAL NEW YORK

Inheritance Shared

Trinity Church, Watertown, N. Y., has made the initial allocations of income from the Haas Memorial Fund established through a legacy from the estate of Miss Elizabeth Haas, a long-time resident of Watertown, and communicant of Trinity. Grants are made under the terms of a policy adopted by the rector and vestry, providing that the funds will

be used solely for purposes other than the normal operating budget of the parish. First allocations include:

(✓) \$10,000 to the Executive Council to rehabilitate and construct buildings in Guadalupe, Mexico, a site for housing Mexican students and headquarters for the Church's work on the Mexican west coast.

(✓) \$9,000 annually for two years to the Watertown Council of Churches;

(✓) \$6,000 in matching funds to the Planned Parenthood Association of Northern New York;

(✓) \$4,000 to the discretionary funds of the Rt. Rev. Walter M. Higley, Bishop of Central New York, and the Rt. Rev. Nevin Cole, Bishop Coadjutor; and

(✓) \$100 to the Council of Churches Women United for the Each One Teach One project.

CONVENTIONS

Pittsburgh: May 9

Meeting at Trinity Cathedral, Pittsburgh, the 102d convention of the Diocese of Pittsburgh heard the Rt. Rev. Austin Pardue, diocesan, request the election of a coadjutor in a special convention of November 14th. Bishop Pardue will retire in 1968 after serving as Bishop of Pittsburgh for 23 years. He shared his address time with the Assistant Bishop of Taejeon, Korea, the Rt. Rev. Richard Rutt who was visiting in Pittsburgh [L.C., June 11th].

(✓) After serious debate, the convention voted 137 to 97 to request General Convention to delete the Thirty-nine Articles from the Book of Common Prayer.

(✓) A resolution pertaining to the interpretation that a woman may be ordained as a female deacon (deacons) as being a distortion of fact, was rejected.

(✓) A vigorous debate over the support of the proposed text revisions in the Nicene Creed concerning the change of the pronoun "I" to "We" ended with an approved vote.

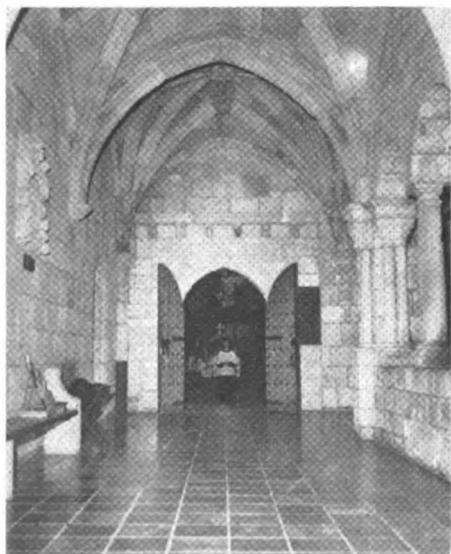
(✓) Convention also approved the report of receipts in 1966 of \$2,057,583, with disbursements of \$1,918,888, which partial includes the successful Centennial Episcopal Advance Fund for 1967-1970 of over \$1,800,000.

The convention closed with discussion but no vote upon a motion to invite General Convention to Pittsburgh in 1973.

Dallas: May 10-11

A resolution suggesting \$4,200 as a minimum salary for single priests in the Diocese of Dallas was approved by diocesan delegates meeting in St. Matthew Cathedral, Dallas. The proposed salary, aimed at the mission level, with a \$5 additional for a rector of an independent parish. A graduated scale was suggested for married priests. The action came as a result of a plea contained in the address given by the Bishop of Dallas, the Rev. C. Avery Mason.

In other action a cooperative budget of \$482,572 for the coming year was



The mission congregation of St. Bernard de Clairvaux, North Miami Beach, Fla., uses the refectory of the old monastery of St. Bernard of Sacramenia as its chapel. A generation ago William Randolph Hearst discovered the abandoned building in Spain, purchased it, and had it dismantled and shipped to the U.S. A few years ago businessmen purchased it and had it brought to North Miami and rebuilt as a tourist attraction, but it didn't work out and was offered to the Diocese of South Florida for a nominal sum. There are many fine art objects in the building which is a treasure itself having been built for St. Bernard by Alphonse VII, King of Castile, Leon, and Galicia, in 1141.



Resolutions pertaining to Vietnam included: sending copies of the bishop's address to President Johnson, the Secretaries of State and Defense, various state officials, members of the House of Bishops, and to diocesan clergy; and support of the Committee of Responsibility that is pledged to treatment and care for Vietnamese children injured in the war.

The Rt. Rev. George E. Rath, Suffragan Bishop of Newark, addressed the convention calling attention to "that unity the Church possesses as the divine family and the shameful caricature it often displays in its actual life in the world."

In adopting resolutions or programs, delegates accepted budgets of \$702,527 for program, \$365,000 of which is for the Executive Council; and \$338,210 for administration. They approved a second \$30,000 to continue construction of Dunbar School in Cape Palmas, Missionary District of Liberia.

(*) Adopted resolutions: urged the U.S. government to open communication with the People's Republic of China while taking into account the welfare of Nationalist China, called for the elimination of 4-D classification exempting clergy and seminarians under the Selective Service Act; condemned extremism of the Left and of the Right; supported the Civil Rights Bill of 1967; and memorialized General Convention on several matters, one being the seating of women as deputies.

AROUND THE CHURCH

Machine, not man, was master at the organ in **Christ Church, Dallas, Easter Sunday**, as sounds were heard when no sounds should have been heard. At 7 AM there was an occasional toot or steamboat whistle. At the 9 AM service the organ cooperated rather well, but by the 11 AM service it had gained considerable confidence and asserted itself very definitely. At times there seemed to be a counterpoint contest with organist John Newall working on one composition and the organ on another. Some observers felt that the organ won for it was using bass pipes.

May 21st was the 12th annual clergy exchange Sunday in the Diocese of Central New York. On that day 30 of the diocesan clergy exchanged pulpits with fellow clergymen in what has become an increasingly popular event. The clergy gain new insights into the thinking and the problems of the more than 61,000 Episcopalians in the diocese.

as deputies, establishing proportional representation in the House of Deputies, setting biennial meetings of a week's duration, abolishing unit rule voting except on matters of faith and order, establishing a system of national reimbursement of deputies' expenses, and taking steps in conjunction with other Christian bodies toward regulation of the Church year so that all major feasts will fall on the same day each year.

The state legislature was memorialized on migrant workers' minimum wages, minimum age of laborers, and minimum health and housing standards.

A record proposed program budget of \$234,500 for 1968 was adopted. The figure represents an increase over the \$212,040 for 1967. The new budget includes funds for the continuation of Iowa's policy of giving at least 50 percent of monies received from parishes and missions to the general Church program for work outside the diocese. A diocesan fund budget of \$67,834.25 was also adopted.

Guest speaker was the Very Rev. Ian H. White-Thomson, dean of Canterbury Cathedral.

Northern Michigan: May 11-12

The Presiding Bishop, the Rt. Rev. John E. Hines, was the guest speaker at the opening of the annual convention of the Diocese of Northern Michigan that met in Houghton. He spoke of the changes in the life of the Church within its never-changing framework.

Specially honored guests at the convention dinner were the retired bishop of the diocese, the Rt. Rev. Herman R. Page and Mrs. Page. The occasion was Bishop Page's 75th birthday and the 50th anniversary of his ordination.

In his address to convention, the Rt. Rev. George R. Selway, Bishop of Northern Michigan, emphasized the need for changes in the Church and in the diocese as it takes advantage of the many opportunities before it. General Convention was memorialized to the effect that the diocese would favor lay administration of the chalice at Holy Communion on special occasions, with permission of the bishop.

Newark: May 13

Issues pertaining to the war in Vietnam were in the fore during much of the annual convention of the Diocese of Newark meeting in Trinity Cathedral, Newark. The Rt. Rev. Leland Stark, diocesan, devoted his convention address to the subject. He spoke of the attitudes of the world's leaders and asserted his belief that U Thant "has access to information" no one else has, adding that the Secretary General also has expressed his belief that Hanoi would "come to the peace table" in a few weeks after the cessation of the bombing.

adopted. Contributions under a voluntary plan for giving toward the budget had reached 95.2 percent of the total. The diocese has used this plan for the past several years. An improvement in one facet of the financial picture within the diocese is the "United Fund" approach in supplying the financial needs of its 18 social, educational, recreational, and conference agencies. This year \$86,000 has been given and at least \$14,000 additional is expected toward a goal of some \$128,000. Under an old plan, each agency used a solo approach to gather its revenue, and the total result for 1966 receipts for the diocesan agencies was \$56,000 in what was described as a hand-to-mouth existence.

The ecumenical officer of the diocese, the Rev. Frank H. F. Rogers, reported a division of opinion, specifically priests' opinions, on the current Consultation on Church Union envisioning possible merger with other church bodies. One-third felt that the Episcopal Church and COCU should go ahead on previously adopted procedure which began when General Convention authorized participation in discussions. Another third said that Episcopalians ought to break with the proposal, that discussions at COCU were inadequate, and that any union would compromise the faith. The final third of polled clergy indicated that discussions should be continued, but there ought to be various reservations and qualifications.

Iowa: May 12-13

Adoption of a strong statement in the field of civil rights, and official notification of the disbanding of the Churchwomen of Iowa were major actions taken at the 115th annual convention of the Diocese of Iowa. Sessions and services were held in Trinity Cathedral, Davenport.

Effective date of the dissolution of the diocesan Churchwomen organization is December 31st. The announcement was greeted by prolonged applause from the convention. The Rt. Rev. Gordon V. Smith, Bishop of Iowa, said that this action would "enable men and women to work together equally."

In the field of human rights, the convention adopted a resolution calling upon all diocesan-related institutions, parishes, and missions in Iowa "to do all in their power to encourage and influence suppliers, contractors, unions, and real estate dealers . . . to follow policies of non-discrimination . . . in employment and service." People of the diocese were called upon to support the 1967 Church and Race Fund. The resolution also included the urging of Iowa deputies to General Convention to vote to add the Church and Race Fund to the budget of the National Church.

Memorials to General Convention included: altering the structure of General Convention to allow women to be seated

By The Rev. Frederick M. Morris, D.D.

Rector, St. Thomas Church
New York City



On the Mat

Following the article entitled *That Ain't Hay*, [L. C., May 14th], I received a letter from a high official of the hierarchy at "815" saying that the Presiding Bishop had suggested my being invited to come in for a talk. I was offered the opportunity to meet with all the heads of departments. I accepted the invitation to come in but declined the formidable prospect of a confrontation with all department heads. The consultation with the high official was held in a spirit of genuine friendliness and mutual concern for the welfare of the Church. I refrain from mentioning the name of my informant because he said more than once, "Perhaps I shouldn't give you this information but I will anyway." At no time did he say that the information given or the opinions expressed were "confidential." For this I was very grateful and not a little disarmed. Therefore I am glad to pass on what I gleaned, for it was reassuring to a considerable degree. The first common ground we established was that much is to be desired and much needs to be done for the improvement of the whole situation at headquarters. This was indeed reassuring. For I had gained the impression that there is all too little self-criticism there.

At the beginning of our conference I displayed a stack of letters which came to me from many parts of the Church expressing strong support and encouragement for the content of *That Ain't Hay* and read off several of the representative names of correspondents. The quality was impressive. I received only one letter of disagreement and that came from one who attended the conference in Puerto Rico and who is a bureaucrat at the "Protestant Vatican" on Riverside Drive. I then ventured to say that we parish priests are often in a better position to "get the pulse" of the Church than those in the bureaucracy at headquarters. With this my consultant agreed. He also agreed that:

1. "815" is overpopulated with departments and divisions. (He revealed the gratifying news that the General Division of

At "815"

- Laymen's Work had been dissolved [L. C., June 4th].)
2. The "conference method" has been overworked.
 3. Travel and conference expense is larger than absolutely necessary and needs constant restraint.

He then went on to reveal that:

1. The Puerto Rico conference cost only \$23,000 plus, rather than what I guessed, viz., \$24,000 plus. (I apologize.) It should be noted that much of the expense was shared by diocesan departments of social relations.
2. The number of officers budgeted for at headquarters in 1948 was 39 full time and one part time with a salary total of \$227,150 and in 1966, 102 full time with a salary total of \$1,118,680.
3. The number of staff members (other than officers) budgeted for in 1948 was 112 full time with a salary total of \$271,968 and in 1966, 213 full time and 9 part time with a salary total of \$1,094,761. The actual number of persons in each year has been about ten percent less than the number budgeted for due to difficulty in filling positions. Between these figures, it should be pointed out, and those of the Negro clergy in their manifesto which I mentioned in *That Ain't Hay*, some discrepancy appears.
4. The total travel and conference expense budgeted for 1967 is \$399,235. This includes the cost of bringing people to New York as well as sending headquarters personnel elsewhere.

I made a strong plea for fuller and clearer revealing of facts and figures on the theory that the more candid is the atmosphere the more reassuring is the reaction. When one is mystified by reports and finds it difficult if not impossible

to satisfy his curiosity, he becomes suspicious.

I was pleased and reassured by the affirmations of care and watchfulness on the part of responsible persons at the top and by the admission of the necessity for ever vigilant pursuit of firm control because of the universal tendency of bureaucracies to proliferate and to splurge. Obviously the facts reveal less success in controlling and restraining than one might wish. Can we assume that the dissolution of the General Division of Laymen's Work will be followed by the dissolution of some other divisions or sub-divisions? If so, the confidence and peace of mind of the Church at large would be enormously increased.

Although I was gratified by the spirit in which I was received and by the candor with which the whole subject was discussed, I am more convinced than ever that the people of the Church as a whole should be more concerned and more vocal in the control of the bureaucracy. (Incidentally, I have no argument with the necessity for a bureaucracy nor is it a dirty word in my opinion.) Necessary and valuable as is a bureaucracy, it is by its very nature a self-proliferating organism and must be controlled and governed by outside, objective evaluators.

Finally, I am convinced that the Presiding Bishop and his top advisors deserve our assurance of support in their desire to keep the situation in hand. They must often feel very lonely and are bound to be unsure of what the Church wants of them and expects of them unless people generally are willing to speak out rather than to be content with muttering behind the scenes.

In the pages of THE LIVING CHURCH, as elsewhere within the Church, there has been some discussion, and some uncertainty, as to what a deacon can or cannot do in the administration of Holy Communion. At the meeting of the House of Bishops last fall this topic was twice dealt with, and the conclusions reached are a matter of record. Regarding the ability of deacons to administer both elements, the following transpired:

The Bishop of Michigan reported for the Theological Committee concerning the administration by Deacons of the Elements of Bread and Wine in the Holy Communion. The Committee, after a study in depth, recommended that Deacons be allowed to administer in both kinds. He presented the following Resolution on behalf of the Committee:

Resolved, That Deacons be authorized to deliver both the Bread and the Wine in the administration of the Holy Communion.

The resolution was adopted.

Some of us have interpreted this resolution as a reaffirmation of what has, in fact, always been the Church's official position. Others have seen this as a serious change. Some have pointed out, quite correctly, that the rubrics on pages 82 and 83 of the Prayer Book direct "the Priest" to deliver the consecrated bread, whereas the administration of the cup is assigned to "the Minister." It is correct to view this as implying that the priest will ordinarily administer the paten and

a deacon (if one is present), the chalice. Since the officiating priest begins the administration and since, in conformity with the Last Supper, the consecrated bread is administered first, the assisting minister inevitably follows with the second element, the consecrated wine. There is nothing mysterious in these rubrics which simply describe the common and normal situation in which one priest is assisted by one deacon.

On the other hand, we ought to be ready for less normal situations which arise from time to time. Several examples may be cited. If, for instance, the officiating priest is prevented by age or infirmity from distributing the sacrament, he should direct a deacon (or deacons) to administer both elements. Fortunate is the priest and fortunate the parish that has such diaconal assistance available in time of need. One priest (or bishop) may be assisted, in administering to a large number of communicants, by three deacons. In this case, surely the priest and one deacon should administer patens and the other deacons the chalices. This case may not easily arise in the average parish—although the present writer knows at least one parish lucky enough (and far-sighted enough) to have three perpetual deacons. This case can arise at a diocesan meeting, however, if the bishop follows the ancient practice of directing his deacons to assist him in distributing the sacrament. And then there are parishes where intinction is regularly practiced.

I cannot write with sympathy of this unbiblical practice, but in one of the more reverent methods of carrying it out the minister dips the host into the chalice and then puts it into the communicant's mouth. Thus the minister with the chalice (priest or deacon) is actually administering both elements.

It will be noticed in *Prayer Book Studies XVII* that the rubrics on page 17 use the word "Minister" for the persons who distribute both elements. In the detailed rubrics on page 20, it is explained that "it is customary," for a deacon, when assisting a priest, to administer the chalice but that sometimes other arrangements may be made. The Standing Liturgical Commission hopes that this will allay any unnecessary controversy.

A more significant and more frequent case arises when a deacon performs his solemn duty of carrying the consecrated sacrament to the sick, the aged, the isolated, and those in prison. This is one of the most ancient and best-known duties of the diaconate. Several years ago the Standing Liturgical Commission did a study of these matters, the report of which is printed in the *Journal of the General Convention*, 1964, pp. 673-697. Copies also were available in a separate pamphlet entitled *The Ministers of the Distribution of Holy Communion* (Episcopal Church Center, New York, 1964). Detailed historical and canonical references are given there. The commission concluded that this matter is of considerable importance today. Sick people no longer remain in their homes, and their homes are no longer usually within an easy walk of their parish church. Particularly at the greater feasts, the rector of a busy parish may literally have to spend days carrying the sacrament to sick and shut-in parishioners. One fears that communicants who are confined to mental hospitals or correctional institutions often are neglected for long periods at very tragic points in their lives. In this very important and fruitful ministry deacons can perform invaluable service. It should be a cause for gratitude that the House of Bishops has explicitly rec-

Continued on page 12

Deacons and

the

Holy Communion

By The Rev. H. Boone Porter, D.Phil.

Professor of Liturgics
The General Seminary

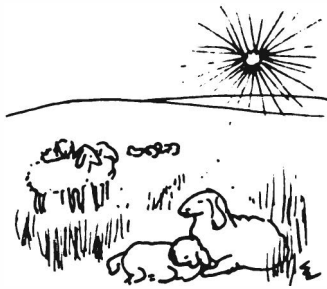
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The Cold War— A Lively Corpse

These are days that try the souls of American liberals by putting some of their dearest notions to a cruel test. For many months they have been denouncing their country for its military presence in Vietnam, giving as one of their reasons that the cold war is over, only LBJ doesn't know it. The situation as it was in the days of Dulles is no more; the Soviet Union is all set to become America's buddy, *vis à vis* the menacing Chinese, if only the USA will pull out of Vietnam. Such was the liberal line, until the happening in the Mideast and the consequent war of words in the United Nations. If the cold war is dead, it is a mighty lively corpse.

Then there was the liberal manifesto that it is for the UN, not the USA, to establish peace in Vietnam. Mr. U Thant should be the judge and divider, for is he not nobly neutral? If there is any need for a peace-keeping force in Vietnam, it should be a UN force, not an American force. Well, there was a UN peace-keeping force in the Mideast, but the happening happened anyway. In justice to U Thant, who ordered it



Praise For the Lesser Gifts of God

All laud be unto thee, all flesh's Maker:
For the good grin of the oddly alluring nomad,
For the cool dewiness of the camp beside the hillpath,
For the cutting effect of the coffee after the blurring,
For the intermingling smell of the incarnate,
And for un hues old Lenten hymns of Culpa.
For these, the little gifts, the lesser givings,
For what is less than myrrh and more than toy,
For all the earthly good, half sacramental,
And all of earth, making a morning worthy
Of being dawned! For all of this is holy
On a God-trodden globe. Give most the glory,
Though, for the pulpily thick planet
That dips to valleys, rising then to raptures,
Holding the solidness meanwhile—in the morning
Bringing undeadness newly. Gloria Patri. . . .

Henry Hutto

out of the trouble zone and has been severely criticized for doing so, it should be remembered that Egypt demanded that the force be removed, and this was entirely legal. The real lesson to be learned here is that a Nasser can order a UN police force off his national lawn if he chooses, which means that such a force is impotent in such a situation. Meanwhile, the Russians in the UN and elsewhere continue their harangue against Israel and the United States as if the cold war were as alive as ever. The meeting at Glassboro was polite and pleasant, but it did not douse the cold war.

The Israelis who displayed astounding competence on the battlefield, are now displaying an exemplary hard-headed realism about the terms and conditions of national survival in this world. They are not duped by the amiable delusion that a beleaguered nation's security is to be found in the Security Council rather than in its own courage, energy, intelligence, and will to live. They know the truth expressed long ago by the historian Gibbon, that persuasion is the resource of the feeble and the feeble can seldom persuade. After the disenchanting events of the past few weeks, it is to be hoped that some high-minded Americans who had lost sight of that important truth are re-learning it.

A Policy for Ex-Convicts

This is not a free commercial for an insurance company, but it is a compliment and commendation to one for doing something risky to help people. In May 1966, the Aetna Insurance Company quietly began an experimental project in bonding ex-convicts who were seeking employment but running into the usual reluctance of employers to take a chance with a man who has a criminal record. To the best of our knowledge, Aetna is the only insurance company to have entered this field.

After one year of the program, there are now 146 former prisoners so bonded. And the record? Reports Mr. Olcott Damon Smith, chairman of Aetna: "After a year of operations we have not had one claim." This should serve as a chewable morsel of evidence for those who wonder if a man who has done time can ever reasonably and realistically be trusted. The record to date has been so convincing about these "risks" that Aetna plans to reduce its premiums by a third in the second year of the program.

Of course, this bonding service is not available to just anybody and everybody. Applicants are carefully screened. But then, applicants without prison records are carefully screened too. Not everybody in this fallen world is bondable, as is well known. But it is good news that some ex-convicts—a quite impressive number of them, all things considered—have proved worthy of their bond, and that an old-line major insurance company which is in business for profit is actively and helpfully doing something that everybody talks about as something that needs to be done: giving the ex-convict who wants to go straight the chance he needs.

BOOKS

THE PARABLES. By **Gerald Kennedy.** Harper Chapel Books. Pp. 213 paper. \$1.60.

Originally published in 1960, *The Parables*, a collection of "sermons on the stories Jesus told," is the result of a two-year preaching project by one of Methodism's best-known bishops, Gerald Kennedy.

It goes a bit against the grain for an Episcopalian to be critical of a bishop, but our times are revolutionary so honesty will out. If there is little of imagination, wit, or profundity, there is a generous sprinkling of illustrations, anecdotes, and quotations—so generous in fact that one sermon tends to blend into another in retrospect. Admittedly leaving critical problems to commentaries, Bishop Kennedy seems to wander from text to text (and away, too) in a shallow and moralistic fashion. This reviewer, perhaps expecting too much, was rather bored.

(The Rev.) **DONALD G. STAUFFER**
St. Andrew's Church
College Park, Md.

✦ ✦ ✦ ✦

SERVICE IN CHRIST: Essays presented to Karl Barth on his 80th Birthday. Edit. by **James I. McCord** and **T. H. L. Parker.** Eerdmans. Pp. 223. \$6.95.

Anyone who has ever preached at an ordination to the diaconate is painfully aware of the farcical position of the Protestant Episcopal Church in this matter. She instructs the preacher to declare "how necessary that Order is in the Church of Christ," yet so little does she act upon this conviction that she leaves herself virtually without deacons from Advent to Trinity. Nevertheless, as Karl Barth has reminded us again and again in the *Dogmatik*, the servanthood of Christ is a central aspect of Christology and therefore also of the Church and of the ministry. Thus it was a happy thought to make the *diakonia* the theme of this *Festschrift*, *Service in Christ*, presented to Barth by a team of British and American scholars representing various confessions in the English-speaking world.

After the Christological foundations of *diakonia* have been laid by Prof. T. F. Terrance, the history of function and

office is traced from the classical world through the Old and New Testaments, the history of the Church early and medieval, and the Reformers, to modern attempts to renew both the diaconal function of the Church, and the ministry of the deacon.

Anglicans will naturally turn to the brief essay by the Archbishop of Canterbury. Confining himself mainly to a descriptive statement of official theory about the diaconate as contained in the Book of Common Prayer and the actual functioning of the office in contemporary Anglicanism, he also gives us a beautiful theological summary of the Christologically oriented doctrine of the ministry as recovered by the Reformers: Christ as Bishop, Priest, and Servant, whose three offices are visibly represented and reflected, but not supplemented or interfered with, by the three orders of ministers in the Church. But does not His Grace realize that this is dynamite, that if this theology were really taken to heart it would probably mean the abolition of the travesty of "this inferior Office" as we presently practice it, and the recovery of a true diaconate which will reflect the servanthood of Christ in the Church and in the world? If a commission is ever set up in this Church to prepare for such a recovery, then this *Festschrift* will be an essential part of its preparatory reading.

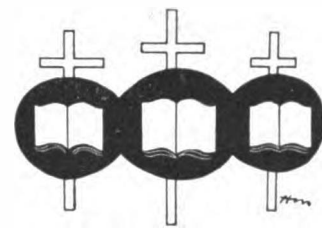
(The Rev.) **REGINALD H. FULLER, S.T.D.**
Union Theological Seminary
New York City

✦ ✦ ✦ ✦

QUESTIONS OF RELIGIOUS TRUTH. By **Wilfred Cantwell Smith.** Scribners. Pp. 127. \$3.95.

Questions of Religious Truth by Wilfred C. Smith, the distinguished director of the Center for the Study of World Religions at Harvard, presents in published form lectures given at various times and places over the past five years. The first lecture is concerned with the emergence of "Death-of-God" theology and stands as a very superior piece of critical analysis. Prof. Smith presents in brief compass an appreciative and discerning study of this singularly odd development in American Protestantism as a religious phenomenon. Fundamental to Smith's point of view is a delineation between theological formulation and religious experience. In his attempt to search out the underlying experience of the "Death-of-God" people, the author makes the absurdity of their theological formulations and the underlying hostility of such radicals to traditional ways more evident.

The other lectures stand as a whole with a common theme. Centered around the question of religious truth amid a diversity of claims to revelation, they emerge out of Prof. Smith's earlier work wherein he protested against the interpretation of religious faith under the canons of the Enlightenment as "religions." By his accent upon faith as a way



of life, over against dogma and artificial abstractions, Smith tries to soften the exclusiveness of Christians and Muslims in their claims to revelation. Here theologians will hear overtones of Tillich and subjectivism. One rather wishes that Prof. Smith had shown more awareness of the theological re-evaluation of non-Christian religious experience by such proponents of the new catholicism as Rahner, Küng, and Schlette. They manage to take a view which recognizes the supernatural character of this faith and its providential origin while retaining the finality of the Christian revelation and its objectivity—hence avoiding the subjective tendencies of Prof. Smith.

(The Rev.) **WILLIAM P. ZION, Ph.D.**
Bishop's University
Lennoxville, Quebec

✦ ✦ ✦ ✦

CHRIST THE CENTER. By **Dietrich Bonhoeffer.** Harper and Row. Pp. 118. \$3.

In a very real sense Dietrich Bonhoeffer has set the agenda for protestant theology in the period since his execution by the Nazi regime in the closing days of World War II. The Bonhoeffer that is best known and most discussed is the man as he revealed himself in his justly famous *Letters and Papers from Prison*. It is there that we find seminal phrases such as "man come of age," "religionless Christianity," and "the man existing for others." It was to be expected that as Bonhoeffer became increasingly important his earlier writings would be translated and published in English.

Christ the Center is such a book, indeed not directly from the pen of Bonhoeffer himself since it is in fact a careful compilation of students' notes of lectures on Christology delivered in Berlin in 1933. We may take it as fairly representing Bonhoeffer's views in those crucial years of the German Church struggle. Unfortunately the text is incomplete since Bonhoeffer did not complete the three-fold outline of "the Present Christ," "the Historical Christ," and "the Eternal Christ." What we do have, namely the first two parts, is valuable in itself and for the rays of light it sheds on Bonhoeffer's later development. For Bonhoeffer the question "Who are you?" rather than "How are you?" is the decisive christological question. Christology begins with the experience of the presence of the Crucified and Risen One in the Church. The total person of the God-Man, Jesus Christ, is discerned under the veiled forms of word, sacrament, and community. As



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such He is the center of human existence, of history, and of nature. The stress upon the condescension involved in the incarnation anticipates Bonhoeffer's later phrases in the *Letters and Papers from Prison* such as "God in human form" and "the God who helps us by His weakness and suffering."

Those already initiated into Bonhoeffer's thinking will find here much to reward them.

(The Rev.) ROBERT J. PAGE, Ph.D.
Bexley Hall

Booknotes

By Karl G. Layer

Seven Steeples. By Margaret K. Henrichsen. Harper Chapelbooks. Pp. 238 paper. \$1.50. The story of Mrs. Henrichsen, a New England protestant minister, and her people.

The Predicament of Modern Man. By Elton Trueblood. Harper Chapelbooks. Pp. 105 paper. \$.95. An exploration of

the conditions, as the author sees them, for the reconstruction of civilization. Trueblood sees an emerging philosophy of civilization today about which there is a significant amount of agreement, and the volume is his attempt to report this philosophy for the solution of the predicament of modern man.

The New Testament and Criticism. By George Eldon Ladd. Eerdmans. Pp. 222. \$3.95. A professor of NT exegesis and theology at Fuller Theological Seminary here attacks the age-old fundamentalist-modernist controversy over biblical criticism. Prof. Ladd takes the position that "the Bible is the Word of God given in the words of men in history," and as such its historical origins must be reconstructed as far as possible. Good reading for the non-specialist.

The Preaching of Chrysostom. Edit. by Jaroslav Pelikan. Fortress. Pp. ix. 230 paper. \$3.25. Chrysostom's homilies on the Sermon on the Mount.

DEACONS

Continued from page 9

ognized this function of the diaconate and has decided that it also includes the possibility of carrying Holy Communion to geographically isolated groups, small rural missions that are without a priest, etc.

In reply to an inquiry from the Bishop of Nevada, Bishop Emrich of Michigan made the motion. Bishop Emrich spoke as one who has had extensive and successful experience with a considerable number of perpetual deacons during a period of many years, serving effectively in a wide variety of congregations within his diocese. He moved that the House adopt the following Judgment:

It is the mind of this House that Deacons exist to serve the Church in the varying circumstances in which the Church finds itself; that this service of souls is our primary concern; that if Deacons may administer the Sacraments to the sick (assisting the Priest), there is no reason (circumstances requiring it) why they should not do so to a group.

If the Deacons carry the Sacrament, one-half hour after consecration, two miles to a sick communicant, there is no reason why they should not carry the Sacrament 100 miles, 24 hours after consecration, to an isolated congregation. The Deacon's duty is "to assist the Priest!" under the supervision of the Bishop.

There is a distinction to be made between Reservation for the sake of *Holy Communion* (the sick, the isolated, etc.) and Reservation for the sake of *Devotional Exercises*. The first is the material point on which all can agree.

The motion was carried.

When Bishop Emrich spoke some reporter hastily relayed this news and some newspapers carried the statement that

our bishops would allow the sacrament to be carried a distance of no more than 100 miles, and no longer than 24 hours. As Bishop Emrich later commented, some people will misunderstand anything. The whole point of this judgment is that the power of the sacrament is not based on miles or hours or on the number of persons waiting to receive it. Even though the deacon may carry the sacrament many miles he is still functioning as an assistant to the priest who consecrated the sacrament.

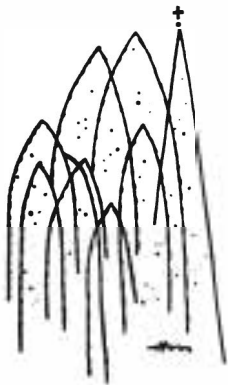
There is a widespread feeling today that the historic diaconate is a significant and effective ministry, and that by disregarding it the life and witness of our Church has been and is being weakened. Mere sentiments of regret, however, do not solve the problem. Bishops, other clergy, and lay people need to take more initiative in encouraging devout and competent men to prepare for this office. It requires little academic scholarship, but it is important to have sincere men who are respected and trusted by their peers within their own locality and sphere of life and work. Many such men (often older men) can in fact be found in every diocese. Secondly, members of some standing committees need to be roused to a more creative and positive role toward the opportunities now confronting the Church. Some examining chaplains need to be reminded that the diaconate is a ministry for Jesus Christ and not an academic degree for higher education. Perhaps most important of all, bishops need to be assured that their clergy and people really wish them to be creative and imaginative chief pastors in an extending and outreaching Church. In such a context the substance and reality of the historic threefold ministry indeed may be quickly restored.

Letter from London

The function of a twentieth-century cathedral has been outlined by Canon John Collins, Canon-Residentiary of St. Paul's Cathedral since 1948. He is the senior member of its chapter.

Speaking to a large congregation which included Queen Elizabeth the Queen Mother, he said that cathedrals "should illustrate the relevance of the Christian way of life to the everyday life of society as well as for the individual. St. Paul's, uniquely situated as it is and with resources of manpower, money, and equipment beyond the reach of most other cathedrals, is particularly well placed to do just this. . . . There must be none of this 'over my dead body' business when changes are proposed. If a cathedral is to fulfill its functions properly we need to adapt what is old to new situations, to introduce wherever appropriate the best of what the modern world has to offer, avoid supposing that this or that must be preserved just because it is old and traditional. In short, we have to ensure that the building, its adornments, its music, and its worship are relevant to the actual world in which we live today.

"Our first task is to try to make of St. Paul's a living center of thought where, over the years, men and women of ability—phi-



losophers, theologians, psychologists, economists, scientists, historians — may, through friendly and fruitful dialogue, thrash out for our modern age what is the true relevance of Christianity to the life of mankind. There is the temptation to try to meet this situation by efforts to cash in on the moods of the age, by stunts and circus performances designed to fill the churches, by playing up to youth. Perhaps I am getting too old. But I have to confess that I regret the modern habit of supposing that youth, simply because it is young, has to be regarded as ill-wise. Indeed, youth can be easily and dangerously led astray. Young men and young women in their thousands rallied to the call of Hitler; thousands, if not millions, rally today to the call of Mao Tse Tung; and we know only too well the effects of an over-indulging of youth in the USA and Britain. Young people are just young human beings, capable like us of good or ill, of wisdom or folly. What is required in the present situation is the more difficult but less dangerous effort of facing the facts, and of thinking out afresh where we stand and why we stand there.

"Let St. Paul's encourage a sympathetic, if critical, response to modern art forms, and so perhaps ensure that what is best endures and takes its place alongside what we believe to be the best of the past. Let there be sounded forth from our cathedral a persistent proclamation of a social gospel that is relevant to the whole life of mankind. Lastly let us see to it that the cathedral plays its full and proper part in the ecumenical movement. What is required here is not lip service to Christian unity, not patronising attempts at common worship, not the development of a conforming spirit, but the creation of a true fellowship in diversity."

Not everyone looks benignly on the new Council on Evangelism set up by the Archbishops of Canterbury and York [L.C., May 21st]. *New Christian*, which is owned by the Rev. Timothy Beaumont, has little enthusiasm for two aspects:

"First, it is entirely absurd for the Church of England to suppose that it can tackle the missionary situation in this country on its own. That the Established Church has special responsibilities is obvious, but these responsibilities cannot be exercised in isolation from the life of the other Churches and, in any case, the position is so complex and current insights so few that it is essential for the Churches to pool their resources in this field. In the light of the Lund principle, can any Anglican affirm that there are reasons of conscience which oblige him to investigate the missionary situation on his own? If so, it would be interesting to know what these reasons might be. If not, it seems legitimate to enquire why the Church of England is not moving heaven and earth to provide the British Council of Churches with the resources required for its suggested ecumenical department of mission.

"The second point concerns the actual composition of the new council. Amongst the 25 names listed there are no more than three or four who have previously shown any real insight into the nature of the problem they have been asked to face. Most are seasoned campaigners who have been in the 'evangelism' business for decades and have hardly proceeded beyond the point of deploring the state of the nation. Surely this, of all subjects, calls for the best minds in the Church and for the knowledge of those who are engaged in significant pieces of missionary experiment. It would be unrealistic to expect this council to do much more than waste time.

"Significantly, provision for the expenses of the council has been made from private sources. This may be interpreted as an act of great generosity, or seen as an indication that the Church Assembly would not have been prepared to allocate funds for the venture. In any case, it would be instructive to know a little more about these private sources. It would not be surprising if the same sources were not also supporting the latest installment in the grisly story of 'instant' evangelism—the Billy Graham All Britain Crusade."

Continued on next page

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THE LIVING CHURCH

To bless or not to bless? That question, in regard to what goes on at the launching of battleships, is still a lively issue. If the figure of speech is permissible, its current base point is the participation of the Bishop of Chester, Dr. Ellison, at the launching of the Polaris submarine in February [L.C., March 26th].

The matter is to come up at the Church Assembly summer session when a vigorous young layman, Mr. Michael de la Noy, has tabled a motion "That this Assembly, recognizing the need of all the member nations of the United Nations to disarm, and considering that the Church should dissociate itself from the continued manufacture and use of weapons of indiscriminate slaughter, is of the opinion that the practice of offering prayers at the launching of warships should be discontinued."

If the motion succeeds it will mean that a lot of history has been renounced. The present form of prayers at launching ceremonies goes back to 1875 when it was drawn up by the then Archbishop of Canterbury and given the accolade of Queen Victoria's approval. But the origin of such ceremonies is lost in time. A Gaelic blessing still sometimes used was certainly in existence in 1500 A.D., while it is fairly certain that the ships which carried crusaders to the Holy Land in 1248 had been blessed. When the Bishop of Chester said that his presence at the launching of the Polaris was part of a long tradition, he had good grounds. When he insisted that in his prayer he was asking a blessing not on the ship but on all who sailed in her he was making a real point.

Prognosticators say that Mr. de la Noy's motion is hardly likely to succeed.

The Church Union Congress which has become such a feature of Lambeth conference year has been scheduled for April 26th to 28th at London's Royal Albert Hall. The theme is to be "All Things New," and the Archbishop of Canterbury is to be principal speaker. Other speakers who have promised to take part include the Roman Catholic Auxiliary Bishop of Westminster (The Rt. Rev. B. C. Butler); Archbishop Athenagoras, Head of the Greek Orthodox Church in Britain; the Abbot of Nashdom; Brother Thomas of Taizé; Brother Bernard, SSF; and Mr. John Peart Binns, of the Advisory Council for the Church's Ministry.

DEWI MORGAN

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$7,076.95
Receipts Nos. 7766-7780, June 19-23	207.95

	\$7,284.90

PEOPLE and places

Ordinations

Deacons

Albany—**John Anthony Andrews**, Adirondack Missions, Harry House, Brant Lake, N. Y. 12815; **Nelson John Lundberg**, curate at St. Paul's, 5-Third St., Troy, N. Y. 12180; **Jonathan MacKenzie**, curate at Christ Church, Cooperstown, N. Y., address, 18 Beaver St. (13326); **David Bellinger Plank**, curate at St. Stephen's, Elmsere Ave., Delmar (Elmsere), N. Y. 12054; and **Kennedy Kendall Roberts**, 5 Whitman Ct., Troy, N. Y. 12180.

Central New York—**Stephen Jecko**, curate at Christ Church, 187 Washington St., Binghamton, N. Y. 13902.

Connecticut—**Richard Graeff Mark Chambers**, curate at St. Stephen's, 66 Main St., Ridgefield, Conn. 96877; **Walter Daniel Clark, Jr.**, vicar of St. Peter's, Box 536, Oxford, Conn. 06483; **George Neville Crocker**, curate at Christ Church, 56 S. Cliff St., Ansonia, Conn. 06401; **Robert Wilkes Ihloff**, curate at St. Mark's, 147 W. Main St., New Britain, Conn. 06050; **Thomas Lewis Kilbourn**, assistant at St. Paul's, 661 Old Post Rd., Fairfield, Conn. 06430; **Frederick Jennings Kuhlmann**, vicar of Christ Church, 5170 Madison Ave., Tashua, Conn. 06611; **Bruce Bennett Lawrence** continues with his studies; **Robert Stanley Niemiller**, vicar of Calvary Church, 490 Summit Bridgeport, Conn. 06606, and curate at Christ Church, Stratford.

Dallas—**Jerse Bigham, Jr.**, staff member at St. Paul's, 1302 W. Kiest, Deallas, Texas 75224; **Fred Cooleage Pace**, 825 Morewood Ave., Pittsburgh, Pa.; **Paul Roberts**, on summer supply assignment.

Easton—**Robert Troth Gribbon** (son of the Rev. Robert B. Gribbon), assistant for the summer at St. Paul's by the Sea, Baltimore Ave., Ocean City, Md. 21842.

Honolulu—**Donald Paul Giddings**, vicar of Grace Church Mission, Box 157, Hoolehua, Molokai, Hawaii 96729.

New York—**Bruce Orin Bowes**, assistant at Grace Church, 130-1st Ave., Nyack, N. Y. 10960; **William Louis Day**, assistant at St. Thomas', 105 W. Post Rd., Mamaroneck, N. Y. 10543; **Donald Louis Hastings** and **Thomas Richard Laws**.

Pittsburgh—**Austin Hurd**, in charge of St. Francis in the Fields, Husband Rd., Somerset, Pa. 15501; and **Joseph C. Weaver**, in charge of St. George's, 711 Old Clairton Rd., Jefferson Bor., Pa. 15025.

Rhode Island—**George Kebbe Anderson**; **Howard Elton Blunt, Jr.**; **Robert Edwin Deming**; **Alfred Philip Malpa**; and **Albert Edward Sellers, Jr.**

Vermont—**Michael Kenneth Bice, M.D.**, graduate student at General Seminary in September. He is a physician in Sydney, Australia, and was a 1963 Fulbright Fellow to General. In the summer of 1965 he worked at St. Peter's, Bennington, Vt.

Western Michigan—**Terry Lynn Hunt**, curate at St. Mark's, Grand Rapids, Mich., address, 942 S.E. Benjamin; **Joseph Clarence Nickels**, assistant at Grace Church, Grand Rapids, address, 674 S.E. Lovett.

Priests

Lexington—The Rev. **Jack R. Habberfield**, vicar of St. Barnabas', 507 N. 3d St., Nicholasville, Ky. 40356; and the Rev. **Richard A. Halladay**, vicar of St. Patrick's, 206 Columbia Ave., Somerset, Ky. 42501.

Louisiana—The Rev. **Joe Martin Chambers**, priest in charge of St. Andrew's Mission, Box 6, Mer Rouge, La. 71261, and Redeemer, Oak Ridge, and the Rev. **Robert Leven Luckett**, continues as curate at Trinity Church, 533-2d St., Natchitoches, La. 71457, and in charge of St. Paul's, Winnie, and chaplain at Northwestern State College, Natchitoches.

Rhode Island—The Rev. **Elliot Beaufort Campbell**; the Rev. **Everett Leslie Fullam**; and the Rev. **Walter Edson Reynolds, Jr.**

Western Michigan—The Rev. **Wayne Carr Olson**, head, priest in charge of St. Francis', Orr

ville, and St. Stephen's, Plainwell, address, Rt. 1, Shelbyville, Mich. 49344.

Reception

Colombia—The Rev. Vicente Antonio Porras, as a deacon, under Canon 36, Section 5 (a), (1). He is a former priest of the Roman Catholic Church. Address: Apartado Aereo 1445, Barranquilla, Colombia.

New Addresses

The Rev. **Harold B. Boughey**, 1197 Lake Shore Dr., Collingswood, N. J. 08108.

The Rev. **James F. Hopewell**, The Theological Education Fund, 27, Marylebone Rd., London N.W. 1, England.

The following offices move with the Church Pension Fund to 800 Second Ave., New York, N. Y. 10017, early in July: Church Life Insurance Corp.; Church Insurance Co.; Church Finance Corp.; Church Agency Corp.; and Church Hymnal Corp.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. **Harold Hand Donegan**, 63, retired priest of the Diocese of Connecticut and brother of the Rt. Rev. Horace W. B. Donegan, died June 4th, in a hospital in Onancock, Va.

Fr. Donegan attended Episcopal Theological School, Yale Divinity School, and received his B.D. from Berkeley Divinity School, which he had served as a trustee, 1959-1969. Ordained to the priesthood in 1931, he was rector of Resurrection, Baltimore, until 1934 when he was called as rector of St. Bartholomew's, White Plains, N. Y. He served as rector of St. John's, West Hartford, Conn., 1939-1963, when he retired. He had been a member of the standing committee for Connecticut; of the Westchester County Board

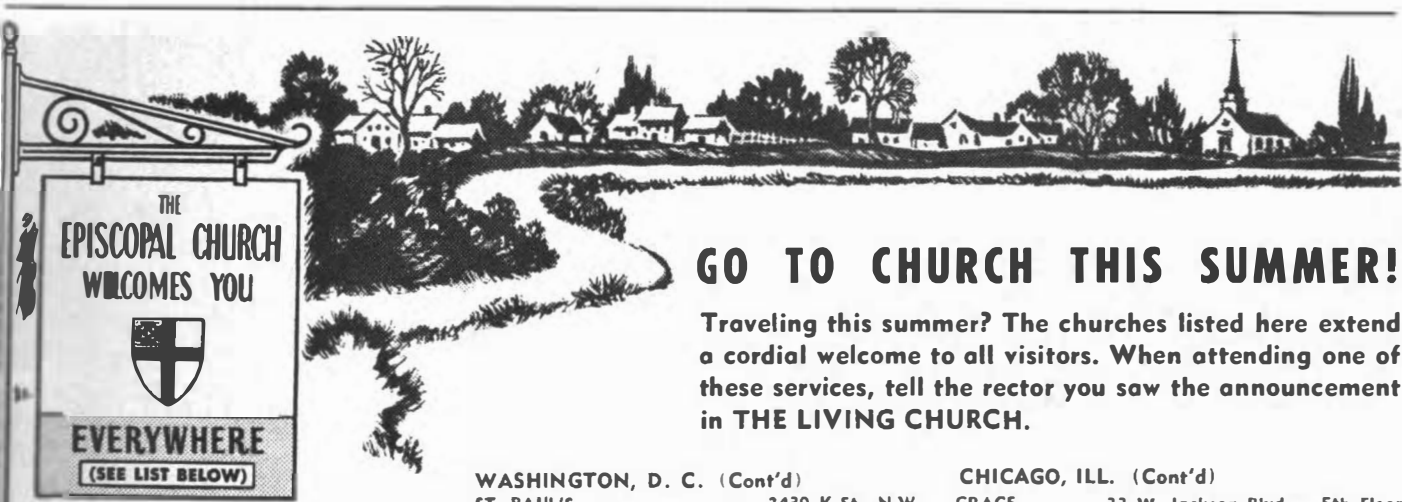
of Social Agencies; of the Society for the Increase of the Ministry, Hartford; and a trustee of Widows' Home, Hartford.

Services were held in St. John's, West Hartford. Survivors in addition to his brother include his widow, the former Frances Chamberlaine, two sons, one daughter, and six grandchildren.

The Rev. **Paul Doane Collins**, 54, convent chaplain at St. Mary's, Peekskill, N. Y., died March 27th.

Fr. Collins, a graduate of Dartmouth and General Seminary, was ordained to the priesthood in 1936. He was with the associated missions, Hays, Kan., until 1939, when he became an assistant at St. Clement's, Philadelphia. He left in 1942 and was there again 1951-1954. In the interim he was in Poultney, Vt., and then rector of St. Barnabas', Troy, N. Y. From 1954 through 1959, he was chaplain at the Chapel of the Resurrection, Brussels, Belgium.

The Burial Office and a Requiem Mass were held in St. Mary's Chapel.



GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
& G 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

DANBURY, CONN.

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, r
Sun 8, 9:30, 11; Thurs 10

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

WASHINGTON, D. C. (Cont'd)

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 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 10; Daily 7:15, 5:30; also
Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ORMOND BEACH, FLA.

ST. JAMES' 44 S. Halifax Dr.
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r
The Rev. Chas. Hotchkiss, c
Sun HC 8, 9:15, 11 (1S); MP 11 ex 1S; Daily MP
& HC 7; Thurs HC & Healing 10

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, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
The Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

CHICAGO, ILL. (Cont'd)

GRACE 33 W. Jackson Blvd.—5th Floor
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Sun 10 MP, HC; Daily 12:10 HC

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

KEWANEE, ILL.

ST. JOHN'S W. Central Blvd. & S. Chestnut
Near Interstate 80; 2 Bkls. W. Ill. 78, US 34
Sun 7:30, 9:30

LAKE FOREST, ILL.

HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick W. Phinney, r
Sun 7:30, 10:30; Tues 7; Wed 9:30

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30; Mon thru Fri Mass 7; Tues,
Thurs & Sat Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5, 7:30-8:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC; 10 HC (1S & 3S); MP (2S & 4S);
HD HC 9. Church open daily

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICHIGAN

CHRIST CHURCH East Hamilton at Bonbright
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7:30

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8 & 9:30 (Sung)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Moryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, ass't
Sun HC 7:45; MP & HC 10 (summer schedule)

NEWARK, NEW JERSEY

Grace Church 950 Broad Street
The Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 15 11; MP 11 ex 15, Daily HC
7:30 ex Fri 9:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. Stephen H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

GREENE COUNTY RESORT AREA, N. Y.

GLORIA DEI, Palenville; Sun 8:15
CALVARY, Cairo; Sun 9:30
TRINITY, Windham-Ashland; Sun 11:15

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 8, 10; Thurs 10

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 9, 11 MP Ser 11 ex 15; Thurs HC & LOH
12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alon B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH
TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30; HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

CHEROKEE, N. C.

ST. FRANCIS OF ASSISI
(in back of Redskin Motel)
Sun MP 9; Church open daily for prayer

SANDUSKY, OHIO

CALVARY First & Meigs St.
Sun H Eu 8 & 10 15, 35, HD; MP other; Wed H Eu 6;
Fri H Eu 7; HD 7 & 9:30; Church open daily for
prayer



CHURCH OF THE ADVENT
Maisonneuve Blvd., W.
WESTMOUNT, QUE., CANADA

To simplify things for tourists and visitors to Expo '67 especially, Montreal and Westmount decided to give one name, Maisonneuve, to a thorough artery which had four names in the past. Maisonneuve was the founder of Montreal in 1640.



PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 South 13th Street
The Rev. F. R. Isackson
Sun HC 9; 10 (15 & 35), MP 10 other Sun

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat); W
12:10; Sat 9:30; C Sat 12-12:30

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 10 (HC 15); Thurs & PB
Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
H Eu 6:30, Wed & HD 10; C Sat 5

BURLINGTON, VT.

ST. PAUL'S CATHEDRAL 120 Bank
The Very Rev. Robert S. Kerr, dean
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP
& EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10
Wed HC 5:15

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Tues 10

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun HC 8, MP 10; Wed HC 7:30 & 10

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

ADVENT (Westmount),
4119 Maisonneuve Blvd. W. (at Wood)
One Block West of Atwater Metro Station
Sun HC 8, Cho Eu 10:30; Wed HC 9:30; Fri HC 8

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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