

# The Living Church

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**J**ESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

*The Gospel for  
The Ember Days*

# The Living Church

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and Welfare of the Church of God.*

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## THINGS TO COME

### December

15. Advent III
18. Ember Day
20. Ember Day
21. St. Thomas  
Ember Day
22. Advent IV

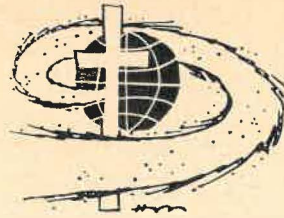
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# Around



# & About

— With the Editor —

If you've been thinking that one of these days you should take some time to think through what the ordained ministry is, is for, and is all about, this weekend may be the appointed time, with the collect for the third Sunday in Advent as your thought-primer. The epistle and gospel for the day are essential collateral reading; and, if you have time, add Dostoevski's Grand Inquisitor chapter in *The Brothers Karamazov*.

Almost all Christians today express both concern and confusion about the ministry. It is universally felt that the old traditional patterns of Christian ministry, both catholic and protestant, have broken down or at least stand in need of radical overhaul. Discredited is the pattern of clerocracy in which the minister, of whatever rank or title, rules the Lord's flock simply as the Lord's deputy and *alter ego*. Discredited equally is the pattern of the oligarchical or plutocratic "rule of the saints" in which the cleric is in fact the servant of the powerful few. Discredited



also is the purely democratic and pragmatic kind of ministry in which the minister serves the people of God entirely on their terms, as an employed specialist in religion. All these patterns are quite clearly perversions of the true ministry which Christ gives to His Church.

But what pattern can be adopted which will bring the Church's ministry closer, in character and in functioning, to Christ's ministry? It is toward this end, I believe, that the Holy Spirit wills to teach us something through this profoundly instructive Advent collect.

Strikingly, it is John the Forerunner, and not Jesus Himself, who is pointed to as the prototype of the minister of Christ, and the implications of this are manifold and profound. John's mission was that of preparing the people of God to receive Christ. He emphatically declared: "I am not the Christ" (St. John 1:20). That is precisely the mission of Christ's ministry today: to prepare the people of God for the coming of Christ, who has come, comes, and will come again. The ordained ministry is eschatological in God's purpose and should be consciously and deliberately so in its functioning. The ministry is given to the Church and the world to be doing this holy business of the Father at all times, in all places: preparing

Christ's people to receive Him now as He comes, preparing this people as a whole to be a people acceptable in His sight at His last coming. The minister who sees his office and work in this light does not think, speak, and act as a man who "knows all the answers." Rather he points men to Christ who *is* the answer, and humbly tries as their fellow sinner and seeker to lead them to Him.

Dostoevski's Inquisitor speaks for the men of the clerical caste who for a thousand years have acted, not as preparers of Christ's way in the world but as successors of Christ; and, like all men who see themselves as somebody's successors, they have seen themselves also as improvers of the original. "We have had to correct Your work," the Inquisitor tells the silent Christ. Here speaks Antichrist. Be it remembered that Antichrist is not the avowed enemy and antagonist of Christ; rather, he is Christ's successor, and corrector and improver. He works in Christ's name, he invokes Christ's blessing upon his work, and he generously employs in his correction of Christ his modern knowledge and the benefits of advanced civilization. (Poor Jesus had no public-relations savvy, poor Paul had to work without radio, TV, and mass media, poor Augustine had no Freud, poor Francis was totally ignorant of John Maynard Keynes.) We are taught in this Advent collect that the work of the ministry is that of "turning the hearts of the disobedient to the wisdom of the just." Antichrist is at work today correcting and improving that in a number of ways. He keeps telling us that if Christ's kingdom on earth must wait until all human hearts are ready for it we might as well forget it, because that will take forever. The quicker, more efficient way is to build a Christian social order, with the Church's ministers and lay leaders providing the blue-print.

Reading Dostoevski we are reminded that this short-cut to paradise is not exactly new. The Grand Inquisitor in 14th-century Seville spoke as a proud apologist for what had been a stupendous effort by the clergy of Western Christendom to create an order in which people behave Christianly because they have no option.

It is indeed every Christian's calling to practice justice and mercy in his own life and to pursue it for others. There is indeed a Christian politics—a way of thinking, voting, agitating, working for a better

*Continued on page 14*



# LETTERS

Most letters are abridged by the editors.

## Prayer Before Election

Your full-page display of "A Prayer: Before the Election" [L. C., Nov. 3] arrived by mail two days after many citizens had voted for electors on Nov. 5, but well before the electors make an election on Dec. 16.

This is obviously not a prayer in a closet, but one to be seen of men. Like a resounding invocation at a college commencement or at the dedication of a new stadium, this prayer brings blessed assurance and soothes the savage breast. Whether our small earth is a star or a planet, vexed or unvexed by war, troubled or untroubled by hunger and fear, divided or undivided by senseless discriminations, such issues are simply matters of choice by free men. God should reverently be reminded from time to time that this is the land of the free and the home of the brave. Many must find it pleasant to see a prayer with the authentic Thees and Thous of Elizabethan English, yet with none of the ancient stuffy allusions to the problem of evil and the human predicament of slavery.

(The Rev.) WOLCOTT COIT TREAT, Ph.D.  
Psychology Associates

San Diego, Calif.

**Editor's comment:** All we apologize for in this matter is the wretched mail service that made this delivery so late. Maybe the choice made by free men on Nov. 5 will lead to some improvement.

## Blessing the President

I couldn't resist telling you that your editorial "The Next President—God Bless Him" [L. C., Nov. 3] rang a bell with me. I liked the pastoral concern and the "long view" which it reflected.

A FAN

## Top-level Idiomatic Revisionism

I was delighted to learn from Bp. Stockwood's letter [L. C., Nov. 3] that the ecclesiastical neo-cliché has become "indigenized" at the British "level." But to "experience" it in its most "ongoing" form, the bishop should attend a meeting of the Executive Council, the real "power structure" of the Episcopal Church. Here most of these expressions have, if not their birth, at least their "resurrection experience."

We are constantly reminded that every "involvement" must be "gutsy." We really get down to the "nitty-gritty," especially in our "basic concern" to "re-structure" and become more "relevant." On the other hand, we recently solemnly adopted a resolution to abolish the four-letter word "unit" as no longer "meaningful." If this has not previously been "publicized" in the Church "medium," we are guilty of "failure to communicate"; but let us not be "judgmental" about it. Our latest "area of involvement" is "integrating" the women into the "total picture" of the Church, since their representatives tell us that they have an "identity crisis," and they want to be "involved creatively" in the "overall situation." They are moving toward an "androgynous life," and require greater "acceptance." In a reversion to a strangely old-fashioned mixture of metaphors, they want to "get off the see-saw and into the rowboat" where they can "pull to-

gether" (not, I am happy to note, "pull their weight"), because "it takes two to tango." Personally, I would think that might "rock the boat," but I'm probably blinded by my male "complex." I certainly don't want women to be a "shadow Church," but my "experiential factor" leads me to "rationalize" that it is usually the women who leave the men in the shadow, at least at the "grass roots level."

Perhaps I'm just not "with it," though I try faithfully, four times a year, to be "open-ended" and "experience-centered," if not always "meaningfully involved" in the "programmatically structure."

CLIFFORD P. MOREHOUSE, LL.D.  
Member of the Executive Council  
Sarasota, Fla.

## Unauthorized Rites

The increasing use by an increasing number of clergy at conferences, house communions, etc., of a form of celebrating the Holy Eucharist known as "The Liturgy of St. Mark's in the Bowrie" raises two serious questions.

The first relates to the orderly process of liturgical revision. How can we adequately appraise the Liturgy of the Lord's Supper which has been authorized for trial use during the present triennium if it has to compete not only with the Prayer Book but also with other rites which have no color of authority? Orderly liturgical revision requires that we test the alternative rites duly submitted for our evaluation by trial use and not go out on our own in experimenting with other rites. If we can experiment with "The Liturgy of St. Mark's in the Bowrie" then why not with the Roman Mass or the vari-

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LC-12/68

ous protestant liturgies? And then what happens to the process of orderly liturgical revision? To what purpose do we have a Standing Liturgical Commission if the clergy take its functions to themselves?

The second question is even more serious. Are we, or are we not, men under authority? All of us, at our ordination, made a promise to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. And that means, among other things, to celebrate the Holy Communion according to the Book of Common Prayer, or, by authority of the 62nd General Convention during the present triennium, the Liturgy of the Lord's Supper. Even the *jus liturgicum* of a bishop is strictly limited by the Constitution and Canons and the Book of Common Prayer, and there is no discretion on his part to substitute or authorize another eucharistic rite.

Who has relieved any of us from our ordination vows? By what reasoning do we claim to be free agents? I am not arguing here the question of whether we should be free agents or whether complete liturgical freedom "to give thanks as we are able" is, under present conditions, a viable alternative to an ordered liturgy. I only assert that having freely made our ordination promise of conformity we are morally bound to abide by it.

(The Rev.) FRANCIS W. READ, J.D.  
Vicar of St. Columba's Church  
Inverness, Calif.

## What Colorado Needs

I should like to comment on the letter of the Rev. James T. Golder [L.C., Nov. 17]. I should also like to make a suggestion.

The last several years of the administration of Bp. Minnis in our diocese have shown him to be, as Fr. Golder has said, a gravely ill man. The physical and psychological problems attributable to such illness must be faced by the bishop as best he can with whatever help, including God's grace, may be available. Bp. Minnis' illness has also created very arduous problems within the Diocese of Colorado which we of the diocese must face and meet as best we can and with whatever wisdom the Holy Spirit may infuse within us.

Therefore, as an obscure priest in the Diocese of Colorado, and as one who took no part in any of the alleged events, I would like to suggest that we in the diocese be allowed to deal with our difficulties and our attempted solutions thereto with a minimum of expressed opinions from sources outside the Diocese of Colorado. I am sure both Bp. Minnis and the rest of us will be very appreciative if this act of charity is extended to us, and that you'll be finding the news from our diocese will be of a much more constructive nature.

(The Rev.) ROBERT W. \_\_\_\_\_  
Rector of St. Thomas' Church  
Alamosa, Colo.

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The Living Church



# The Living Church

December 15, 1968  
Advent III

For 90 Years,  
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## EPISCOPATE

### Bp. Mize Returns to Africa

The government of Botswana has approved a residential visa for the Rt. Rev. Robert H. Mize, Jr., who will serve as Assistant Bishop of the Diocese of Matabeleland. He was Bishop of Damaraland in the Province of South Africa for eight years prior to his expulsion by the government of South Africa last summer.

Bp. Mize has accepted the request of the Bishop of Matabeleland to be his assistant with special care of the Church in the country of Botswana. His first duty has already been scheduled—an ordination service Dec. 22d, in Gaberones, the capital city.

## GENERAL CONVENTION II

### Commission on Structure Gets Agenda

Drastic changes in the organization, administration, and legislative machinery of the Episcopal Church may result from the work of the Joint Commission on the Structure of the Church which is now preparing for the special General Convention to be held in South Bend, Ind., Aug. 31 to Sept. 5, 1969. The commission is chaired by the Rt. Rev. John P. Craine, Bishop of Indianapolis. It has recently announced the appointment, by the Presiding Bishop and the president of the House of Deputies, of the Rev. Ronald E. Whittall, of Jeffersonville, Ind., as a special consultant in the development of definite proposals to be presented to the special General Convention in South Bend and the one to follow in 1970 in Houston, Texas.

Some of these proposals now being considered may make important changes in the functions of General Convention, Executive Council, and the office of the Presiding Bishop, and may call for ways to give laypersons a more important role in the Church's decision-making procedures, including young persons and members of minority groups.

Meeting at Seabury House in Greenwich, Conn., in November, the commission received a memorandum report from the Rev. John B. Coburn, president of the House of Deputies, which outlined some of the questions the Commission on Structure will face and suggested specific examples of how the Church might reorganize to do its job. "The critical question before the Church today is the

same as that facing every institution—how can its structure become flexible enough to meet the changing needs of its constituency and fulfill its task to society," the memorandum stated.

It also pointed out a number of "contradictions" between the balanced authority of the Houses of Bishops and Deputies, when General Convention is actually in session, and what happens after Convention has adjourned. "The House of Deputies," it noted, "has no continuing relationships with the Executive Council. Whatever efforts are made to establish a relationship by designating the President of the House as vice chairman and a member *ex-officio* of the Executive Council, do not have in fact any substance. The presidency is always filled by a person who can give the office only part time. There is the danger that the president will become a member of the Establishment and thus jeopardize the traditional independence of the House. In any case, he is given neither staff nor finances to strengthen the position of the House in relation to the Executive Council. The present amorphous relationship may be good or bad. The point is that it is amorphous—and in direct contrast to the continuing relationship between the House of Bishops and the Executive Council embodied in the office of the Presiding Bishop."

A second contradiction, the memorandum pointed out, gives the House of Bishops an on-going leadership in the affairs of the Church, which the House of Deputies does not have, and therefore "the theory of equal responsibility does not in fact occur."

The Executive Council and the Presiding Bishop provide a third contradiction, the memorandum asserted. "The Presiding Bishop presides not only over the House of Bishops, but also at meetings of the Executive Council. He is also the chief administrative officer of the staff of the Executive Council. In his office is joined the legislative authority of the House of Bishops and the administrative authority of the Executive Council."

Other questions enumerated in the memorandum report which will require study and possible action included:

1. The question of the autonomy and independence of the diocese and its bishop and his relationship to the life and work of the whole Church in working corporately with other bishops and dioceses;
2. The relationship of professional full-

time clergymen to the laity and the dangers of a developing clericalism in the Church with the decision-making function usurped by bishops and priests. "How can the voice of the laity be heard in the affairs of the Church," the memorandum asked, "especially in those that deal with the affairs of society and the relationship of the Church to society?"

Before the commission completes its task it will have sought information and suggestions from a wide cross-section of the Church, under the coordination of Bp. Craine and the Rev. Mr. Whittall.

## COLLEGES

### PB on Church and State

The separation of Church and state has had eroding effects on the life of the nation, says the Rt. Rev. John E. Hines, Presiding Bishop, in a statement on Episcopal colleges which has been distributed to 40,000 religious and industrial leaders. "The rigid application of this doctrine has tended to drive a decided cleavage between religion and education, relegating to obscurity the Judeo-Christian tradition from which Western democratic man draws his estimate of both human nature and human destiny," Bp. Hines said.

Concerning the influence of the Church upon education, he declared that a Church college should demonstrate the priority of purpose over technique, and said: "The two-fold justification for Church-sponsored education is openness to truth and a concern for students as persons, stemming from religious commitment." Quoting Francis Bacon, he noted that knowledge is for the benefit and use of life, "not for pleasure of the mind, for contention, for superiority to others, for profit, or other inferior things."

## NEW YORK

### Rock Group Performs in Church

"Holy Spirit, speak to us. Help us to listen for we are very deaf," the near capacity congregation prayed in St. Mark's-in-the-Bouwerie, New York City. Less than a minute earlier, the ancient church had been filled with the overwhelming sound of a rock and roll band, The Mind Garage, performing the *Gloria* from its "Electric Mass."

"We really had a feeling of give and take with the people today," a member of



the group said after the service was over and the crowd had finally dispersed.

The congregation, including many worshippers as long haired and colorfully dressed as the musicians, maintained a respectful silence through the service, a regular though somewhat experimental Episcopal parish Eucharist. But enthusiasm had been obvious in the silent pews. Most of the worshippers vibrated with the music, and many walked up to communion with an unusual bounce in their steps. As the service ended, enthusiasm broke through restraint. A few people began dancing in the aisles during the recessional and, when it was concluded, the congregation broke out in loud non-ecclesiastical applause. The rock group returned to the church, after a brief intermission, for a secular concert that lasted over an hour.

The "Electric Mass," which has been evolving for nearly two years, has a flexible structure adaptable for most forms of Christian worship and has been used by several different religious bodies. No one connected with The Mind Garage has suggested that its music is appropriate for every congregation or for every Sunday, but the music's effectiveness for special groups and special occasions has been recognized by several clergymen.

The Rev. Michael Paine, an Episcopal priest who helped the group to organize its religious repertory, said the success of the group shows "that the Church is not scared of rock" and is "ready to use what is available and vital in contemporary music." Two traditional texts, the *Kyrie*

and the *Gloria*, are used twice in the "Electric Mass." At their second appearance, in the final procession, they are blended and the *Kyrie*, originally a petition for mercy, becomes a triumphant affirmation: "Christ had mercy."

#### VERMONT

### CC Remains All-Christian

The Vermont Council of Churches voted at its annual meeting to become a council of Christian Churches rather than an interreligious organization, one accepting non-Christian members, despite the protest put forth by the Episcopal diocese that the move might mean the withdrawal of his diocese.

Background for the debate on the council's purpose included quarrels over the council's action in controversial social issues. Criticism of the proposed interreligious preamble at the meeting in Rutland concentrated on that point, with the contention that the preamble would make the council just a humanitarian social service agency. There was little discussion over the new constitution adopted, but the preamble, which specified member qualification, stirred the debate. Voting ran: 67 for and 90 against the interreligious preamble, and the specifically Christian preamble was adopted 105-50, but not before an attempt was made to table the entire constitutional question.

A United Church of Christ executive from Burlington, the Rev. John Nutting, asked that the matter be tabled because,

"ecumenism in Vermont could be left in a shambles at the end of this meeting. We may be in an impossible situation because of our actions here (Rutland) today." The action will mean that Unitarians and Universalists not accepting Jesus Christ as "Divine Lord and Savior" would have to pull out of the council and that Jews will not have delegates to the assemblies. Roman Catholics in Vermont do not belong to the council but have been considering membership in it "within several years." Observers said that vote indicated there will be less concern with secular social issues than in the past.

A Lutheran delegate, Prof. Wolfe Schmokel, said the interreligious preamble would make it impossible for his Church to participate and the head of the Vermont American Baptist College, the Rev. Otto Nallinger, criticized the preamble as "a very narrow and very humanistic viewpoint."

The Rt. Rev. Harvey Butterfield, Bishop of Vermont, said: "Christians are a tiny minority in this world, and they're not a very influential one, either. If we're going to get things done, we're going to learn to work with people who love God whether they know him through Jesus Christ or not." The bishop, who has in the past been one of the most vocal supporters of council involvement in social issues, said his association with the council has been "one of the most disillusioning experiences of my life. . . . This is not a Christian outfit to begin with." Claiming he would be "ashamed" to be part of the council if it accepted the superficially Christian preamble, Bp. Butterfield said he would find it hard to justify "further expenditure of time and money for this organization."

#### EAST AFRICA

### "Forced Resignation" for Anglican Editor

The Rev. John Schofield, Anglican priest and former editor of the Christian monthly publication *Target*, told newsmen in Nairobi, Kenya, that his resignation had been forced by the Kenya government. If he had not resigned, he said, the government would have stopped the publication of *Target* and its Kiswahili language counterpart, *Lengo*.

Mr. Schofield, who has been in Kenya for two years, had published what have been called "hard hitting" comments on Kenya's political life, nepotism, tribalism, and abuse of government power under the Detention Act. An editorial in the latest issue said, "The freedom of the people is no longer paramount in the minds of the leaders of Kenya."

In a statement to the press, Mr. Schofield said that he had been warned against such political observations by the Registrar of Companies, a government official. He was told, he said, that "we have been registered under a special category be-



THE MIND GARAGE, a rock and roll group with 10 church dates — including the Roman Catholic Liturgical Week in Washington, D.C. — to its credit, performs its "Electric Mass" at St. Mark's-in-the-Bouwerie, New York City. The Rev. Michael Allen, rector of the East Village congregation, celebrated at the experimental liturgy. Here, during the distribution of communion, the group sings "Hey, people now, smile on your brother. Let me see you get together. Love one another right now!" (Photo by RNS)



## Letter from London

cause it was our purpose to disseminate Christian news and propagate the Christian Gospel. We were told that we had overstepped the mark by operating as a political organ."

The 39-year-old priest has been succeeded by a native of Kenya, the Rev. Henry Olullu.

### SOUTH AFRICA

#### Abp. of York Discusses "Crisis" and "Politics"

The word "crisis" has become overworked and not sufficiently understood, declared the Most Rev. F. Donald Coggan, Archbishop of York, in an address in Durban, South Africa. In an address to the racially-mixed synod of the Anglican Church in South Africa, he said that crises have faced the Church from its beginning and have come in many forms. This overworked word comes from "an identical Greek word meaning judgment," the archbishop noted. "Critical points of judgment have always arisen for the Church since the first century. Today, for some, it is nuclear or bacteriological warfare; for others, the color bar." He noted that the world's population is expected to double by the year 2000 and said, "I find that extremely frightening."

As the population grows more rapidly in non-Christian than in Christian nations, he said, the proportion of Christians to the world may be expected to shrink. He suggested a major change in evangelizing techniques, putting less money into buildings and more into "thinking, writing, radio, and television."

Although he avoided politics during his visit to South Africa, Dr. Coggan endorsed the discussion of "political" subjects from the pulpit. At a press conference he said that "a preaching which is so otherworldly as never to impinge on life here is of no earthly use." He added that he would "not be so foolish as to begin to discuss South African politics on a visit as short as mine."

The synod approved a resolution reaffirming its support of an anti-apartheid statement recently issued by the South African Council of Churches. The resolution contained the assertion that "racism is a blatant denial of the Christian faith."

### WEST INDIES: BARBADOS

#### Church Prepares for "Disestablishment"

The Anglican Church in Barbados is preparing for its "disestablishment" as the state Church. The Barbados legislature is considering a bill which would effect that change, phasing out government grants to the Anglicans over a 10-year period. Executives of the Diocese of Barbados have invited a Canadian, D. C. Mackintosh, secretary-treasurer of the Diocese of Toronto, to help island

The young, so the Bishop of Bath and Wells told the Church Assembly, are showing a marked impatience about present restrictions on intercommunion. As chairman of the Church of England Youth Council, Dr. Henderson speaks with no small authority.

He was speaking in a debate on a report entitled *Intercommunion Today* produced by an Archbishops' Commission. The majority of the members of this commission, led by the Bishop of Bristol, Dr. Oliver Tomkins, favor a more liberal approach, though there was a minority report against this, signed by the Bishop of Ripon, Dr. Moorman, and several others. Dr. Henderson said that he detected among the young a swing "to the Free Church open table. It is easy to exaggerate or overemphasize this but . . ." At the end of the debate the Assembly asked for the report to be brought before the Convocations and the House of Laity as a matter of urgency.

Meanwhile a situation is developing which seems to promise confusion if not chaos. The long planned Corby ecumenical scheme, sponsored by the Bishop of Peterborough, Dr. Eastaugh, and three other Communion has reached agreement about much, including the common use of buildings, while another "new-town" scheme at Bar Hill, just outside Cambridge, sponsored by the Bishop of Ely, Dr. Roberts, is ready to go ahead involving seven bodies (including Quakers). Both allow for all present receiving the Holy Communion together—in Corby once a week and in Bar Hill once a month. In Corby an episcopally ordained and a non-episcopally ordained celebrant will join together in the thanksgiving and the words of institution, the manual acts, and the administration of the elements, using traditional words. In Bar Hill the celebrant will be Anglican and Free Church in turn. Corby and Bar Hill are far from being unique in experiments of this kind.

The Archbishop of Canterbury's Commission on Roman Catholic Relations and the Roman Catholic Ecumenical Commission have had a joint three-hour meeting. They recommended restoration of unity by three stages, linking theology with practical consequences.

1. A recognition of the common basic faith both Churches already share;

2. Increasing practical collaboration, joint use of churches, working together in theological education, common liturgical forms etc., and the tackling of difficult points like mixed marriages;

3. Facing controversial issues such as the theology of the Church, orders, authority, etc.

The Roman members of the meeting made it clear that the task of their

commission is to relate with all the other Churches in the U.K. while, in this specific instance, the task of the Canterbury commission is confined to improving relations with Roman Catholics. At the close of the meeting the suggestion was made to appoint a much smaller joint working party (the meeting had comprised 70 people).

Nearly a third of the recently-ordained clergy of the Church of England have drifted away from parish work says the report of the Advisory Council for the Church's Ministry. Figures show that of the 3,078 men ordained between 1960 and 1964 only 2,196, or 71.3%, remain in full-time parochial work. Some of the remainder have gone overseas, some have become chaplains—to schools, prisons, hospitals, etc.—and some have gone into ecclesiastical administrative work (what a dreadful phrase).

Figures show that stipends for non-parochial work are generally above those of parishes but this is by no means the only factor. Many are influenced by a dislike of chores of parish work such as money-raising. And underlying it all is a strong feeling that the function of a priest in a parish lacks the precise definition and more clearly stated duties which accompany much non-parochial work. But this flight from the parishes, the front-line of the Church, is a serious matter.

At least since the time of Constantine the Church has been subjected to "non-theological factors." A religion based on Incarnation probably cannot grumble about this. But it does produce problems—like Holy Trinity Church, Southwark. In a city so incredibly equipped with an over-abundance of churches, one of the latest to be declared redundant (because there are so many others nearby) is Trinity. The diocese has taken a sober decision to deconsecrate it. Southwark Borough Council objects, while any suggestion of demolition raises the ire of the Greater London Council which insists that the church is architecturally an integral part of a very attractive square. Further, the owners of property in the square resent any change because they argue that it will reduce the value of their real estate. The fight goes on. Meanwhile, back in the vestry, they are pondering the heating, lighting, and general maintenance bills.

Liverpool, birthplace of the Beatles and several other 20th-century phenomena, is to have a woman chaplain at its cathedral. Deaconess Thelma Tomlinson has been appointed by the dean and chapter. She will combine work with her assignment as Anglican Assistant Chaplain in Liverpool University.

DEWI MORGAN



Churchmen set up an organization to cope with the eventual new status.

According to the latest available statistics, provided by 1966 reports, there are 46 Anglican churches in Barbados, having 27,244 members. Barbados, a former British territory, achieved its independence in 1966.

#### LONG ISLAND

### **Bishop Decries "That Look of Paternalism"**

A Negro bishop and a Negro layman joined voices in urging Roman Catholic priests on Long Island to press the fight for equal rights. The bishop was the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island. "A day does not go by that I am not reminded I am a Negro," Bp. Martin told priests of the (RC) Diocese of Rockville Centre at their semi-annual conference. Unlike other ethnic groups the Negro is always marked by his color, he pointed out. On subways, buses, and elsewhere, he said, the Negro gets that "look of paternalism." He urged the priests to become intercessors for black Americans and instruments of justice by which the dangerous trend of society can be reversed.

The lay speaker was Lawrence W. Pierce, chairman of the state narcotics control commission. He charged the clergy to press for justice with the same earnestness with which they have rightly pressed for chastity. He declared that law enforcement ought to be directed against prejudice and discrimination just as much as it is against violence and anarchy.

#### LXINGTON

### **Fire Damages Organ**

A fire of undetermined origin damaged the organ console and beams of Trinity Church, Danville, Ky., Nov. 17. The fire was discovered by a passerby who noticed smoke coming from beneath the eaves of the church.

Beams across the balcony roof in the loft were badly burned and the sanctuary received considerable smoke damage. The Rev. Edgar C. Newlin, rector, said no financial estimate of repair work had yet been made.

The original church was dedicated in 1831. Except for the walls it was destroyed in 1862 when a fire swept through downtown Danville.

#### CANADA

### **World Hunger Subject of Radio Programs**

World hunger, its challenge to affluent Western nations and to Canada in particular, is the subject of a series of 15-minute radio programs under preparation for the Anglican Church of Canada, the

Roman Catholic Church, and the United Church of Canada. "The Stork and the Plow" is the general title of 13 programs being produced for Interchurch Radio, the broadcasting arm of the three Churches, by the Anglican division of communications.

With the world facing the gravest famine in history as population growth continues to outstrip food production, the series will attempt to inform and arouse Canadians to be concerned enough to press for government action. They also will be urged to support Church and relief agencies in their global projects for the alleviation of suffering.

### **Bp. Hives Resigns**

The Rt. Rev. Harry E. Hives, Bishop of Keewatin, a 225,000-square-mile area in Northwestern Ontario and Manitoba, has announced his resignation effective Jan. 31. He has been associated with Indian work since his ordination 42 years ago, and covers his huge diocese by airplane. He keeps in touch with about 8,000 native people among the 15,000 Anglicans in the territory, his fluency in the Cree language proving a great asset in his service to them.

Bp. Hives, who is 67 years old, was consecrated in 1954.

#### POLITICS

### **MP's Stand Against Non- White Immigrants Hit Hard**

Churchmen in London denounced the speech of Enoch Powell, controversial Conservative Party member of Parliament who has urged curtailment of non-white immigration and the repatriation of many non-whites now living in that city. In his latest speech, Mr. Powell said that "the people of England will no longer endure" non-white immigration from the Commonwealths and called for establishment of a special governmental Ministry for Repatriation.

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, told a church congregation that Mr. Powell would have repatriated Jesus Christ if he had come to London. Dr. Michael Ramsey called Mr. Powell's suggestion "a counsel of despair," adding, "He may consider his plans are motivated by humane principles, but they rule out any possibility of harmonious racial integration."

According to Mr. Powell, wives and children of non-white immigrants already residing in the country should not be admitted. He warned that England could have "many Washingtons," a reference to the U.S. capital which is predominantly Negro, unless current immigration was halted.

Calling the speech "tragic," Bp. Stockwood said, "Barriers between the races are for Christians a serious matter. The

Church is catholic and recognizes neither barriers of race, color, nor creed. We are all one," he continued. "To take a contrary view, as Mr. Powell apparently does, is to deny holy scripture and make a mockery of the Christian faith."

Similar views were expressed by other preachers and by the Board of Deputies of British Jews.

#### ROMAN CATHOLICS

### **Ordination of Mature Married Men Proposed**

Permitting priests to marry would not solve the problems facing the Western or Latin Rite of the Roman Catholic Church, a former Episcopal priest, now a Roman Catholic priest, said in a lecture at St. John's University, Collegeville, Minn. The Rev. John J. Hughes said he favored relaxing present rules to permit ordination of married men in "mature years" for areas of real clergy shortage, notably Latin America.

Although he is not married, Fr. Hughes said he is the son and grandson of Episcopal priests, "so I have seen that the married priesthood can be a wonderful and happy thing." He said he had also seen through observation, in the lives of other priests, that marriage can be "an additional burden." He is the author of *Absolutely Null and Utterly Void*, a book on Pope Leo XIII's condemnation of Anglican orders in 1896. While doubting that recognition of Anglican orders is "just around the corner," he said he believes the present dialogue and debate on the validity of Anglican orders will prove fruitful not only to Roman Catholic relations with Anglicans but to Protestants. "People are coming to realize that the 1896 condemnation was not the last word on the subject," he said.

#### NCC

### **Leader Encourages College Militants**

The president of the National Council of Churches, speaking in his capacity as president of Macalester College, urged student militants on to bigger and better battles. "I think student activists can and should go further than they have," Dr. Arthur Flemming told the opening session of a two-day symposium on International Student Militancy.

One of the student panelists asked the audience at Macalester, a Presbyterian affiliated school, "My God, what kind of school is this when the college president has to tell students to rouse themselves and become activists?"

Dr. Flemming's thesis was that the gap between the ideal of individual worth and dignity and reality has created student militancy. He cited racism, Vietnam, the Selective Service system, and irrelevant education as instances of this gap. "Stu-



dent militancy is a response to the gap between the ideal and reality and it is a sign of hope if it becomes a commitment to tomorrow," he told some 200 students. "But student activism has been a protest: it must now begin to develop programs to close the gap. Too many of my generation failed to make that commitment. But I am encouraged by student activism. I believe your generation will stay with the issues until the gap is closed."

First to respond to Dr. Flemming's talk was Tario Ali, former president of Oxford University's Union and editor of an underground paper, *Black Dwarf*. "The student movement is not working to humanize the institutions, to make them work with just a little reform here and there. We want to change the institutions completely, not to reform them," Ali said. He identified himself with the Students for a Democratic Society and the Young Socialist Alliance.

Mr. Ali was followed by Jerry Norton, an officer of the conservative Young Americans for Freedom organization. Mr. Norton, who faced audience hostility, argued that the New Left denies freedom of speech and other civil liberties to those who disagree with it. He also accused new leftists of manufacturing issues and "playing God." Most of the nation's current domestic ills, he said, were not "caused by the fact that the society is corrupt but by government policies."

#### CHRISTIAN SOCIAL RELATIONS

### Bishop and Priest Head "Project Equality"

An Episcopal bishop and a Roman Catholic priest head the largest Project Equality regional office in New York. The Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island, was elected president of the board of directors of the New York Metropolitan Office of Project Equality, a nationwide interreligious fair employment program. Msgr. Gregory Lawrence Mooney, executive director of the New York Archdiocese human relations office was elected vice president. Secretary-treasurer is Theodore Ellenoff, attorney and president of the New York chapter of the American Jewish Committee.

Project Equality seeks to use the buying power of the churches and synagogues and their related institutions to insure fair employment practices in commerce and industry.

#### CONVENTIONS

### Eastern Oregon

A special visitor to the annual convocation of the District of Eastern Oregon was the Very Rev. William B. Spofford, Jr., Dean of St. Michael's Cathedral, Boise, Idaho, and Bishop-elect of Eastern

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# Report from Ireland

In an earlier report [L.C., Sept. 22] you heard about how Prof. Good—a Roman Catholic theologian with a very protestant surname—had alone rejected the papal encyclical on contraception.

Dr. Good holds a rather peculiar post, for he is a professor of theology nominated by the Roman hierarchy in a university college which by its very constitution should have no religious affiliations. Bishop Lucey of Cork has banned Dr. Good from giving lectures in connection with the work of the RC chaplaincy, and in fact that is how his professorship had functioned. Then of course the bishop points out that he is not interfering with the professor but merely the priest! The secular staff and the students in University Collect, Cork, are under no delusions however. Despite its theoretically neutral position the National University (with Colleges, in Cork, Galway, and Dublin) has long suffered from undue clerical control. This is why the Roman bishops have banned attendance at Trinity College (Dublin University as distinct from the National University), and tried to direct all their students to the place they can control.

While the students are demanding justice for Dr. Good, even penetrating to the bedroom of a "sick" bishop, and the staff are asking their priest colleague not to resign lest this increase clerical power, the government is seeking to break up the National University and establish a new university of Dublin (including Trinity and University College) and make the colleges in Galway and Cork into independent universities. Even with this looming over them the Roman bishops have not so much as hinted that they might withdraw the "ban" on Trinity or treat clerical professors as adults. The lay professors' enthusiasm for the Good cause illustrates that they are not happy with the old episcopo-paternalism.

#### A Fresh Furrow

Some readers will have been depressed that after all this excitement the very liberal *Furrow* could editorialize: "In Ireland, however, the public debate happily never polarized around positions *for* or *against* the encyclical."

Why would it? If the occupant of an academic chair is likely to find himself out on his neck, what about the ordinary clergy? Perhaps it has "polarized" more around Dr. Good and essential religious liberty, and that topic is not mentioned in the *Furrow*. The Cork students ended their statement with these words: "We suggest that in Dr. Good's particular case, what he has said from conviction, as a result of his theological studies, should not have repercussions on his diocesan duties. We make the above suggestion in the hope that it may help to avert the

resignation of Dr. Good which in our opinion would be a tragedy for the college and the Church."

All the same this is not criticism of the *Furrow*; the Irish situation, and in particular the Irish Roman situation, needs to be known first. And the *Furrow* carries two contributions which that editorial was designed to introduce. There is an article on the encyclical by Dr. O'Callaghan, Professor of Moral Theology in St. Patrick's College, Maynooth. In this he points out that Pius XI's encyclical *Casti Conubii* served "to polarize loyalties" between the Churches, which is a nice way of saying that it was quite unecumenical. He then asks a whole series of questions as to how the new encyclical is to be worked out. I give one specimen: "Will the occurrence of ovulation no matter how contrived, become the supreme moral moment distinguishing Pill from Pill? . . . Some people may resent questions of this nature." Professor dear you could sing that one! But he reminds us also "that the procreative and unitive purposes of marriage are no longer classified as primary and secondary in the council documents *and* in the encyclical."

#### Bargers from Bargy

A meeting of some "fifty people, specialists in medicine, gynecology, biology, psychiatry, pathology, sociology, history, communications, law, philosophy and dogmatic, moral, and pastoral theology, and including a considerable number of married couples, met at Bargy Castle." There is no hint as to whether pathology was wedded to dogmatics or gynecology to communications! Anyway, these experts decided that the encyclical had "created great problems for a significant number of people in relation to contraception itself." That perhaps does not require expertise, though they found "inadequacies and inconsistencies" in it, the medical doctors held that its "recommendation of the rhythm method is scientifically untenable," and it was generally agreed that this method or abstinence "frequently led to a deterioration in the quality of the life of the family" though one heroic contributor argued that "a case could be made on natural law grounds against the use of contraceptive methods." The belief was also expressed "that this crisis offered a real opportunity for deeper understanding of the nature of the Church." This is one of those fascinating short phrases that can mean so much . . . so very much!

#### Doctrine and Life

*Doctrine and Life*, Dominican monthly edited in St. Saviour's Priory, Dorset St., Dublin I, has heard that "one priest has expressed publicly his inability to accept

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# One Solution for the "Clergy Shortage"

## **Restore**

## **the**

## **Diaconate**

In an attempt to offset the "clergy shortage" or bottleneck which occurs whenever the Holy Eucharist is celebrated and a number of communions are administered without the diaconal assistance of a minister, the Church of England and the Episcopal Church USA now permit layreaders, under special episcopal license, to administer the chalice. This is admittedly a stop-gap measure, designed to meet a real need caused by increasing use of the eucharistic liturgy. Our "glorious handicap"—the common cup—does lengthen our Eucharists when one priest must communicate more than 100 persons and perhaps bless droves of small children at the parish communion.

Another method of ministering Holy Communion expeditiously has been attempted: that of intinction. But it is our stated Anglican position not to deny the Cup of the Lord to the laity. At the Anglican Reformation the chalice was restored and the rubrics direct that the sacrament, in both kinds, shall be delivered into the communicant's hands, ostensibly so that he can be not just ministered unto but also minister to himself in priestly fashion. Methods other than the rubrical directions cause a kind of passivity on the part of the communicant. The effort to expedite the administration of the chalice, which takes perhaps three times as long as that of the hosts and unduly lengthens the Eucharist, by using lay readers, is an attempt to retain the traditional method. However, it is without precedent and it would seem to violate the Ordinal's statement that ". . . no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be (ordained)." Elsewhere in the Prayer Book we learn that the deacon is to assist the

priest in divine service. If, then, the Prayer Book cannot be superseded by canon law, it follows that this use of laymen is irregular.

Legalities aside, however, the new permission does point up the need for full restoration of the diaconate; the difficulty is that it circumvents the diaconate. Further, it seems to create a new "minor order," contrary to general Anglican polity. The use of layreaders in a diaconal function also flies in the face of growing ecumenical attention to the diaconate. The World Council of Churches has issued *Studies No. 2, The Ministry of Deacons*, in which there is a paper, "The Diaconate in the Anglican Communion." A new book, *The Diaconate Now*, discusses Anglican use of the third order in depth. *Studies XVII* by our liturgical commission ends on the wistful note that the diaconate ought to be used more fully. Bp. Emrich of Michigan submitted a report to Lambeth on the subject, and the Conference issued a statement. The diaconate is receiving attention in the Church of Rome: the deacon of the Eucharist is now communicated with the chalice and can administer it at certain Eucharists; deacons are being released from seminary to work in parishes; the place of married deacons is being explored—these would no doubt be "worker-deacons." All these studies and more indicate that the diaconate is being viewed in the light of its ancient integrity and as a current need. Anglicans have used the diaconate all along, to read the Gospel, to preach, to

administer the chalice, and in the absence of a priest, to baptize. However, three major errors crept in. First, the diaconate has been kept in an inferior position, and the Ordinal even speaks of "this inferior office." We delegate (in compounded error) to the deacon the administration of what medievalism tended to suggest—that the species of consecrated wine is itself somewhat inferior to the consecrated bread. The second error has been to treat the diaconate as a kind of apprenticeship to priesthood, and the third has been to put deacons only under the direction of parish priests. Anglicanism should be able to restore the diaconate to its rightful place as an office and function which has both an integrity of its own and a function which relates to the whole, and not just to the other two orders of the ministry in a hierarchy.

As to the first error—that of regarding the diaconate as an inferior office—the practice of allowing the deacon only to administer the chalice should be examined. The House of Bishops has already gone on record as stating that deacons should be allowed to administer Holy Communion to congregations as well as to the sick, and this would involve ministering the sacrament in both kinds, presumably. Deacons in the earliest times ministered both species to concelebrating priests, and the tradition that has the celebrant ministering the hosts did not spring out of protocol, but was a sequential thing. And, if there are two assistants acting as deacons, we know that using them to administer two chalices coordinates best with the celebrant ministering the hosts. But this is not to make the two functions of differing degree. In the case of one assistant acting as deacon, then, he need not be limited to the chalice. It is sometimes more convenient for the

**By The Rev. Roberts E. Ehrgott**

**Rector of the Church of the Nativity  
Indianapolis**





celebrant to minister the cup while the assistant delivers the paten.

The second error—that of using the diaconate as a kind of apprenticeship to priesthood—has been somewhat offset by ordaining “perpetual deacons,” but the vast majority of deacons are of course en route to priesthood: “temporary deacons.” Perhaps we should use this description, if we retain that of “perpetual deacon,” to correct the thought that to remain in deacon’s orders is to remain in an inferior position.

The third major error—that of putting deacons under the jurisdiction of parish priests—in practice is, of course, part of the training of “temporary deacons” learning to function as priests. However, the old phrase, “under the direction of the bishop,” indicates that the diaconate is not immediately subordinate to the presbyterate but to episcopal control. And we know full well, from the New Testament and early writings, that the office of deacon is older than the presbyterate and that deacons were the right-hand men of the early bishops: their liturgical and pastoral assistants, in a close relationship. Then too, deacons were used flexibly in the field until the presbyterate was evolved as an extension of the bishop’s priesthood in a stable situation in what became the parish. The perhaps more parallel ministry of the priest involves stability, incumbency. Anglicanism has lately evolved a more apostolic functional use of the diaconate beyond “apprenticeship,” but the deacon of both types—temporary and perpetual—has been made into an assistant of parish priests, only. However, a deacon is not historically and originally a parish minister, and the mistake in latter days has been to ordain perpetual deacons to a particular parish. This has caused some problems. Men ordained to the diaconate fre-

quently regard the “superior” office of priest wistfully and are sometimes priested, out of sentiment, without adequate training. There have been cases where such clergy have been advanced “career-wise” beyond those who had seminary training. Many a new rector inherited a perpetual deacon who had seen younger pastors come and go while the deacon remained as the link in the succession of the parish’s clergy, with consequent personality problems. Often the perpetual deacon is ordained later in life and soon becomes less active—even handicapped by age. There have been many professional and personal problems in our misuse of the diaconate.

A solution would be in the use of “worker-deacons.” Most perpetual deacons have been engaged in secular work, so that this is no new suggestion. But, to repeat, Anglican use of permanent deacons has been based on their stability in one parish and on a certain professionalization. A decade ago the “worker-priest” was tried in a sister Communion on the Continent, but this failed in part because this type of priest was too free-lance. The priest-pastor needs stability and full-time function as long as the parochial system remains; the presbyterate is a geographic extension of episcopacy. The priest is not pastorally and liturgically the same kind of assistant as the deacon should be. After the development of the presbyterate, deacons continued to be used as the bishop’s assistants in a more roving capacity: the office of archdeacon gives a clue to this. Inherent in the diaconate, then, is itinerate liturgical and pastoral assistance to the episcopate.

We have a tool already forged and to hand, to meet many shortages and emergencies: a diaconate which to a greater extent than most Churches we have used.

It would then be only a logical further step to create in the diocese a corps of deacons much like the scriptural and pre-Nicene “Seven.” In this transient age the Church needs a more flexible ministry, but before wiping out the parochial system on the one hand, or admitting laymen to diaconal function on the other, the Church could well restore her diaconate to more efficient and full function. Already established is the tradition that a deacon serves “under the direction of the bishop.” It is no affirmation of inferiority to say that the diaconate is by definition a “ministry of service.” A corps of deacons functioning directly under the bishop (or his suffragan or archdeacon) and responsible primarily to him, could prove of invaluable assistance so long as it is not used to supply cheap curates or to substitute permanently for a priest. Deacons sent forth by the bishop could fill temporary vacancies, nevertheless, in the missions and parishes; they could supply agencies and institutions which are too often woeful blanks. This ministry could be kept flexible, mobile, and adjustable; it need not and should not become entrenched in any one place nor be used where priestly functions would thereby be supplanted.

All bishops and clergy have seen men aspiring to the ministry but restrained by family and economic responsibilities. Many young men must wait until retirement to attain holy orders. But it is the priesthood which has been held up as the ideal, for some unattainable, while the diaconate has been neglected as a vocation in itself, or treated as “this inferior office”—a steppingstone to “the higher ministries.” Throughout the Church there are good, loyal, consecrated laymen of character and sufficient education to serve

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**THE CITIZEN CHRISTIAN.** By James F. Andrews. Sheed & Ward. Pp. 190. \$4.50.

*The Citizen Christian* is written for the average man, not the intellectual. For those who shy away from the radical approach to social problems, this is a rational, temperate presentation of some of today's trouble spots. The writer refers frequently to Vatican II and Pope John as a background to his convictions.

Some thought-provoking gems are: "We need more people who come to the awareness of service as prayer." "Our motivation for being Christian will be what we can do for others not what Christianity can do for us." James F. Andrews stresses insecurity as a virtue. "Take the risk of peace." "Take the risk of emptying your warehouses and give to those in hunger." Open yourself to the needs of others. Put in a newspaper headline, the idea would read: "*Calling Fat America—Your Brother Is Hungry!*" When we Christians look outward, then the parish will be alive, and its liturgy will be credible.

The great heresy of the ages is still with us wherever religion is divorced from life. We have drifted away from Christ following as "action for others" and come to rest at Christ following as "perfection of self." And now we have to get back to where it should be.

The result of the first idea of being a Christian is seen across our country on the parish level where millions of people come together on Sunday, unaware of the human needs of persons who live within the parish boundaries. This kind of Christianity is either dead or dying—for the Church must be as outgoing as Christ. "To claim to be Christians while failing to serve is to delude ourselves, for if we do nothing we do not possess Christ."

(The Rev.) FREDERICK R. ISACKSEN  
*Church of St. Luke & the Epiphany  
Philadelphia*

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**JOHN ELIOT, APOSTLE TO THE INDIANS.** By Ola Elizabeth Winslow. Houghton Mifflin. Pp. 191. \$5.95.

Anyone who has an appetite for learning should gain something from this biography, of *John Eliot, Apostle to the Indians*. In special ways it will appeal to historians, New England enthusiasts, habitual readers of biographies, and theologians.

John Eliot, a 17th century minister with Calvinistic training, proved to be unlike many of his brother preachers. He saw the capacity of response of the Algonquian Indians to the Gospel of Christ and he acted upon his strong convictions.

For 58 years he served his Roxbury, Mass., congregation, beginning his ministry there in 1632. His first Indian Church was begun in 1660. He established 14 Indian towns and founded schools, trained

the teachers, showed great loyalty to the Indians during King Philip's War (1675-1676), made strong protests against the selling of captive Indians into Indian slavery, and took Indian petitions to the General Court. In order to do all of this, he found it "a must" to learn the Algonquian language. Eventually this led him to accomplish a colossal task over a period of 14 years: He translated the entire Bible into the Algonquian language, his conviction being, "The Bible is the Word of life. They must have it!"

Among the many admirable qualities in John Eliot's life, two of the most striking ones were his simplicity and his gentleness. "Two races, two cultures, two languages, and how to find the bridge across?" (p. 143) Today, politicians and evangelists are asking the same question. John Eliot's bridge included friendship and speaking the same language.

CONSTANCE J. BUTCHER  
*St. Paul's Church  
Winslow, Ariz.*

\* \* \* \*

**SPIRIT VERSUS STRUCTURE: Luther and the Institutions of the Church.** By Jaroslav Pelikan. Pp. 149. Harper & Row. \$4.95.

"The institutions of Christendom were in trouble. The structures of the Church were supposed to act as vehicles for the spirit—both for the Spirit of God and the spirit of Man. Instead they had become a series of obstacles to the spiritual life of men and the working of the Holy Spirit. Then a 'young man on the way up' denounced the structures of the institutional Church, jeopardizing his career and his future." Thus does Dr. Jaroslav Pelikan characterize Martin Luther and the Church, or at least the institutional Church.

It is hard for this reviewer to do justice to this book. I found it a tedious compendium of fragments of Luther's thoughts regarding certain structures of the Roman Catholic Church, most of which Luther felt were bad and wrong. It is hard to imagine that one who had characterized God as "a mighty fortress"—a structure of no little strength—should suddenly see all of the building blocks of the churchly structure being fundamentally at odds with the Spirit of said structure. But such is the difference between a revolutionary and a reformer.

*Spirit Versus Structure* is a book that will hold the interest of one who is interested in the thought of Martin Luther but does not wish to read Luther's works.

(The Rev.) HEWITT V. JOHNSTON  
*Christ Church  
Charlevoix, Mich.*

\* \* \* \*

**JESUS: THE ETERNAL DILEMMA.** By Jean Guilton. Alba House. Pp. 342. \$5.95.

Lay theologian, RC, admired by Pope John XXIII, Jean Guilton is a member of l'Academie Francaise and has published several books which explore the-

ological/philosophical questions. *Jesus: The Eternal Dilemma* is his latest attempt with Christology.

From the first chapter, in which he observes that today Jesus is generally found ". . . less interesting than Christ, and Christ even less than humanity," into his late paragraphs when he confesses that "(His own) voice has been neither one of pure affirmation nor refutation," Prof. Guilton shares his concerns honestly. This forms—for the reader—a new foundation on which to build that perennial "once more" attempt to be "sound" Christologically. The dilemma is summarized in the late-third of the text: "Renan believed that Jesus was a man made God. You believe that Jesus is a God made man. Don't let anyone ever bring the two of you together, for then you would be a genuine Christian." (Guilton's quote of Fr. Lagrange to M. Couchoud, both of whom later reported that statement to Guilton. See pp. 114-115.)

If you read this book carefully, you'll find not all the answers but some fresh patterns of investigation. And you'll be rewarded by Guilton's genuine humility in the presence of the persisting question: What do you think about Jesus?

(The Rev.) PAUL Z. HOORNSTRA, Th.D.  
*Grace Church  
Madison, Wis.*

## Booknotes

By Karl G. Layer

**Tyndale Bible Commentaries: II Peter and Jude.** By Michael Green. Eerdmans. Pp. 192. \$3.95. An excellent addition to this fine series. Of value to both the scholar and the interested student in the field of biblical studies.

**The Sources of the Doctrines of the Fall and Original Sin.** By F. R. Tennant. Schocken. Pp. xvi, 363 paper. \$2.45. Here is a paper reprint of Tennant's 1903 classic. To the theologian—professional or lay—*The Sources* is a fundamental statement and source book which is invaluable to any complete consideration of doctrines of Original Sin and the Fall.

**The Fathers of the Church—A New Translation, Vol. 59.** Containing three treatises by St. Augustine: *The Teacher, The Free Choice of the Will, and Grace and Free Will*. Trans. by Robert P. Russell, O.S.A. Catholic University of America Press. Pp. 331. \$7.50. In an age when linguistic analysis is an important phase of philosophical activity, the first essay in this volume, Augustine's *The Teacher*, should be of interest and value to all who seek to explore the relationship between words and statements and the reality of what they are meant to convey. The other two deal with the obviously important questions of freedom and grace. This series continues to be splendidly translated and annotated.



## Justice Is Never "Mere"

We profoundly respect Mr. J. Edgar Hoover not only as a superbly capable public servant but as an American and a man. We can only deplore, however, his recent statement that "justice is merely incidental to law and order." Justice can never be "merely incidental" to anything: not even to love—not even to the public good—not even to the rights of man—not even, and we say this reverently, to the will of God. The last named dilemma can never arise in fact, since the will of God includes full justice for all. Undoubtedly, what Mr. Hoover was concerned to say is something that is true and needs saying: that in all our talking about justice, we must not forget that justice in any community can be effectively pursued only within a secure framework, already established, of "law and order." In other words, where there is no law to restrain the strong and the predatory from preying upon the weak, where there is no order providing for the peaceful redress of grievances and other activities which are essential to civilized living, all hopes and visions of justice as an achievable good are chimerical. But, surely, we want and need "law and order" so that we can have, or pursue, "justice." If anything in this equation is "merely incidental" to anything else, it is "law and order" which is "merely incidental" to "justice." But we won't say that either.

The Southern Conference Educational Fund (SCEF), an interracial group working to end poverty, racial discrimination, and other injustices, has recently taken Mr. Hoover to task for his words. "With this statement," the SCEF board declares, "Mr. Hoover has put the seal of approval on the current frightening trend toward silencing dissent by force and violence." We cannot believe that this is the FBI chief's intention; there is no reason whatever to suppose that Mr. Hoover approves of silencing dissent by force and violence any more than does the Rev. Fred Shuttlesworth, president of the SCEF. But his words about justice being "merely incidental to law and order" could easily be taken as a golden text by people whose goal is not justice at all but power.

The SCEF board goes on to say: "It is this attitude which has alienated the races and made armed camps of our national political conventions. The need, real or imagined, for law and order must not continue to be used as a pretext for the suppression of demands for peace and justice." We agree. The bishops of the Episcopal Church set forth the Christian position on this issue in an admirably balanced, sane statement at their meeting in Augusta [L.C., Nov. 17]. "There can be no stable order without justice, and no justice without order," they contend. It would be well if the parish clergy were to read the bishops' statement to all congregations. The reading time is about two minutes. "The object of all law is justice; the object of order is freedom," say the bishops.

*Amen!*

## Christmas Giving To Christ

For the third successive year we urge our readers to make their Christmas giving a truer offering to Christ Himself, by devoting a large portion of it to the Presiding Bishop's Fund for World Relief. If you want to earmark your offering for Biafra you may, by so indicating on your check. The formula consists of giving to Christ in the persons of His poor, hungry, and homeless brethren and children, in the name of some friend to whom otherwise you would give something directly. When you send in your check, you give the name and address of your friend, and he will be notified of your gift in his name. If he is a Christian himself he will rejoice in this gift for him as being the best possible gift to him, since this is the secret of all Christian giving and getting.

Of course, you can make your offering in the name of any number of persons to whom you would otherwise be giving presents. Each will be notified of your gift. Send your contribution, with the names and addresses of those in whose name you are offering, to: *The Presiding Bishop's Fund for World Relief, Episcopal Church Center, New York, N.Y. 10017.*

Time is short. Time is terribly short for people who are starving. If you are having trouble making up your mind about this more Christian kind of Christmas giving, reflect that a child in Vietnam, or Biafra, or India, or Palestine, may be passed up by life itself because you passed up this opportunity to give to Christ Himself at this Christmas.



### To A Weary Priest

If through thy service thou canst give  
The strength of purpose — will to live  
To tired heart, to doubting brain,  
Then know thou hast not served in vain.  
When at the altar rail is found  
The humble with the most profound,  
The young, the old, the ones in pain —  
Then know thou hast not served in vain;  
For through the love thou showest these —  
Concern, assistance to their pleas,  
Removing doubt, forgiving stain. . . .  
Thou hast, indeed, not served in vain.

Lee Hennessy



# SCHOOLS

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**Use Christmas Seals.  
It's a matter  
of life and breath.**

Fight tuberculosis,  
emphysema, air pollution.



## DIACONATE

Continued from page 11

as deacons. We see them often in our lay-readers now. A worker-diaconate, volunteer, "unprofessionalized," and devoted to assisting the bishop wherever needed could prevent the fragmentation of the ordained ministry which seems to be happening with the admission of laymen to diaconal function. Parish clergy know what help our retired priests and those in weekday secular work are on Sundays, but these men are in limited supply. They do point up the need for diaconal assistance because while they are priests, their use in the parishes is mostly in their assistance in the administration of the sacrament: a diaconal function. Just as the House of Bishops has said that a deacon need not be limited to the communion of the sick, but can conduct a "deacon's mass," so this minister can do more liturgically than read the epistle, minister communion, preach and baptize in emergencies. He can administer Holy Communion in both kinds, he can prepare the bread and wine for the offertory, and he can perform the ablutions. In the Eucharist he could possibly recite some portions not specifically the function of a priest.

In a day when liturgical renewal is occasioning increase in the number of individual communions, it is only a step, and a natural one having precedent, for the Church to restore its diaconate much as the office was originally instituted. The day has passed when medieval reluctance to receive Holy Communion combined with other factors to concentrate on the lone figure of the priest-celebrant; nowadays the lone priest in a station cannot satisfactorily function at the Eucharist; no amount of liturgical renewal will offset the inordinate length of time it takes for him to administer communion. Restoration of the Eucharist to its proper place, coupled with increasing numbers of individual communions, will be negated if we continue with the bottleneck caused by using one sacred minister at the altar. The use of laymen for help with communion shows the need for diaconal assistance. The difficulty is that lay sacramental ministrations fragmentizes rather than restores and integrates ministerial function. Restore the "Seven," and let them fully serve God's Church!

## REPORT from IRELAND

Continued from page 9

the encyclical's ban on contraception." Its November edition opens with a real conservative French Dominican's defense of the encyclical. Arguments do not matter, that is what the Pope says! Those who disagree are classed by Fr. Gagnebet as "wayward theologians." This is followed by an American Jesuit, Fr. Giblin of Fordham, who discusses "what the Pope is trying to do but fails to do effectively," but makes the important point that there

are no penalties attached to the encyclical as an evidence of progress. The editor comes in with a summary of what various hierarchies have said and a description of the authority of encyclicals and the reaction of lay journalists, which leaves the non-Roman gasping at this picture of an authoritarian Church learning to talk to itself. Perhaps he has really taken on the robe of liberal Romanism that used to belong to the *Furrow*. He was recently denounced as a "so-called cleric" by a minister of state for featuring housing anomalies on TV.

C. M. GRAY-STACK

## AROUND & ABOUT

Continued from page 2

life for all the children of God. But he who serves Christ and not Antichrist knows that the spadework of the kingdom must always be done in the human heart, not in the halls of legislature or on the battlefield of the just war.

Such is the deceitfulness of the human heart that a good man (the Inquisitor was a very good man) can serve Antichrist rather than Christ without knowing it. He is in danger of doing this whenever he sees himself as an agent and executive of Christ's "program" for his age. For who knows the Lord's "program" except the self-confident Antichrist who not only knows it but updates it, streamlines it, "implements" it, and makes it "relevant"? When the minister of Christ stands before God and man as a humble successor not of Christ Himself but of John and also of the apostles he is in true character as a minister of Christ.

Perhaps we need to review the whole matter of apostolic succession in what would be a fresh light, considering not so much ministerial legitimacy as ministerial self-understanding. For Peter and Paul the Apostles, no less than John the Forerunner, knew themselves as preparers of Christ's way rather than as finishers and correctors of Christ's work.

Our word for this week is again from **Richard Wong**, and again a prayer: "Great God of the Universe, who so often sets us in the midst of confusion . . . of hot wires from Nicosia and Panama and Vietnam, of press releases from labor bosses and corporation chairmen, of instructions from Internal Revenue Service, of tangled jargon from professors and do-it-yourself kits, keep us sane in the simple acts of faith, hope, and love. Amen." (Richard Wong, *Prayers from an Island*, 29. John Knox Press.)

## NEWS

Continued from page 9

Oregon. He addressed delegates and visitors at one of the business sessions. Also addressing the meeting was Mrs. Harold Sorge, a member of the Executive Council.

A report on the state of the Church



was considered important in that it listed the present-day problems found in the district and what can be done about them. The budget was not altered after its presentation to delegates, even though it is up 7% over that of 1967. The total is \$66,605, which includes an added \$400 for synod, and a \$400 reduction in support of the Church Divinity School of the Pacific.

The episcopal charge was given by the Bishop of Nevada, the Rt. Rev. William Wright, who also preached at the closing Sunday morning service. Bp. Wright refused to preside at the convocation business sessions, so by canon law, the senior priest, the Rev. Clarence Kopp, took the chair. Later the Rev. Ernest Taylor was elected permanent chairman of the 1968 convocation.

All offerings taken were to be sent to the Presiding Bishop's Fund for World Relief with special emphasis toward the refugee situation in Biafra. By resolution, it was decided that the 1969 convocation Saturday noon meal is to be a sacrificial one of soup and crackers, with the proceeds marked for the P.B.'s relief fund.

The 1969 meeting will be held in St. Andrew's Church, Burns, Ore.

#### SEMINARIES

### Dr. Guthrie Dean of ETS

The Rev. Harvey H. Guthrie, Jr., Th.D., professor of Old Testament at the Episcopal Theological School in Cambridge, Mass., has been named ninth dean of that school, succeeding the Rev. John B. Coburn, D.D. Dr. Guthrie joined the ETS staff in 1958 after being an instructor in Old Testament at the General Theological Seminary in New York City. He is married and the father of four children.

A native of California, he received his B.A. from Missouri Valley College in 1944, attended both Union and General Seminaries in New York, receiving the degrees of S.T.B., S.T.M., and Th.D. from GTS. He is the author of three books in the Old Testament field.

#### WASHINGTON

### "Cathedral for Our Age" Conference Held

The Washington Cathedral sponsored a three-day conference titled, "A Cathedral for Our Age," for laymen from Episcopal cathedrals across the country. They had the opportunity to meet, and to discuss and share ideas and advice on how a cathedral should pursue its ministry today.

The group was welcomed by the Very Rev. Francis B. Sayre, Jr., dean of the national cathedral. The conference members then heard talks by the various cathedral staff members. Topics under discussion included: Communication of the

Gospel Today; Social Change; Music and Worship; Communication to Congregation and Community; Long-range Planning and Fund Raising; and the Ministry of a Cathedral.

Washington Cathedral, as conference host, displayed the ceremonial heraldic shields created there, for each cathedral represented at the conference.

#### WCC

### More Aid for Biafra

The World Council of Churches has given \$150,000 to the International Red Cross to help finance the continuation of the Nigeria-Biafra airlift. (\$50,000 for airlift relief purposes had been cabled to the WCC Nov. 18, by James McCracken, executive director of Church World Service.)

The Scandinavian relief group "Nord-churchaid" has received \$100,000 from the WCC to help finance its airlift operation to Biafra. The group formed in August has made over 500 mercy flights to Biafra in cooperation with German relief agencies. Norwegian churches have donated a further 2,000 tons of stockfish valued at \$1,260,000 to both Nigeria and Biafra. The WCC also offered 500 tons of stockfish to the Christian Council of Nigeria in Lagos for distribution in Federal Nigeria. The International Red Cross has also received 500 tons which will be shipped at a later date.

The WCC has now donated \$900,000 in cash towards the relief work in Nigeria/Biafra and over \$4,000,000 in material aid to the areas.

#### AROUND THE CHURCH

A congregation of 1,400 filled **St. Paul's Cathedral, Los Angeles**, when the Rt. Rev. Francis Eric Bloy received the rededication of schools as the major event in the **celebration of national Episcopal School Week**. For the fourth consecutive year, the students' offerings were designated for elementary scholarships in the Diocese of Polynesia under the MRI partnership plan with the Diocese of Los Angeles. Choirs from Campbell Hall and Argyll Academy presented special work during the service and readers, ushers, and the color guard represented Harvard School. Students from 17 schools attended the service.

**Nelson House for the Aged, Albany, N.Y., was dedicated** by the Rt. Rev. Allen W. Brown, **Bishop of Albany**, in a ceremony attended by the Rt. Rev. Charles B. Persell, Suffragan Bishop of Albany, and the Most Rev. Edward J. Maginn, administrator for the Roman Catholic Diocese of Albany, among others. The House now has 25 residents and when completed will be able to accommodate 150 persons. The structure is one more unit in the diocesan and diocesan-related institutions located on the Good Samaritan Center.

# CLASSIFIED

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**HOUSE PARENTS**—Husband and wife wanted for Episcopal Diocesan Boys' Home. Husband must have knowledge of light maintenance. Nice living quarters on premises, meals included, salary open, centrally located in Phoenix, Arizona. Reply Box S-597.\*

**PART-TIME** or retired priest to do calling and other nonadministrative work in San Francisco parish. Housing, utilities and auto allowance, together with \$135 cash allowable under Social Security. Full-time work and salary might be managed for priest-organist. Reply Box J-602.\*

#### POSITIONS WANTED

**PRIEST** available; for resumé write Box E-588.\*

**PRIEST** desires New England or New York parish. Write Box W-601.\*

**PRIEST** wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply Box W-596.\*

**SINGLE PRIEST** with many years experience in the parish ministry and with twelve years to go before mandatory retirement is interested in securing commensurate position on clergy staff or as rector of small parish. Southwest preferred, but geographical location not a primary consideration. GTS graduate; Prayer Book Catholic; highest recommendations. Available after January 1, 1969. Reply Box M-598.\*

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

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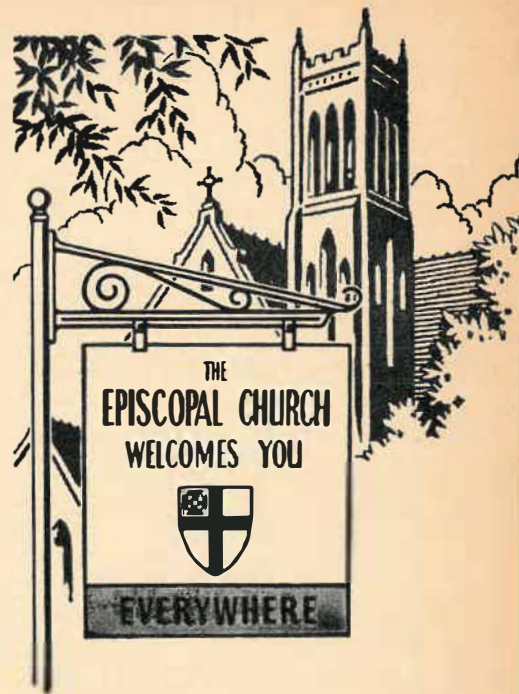
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# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
The Rev. Robert W. Worster  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. John J. Phillips  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## 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

**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, 9, 11; Daily 7:15, 5:30; al-  
so 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, 9:15, 11, 5:15; Daily 7

## 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

## FORT MYERS, FLA.

**ST. LUKE'S** 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;  
C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**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; HS, Healing Service; HU, Holy Union; 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.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 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. 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, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r  
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);  
MP 11 (2S & 4S); HC Daily

## 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;  
Wkdys MP & HC 7:15 (6 & 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; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. 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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, 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 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD  
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, 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 Tues & Thurs 12:45;  
C Fri 4:30 and by appt

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

**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; Int 1:05; 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. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

## ST. LUKE'S CHAPEL

487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-6 & by appt

## ST. AUGUSTINE'S CHAPEL

333 Madison St.  
The Rev. John G. Murdock, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
The Rev. Carlos J. Caguait, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isackson  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S. C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
Daily Eu (preceded by Matins): 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;  
Sat 4:30-5:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5.

## SÃO PAULO, BRAZIL

**THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL**  
Rua São Luiz 1231, Santo Amaro, São Paulo  
The Ven. B. J. Townsend, O.B.E., r  
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (behind Hotel Las Vegas)  
The Rev. J. P. Black, tel. 4-05-39  
Sun HE 10, MP 11, EP 6

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