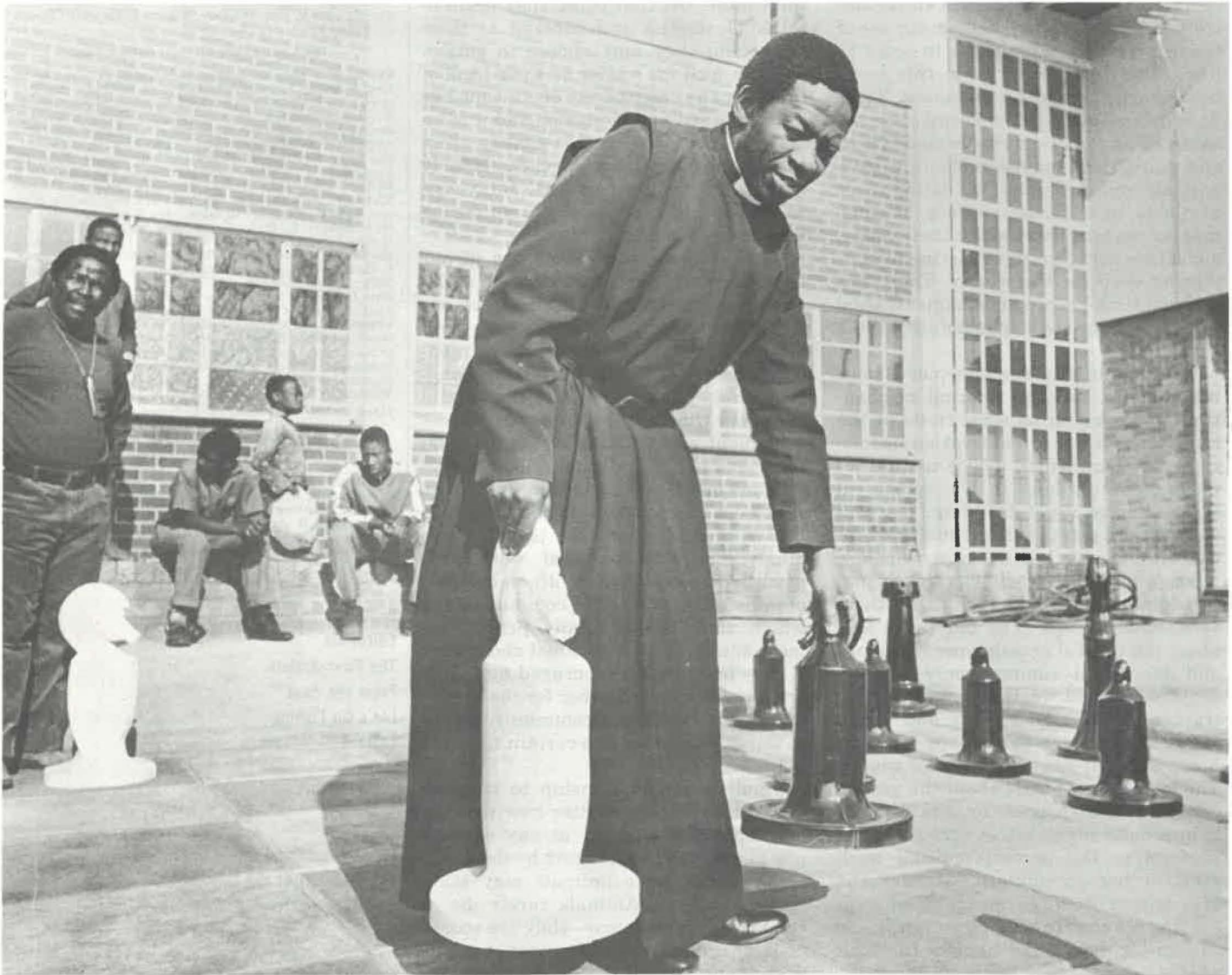


The Living Church.



^{RNS}
The Very Rev. Simeon Nkoane, Dean of Johannesburg, South Africa, displays his giant-size chess game before young people at the YMCA in Soweto. The outdoor chessboard was partly a response to the education crisis in the area and the dean hopes to obtain financing for several more sets to provide activity for the idle hours of the young people.

Centennial Celebration



THE LIVING CHURCH

Volume 177 Established 1878 Number 22

An independent weekly record of the news of the Church and the views of Episcopalians.

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CALENDAR

November

26. Last Sunday after Pentecost/Sunday next before Advent

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

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

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God the Creator alone is the ruler of time; he has not, so far as we know, shared this power with his creatures on this planet. Yet, although we cannot control time itself, we can manage our use of time. Indeed we must do so in order to live. All living creatures on this earth have to cope with time somehow. Trees do it by sprouting in the spring, bearing seeds, adding another ring to their girth, and losing their leaves in the fall. Most animals and birds do it by eating foods available in different seasons, mating, making nests or burrows for their young, and either going south, or storing food, or digging deep for the winter. Their own internal time-keeping mechanisms seem to tell them the right time for all of these activities.

We humans have the same needs to be met, but we have no internal mechanisms to command us what to do at the right time. It is our observation, memory, and reason which advise us that we must plant gardens in the spring, in order to have vegetables later on, that we must dig potatoes and store them for the winter, and that we must somehow arrange to secure warm clothing before it becomes too cold, and so with a thousand other things. The old fable tells about the playful grasshopper who sings and dances all summer, only to meet death when cold weather comes, in contrast with the industrious ant which works all summer to prepare a secure home and well-stocked larder for winter. The fable tells us little about the virtues or vices of grasshoppers or ants. The ant is internally regulated so that she must conform to the uncompromising work ethic of her community, whereas the grasshopper would be incapable of engineering a subterranean city even if, *per impossible*, he should happen to think of it.

On the other hand, the fable does indeed tell us about people. If we are to have food and shelter, we must choose to forgo some of our playtime and devote ourselves to the more or less unpleasant responsibilities of work. We do not make this choice automatically. Humans either decide to do such work on the basis of the knowledge they have, or else some people in each community have to be somehow induced or coerced to do it. Usually it is a little bit of both. Meanwhile a few people in each society will

follow the grasshopper and sing and dance instead. If they do it well enough, we will give them a share of our food in the winter. (At that point, they begin to think of singing and dancing as their work, and they may choose to garden and can food for winter as their form of play!) In any case the use of our time has to be planned and managed, and it is indeed fortunate for us that time is given to us in quantities already clearly marked off in days, months, and years, as we have noted in this column during the previous weeks.

As we must arrange our use of our time to meet our physical and social needs, so it must be arranged for our spiritual needs. The great Anglican devotional writer of the seventeenth century, Jeremy Taylor, in his famous handbook, *Holy Living*, specified the careful use of our time as the first step in the development and training of the spiritual life. Again, no internal clock forces humans to allocate time for prayer. If we see by our reason that it is desirable to do so, we must then choose to act accordingly. As with physical work, this usually involves choice both on the part of individuals and of the communities to which they belong. Daily prayer, for most adults, is an individual choice, but it may have been encouraged by family training. Coming together for the liturgy on Sunday requires a community choice to worship together at a certain time and place.

Finally, our relationship to time involves tragedy. No matter how well our use of time is planned, at any moment our plans may be cut short by death. To what extent some animals may know this is unclear. Animals rarely die at their own convenience—they are sooner or later brought down, in most cases, by a stronger animal. Only elephants are too big to be killed by anything except man, and perhaps the stories are true that in the fullness of age they voluntarily go to their hereditary graveyards. Be that as it may, we humans may die at any point, and sooner or later we do. So too families, tribes, and nations come to an end. Our time runs out. Someday the whole world will reach the last page of its history. It is this solemn and sobering aspect of our created reality which the season of Advent puts before us.

THE EDITOR

LETTERS

Founders of TLC

Well, you could have knocked me over with a magnolia blossom! There I was enjoying your Centennial Issue of TLC when I spotted the photos of Samuel Harris and John Fulton. "Say," says I to myself, "those two fellows look familiar." Leaping from my chair I hurriedly but gracefully made my way across my office (a distance of some eight feet) to inspect our Rogues Gallery, a complete collection of former rectors' photographs. There, side by side, were old Sam and John!

John Fulton was rector of Trinity from 1866 to 1868, Samuel Harris was rector here in 1871. Of all the fine men who preceded me at Trinity I think the most famous was Thomas Fielding Scott (rector 1851-1854) who in 1854 became the first missionary bishop of Oregon.

There is only one thing that puzzles me. After living in Columbus, Georgia, with its grand people and splendidly mild climate (except for our torrid summer months), why would anyone want to move to Wisconsin? But it is nice to know that the clergy of Trinity have contributed so much to the Episcopal Church, including the founding of your magazine.

Congratulations on your 100th!

(The Rev.) NORMAN SIEFFERMAN
Trinity Episcopal Church

Columbus, Ga.

Centennial

May I add my thanksgivings for THE LIVING CHURCH's past one hundred years and my prayers for the next hundred—and more—years.

ELIZABETH RANDALL-MILLS
Old Lyme, Conn.

Validity and Intention

I have been waiting in vain for some more qualified theologian to respond to the letter of Anne C. George [TLC, Sept. 24] about the theology of the sacrament of holy orders. She is right, of course, about the "matter" of this sacrament, but she is 100% wrong about the meaning of "ex opere operato." It has always meant that if the priest is immoral or heretical this does not affect the validity of the sacraments he administers as long as he is using the rite of communion which intends to do what has always been done by the one, holy, catholic and apostolic church. But if the intention of this communion is defective the sacraments administered by its bishops or priests are invalid and are not made automatically or magically valid by the principle of "ex opere operato."

For a communion to continue to be an organic part of the one, holy, catholic and apostolic church it must continue to intend to do what that church has always intended to do in the administration of the sacraments.

(The Rev.) CARROLL M. BATES
Washingtonville, N.Y.

Prevention of Alcoholism

Jim Lowery's interview with David Works [TLC, Oct. 15] made for a great article and I add my own Amen.

Surely there was a typographical error at the bottom of the first column of page 11. Point 3 reads, "prevention of reduction of the rates of problem drinking." Surely David Works didn't say that. Rather, I'm sure he meant, "prevention in terms of reduction of the rates of problem drinking."

And that brings me to a second comment. I wish David had been more specific when he talks about "prevention" with regard to alcoholism, that the word simply doesn't mean the same thing as

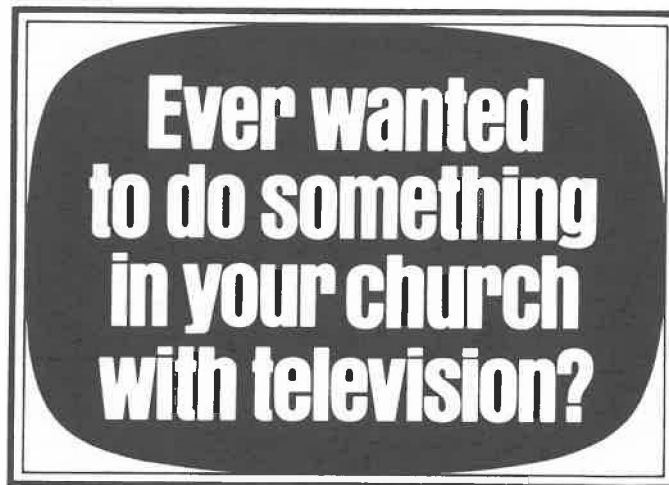
when applied to polio, cancer, tuberculosis, etc. To quote Dr. Seldon Bacon of the Center for Alcohol Studies, Rutgers University, "Any reduction in the instances of problem drinking is prevention when applied to this illness."

When I hear calls for more money to be spent on prevention I quake just a bit, especially when that word, in this context of alcoholism, is so poorly understood. We will have the "victims" with us for a long time; there will continue to be bodies littering the "bottom of the cliff" to use David's words. To neglect them, to take funding away from treating and redeeming them, in order to the more pursue prevention in a sticky area, would be a tragic mistake.

(The Rev.) GEORGE S. STORY
Chairman, Committee on Alcoholism
and Other Drug Abuse
Diocese of Pittsburgh

Donora, Pa.

David Works did say that, but perhaps it was a typographical error in the manuscript. Ed.



National Episcopal Television Communications Seminar
P.O. Box 153, Knoxville, Tn. 37901, 615-525-7347

This conference is being designed to help the local parish see and experience what it can do with television. Times will be set aside for working with equipment, talking about costs, and exploring the back-home situation and existing opportunities. All of this will take place in a completely church-owned studio.

The conference will be held February 12 through February 14. The total cost is \$50.00 per person. Lodging and food are both available nearby.

Come and see what you can do with this powerful tool utilized so well by others and so seldom by the Episcopal church.

Please send me registration information.

Name _____

Address _____

City _____ State _____ Zip _____

How The Living Church Is Published

In the early part of this century, THE LIVING CHURCH was directed, edited, and printed entirely within the premises of The Young Churchman Company, in Milwaukee. This Morehouse family firm took its name from its earliest and most widely circulated publication, *The Young Churchman*, a Sunday school magazine which at one time was used throughout the Episcopal Church. After 1938, when the Morehouse organization moved its headquarters to New York, the magazine kept its offices in Milwaukee and utilized commercial printers in the city, which is a center for the printing industry. Since 1950, our editorial, business, and circulation offices have been at 407 East Michigan Street, in a large old commercial building in the center of downtown Milwaukee. Our typographical work is ably executed by Graphic Innovations, Inc., and our printing is done by E.P. Hoyer Co., which operates a high-

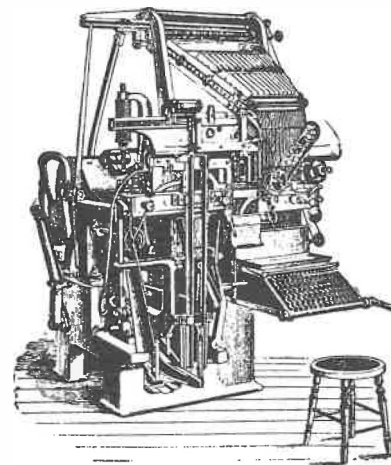
ly modern press located in New Berlin, a community on the western outskirts of Milwaukee. Our body type, the type face in which these lines are printed, is nine point Century.

How is the magazine actually produced week by week? In a nutshell, different members of our small staff have certain things to do each day of the week. We currently have seven full-time and three part-time employees.

The actual process can be seen if we follow a given article. Perhaps the editor has corresponded with someone two or three months before about writing it or perhaps it has been submitted for our consideration. When a typewritten manuscript reaches our office the editor reads it, perhaps with the assistant editor and others, and it is either accepted, rejected, or sent back for alterations. Often the decision is difficult, for some articles are very good but too long or otherwise unsuited for this publication. Some articles are accepted for use at a much later date, often to coincide with a special season of the church year.

When an article is scheduled, the assistant editor copy edits it, standardizing punctuation and capitalization, making stylistic improvements, and indicating type faces and other details for the typesetter. The same is true of the news items written or prepared by the news editor, and of all other editorial material. The copy then goes to the typesetter, who gives us galley proofs on Monday to be read and corrected. Tuesday, the assistant editor and the advertising manager lay out and paste up the magazine. This material is given to the typesetter, and on Friday we receive the page proofs of the forthcoming issue. This again is carefully read to find any final errors. The next Monday morning it is picked up by a courier. The typesetter makes any remaining corrections and delivers it to the printer to go to press the next day. Our page of late news, "Events and Comments," is delivered camera-ready to the printer at this time. The magazine is printed by a photo-offset process, and copies are then delivered to a mailing service.

Meanwhile, during the previous week, our circulation department has been making up the list of names and addresses to which the magazine is to be sent. This "run" changes each week with new subscriptions, expirations, and changes of address. The mailing service affixes the addresses to each copy and



delivers them to the post office on Thursday or Friday. The postal authorities are also given information on the number of copies going to different mail zones, and the percentage of advertising in each week's issue. All of this affects the postal charges, which fluctuate from week to week. Readers usually receive the magazine about a week after it has left Milwaukee. We hope all subscribers within the continental United States normally receive it at least by the date printed on the front cover.

For some years the publisher continued as the Morehouse-Gorham Company (now Morehouse-Barlow, with offices in Wilton, Conn.). In 1952, the responsibilities and assets of the magazine were transferred to the Church Literature Foundation, a non-profit corporation. As the publication of this magazine is the principal activity of this corporation, in 1963 its legal title was changed to The Living Church Foundation, Inc. A magazine such as this, which is dependent upon gifts in order to operate, of course could not continue except on a legally approved non-profit basis. The membership of the foundation is listed on our masthead. The foundation elects a board which meets from time to time during the year and reviews the policies and finances of the magazine. The foundation as a whole meets annually. (For a report of the last annual meeting, see page 5.) The ordinary financial business of the magazine, such as purchase of paper, negotiations with the printer, and so forth, is carried on by the business manager.


This, then, in very brief form, is how THE LIVING CHURCH is published. We who work here, day by day, wish it was so simple! Both the fascination and the frustration of publishing lie in the endless questions, the new problems to be dealt with each day, and the good and bad surprises which constantly occur.



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THE LIVING CHURCH

November 26, 1978
Sunday before Advent

For 100 Years
Serving the Episcopal Church

Annual Meeting and Anniversary Service

The Living Church Foundation held its annual meeting in Milwaukee on October 11. All members of the foundation whose terms had expired were re-elected, and four new members, chosen at that time, have subsequently accepted election: the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rev. Charles L.L. Poindexter, of St. Luke's Church, Germantown (Philadelphia), Pa.; Mr. William W. Baker, retired president of the *Kansas City Star*, of Prairie Village, Kan.; and Mr. William L. McCowan, attorney, of Milwaukee.

Mr. Robert L. Hall was re-elected president of the board. For many years a well known businessman in Milwaukee, he is an active member of Christ Church, Whitefish Bay, and serves on the standing committee of the diocese. The vice-president is the Rev. Dudley J. Stroup of Tryon, N.C.; the secretary is the Rev. Kenneth E. Trueman, rector of Trinity Church, Wauwatosa, Wis., and the treasurer is Mr. Warren J. Debus, business manager of THE LIVING CHURCH. Other board members are the Rev. Robert L. Howell, rector of St. Chrysostom's Church, Chicago, and Miss Augusta Roddis of Marshfield, Wis.

All Souls' Day, November 2, the 100th birthday of THE LIVING CHURCH, was observed with a celebration of the Holy Eucharist at the high altar of All Saints'

Cathedral in Milwaukee. The Rt. Rev. Charles T. Gaskell, bishop of the diocese, officiated, assisted by the Very Rev. Robert F. Stub, dean. Mr. Hall, president of TLC board, read the lesson, "Let us now praise famous men..." and Fr. Porter, the editor, read the gospel and gave a brief homily on the significance of the day. The names of deceased editors and others were read during the intercessions.

Angels, Demons Real Says Priest

The Rev. Morton T. Kelsey, Episcopal priest, Jungian psychologist, and professor of theology at Notre Dame, believes that Christian churches are downplaying the existence of devils and angels at a time when people, including professional psychologists, are increasingly concerned about the involvement and effect of good and evil spirits on human life.

In his most recent book, *Discernment: A Study in Ecstasy and Evil* (Paulist Press, 1978), Dr. Kelsey declares that "clinical psychology offers direct, observable evidence that what the churches have talked about as angelic forces and powers... as demons and devils are in fact real. Such words refer to certain non-physical realities that do impinge upon us and influence us all."

He maintains that Jesus Christ, convinced that human beings could be affected by spiritual powers, constantly sought to free those he believed were possessed by evil spirits.

"The myth of the fall of Satan does not exactly belong in a storybook for children," Dr. Kelsey says. "It is one of our most valuable ways of realizing the evil in the world and how we should deal with it. It says that those of us who try to run our own lives by ourselves are in danger; after all, Satan's only fault was he thought he could run heaven better than God."

The priest-psychologist admits that many scholars feel that belief in demons and angels is a step backwards, but he argues that what must be ruled out is "the naive belief in demons and angels as material beings, which popular fancy concocts. It is the projection of these non-physical contents which is absurd—the concretized angel or demon, the materialized dragon, the witch or werewolf, the gnome, which is ridiculous."

Because there is great interest today

in spiritual experiences, Dr. Kelsey believes there is a need for persons expert in what the New Testament calls discernment—the ability to distinguish between the actions of good or evil spirits. Unless people are aware of their relation to spiritual reality, they risk becoming pawns, Dr. Kelsey feels. One cannot fight to overcome evil without believing in its reality.

On the other hand, some people become so overawed by the power of the spiritual world that they fail to see they have control over it. Another danger is that of seeing the demonic in everything. "There is a veritable craze in some circles to exorcise, to cast out the demonic through ritual means," Dr. Kelsey says. "Without real discernment, this can be very dangerous."

1978 UTO Grants Will Aid 91 Projects

Grants totaling \$1,767,799.54 were awarded to 91 projects around the world by the United Thank Offering committee. The projects which won support range from shelters for abused women in the U.S. through church construction all over the world to the purchase of a truck to allow the new suffragan bishop to travel through Namibia. The grants result from the 1978 offering for work in 1979. The actual offering of \$1,694,152.24 represents an increase of \$132,065.23 over the previous year.

The UTO is approaching its 90th year—its anniversary will be celebrated at the Denver General Convention—and still includes as a major portion of its work support for women in mission and scholarships for women. The UTO has become one of the chief sources of development funds available to the worldwide Anglican Communion.

Four of the largest grants were:

- \$75,000 to the Kenya Theological Training Program to assist the province in expanding its theological scholarship program. This grant will allow for the full training of one additional priest for each of the seven dioceses.

- \$65,000 to the Juba Housing Project, Province of Sudan. This is the final funding needed to allow the building of the housing project. The income from the project will provide the base budget support needed for the provincial structure.

- \$55,000 toward the construction of a diocesan office in Rwanda (Butare). Un-



Mr. Robert Hall

til now, the three-year-old diocese has had to conduct all business from a small bedroom in the bishop's home.

A total of \$70,000 in United Thank Offering Scholarships, to be divided thus:

- \$45,000—scholarship assistance for women from overseas to be trained as leaders in their home countries.

- \$20,000—scholarships for the training of American men and women who are asked to serve the church in areas overseas.

- \$5,000—scholarships to allow Americans to attend St. George's College in Jerusalem.

Renewal Conference Destroys False Illusions

Some notions were shattered in Pittsburgh recently. The date was October 12, the place the William Penn Hotel, and the event was the opening of the four-day National Episcopal Renewal Conference.

The first notion was that you can't expect people or their parishes to bear the costs of transportation to Pittsburgh from all over the United States, accommodations and meals at big city prices, and a \$75.00 per person registration fee, just to find out how—maybe—they can bring spiritual renewal to their parishes. That notion was destroyed by the fact that there was representation at the conference from eight provinces, 72 dioceses, and 327 parishes, with 26 diocesan teams.

The second assumption was that Episcopal renewal conferences had run their course. This was the fourth in a series of national conferences on renewal held over the last several years, with declining participation. The Pittsburgh con-

ference, however, had established 1,350 as the maximum number of registrants who could be accommodated and 1,359 showed up. People came from as far away as Hawaii, England, and Chile.

The final supposition was that the national church and the "renewal groups" would never be able to work together in an effective way. That notion was also shattered: the conference was co-sponsored by the Evangelism and Renewal Office of the national church and PEWS-ACTION (a fellowship of Episcopal organizations encouraging spiritual renewal in the church).

The Presiding Bishop, the Rt. Rev. John M. Allin, set the theme for the meeting in his sermon at the opening Eucharist. Bishop Allin stressed that renewal and social ministry should go hand in hand.

Other speakers and their subjects were: the Rev. Everett T. Fullam of Darien, Conn., "Christian Nurture"; the Rev. John Guest of Sewickley, Pa., "Evangelism"; the Very Rev. David B. Collins of Atlanta, "Leadership"; the Rev. John Perkins of Jackson, Miss., "Social Ministry"; and the Rev. Donald M. Hultstrand of Lancaster, Pa., "Prayer." The Rev. A. Wayne Schwab, Evangelism Officer of the national church, served as moderator.

Four "Witnessing Parishes" also made presentations. They were All Saints; Winter Park, Fla. ("well along the road to renewal"); All Saints', Kansas City, Mo. ("just beginning to get results from renewal"); St. Monica's, Washington, D.C. (a predominantly black parish "gathering momentum in renewal"); and St. Ann's, Windham, Maine (a congregation with a husband and wife clergy team "just starting on the road to renewal").

Each speaker and each witnessing parish also held question and answer workshops in the evening. When not listening to speakers or participating in workshops, parishes and diocesan teams were mapping plans for implementing what they had heard. In advance of the conference each registered parish had been sent a detailed workbook to prepare themselves for the conference by analyzing their strengths, weaknesses, and potential.

On Sunday morning the speaker was the Rt. Rev. Desmond Tutu, Bishop of Lesotho and General Secretary of the South African Council of Churches. A leader in the African renewal movement, Bishop Tutu challenged the exhausted but enthusiastic participants not to become complacent or ingrown by their successes in renewal, but constantly to reach out to their less fortunate brothers and sisters around the world.

The collection of \$4,508.13 at the closing Eucharist was designated for use by Bishop Tutu in aiding dependents of political prisoners in South Africa.

HARRY GRIFFITH

Theological Education Board and General Examiners Meet in Washington

The Board for Theological Education of the Episcopal Church and the General Board of Examining Chaplains both held their autumn meeting at the College of Preachers in Washington, D.C., October 15-18. For the first time, these two separate bodies spent part of their time together, and each challenged the other to examine its function more critically.

The Board for Theological Education, of which the Rt. Rev. John B. Coburn, Bishop of Massachusetts, is chairman, and the Rev. Charles H. Long, editor of Forward Movement Publications, is vice chairman, is concerned with the entire field of theological education and the support for it throughout the church. Dr. Frederica H. Thompsett serves as executive director with her office in New York City. She succeeded the Rev. Almus M. Thorp, who recently retired, whose office was in Rochester, New York.

The General Board of Examining Chaplains is a body of clergy and lay persons selected by the House of Bishops to plan, administer, and evaluate the national General Ordination Examination which is given each year. ("Examining chaplain" is a traditional Anglican term for one who assists a bishop by examining candidates for ordination.) The chairman of the General Board is the Rt. Rev. William B. Spofford, Bishop of Eastern Oregon, and the Rev. Dr. Boyce M. Bennett, Jr., of General Theological Seminary in New York, is vice-chairman. The Rev. Emmet Gribbin of



Bishop Tutu



Fr. Fullam

At the National Episcopal Renewal Conference, held in Pittsburgh, some notions were shattered.

Alabama, a frequent contributor to TLC, serves as staff coordinator and administrator. The questions were formulated for the next General Ordination Examination, which will be given January 3-10, 1979, to candidates for ordination next spring. Evaluation sessions will occur February 15-17, 1979, and bishops and their candidates will be advised of the results in mid-March.

Canterbury Commissions Ship

The Most Rev. Donald Coggan, Archbishop of Canterbury, commissioned the 6,822 ton *Doulos* in London recently.

The *Doulos* will serve as "a vocational and evangelical training base, conference center, and floating forum for international understanding and good will, set on the context of living Christian faith and the conviction that the Christian message should be taken to the uttermost parts of the world," according to her owners, an international Christian youth service program called Operation Mobilization.

"Doulos" means "servant" or "slave" in classical Greek. Under this name, the ship—one of the oldest passenger vessels afloat—joins a sister ship, *Logos* to travel about the world. *Doulos* is staffed by 250 volunteer workers from 20 nations, who come from a diversity of backgrounds and churches. Families, as well as single people, live, study, and work on board for periods of one or two years.

During her stay in London, she was the center of a packed program of conferences for youth, clergy, students, and visitors. The ship's huge educational book exhibition covers a vast range of subjects, and drew many visitors.

The ship plans to dock in Portsmouth, Va., for its visit to North America November 10-28.

Seabury Press to Publish Books by Pope John Paul II

Seabury Press has announced that it has acquired the exclusive North American publishing rights to three books written by Polish Cardinal Karol Wojtyla, now Pope John Paul II. *Sign of Contradiction*, "a biblically based book of spiritual renewal in the modern world," according to Seabury, will be published in this country in February. It came out in Italy earlier this year. The two other books in preparation for publication by Seabury are: *Love and Responsibility*, originally published in Italian in 1960, and a previously unpublished work, *Joy and Peace*. In addition, Seabury plans to publish a major biography of Pope John Paul II, scheduled to appear in the spring of 1979. The author is Fr. Mieczyslaw Milinsky, a chaplain at the University of Cracow, and the pontiff's life-long friend.

BRIEFLY . . .

In **Puerto Rico**, Evelyn Velazquez, 24, is studying for holy orders. The Rt. Rev. Francisco Reus-Froylan predicts that Mrs. Velazquez will be ready for ordination within two years. Bishop Reus-Froylan expects resistance from some of the church's Puerto Rican members, but he strongly endorses the ordination of women to the priesthood. Although he concedes there are strong cultural factors working against the acceptance of women as priests in some parts of the world, he says there are "neither doctrinal nor theological reasons" for keeping women out of the priesthood. Besides Mrs. Velazquez, three other women in Puerto Rico are preparing for eventual ordination.

West Indians in the famous steel town of Sheffield, England, have condemned a savage attack on one of their churches by vandals who daubed the building with slogans of Britain's fourth largest political party, the **National Front**. Much of the building was smashed and ruined. A painting of Jesus in the New Testament Church was defaced with the initials NF; obscenities and swastikas were painted in the chapel and the organ was wrecked. Christians from several churches held a prayer meeting in the desecrated chapel, and the West Indian congregation decided to close the church temporarily.

The Rev. Arthur Lewis, an Anglican priest who is part of a "Christian League of South Africa" group currently traveling about the U.S., was critical of the cancellation of the group's scheduled appearance at Duke University Divinity School and several local churches. Fr.

At Press Time

The motion calling for legislation "to remove the barriers to the ordination of women to the priesthood and their consecration to the episcopate" failed in the November meeting of the General Synod of the Church of England. Approval of the bishops, clergy, and laity was required for passage of the motion. The clergy voted against passage of the motion, with the bishops and laity voting in favor of the motion. More news on the Synod meeting will appear in next week's **LIVING CHURCH**.

Lewis declared that the group is "not connected with any government, any political party, or political party line . . . someone is spreading the word that we're a right-wing group. That is simply not true . . . we are merely Christians and we want to get our story across. . . ." Beside Fr. Lewis, the group includes a Methodist minister, a Roman Catholic priest, and two Baptist ministers. Dr. Paul Mickey, associate professor pastoral theology at the divinity school, announced that the engagement had been canceled after he learned of plans by some black students to disrupt the meeting.

A foot-tall friar, dressed in a Franciscan's robe and carrying a cross and beads is bowing, waving, turning, and walking at the **Smithsonian Institution's** National Museum of History and Technology, Washington, D.C. A new acquisition at the museum, he is a late 16th-century automaton powered by a spring mechanism similar to those used in Renaissance clocks. According to a spokesperson at the Smithsonian, the only other automaton of similar sophistication known to exist is one in Vienna. The little friar is on public display in the first floor Hall of Timekeeping.

The Third Triennial Conference of the **International Christian Maritime Association (ICMA)** held a five-day conference attended by 154 delegates from 17 countries. Meeting for the first time in New York City, the delegates expressed particular concern about the exploitation of seafarers, especially those on flag of convenience vessels, and felt it was their duty to speak out. Among other conclusions reached at the conference, the delegates agreed that the safety, protection and quality of life among seafarers remained of paramount importance to the membership, and that the member associations of ICMA must each give full support to the Christian seafarer including the production of such materials that may lead to deeper, personal commitment. A closing ecumenical service was held at Trinity Church in Lower Manhattan.

Mother Teresa of Calcutta has been chosen as the 1978 recipient of the \$325,000 Balzan Prize. The award is given by the Milan, Italy-based E. Balzan International Foundation, established in 1962, which promotes culture, science, and "the most meritorious initiatives of humanitarianism, peace, and brotherhood throughout the world." Mother Teresa is renowned for her work with the poorest of the poor. The 67-year-old nun and other sisters of her

CONVENTIONS

order own nothing personally except the one white sari-like habit they wear. They handwash their own clothing and receive only one sari to demonstrate to the poor that cleanliness is possible even while owning but one garment.

■

Keith Axberg, a Spokane, Wash., police officer is studying at Vancouver School of Theology in preparation for the Episcopal priesthood. After Mr. Axberg is ordained, he hopes to return to the Spokane force as a volunteer chaplain. Policemen, he feels, often have more than their share of problems because of the pressures of their work.

■

Mrs. Ruth Hook, wife of the Bishop of Bradford, England, is the author of "**Choosing Marriage**," published under the auspices of the Mothers' Union, largest women's organization in the Anglican Communion. At a press conference, Mrs. Hook defended the booklet described as the most controversial the Union has ever published because it acknowledges the existence of premarital sex. "Perhaps a baby is already on the way before your wedding," she writes. "This shouldn't be the reason for your marriage, but it can be the cementing of your love for each other after marriage." Mrs. Hook amplified this by saying it was not a "criminal affair" for a devoted young couple who intend marriage to live with each other before the wedding, but she strongly condemns involvements outside marriage for the married, and also condemns casual sex.

■

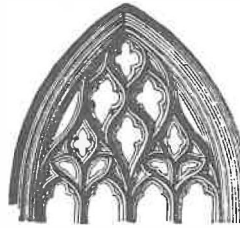
The **Shroud of Turin**, which some believe to be the burial sheet of Christ, has been locked away again in Turin's Cathedral of St. John the Baptist. The 14'3" by 3'7" cloth was displayed to the public in the cathedral from Aug. 26-Oct. 8, and during the following four days, a team of experts, including some from the U.S., examined the mysterious relic with the latest scientific equipment. The scientists hoped to determine, among other things, the age of the cloth. It could take two years to evaluate the data fully and publish the results.

■

While presiding over a blessing of dogs, cats, birds, and a hamster to mark the feast of St. Francis of Assisi, the Rt. Rev. William Robinson, **Bishop of Ottawa**, was called "pretty boy" by a mynah bird. It could have been worse, said the bird's owner, who said the mynah has a vocabulary of about 125 words, "some of them anti-establishment."

The Rt. Rev. Charles E. Bennison, Bishop of **Western Michigan**, opened the 104th diocesan convention with the message that the church exists to serve the world. "As our Blessed Lord came to serve the world, not the church, so we must give ourselves to the same effort," said the bishop.

Some of the resolutions passed by the



two-day meeting are as follows: A change in the method of electing deputies and alternates to General Convention was requested; an overwhelming vote was taken to memorialize General Convention to approve the Proposed Book of Common Prayer as the standard and only Book of Common Prayer; a recommendation was made that texts for wedding music from other than scriptures, the PBCP, or the Hymnal should reflect that marriage "signifies to us the mystery of the union between Christ and his church," and texts that emphasize only human love to the exclusion of its deeper significance should be avoided; a call for the defeat of a proposal on the Michigan ballot which would involve issuing vouchers to parents allowing them to send their children to the public or non-public school of their choice.

The offering at the convention eucharist was designated for the support of two Ugandan students sponsored by two parishes of the diocese, and a budget of \$419,498 was passed.

■

In his pastoral address to the 132nd annual council of the Diocese of **Milwaukee**, Bishop Charles Gaskell set the tone for the entire proceedings by reminding delegates that "the church exists by mission." He issued a call to mission, a period of eight months of prayer during which time all Episcopalians of the diocese should reflect on the missionary examples set by Bishop Jackson Kemper and James DeKoven.

Presiding Bishop John Allin reiterated the same call at the dinner meeting. Notwithstanding the fact that, in a special council just a few weeks ago, delegates had voted against participation in Ven-

ture in Mission, Bishop Allin stated, "Let's get on with it." He said that Venture in Mission goals were "well within range" and that only through mission and only through sharing could Episcopalians keep in touch with life.

The delegates passed a resolution calling upon the bishop to establish a Committee on Alcoholism and Drug Abuse. Likewise a resolution "to reaffirm vigorously the church's teaching that the moral limitations of responsible birth control do not include abortions for convenience." However, the delegates voted down a resolution asking the council to repudiate the portion of the 65th General Convention resolution on abortion which states "that the Episcopal Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions on this matter and to act upon them." A resolution calling for a boycott against the Nestle Company was tabled. A similar resolution calling for a boycott against the products of J. P. Stevens & Co. was defeated.

● ● ●

The 8th convention of the Diocese of **Western Kansas** began with a challenge from the diocesan bishop, the Rt. Rev. William Davidson, who asked those present to think about answers to the question asked at the Lambeth Conference: "What is the Church For?" The convention adopted a budget for 1979 in the amount of \$170,675, and elected officers of the diocese, members of the Standing Committee, and deputies to General Convention. Several resolutions were passed: the bishop was requested to call a special convention in March to present a diocesan program for Venture in Mission, the Lambeth Resolutions were commended for further study and possible action by the clergy and laity of the diocese, and a call for action was made for the House of Bishops Committee on Canons to express clearly a more appropriate process to deal with a bishop when his actions threaten the discipline and order of the church.

The Living Church Development Program

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

Previously acknowledged	\$25,111.33
Receipts Nos. 21,007-21,037,	
Sept. 29-Nov. 3	1,595.00
	\$26,706.33

THE REVIVAL OF THE DIACONATE

*What once was a commonly accepted picture
of the diaconate is rapidly
changing in the Diocese of Central Florida.*

By LYDIA DORSETT

Is a deacon a liturgical "waiter" who prepares the holy table, serves the holy food, and washes the holy utensils?

Is he a kind of sub-priest who is biding his time until he can step up to the "real" ministry of priesthood? Is he someone who cannot quite qualify for the priesthood?

If these were once commonly accepted pictures of the diaconate, that picture is changing.

Five days a week from nine to five, Louis Campese is Director of Research for Eastern Municipal Bonds, Inc., a demanding full-time job. He is also a deacon in the Episcopal Church, a demanding, full-time job.

In jails and prisons which he calls "real hells on earth" and where the church is seldom represented, Lou is visible evidence of Christ's presence, obeying his Lord's command to visit the prisoner and to be the servant of God.

At Christ Church in Longwood, Florida, where he and his family are communicants, Deacon Campese assists his rector in every way permitted by the canons of the church. He assists at celebrations of the Holy Eucharist, regularly

visits hospitals, takes the sacrament to shut-ins, teaches adult classes, officiates at Morning Prayer, and guides the Men's Club. He may marry, preach, bury and baptize. He may not celebrate the Eucharist, pronounce absolution or bless. Deacon Campese's assistance relieves Fr. Andrew Krumbhaar's overcrowded schedule and permits him to exercise more effectively his ministry of priesthood.

In 1973, the Diocese of Central Florida initiated a revival of the diaconate to a full ministry with its own particular call to reflect the servanthood of Christ.

It was not a revolutionary idea, of course. Deacons, male and female, were evidently persons of importance in the church of the apostles. Had it not been for their deacons' concern for the details of church life, the apostles could not have fulfilled their own apostolate. This has been true throughout the history of the church in various ways, times and places.

However, in Central Florida in 1973, there were Episcopalians who questioned the necessity for restoring the office of deacon. Does the church today with her surplus of priests and banks of lay administrators need deacons? How do deacons fit into the present structure of the Episcopal (and Roman and Lutheran) Church? Do the people want

them? Will the priests tolerate them? Will they be useful or only another addition to an over-organized body?

Central Florida commenced its experiment with great care. In preliminary interviews with aspiring postulants, the distinction between deacon and priest was clearly defined. "Deacon School" was not to be an easy road to the priesthood. The road to the diaconate and the priesthood are different roads. At the onset, the individual had to determine his call clearly, and have that call verified by the church through its canonical and pastoral role.

Once determined on the diaconate, the candidate became involved in the canonical process of postulancy through the bishop's office. At the same time, he was required to undertake the two-year training program offered by the diocese's Institute for Christian Studies. The Rev. Richard Bowman of Orlando has recently been appointed dean of the academic program at the Institute.

Classes were held one weekend each month with a heavy schedule of studies between classes. Study covered Holy Scriptures, Doctrine, Asthetical Theology, Church History, Sacramental Theology, Ethics, the Diaconate, Homiletics. Instructors were the clergy of the diocese as well as professionals in several fields. A Roman Catholic nun and a Jewish rabbi served on the faculty at various times. The candidates were required to take both oral and written canonical examinations.

During the course of the two-year program, a number of postulants realized that their vocation was not to the diaconate and returned to lay ministry. A few realized their call was to the priesthood

Lydia Dorsett is editor of The Diocese, newspaper of the Diocese of Central Florida, and communications officer for the diocese.

and withdrew to apply for postulancy and seminary training.

On June 15, 1975, in one descent of the Holy Spirit, Bishop William H. Folwell ordained 14 men and one woman to the Permanent Diaconate. Since 1975, the bishop has ordained an additional 19 men and two women to the "ministry of servanthood."

And he has put them to work. The deacons are selected, trained and ordained not for their own parishes but for the life of the diocese. They are the bishop's agents, annually authorized and assigned by him. The bishop also assigns a priest to be the immediate supervisor of each deacon.

The majority of deacons are assigned to their home parishes because of their employment or domestic situations. A number work in several parishes; some are moved to a different parish each year. There are deacons who work outside the parishes in jails, hospitals, nursing homes and schools.

All deacons, men and women, function liturgically, preparing the table for Holy Communion, assisting in the administration of the elements, and performing the ablutions. They take their part in the ministry of the Word. About half their number are licensed to preach following special, additional training.

A deacon may take the reserved sacrament to the shut-in and sick. On rare occasions, when it is not possible to have any priest present, a deacon may be authorized to conduct a "deacon's mass," a eucharistic celebration for a congregation using the reserved sacrament. (A "deacon's mass" is rare, and for each such celebration permission must be granted by both the bishop and the priest-in-charge of that congregation; see PBCP pp. 408-9.)

However, the deacons' liturgical functions must always be related to their service beyond the altar. As servants of the Servant Lord, they are sent to minister to the infirm, the imprisoned, the hungry, the disenfranchised, the unlearned, and to those who have not heard the Good News.

None of the deacons receives a stipend. They are either secularly employed, retired, or self-sustaining. Among them are teachers, school administrators, a doctor, an engineer, a realtor, a librarian, a corporation executive, retired military men, a truck terminal manager, and investment counselors. They have ministries within the context of their secular work, all to some degree and others—the doctor, the teachers, and school administrators—more intensely.

Deacon Mary Kump spent her summer vacation from teaching conducting a summer school in Honduras for church school teachers. Deacon George Stebins, a medical doctor with a practice in Winter Haven, led a medical mission team to Honduras.

Deacon James Bozeman, making his rounds with the sacrament to elderly shut-ins, discovered that many were living in "genteel poverty" actually suffering from malnutrition. Now, with holy tact, he delivers food for their bodies as well as their souls.

A black priest, Fr. Richard Barry, requested that Deacon Sanford Neal be assigned to his black parish. "Together," Fr. Barry says, "we are a reminder that the church embraces all people. Together, black and white work and witness boldly in Christ's name."

Deacons Virginia Sharpe and her husband William were ordained to the diaconate in the same ceremony. Their rector and supervisor, Fr. David Suellau, allows them all that is canonically permitted to



Bishop Folwell ordains Virginia Sharpe to the diaconate: "... I am accepted more and more."

deacons. Their ministries are the same but separate. Virginia, a full-time physical education and dance instructor at the DeLand Senior High School, assists at services at St. Barnabas' Church, teaches, counsels, takes the sacrament to shut-ins, and conducts prayer-and-praise services. She preaches about every nine weeks, sharing the pulpit on a regular basis with her rector, her curate, and her deacon/husband.

"When my ministry has not been accepted," Virginia says, "it is not because I am a deacon but because I am a woman. But even there, I am accepted more and more. I believe that I have proven a point for women, mainly through my profound sense of servanthood which was granted to me by my ordination."

Deacon Paul Jackson, who at times finds himself serving the shut-ins of four congregations, runs a taxi service for people who have no transportation to church. (He also carries a bag of wild bird seed in his car, and twice a week

when he visits a nursing home he tends the bird feeder outside the window of one of the patients.)

Paul has some problem with people who want to call him "Father Jackson." "I am 'Mr. Jackson,'" he insists. "I am a deacon, not a priest." One dear old soul who could not bring herself to call anyone in a clerical collar "Mr." replied, "Well, then I will just have to call you 'darling'."

In addition to the ministries already mentioned, the deacons lead prayer groups, youth groups, vestry workshops, and parish planning seminars. They train acolytes and lay readers, and teach. They are busy with parish administration, missionary work, and campus ministry.

Rarely do lay people refuse the ministry of a deacon, but when they do, that ministry is not forced upon them. There is still misunderstanding about the role of the deacon, and a parishioner may feel "short changed" if the deacon appears instead of the priest.

At the same time, many lay people find it easier to confide in a deacon than in a priest. They may invest their priest with an awe that prevents approach, seeing him "too busy with holy work" to be burdened with mundane or shameful matters. The deacon, on the other hand, is often seen as one who has come up from among them and who spends his days struggling with the figures and frustrations of the secular world. "One of my shoulders is usually damp," says Paul Jackson. Lou Campese says, "It is one of my most important responsibilities to bring the concerns of the laity to the attention of the church."

Twenty-nine deacons are now currently assigned and active in Central Florida. Three of these are women. Three others are now enrolled in seminary studying for the priesthood. Two have moved from the diocese, and one renounced his ministry following the 1976 General Convention.

Is It Working?

The restoration of the full ministry of the diaconate is working where the priests welcome and support their deacons. It does not work when a priest is not willing to share his ministry and liturgical duties. Some priests feel threatened by the "intruders" or cannot see the necessity for them. These priests are a very small minority.

It does not work if a deacon forgets his own role and tries to play the role of priest. Such deacons rarely appear.

"The Christian ministry can never be carried out by one person," Lou Campese warns. "We must all constantly remind ourselves—priests, deacons and lay people—that the Scriptures command us to share that ministry."

"We do not want to be priests because

Continued on page 14

POET'S PROPER

According to Matthew

The trumpet sounded.
I didn't hear it;
As nearly as I can figure the time,
I had the television on
And a jet was going overhead.
But Joe was on the golf course,
And he heard and phoned around.
We still weren't sure;
It could have been some kid with a bugle,
Though Joe swore it didn't sound like that.
Then the dead started popping up
Like toadstools after rain,
All dressed up in their burial suits.
So the pastor called us all
And we gathered,
Live and late lamented,
At the church.
We were a good looking lot,
Ties on all the men,
Skirts, not too short, on the ladies,
And somebody gave a decent dress
To the formerly departed Mrs. Smithers,
Whose cheap daughter and son-in-law
Had had her cremated
In her hospital gown.



Then all at once
The church was gone.
We all stood on a road
That led to a gate.
It didn't look very pearly,
But there it stood, closed,
In a great wall.
Before the gate a huge chair sat
Mid-road.
The pastor lined us up and told us to be still.
Suddenly the chair was occupied
By Someone you couldn't really see
Like a great crystal
Glowing too bright to look at
And folded to sit down.
The whole queue of us
Edged to the left side of the road —
Our left — His right, that is.
We stood very quiet,
Very proper,
In our ties and skirts.

Then suddenly
From off to our left,
Over a grassy hill,
Came the damndest noise
And after it a mob.
Dirty, scabby,
In rags or less,
Blind, scarred,
Verminous,
With a miasma of stench
As they got closer;
Hairless, hairy;
One legless, on a little cart
That somehow kept pace with the others
As he pushed it
With the stump of a crutch.
We couldn't stand our ground
As they charged at us
And we gave way to our right,
While all up and down our line
The word ran —
"What are
They
Doing here?"
And
In that instant
Was
Judgment.

James P. Lodge

EDITORIALS

Appeal for Clergy in England

The Archbishops of Canterbury and York in England have appealed to the clergy and people of their provinces to do all they can to encourage men to offer themselves for the ordained ministry of the church [TLC, Nov. 12]. In view of the great number of clergy seeking positions in the Episcopal Church in this country, this seems extraordinarily ironic. As has been pointed out recently by the Rev. Roddey Reid of the national Clergy Deployment Office, efforts to move American priests into British parishes have hitherto encountered various obstacles [TLC, Oct. 8].

If the leaders of our British and American churches face this situation squarely, we believe that some of these problems could at least be reduced. From the English point of view, there is understandable resistance to foreigners. On the other hand, your editor can testify from personal experience that when an American priest and his family enter wholeheartedly into the life of an English parish, they find a ready welcome.

From an American point of view, disparity of salaries and different pension systems are problems. On the other hand, some young American clergy have no dependents, are not seeking a large salary, and would in some cases welcome the experience of living in England at least for some years. Older American clergy usually retire at about 65; in England a somewhat later age is customary. Many American priests would consider retiring at 62 (with a smaller pension) if they could go to a small parish which would provide them with a vicarage and remuneration for out-of-pocket professional expenses for the next six or eight years. We hope this matter will be pursued in the future by those who

are in the position to do so. The distinctive problems of clergy placement in each church will probably continue to grow worse during the next several years. The time to work for solutions is now. We hope that progress can be made, not only for the sake of better clergy placement in both churches, but also for the sake of the spiritual gifts which each church can bring to the other.

Readers' Question

Some of our readers have asked if we will publish a refutation of an article about the Episcopal Church which recently appeared in a secular magazine. It is not our policy to become involved in debates about the philosophy, taste, or accuracy of other periodicals. We hope THE LIVING CHURCH is judged on its own merits, not on what other people say about it. We would hope the same for other journals. If readers believe that material in our pages is inaccurate or malicious, we hope they will tell us so. If you feel this way about material in other journals, please tell their editors.

Coming Weeks

Next week, on December 3, we will publish our special Church Music Issue. Be sure that the choir director, organist, and others involved in the music program of your parish see it.

Our Christmas issue will come out on the Fourth Sunday of Advent, which is also Christmas Eve this year. Our first Parish Administration Number in 1979 will be dated January 14. We hope these special issues will not only brighten your winter, but also contribute to a fuller and richer life in your parish.

BOOKS

Critique

FUNDAMENTALISM. By James Barr. Westminster. Pp. 377. \$7.95.

James Barr, Oriel Professor of the interpretation of Holy Scripture at Oxford University, has attempted to offer a definitive critique of what he feels is a "contradiction with the central logic of the Christian faith."

Are fundamentalists a mindless group of Bible idolators who have no concept of, or concern for, modern, liberal theology or biblical criticism? Most of this book tries to leave this impression, and occasionally with just cause. However, Barr admits that a closed mind is not a necessary attribute of fundamentalism. Whether they choose to acknowledge their use of modern scholarly techniques or not, Barr correctly notes that some conservative evangelicals have occasionally resorted to modern methods of textual criticism. Furthermore, Barr has

noted that conservatives are quite willing to disagree among themselves over the meaning of many passages.

Parts of his critique are well-stated. Barr is especially keen at evaluating the textual differences of several items of minutiae which cause consternation among fundamentalists. But his survey of scriptural trivia leaves the impression of an attempt at verbal overkill against those he disagrees with through minutiae. He implies, for example, that conservatives are more concerned about numerical inconsistencies between Samuel/Kings and I/II Chronicles than about the Good News of Jesus Christ.

Barr's greatest problem is the alternative he offers to fundamentalists; his approach to the Bible and theology will not be appealing to most people coming from conservative evangelical backgrounds. While the author alleges (incorrectly) that evangelical apologists make "no contact with the positions held in modern theology and biblical criticism," he also fails to acknowledge the rapidly changing complexions of "liberal" theology. Most serious of all is Barr's attitude

toward the teaching of Jesus: ". . . What he taught was not eternal truth valid for all times and situations, but personal addresses concerned with the situations of Jesus and his hearers at that time."

Barr's inclination to cut out a part of the heart of Christianity is exactly the sort of modernism which upsets many Christians, even if they are not fundamentalists.

(The Rev.) JOEL A. MACCOLLAM
St. Mark's Church
Glendale, Calif.

Books Received

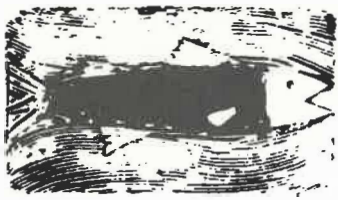
SYMBOLS OF THE HOLY SPIRIT by C. Gordon Brownville. Tyndale House. Pp. 139. \$2.95 paper.

A PIECE OF ME IS MISSING by Marilyn C. Donahue. Tyndale House. Pp. 119. \$2.95 paper.

THE WORLD'S GREAT LOVE: The Prayer of the Rosary by Fulton J. Sheen. Seabury/Crossroad. Pp. 77. \$4.95 paper.

MAY I HAVE A WORD WITH YOU, LORD? by Lennart Karstorp. Collins World. Pp. 61. \$2.95 paper.

DISCIPLE IN BLUE SUEDE SHOES by Carl Perkins with Ron Rendleman. Zondervan. Pp. 145. \$6.95.



LET'S GO FISHING

By GILBERT RUNKEL

Giving Thanks and Thankful Giving

A little boy had been invited to a friend's house for dinner. And when the mother of the household called out, "come and get it," the entire family raced to the table and began to compete with each other for the food—grabbing and gulping as rapidly as they could. They were hungry; the food was good; and there was lots of it.

However, after the initial bedlam of grabbing and getting and gulping and passing had subsided (and some semblance of quiet had returned), the young guest said, "Why, you people are just like my dog. He doesn't say 'Thank you' for his food, either."

How easy it is to assume that we deserve what we have—to think that life and health and food are things that we have coming to us. The bill was paid at the hospital when we were delivered into the world. We pay the doctor to keep us healthy. And our food budget is sufficient to enable us to lay a sumptuous table.

But must we be like the little boy's dog? Have we no reason to thank God "for all the blessings of this life"?

There is very little in this world that we really earn. Good looks—fine minds—strong constitutions—talents of various sorts or any other such endowments: they are all gifts from God. We earned none of them: which means that thanksgiving, and humility, and concern for those less blest than we have been blest (and not pride of possession) should be the order of every day.

Yet, it's easy—isn't it?—to forget about all the things God does for us. And it's easy, if we think of him at all, to think that we can "pay our way" with him. But we have obligations to God that we can never pay. The most we can ever do is to show him thankfulness.

Why do people treat their aged mother with love, and tenderness, and respect? Probably because they realize the pain she went through at their birth—and because they know that they began their life as takers of the food and time and love she wanted to offer them so they might survive. And they know that the love and tenderness and respect they are giving this person who made life possible

for them is not really *giving*—but that it is merely returning to her what belonged to her in the beginning.

But if we think that we have earned (and deserve) everything we have, we will never be returners. Only when we are willing to admit that everything we have (and are) are gifts from God will we be inspired to be thankful—and become glad returners to him of what he has given us.

One reason we are too blind to see our dependence on God (and, therefore, our need to be thankful) is that we are "thing" oriented—believe that life is made up of material things: manufactured things that lull us into a feeling of power and permanence (as though we were almighty and immortal).

A friend of mine, a truly dedicated and thankful Christian, used to be afflicted with the "almighty and immortal" complex. Successful in business, and with a fine "go to church every Sunday" family, he thought he had reason to be pleased with himself. But one November day (about the time the Every Member Canvass was to begin in his parish), as the congregation repeated the words, "All things come of Thee, O Lord, and of Thine own have we given Thee," something struck him. He had been putting a five dollar envelope in the 8 o'clock alms basin for years (without even missing it), and had thought he was being rather magnanimous with God. But he began to think. If all *things* come from God, he really couldn't say that he was giving God anything unless he had to give up some *thing* in order to do it.

So, his giving to the church went up, even though it meant that he had to give up some little luxury he loved in order to increase his giving. And every time he found that he could make his pledge to God's work without any inconvenience, he would give up another *thing* in order to be able to say, ". . . of thine own have we given thee." Furthermore, he was thankful that he could do it.

And he should have been thankful, because he had heard his priest say, over and over, "that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father. . . ."



6th Annual Season of the
ECUMENICAL INSTITUTE
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DIACONATE

Continued from page 9

we are not called to be priests," Paul Jackson adds.

"At the beginning of a priest/ deacon relationship, both must reach a covenant as to the role of each," Deacon Dick Campbell advises.

One problem is the time the deacons give enthusiastically to their ministries. Lou Campese points out the necessity for putting his secular work, his ministry, and time for his family in proper perspective. "I have not been spending enough time with my family," he admits, "and I must change that." His wife is totally supportive of his ministry, however. "She is a saint, and my boss at work is a Christian. I am blest."

Central Florida's Canon to the Ordinary, the Rev. Canon Allen B. Purdom, admits that there is some tension around and about the revival of the diaconate.

"But it is creative tension," he says. "We are clarifying the roles and expectations of the diaconate as they emerge. We see it as a growing process. We are continually re-examining the selection, training, and continuing education of deacons."

A Deacon Ministry Committee, a subcommittee of the Commission on Ministry, is composed of deacons, deacons'



wives, priests, and lay persons. The committee is an advisory agent to the bishop and carries out a program of development of the deacons' ministry. There are periodic day-long seminars for all deacons, some with the bishop and supervising priests.

The training process is continually studied. Experience has been shown that it is difficult to give training in specific skills to a group of men and women who will minister on such a broad scale.

It was feared, at first, that the restoration of the diaconate would diminish the importance of the ministry of the laity. Actually, the ministry of the laity increases, perhaps in part because the deacons' example of service has recalled the laity to their essential servanthood.

"Of one thing we are certain," Canon Purdom says, "Our deacons with a strong, clearly defined ministry are those men and women who as lay people had a ministry. Ministry doesn't come simply with ordination, but it is enriched by the gifts of ordination. Our experience with the diaconate has been a verification of what ordination is all about."

From the Past



Attack on Pawtucket (1879)

We notice the publication of a new Bible at Pawtucket, R.I. We know something of that town, and we are quite sure the New Bible was not needed because they had practiced the teachings of the old one. They were a good deal behind even in keeping the ten commandments.

France and Germany (1880)

If any one should have any doubt as to what Frenchmen think of Germany, they have only to read the following extract from a letter by one of the most distinguished French statesmen. We remember how the depth of this hatred struck us, when we heard a French clergyman in this country, say, "Just as Hannibal's father made him take an oath, never to rest until Rome should have been destroyed, so I make my sons swear, never to rest until Germany shall have been ruined." Such hatred must tell, some time or other.

News from China (1880)

The Chinese are coming to the front. Pigtailed are being polished up, large supplies of chop-sticks laid in, and the army Commissaries are advertising for large supplies of rats and kittens. China is preparing for war; and this time, it is for war with a powerful foe—Russia. Joking apart, it is a serious matter for the whole world. China is a formidable foe.

Commendation Withdrawn (1883)

During a temporary absence of the Editors and Proprietors of this journal, a laudatory notice of a book entitled "The Private Prayer Book" was inserted without their knowledge. On their return, it was editorially announced that the commendation given to the book was withdrawn. While it contains much that is useful and valuable, it is overladen with exotic forms of devotion and teaching alien to the spirit of the Faith as this Church hath received the same. In spite of this emphatic announcement, the publishers of the work have seen fit to advertise it very largely in "Roper's Kalender" as having the sanction of THE LIVING CHURCH. Once again then we are compelled to say that we cannot recommend "The Private Prayer Book" to our readers.

Bishop Whittle vs. Flowers (1879)

(In 1879, Bishop Whittle of Virginia "did not perhaps quite forbid, but very strongly discouraged the Monumental Church in Richmond, Va., to adorn its chancel with flowers at Easter." This excited a good bit of adverse comment. Bits follow:)

It may be remarked in passing that this anti-floral gentleman [a supporter of the bishop, ED.] from "Ivy Depot" is evidently not a descendant of one of Virginia's first families, or he would remember how, when Lord Delaware reached Virginia in 1610, he "cast anchor," said one of his companions, "before James Town; and our governor, first visiting the Church, caused the bell to be rung; at which all such as were able to come forth of their houses repayed to the church, which was neatly trimmed with the wild flowers of the country. . . ."

from the *Southern Churchman*

We have fallen in with a brother of the Cheney order, who is quite scandalized at Bishop Whittle's pastoral upon flowers. The Reformed, he says, see in them no Romanising germs, and use them freely to decorate their churches. Can it be that the "reformed" already need reforming? Florida is a land of flowers, and if our brother cannot discover the danger that lurks in a camelia, or magnolia, or even in orange flowers, and sees in them only emblems of purity, we fear he is badly demoralized.

"An issue has been joined, the result of which must determine the spiritual and Protestant or the worldly and Romish character of our Virginia Church for all time." As we do fervently desire to be both spiritual and Protestant, we must say our feelings are against so many of the flowers as are Romish, and so much of the cloth as is worldly. Realizing the tremendous character of the "issue," we deprecate and protest against all that the Presbyterian and Methodist papers will now say concerning our controversies about mint, anise, cummin, and other flowers.

The Irish Church is discussing screens. In Virginia, the bone of contention is floral. In the meantime, some faint-hearted souls are asking when the various questions pertaining to morals are to be discussed?

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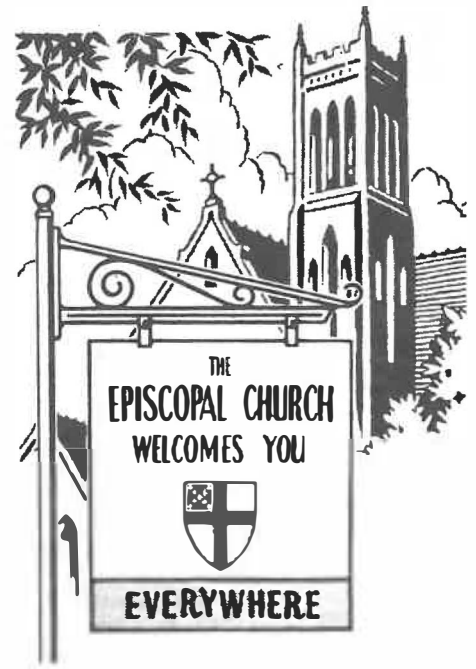
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the Rev. Maurice Campbell, the Rev. Richard Leslie
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ST. ANDREW'S ABBEY
2015 Glenarm Place 823-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15. Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

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OUR SAVIOUR 1068 N. Highland Ave., N.E.
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7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

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KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V., Vespers, v, vicar; YPF, Young People's Fellowship.

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Daily Offices 8:30 & 5:15; C Sat 4

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HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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