

THE LIVING CHURCH



National Episcopal Cursillo Seminar

● page 10

Prayer service in Washington Cathedral for the hostages held in Iran: President Jimmy Carter (left), Vice President Walter Mondale, Secretary of State Cyrus Vance, the Rev. Canon Charles Perry, and the son of L. Bruce Laingen, U.S. charge d'affaires in Tehran [see page 6].

Photo: Broffman



A Parable

By JOHN E. AMBELANG

I was in bed asleep when I awoke with a start. There was something strange going on; the light in the room was not right. I rolled over to see a figure dressed in light. Thank goodness it was over by the door rather than standing by my bed; it seemed safer. I had heard about people having mystical experiences before and had thought it would be exciting to have one myself, but now that it was becoming an actuality I wasn't quite so sure. I finally found my tongue and blurted out, "What, what do you want?" And the presence in the light spoke, "You have found favor with the Father. He wants to send you on a very special mission." That sounded a bit ominous. Doubt, suspicion; no, it was fear that tightened its grip on my insides. "Mission, what mission?" The presence continued, "He wants you to become a grasshopper. You will live a long and prosperous life. All the other grasshoppers will honor you. You will be their wise and beloved king. You will know nothing but joy and happiness and peace." The voice went on, but I was dumbfounded. The only other thing I remembered was that he was going to return in seven days for my answer.

The whole thing was absurd; I was dreaming; it was a nightmare. I pinched my arm; I slapped my face, but I was awake. Needless to say, I didn't sleep that night. I couldn't believe it. Surprisingly, the figure beside me, my wife, slept like a baby through it all. My toss-

ing and turning, mumbling, and the punching of my pillow didn't disturb her. When morning finally came, I stumbled out of bed, grabbed my clothes, muttered something to my wife and fled to my office. I didn't want to see anyone, talk to anyone, or anything; I locked my door and just sat there. The phone rang but I refused to answer it. All kinds of ridiculous thoughts entered and ran across my mind. "I'll never kill another grasshopper again. I wish I were dead. Grasshopper, why couldn't it be something respectable like a tiger or an eagle? Ugly looking creatures; I could never be happy looking like one of them. I must be going mad. Just give me a stalk of celery and plug of tobacco and I'll be happy. Jesus became a man, now I'm supposed to become a grasshopper. No, I won't go. Wonder if grasshoppers have any fun."

The next seven days were an absolute desolation. I couldn't eat, I couldn't sleep, I couldn't talk to my wife. She kept asking me what was wrong, but I was unable to tell her. She got angry and threatened to leave. She tried to get me to see a doctor. Around and around my thoughts went. I couldn't make sense of them. In my saner moments, I would wonder, "What does he want me to become a grasshopper for? What is the point? Don't they have their own king? There is no reason for it. Grasshoppers are fine just the way they are. Why should he care about them anyway? There must be billions and billions of them, and he can always make more of them. Why me? I'm a married man; I have responsibilities; I have children. There are plenty of other people who

could go. I'd rather be an unhappy man than a happy grasshopper. I wish he'd leave me alone. It doesn't matter; I'm not going anyway. At least he gave me a choice."

Yes I tried prayer. But got no answer. I threatened, I begged, I yelled, I pleaded, but all I got was silence. I tried drinking; in fact got so drunk I was sick.

Finally the time was up. I was exhausted. It was no use going to bed, so I stayed up in the living room. By this time I wanted to see the light again. What if it didn't show up and I had to live the rest of my life this way? If it did show up at least I would know I wasn't crazy; I could give my quick, "No," and get back to normal. It was impossible but time seemed to slow up even more. I would imagine the light appearing, only to realize that I was fooling myself, there was nothing there. Then at three in the morning, it appeared. I almost rejoiced in my relief. I hadn't been dreaming, it was real.

The presence told me the most amazing thing. There had been a mistake, a terrible mistake. It had never happened before in all of eternity. But somehow, somewhere, it had happened. You can't imagine the relief I felt when I heard that. I wouldn't have to turn down the mission. There was no mission. I wouldn't have to live with the guilt of my refusal. I could stay where I was, I could enjoy life, enjoy my wife and my children. Life was going to be different. No more boredom, no more indifference. I was going to be a new person.

The presence was most apologetic and sorry. He continued on to say that because this terrible mistake had been made, I was to be given an additional seven days to make my decision. I was not to become a grasshopper to know nothing but happiness and prosperity and peace. No, instead I was to become a grasshopper to die for all grasshoppers everywhere by having my legs pulled off.

Before I had a chance to respond, it was gone and I was alone.

The Rev. John E. Ambelang is rector of St. Mark's Church, Beaver Dam, Wis.

THE LIVING CHURCH

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DEPARTMENTS

Books	12
Deaths	15
Editorials	12
The First Article	2
Letters	3
News	6
People and Places	15

FEATURES

Fruits that Befit Repentance	9
National Episcopal Cursillo Seminar	10
Recent Statements on the Diaconate	14

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge. No anonymous letters will be considered for publication.

Various Sins

David Sumner's letter [TLC, Oct. 28] about the clergy's use of tobacco as a possible impediment to "wholesomeness" opens the door further to our self-examination. Who among us have become quite smug about a current position or gift? (Pride?) Who among us are not on speaking terms with a parishioner or fellow clergy? (Anger?) Who among us crave for more power and prestige? (Covetousness?) Who among us have been unfaithful to our spouses? (Lust?) Who among us are unable to celebrate the excellence of fellow clergy? (Envy?) Who among us are disorganized and lazy? (Sloth?) Who among us drink too much alcohol or are self-fatted? (Gluttony?)

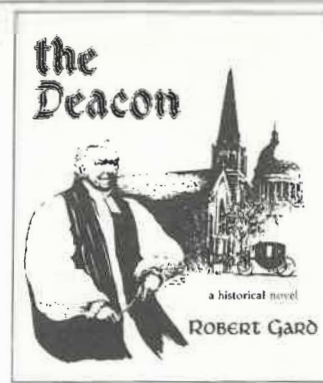
At what point does one or more of these conditions require us to judge ourselves as unwholesome? Are there others?

(The Rev.) RICHARD T. NOLAN
Mattatuck Community College
Waterbury, Conn.

Highlighting Hospice

Thanks so much for the interview of Fr. Stolpman [TLC, Nov. 18] about founding a hospice, and for the other related articles.

I was greatly encouraged by Fr. Stolpman's experience, for we as yet are not able to provide in-patient service other than visits by hospice workers in the local hospitals. We basically provide home health care services and use the primary physician as the M.D. in our



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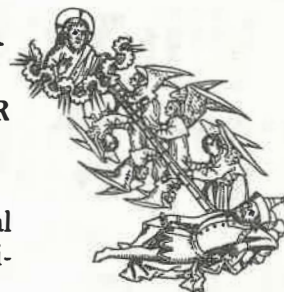
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hospice team. Also we cover two counties with our main administrative base in Fayetteville and two very active volunteer units in Rogers and Bella Vista. We're still developing and growing and I hope we never stop.

We were encouraged in Arkansas and certainly I felt honored when, at the November 7-9th National Hospice Organization meeting in Cincinnati, I was elected to the N.H.O. board as the nominee of the Arkansas State Hospice Association to represent the Southwest Central Region (Arkansas, Oklahoma, Missouri, Kansas, and Texas).

The N.H.O. has a set of standards and is working on accreditation procedures and is eager for the day when someone asks for hospice support and they get the same high quality wherever it may be.

(The Rev.) DONALD S. AMUSSON
Administrator, Northwest Arkansas
Hospice Association, Inc.
Fayetteville, Ark.

Poetry in TLC

It is too bad that I have seen several issues of your fine magazine without poetry. THE LIVING CHURCH to me is more than a newspaper. It is concerned with written communication in the church.

Just as I value news of people in the church and their actions, the ways peo-

ple have found to help and love one another, so I also value the words God is apt to speak to people, and they to interpret in poetry.

Most of us remember Dante better than Thomas Aquinas (except for his hymns) and Donne's Holy Sonnets better than his sermons. I suspect that T.S. Eliot and Thomas Merton are the best known Christian writers of this age and will live longer despite Hans Kung and Bishop Robinson. Even C.S. Lewis may eventually be remembered better for his romances and his poetry.

I grant that poetry does not usually answer any questions and is sometimes hard to read, but the church, and THE LIVING CHURCH, if true to their Master should never wish for anything but the best and should hold the candle of illuminating poetry high.

WILLIAM M. SLOAN
Providence, R.I.

Protesting Against What?

My two favorite magazines have confused me about the derivation of the word "Protestant."

In TLC [Oct. 21], a news story reported that the Reformed Ecumenical Synod noted that everyone (apparently themselves included) had passed over the 450th anniversary of a significant protest against Roman Catholic domina-

tion of the Second Diet of Speier. According to TLC, a formal protest, a *protestatio*, was entered. From this word, we allegedly gain "Protestant," i.e. the "protesting Rome" Reformation churches.

But in *Christianity Today* [Oct. 19], a strong editorial stance is taken in favor of "Protestant" being rooted in *protestimonium*, "witness in behalf of," what CT called "a positive proclamation of God's grace in offering sinners full and free forgiveness."

Even some Roman Catholic documents focusing on their concerns for evangelization are referring to this alternative, and less familiar, root for "Protestant."

I know what I was taught in seminary but now am befuddled. Is either really more "correct"?

(The Rev.) JOEL A. MACCOLLAM
Glendale, Calif.

{ Maybe some of our readers have the answer. Ed.

Kissimmee Doesn't Have Them All

From time to time we have read letters in your topnotch publication signed Robert B. Knox, Kissimmee, Fla.

The purpose of this letter is not comment on the content of those letters, and most certainly not on their author's thinking. However, after two occasions when our rector delighted in reading the letters to our vestry and to our early morning Bible breakfast as being written by me, I thought it time that I ask you kindly to point out to your many readers that this reader has not moved to Florida.

ROBERT B. (for Burns) KNOX
San Antonio, Texas

PNCC

The letter from Mr. Robert Kennedy [TLC, Sept. 30], "Old Catholic Response," raises some real questions regarding Mr. Kennedy's current knowledge of the Polish National Catholic Church.

Does he really mean to encourage European Old Catholics to worship with Episcopalians rather than U.S. Old Catholics (which is what the PNCC is)? And which liturgy of the PNCC does he find offensive - the Polish liturgy, the Slovak, the Lithuanian, the English, the Italian or the 1928 Book of Common Prayer?

Since 1972, the PNCC has been moving in the direction of a United Catholic Church comprising multiple rites and usages. To ignore the reality of the PNCC as it is today is to widen the chasm between the Episcopal Church and the Polish National Catholic

Continued on page 13



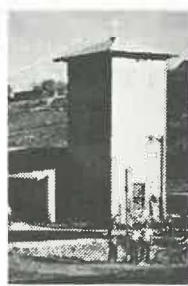
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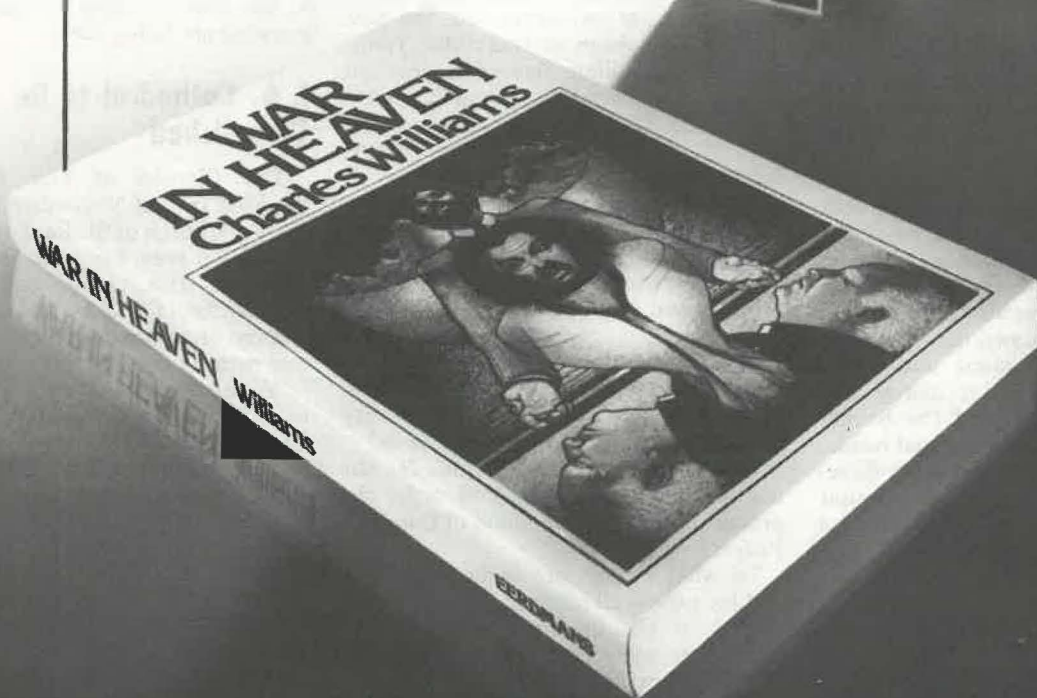
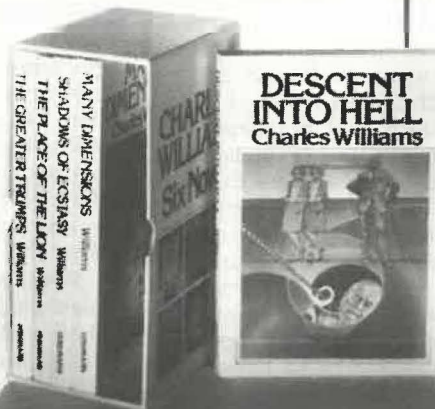
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THE LIVING CHURCH

December 16, 1979
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Cathedral Service for Hostages

High government officials, interfaith religious leaders, and ordinary citizens gathered in the same week at Washington Cathedral for two great services of deep religious and moral significance and wide international import. President Carter headed the list of dignitaries at one, his Ambassador-at-Large, the Hon. Henry Owens, represented him at the other.

The first was a mid-week service of intercession for the U.S. hostages in Iran. It was organized hastily the day before on the request of Mrs. Louisa Kennedy, wife of one of the hostages, with the help of State Department officials and the cathedral staff. Notices posted at the State Department and broadcast over the radio brought twenty busloads of employees and relatives from the State Department, diplomats in limousines, members of Congress, and ordinary citizens who "just wanted to pray for them." Some 2000 in all were there. President Carter, Vice President Mondale and Secretary of State Vance sat in the front row with Mrs. L. Bruce Laingen, whose husband is U.S. Chargé d'Affaires in Tehran.

Relatives of the hostages appeared to be deeply affected. Others declined to be identified or quoted, having been warned that any statement might endanger the hostages.

The national anthem was played as the color guard, representing the four branches of the armed forces, advanced with the colors and presented them at the crossing. "Faith of our fathers, living still," sang the congregation, "in spite of dungeon, fire, and sword." Religious leaders of Islam, Judaism, and Christianity read passages on mercy and justice from the Bible and the Koran. Some knelt, some sat with bowed heads.

Abdel Rahman Osman, deputy director of the Islamic Center, prayed that "Almighty God will help our brothers remember the teachings of Islam and release the hostages. Let not your hatred of others lead you to depart from justice," he exhorted their captors.

Rabbi Tzvi Porath of the Jewish Community Council read passages from the Jewish liturgy for hostages, which is read every Monday and Thursday in synagogues around the world, "because of the many times our people have been held captive," he said. "Our hearts are with the families of the hostages, and we share their anxiety and concern."

William Cardinal Baum, Roman Catholic Archbishop of Washington, prayed God to "lead them and us from prejudice to truth, deliver them and us from hatred and cruelty." The Rt. Rev. John T. Walker, Episcopal Bishop of Washington, said "let us from our diverse cultural backgrounds, religious traditions, and walks of life draw near to the Supreme Creator of all, in whom there is no East or West."

Meeting on Prayer Book Use

Four bishops and four priests met with Presiding Bishop John M. Allin on Oct. 23 to discuss the resolution and guidelines concerning the Book of Common Prayer adopted by General Convention. The group also talked with the Presiding Bishop about the formation of an advisory committee on use of the Prayer Book, a committee that was approved by the House of Bishops during convention.

Meeting with Bishop Allin were Bishops Otis Charles of Utah, A. Donald Davies of Dallas, David B. Reed of Kentucky and Robert C. Witcher of Long Island, as well as the Rev. William H. Ralston, Jr., of Savannah, Ga., the Rev. K. Logan Jackson of Nashville, Tenn., the Rev. J. William Law of Anchorage, Ky., and the Very Rev. David B. Collins of Atlanta, Ga. Bishop Charles is chairman of the House of Bishops' Prayer Book Committee and Fr. Jackson is president of the Society for the Preservation of the Book of Common Prayer.

The four bishops have issued a letter to their brother bishops reporting on the meeting and asking for response to three questions:

In what way are provisions being made to meet the worship needs of all church members, including minority groups, in your parishes and diocese?

How is provision being made for the use of the 1928 texts as well as for the proper use of the 1979 Book of Common Prayer?

To what extent are bishops, priests and lay people all being appropriately involved in the implementation of the resolution and guidelines provided by General Convention?

The responses received will be discussed at a meeting in January, at which time the formation of an advisory committee will be contemplated.

The October group discussed the role of the diocesan bishop as the chief liturgical officer and also the responsibility

of the rector for providing for the worship needs in each congregation. Several ways in which the General Convention guidelines might be implemented in parishes were also discussed.

Bishop Allin pointed out the need for more educational opportunities in dioceses and parishes to acquaint people with the various resources now available to the church and how they might be used.

The Presiding Bishop told the eight clergymen that he had called them together because of confused reports that have stemmed from the adoption of a new Standard Book of Common Prayer and from the adoption of the Prayer Book resolution and guidelines by the General Convention in September.

"I see our goal now as being able to provide the best worship experiences we can in all of our congregations, utilizing the varied resources available to us in the new Standard Prayer Book and through the use, where needed, of the texts of the 1928 Prayer Book. I trust that our clergy and worship committees will be alert to the pastoral needs of all of our people, and that care will be taken to see that as many of these needs as possible are being met."

L.A. Cathedral to Be Demolished

The Diocese of Los Angeles announced in mid-November that the Cathedral Church of St. Paul, located in the downtown area, has been sold to Mitsui Fudosan (U.S.A.) for an undisclosed price. Mitsui Fudosan, an American subsidiary of a Japanese corporation, is a real estate development company.

"We all wish it had not been necessary to sell the property at all," said the Rev. Samuel L. Hall, chairman of the cathedral corporation. He explained that the diocese was unable to renovate or maintain the building, and that "we are delighted that proceeds of this sale will allow us to continue on an important mission within the city of Los Angeles."

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, told the diocesan convention in May that the cathedral needed \$2 million to bring the buildings in compliance with anticipated earthquake codes. The cathedral itself was damaged severely in the 1971 earthquake; some parts of the building had to be closed permanently. In addition, \$150,000 was needed to rebuild the

organ, and more funds required to replace the antiquated wiring, heating, and plumbing systems.

The bishop told the convention that he could not justify such expenditure for a building which was utilized fully only a few times a year. The regular congregation is very small, he said.

"The only endowment we have for the future of a ministry to the centers of urban life is the cathedral land," Bishop Rusack said. "It is time for us to deal creatively with our inheritance by seeing this land developed."

The convention endorsed the cathedral corporation's proposal to entertain bids for the sale or lease of the property, and agreed to apply to the city's Cultural Heritage Board for declassification of the building as a historical monument. The cathedral had been so designated in 1970.

After discussion at two recent meetings, the board voted to recommend that the city withdraw its objection to demolition of the building.

All interior furnishings, art objects, and memorabilia will be removed from the buildings in January, before the actual demolition begins. The Harris organ also will be dismantled and stored.

Epiphany Celebrates in Manhattan

The Church of the Epiphany had three reasons to celebrate on October 28: the day was the 40th anniversary of the dedication and first use of the present church building, and the 35th anniversary of its consecration. The celebration



The Church of the Epiphany: "It has been formed by its challenges, and its work has been whatever the needs of the changing city were at that particular time."

also marked the completion of extensive renovations to the structure.

The Rev. Hugh McCandless, rector emeritus, wrote a short history of the 146 year-old parish for the occasion. He said that "the essence of Epiphany is that it has been formed by its challenges, and that its work has been whatever the needs of the changing city were at that particular time."

He traced the parish from its beginning as a mission chapel, with the first service of worship held on January 6, 1833, in a small, dark room over a firehouse. "Thus the future parish got its name: the Epiphany — the manifestation of the Light of the World in the dark places of the earth."

By 1858, the little parish had produced or trained 20 future clergymen, among them three bishops. After "20 years of wandering about mid-town Manhattan," the congregation merged with that of the former Church of St. John the Baptist in 1893. The parish moved to its present building in 1939. All debts were paid in the next five years, and the church was consecrated in October, 1944.

The church celebrated with a festival Eucharist, at which the Rev. Ernest E. Hunt III, rector, preached, and a luncheon. A Festival of the Arts, featuring a section of works by the children of the church commemorating the International Year of the Child, and a concert by the church choir were held in the afternoon.

Christian Education: Looking to the '80s

Adult education and faith building were seen as key goals as Episcopal Christian education specialists looked into the coming decade.

Sixteen regional religious education coordinators met in late October at the Mercy Center in Cincinnati for a semi-annual meeting from which emerged hints of new strengths and directions for the group. The coordinators — there are usually two to each of the church's internal provinces — serve on a contract basis as linkage and development people for diocesan and provincial Christian education programs.

The group met with the Rev. David Perry and the Rev. Fred Howard of the Office of Christian Education to discuss the General Convention action on Christian education, the development of the network and their hopes for the coming three years. The gathering was also a time to thank three former coordinators and to welcome two new ones into the network.

The Rev. Douglas Cooke of Connecticut, Frieda Carnell of Albany, and the Rev. William Baxter of South Carolina have left the network to be replaced by the Rev. William Kirkpatrick, of Roches-

ter in Province II, and the Rev. Robert Cook, of Southeast Florida in Province IV. No replacement has yet been chosen in Province I for Fr. Cooke who has been with the network since it began in 1974.

In that time, Fr. Howard noted, the network has strongly established itself. "The system is there and it works," he said. "It is well-supported and the coordinators want to turn to new, innovative programs with the dioceses and provinces. We hope to have a full corps (18 coordinators) by mid-1980 and work up a system of regular contact — weekly contact — from our office to the coordinators, from them to the dioceses and from the diocesan people to the parishes. That's the ideal and the potential is really there to do it."

He said that the prescribed contractual time was being raised from 14 days a year to 21 and "I think we're going to find that 21 days isn't enough."

With that expanded time, the coordinators will continue to work on leadership development as the primary focus of their network, but will also help coordinate and communicate programs in adult education and faith development throughout their regions as well as serving as intermediaries for conferences and area programs.

National Center for the Diaconate Moves to Boston

A major transition for the National Center for the Diaconate occurred in October when the center moved its office from Chicago to Boston and began a two-year trial period of executive services by Enablement, Inc., of Boston.

As part of a new structure and a new mission in promoting and supporting the distinctive diaconate, the center is utilizing the services of the Rev. James L. Lowery, Jr., executive director of Enablement, on a one-third time basis. It has hired its own half-time administrator, Gail D. Hinland, for communications, development and business administration.

The center began its life as the Central House for Deaconesses, and for many years its house in Evanston, Ill., served as a training center for deaconesses. With the recognition by the 1970 General Convention of deaconesses set apart by the laying on of hands of a bishop as being truly within the historic diaconate, the Central House began to concentrate more on the promotion and support of the vocational diaconate as a special servanthood ministry to which many men and women are called. In line with this, the name was changed to the National Center for the Diaconate and a planning process undertaken in the triennium of 1973-76. At that time the center redefined its objective as the renewal of the whole distinctive dia-



Deborah Little
 Congregational House, Boston, Mass., is the new home for the National Center for the Diaconate which recently moved its headquarters from Chicago.

conate in the Episcopal Church for a unique servanthood ministry in holy orders.

The center was steered through its transitional period by the Rev. Frances Zielinski, director, and Jean Mancini, associate.

UTO Grants Approved

The women of the Episcopal Church, at their triennial meeting in Denver in September, approved 82 United Thank Offering grants in the amount of \$1,917,789.47. The money is divided about evenly between domestic and overseas projects. A United Thank Offering screening committee received grant requests and the final decisions were left to triennial delegates.

Grants for social outreach projects include prison ministry, programs for the elderly, hospices, violence-to-people concerns, and crisis intervention. Grants also fund youth, educational programs, construction projects and agricultural endeavors. Recipients of UTO grants are all over the world, from a hospice in Florida to a girls' hostel in Korea.

The largest grant this year goes to the Diocese of Alaska in the amount of \$75,000 for a multi-purpose building at St. Francis by the Sea in Kenai. The smallest, for \$1,600, is to provide a discretionary fund for women missionaries.

The United Thank Offering is 90 years old. Over the years church women have dropped coins into little blue boxes for any thankfulness, large or small, during the year. More recently, men have been encouraged to participate as well.

CONVENTIONS

The 122nd convention of the Diocese of Minnesota which was held at St. Cloud late in October was not in regular "convention" form. The two days were spent in assigned workshops each morning and afternoon with discussion of business matters held to a minimum.

The 1980 proposed budget was adopted, calling for income of \$827,287, with expenditures estimated at \$854,691. Adoption took place with the understanding that diocesan council is responsible for producing a balanced budget early next year. It is hoped that in future years the budget will be sent to delegates at least 30 days prior to convention in a form which includes all financial data and the mission of the diocese.

After a year of study by the diocesan council, planning commission, and the nine regional boards, the convention approved and adopted "the principle of employing two assistant bishops and authorized at this time the funding of one assistant bishop." The Rt. Rev. Robert M. Anderson, Bishop of Minnesota, indicated that he will choose his assistant with the advice and consent of the standing committee, and said he hoped he would have an assistant by June.

An amendment to the diocesan constitution, which requires action by two consecutive conventions, was approved for the second time. It provides for the election of deacons, as well as priests, to the diocesan council.

A belated joining of Venture in Mission, acceptance of long range planning goals, and the entering into a partnership with Nigeria highlighted the convention of the Diocese of Michigan.

After extended debate, the diocese approved a "whole-hearted" commitment to VIM. The diocesan goal is \$3 million; 50 percent will be earmarked for national and overseas projects.

The convention adopted a report, "Major Direction for the 1980s," which was the product of months of work by the Long Range Planning Committee. The broad goals included "responding compassionately to needs of people at home and throughout the world," and focused on such issues as survival, stability, growth and development of diocesan institutions and congregations to enhance the quality of life, ministry, and relationships within and between the congregations and other communities of the diocese.

After a presentation by Maggie Jones, the wife of the Rt. Rev. William A. Jones, Jr., Bishop of Missouri, the convention approved "sharing in the part-

nership of Province V with Nigeria."

In other action, the convention approved a \$1.3 million budget, which included \$375,000 for the national church, and supported the Equal Rights Amendment (ERA), by voting to not attend meetings in unratified states unless attendance is clearly unavoidable.

The 194th convention of the Diocese of Massachusetts met at Trinity Church, Boston, on November 3. The session was preceded by a supper the evening before at which a donation for hunger was taken and a report given on General Convention by the diocesan deputies.

Resolutions were passed which recommended payment of a minimum salary of \$15,000 to clergy ordained for five years, and investigation of the possibility of diocesan payment of medical and life insurance costs for retired clergy and their surviving spouses. A stronger ministry to the elderly was recommended, as was more emphasis on the global mission of the church. It was moved that recognition of the rights of all parties in the Middle East was the way to lasting peace.

The convention concluded with an open forum at which members of the diocese were invited to witness to what God is doing in the diocese at this time, and where he is leading.

The 130th convention of the Diocese of California, meeting at Grace Cathedral in San Francisco, October 26 and 27, adopted a record budget of \$1,085,963, which calls for an increase in parish giving to the diocese of over 20%.

Much of the convention revolved around the final address of the Rt. Rev. C. Kilmer Myers, who is retiring December 31, and events arranged to wish him well, and to thank him for his service.

The chief formal action of the convention was the unanimous approval of the division of the diocese, the southern part of which is the new unit, and is tentatively named the Diocese of El Camino Real.

The Bishop Coadjutor, the Rt. Rev. William Swing, asked for a starting date for the new diocese of July 1, 1980, and in his address called for a fresh look at the entire concept of the diocesan program and structure in each new diocese. Formal actions toward this end will be undertaken in the next several weeks, beginning with a convocation of the present delegates from the parishes of the new diocese, to be held November 10 in Salinas.

The major change involved in the higher budget involves an appreciable expansion of ethnic ministries, Hispanic, Chinese, Japanese, American Indian, and Filipino.

Fruits That Benefit Repentance

By GEORGE CALVIN GIBSON

Words are very cheap, they come easy. In the famous musical, *My Fair Lady*, Eliza Doolittle sings, "Words, words, words, I am so sick of words. Show me!" That was the sentiment of John the Baptizer, preaching to the crowds who came to be baptized by him. The Gospel Lesson for Advent III is the fullest account of John's ministry, who stood in the prophetic tradition of Elijah, Amos, Isaiah and Jeremiah, all of whom pointed in some way to the coming of Christ. John had one message: "Repent!" For him this called for a change of attitude that affects the daily life of people of all classes. His congregation in the Judean wilderness consisted of various classes of people, including the wealthy, tax collectors, and soldiers.

After hearing John preach, his hearers asked, "What are we to do?" He replied, "... prove your repentance by the fruits it bears." Once Thomas Chalmers was congratulated on a sermon. "Yes," he said, "but what did it do?" John preached for action — and produced action. After calling his hearers to repentance he describes what is meant by "fruits that benefit repentance." Quickly he points out that they are not ritual or cultic religious works but concrete acts of mercy and justice. You are to be generous: share your worldly goods with those who are without; and, you are to be fair and just and charitable to all people. To John the attitude and action toward the neighbor in need are the criteria of the honesty of our repentance. There has to be more than words. Show

me! John was firm in his conviction that God will never absolve the man who is content to have so much while others have so little. Walter Russell Bowie declares:

Granted that this was a limited message, and that the full sweep of a gospel of salvation was not in it. All the same it had the virile power of concreteness. It meant something and something inescapable. It told people how they had to begin to behave right now, right where they are.

"Let the tax collector be a good tax collector; let the soldier be a good soldier."

John did not have any illusions about himself. He was preparing the way for the coming Messiah. Herein lay his greatness. He was not only a prophet but a "phenomenally successful prophet." Never had any preacher achieved such acclaim. The world was at his feet; he could have posed as anyone — even as the Messiah. But "I am only a forerunner," he says. "Your Messiah is coming, Look for him." John quickly distinguishes his role from that of the coming Jesus. John baptized with water; Jesus will baptize with the Holy Spirit and fire. In scriptural symbol fire depicts the presence of God. God comes to his people in "fire" in order to judge. Jesus' baptism will bestow the gifts of the "fiery Spirit" on those who are prepared. His coming will mean a judgment. The Messiah is a "winnowing" who separates the sinner from the repentant.

The devotional language of the church speaks both of the fire of judgment, and of the sacrificial fire of the Holy Spirit, as in

Come, Holy Ghost,

Fill the hearts of thy faithful people,

And kindle in them the fire of thy love.

The aim of Advent preparation is that when Christ comes again to judge the world, he may see no need for condemnation but may find in us a people acceptable to himself.

St. Luke in telling his story reports that "the people were in great expectation." In both the Old Testament Lesson and the Psalm appointed for Advent III there are the notes of yearning and expectancy which run throughout the Advent season. There was this expectancy in the early church. Their faithful prayer was — "Come, Lord Jesus." This same expectancy is expressed in the Epistle lesson — "The Lord is near!" Their eager expectation that Christ would complete the work he had initiated was the motivation of their joy and endurance. Twentieth century Christians should be a people who respond in joy to their hope for the future, who realize more deeply what they have received and will receive in Christ.

Outside modern Jerusalem is the little village of Ein Karem, remembered as the birthplace of John the Baptizer. On the entrance of a beautiful church is a German inscription which recalls the role played by this "best supporting character" in the Christian drama. It reads

Let me prepare the way for Thee,
Remove each stone that might
hinder Thee

To make thy coming sure and soon.

Leonard Griffith says that "the greatest role that any Christian can play is that of a supporting character to Jesus." That is the purpose of every Christian life, the presence of Christian witness.

As we move toward the celebration of the Holy Nativity of our Lord Jesus Christ, the church realizes that all its hopes are concentrated on Jesus Christ. It celebrates the Lord's coming as our Judge along with recalling his first coming long ago. We can most appropriately prepare for it through the confession of our sins and amendment of life.

Stir up thy power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let thy bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honor and glory, world without end. Amen (Collect for Third Sunday of Advent).

Lessons for Advent III (Year C)

Zephaniah 3:14-20

Psalm 85

Philippians 4:4-7 (8-9)

St. Luke 3:7-18

This is the third in a series of four Advent articles written for THE LIVING CHURCH by the Rev. George Calvin Gibson of Memphis, Tenn.



Ray Jorgensen (left) and Dwight Otto, outgoing and incoming chairman of the national committee.

NATIONAL EPISCOPAL CURSILLO SEMINAR

*"I am the resurrection," clap
"And the life," clap, clap, clap, clap.
"He who believes in me"
"Will never die."*

By ANN THOMAS

It was the body-swaying, guitar-plucking new music of the renewal movements, but the 195 delegates to the Fourth National Episcopal Cursillo Seminar in Atlanta were talking about spirituality that is almost as old as the church itself — about St. Teresa of Avila and Dame Julian of Norwich and *The Cloud of Unknowing*. Throughout the three-day October event there was the call to "permeate one's environment with the Gospel message," and to develop a more meaningful "spiritual journey."

"Cursillo is a remarkable example of old-time religion, with sacramental worship right at the heart of it," said the Rt. Rev. Bennett Sims of the host Diocese of Atlanta.

The rapidly growing movement was founded in Majorca by Roman Catholic Bishop Juan Hervas, who worked for

ten years to perfect a "short course in Christianity" which would renew the church in his country [TLC, July 15]. The growth of the movement within the Episcopal Church may be measured by the Atlanta meeting, for delegates came from as far away as Hawaii and Panama, representing 54 dioceses of the 74 which participate in Cursillo.

"There were 35 at the First National Seminar in Dallas in 1975," said Ray Jorgenson of the Diocese of Minnesota. He has served as chairman of the 16-member committee which oversees the movement's activities in this country.

Delegates to the Atlanta seminar participated in a number of "post-Cursillo" activities — worship, study, and sharing — though the meeting was ostensibly called to draft bylaws and to elect new

members to the national committee. They elected Dwight Otto of the Diocese of Dallas to be chairman, with the Rev. John Allen of Upper South Carolina as vice-president and Lavelle Basden of Central Florida as secretary. The Rt. Rev. James Barrow Brown, Bishop of the Diocese of Louisiana, also serves on the committee by virtue of his appointment by the House of Bishops.

The movement's new bylaws are indicative of a strict adherence to the original guidelines perfected by Bishop Hervas. Among other things, the bylaws examine the relationship of Cursillo to other renewal movements, recognizing the tension between different kinds of piety. While the committee has more work to do in the wording of this section, delegates indicated they are in accord: Cursillo must create a climate which is

Ann Thomas is editor of Churchwork, newspaper of the Diocese of Louisiana, and is the LIVING CHURCH Correspondent for that diocese. She lives in Slidell, La., where her husband is rector of Christ Church.

As an instrument of renewal, Cursillo is solidly grounded in the teachings of the church.

comfortable for charismatics without using the techniques of the charismatic movement.

Delegates approved the decision to create a Leaders' Workshop on the national level. This mobile training team is modeled after the Roman Catholic Church's Cursillo method.

"Leadership training from the top is important in our understanding of the intent of the founders," the Rev. Canon Arthur Lockhart of Atlanta said. He himself took part in an early Roman Catholic Leaders' Workshop.

"The norms of Cursillo are here in the bylaws we've adopted, but our challenge is the call from the church to go back into the world for the sake of the Gospel," Bishop Brown said in his seminar address. "In 1967 we thought the movement would fill our pews and our plates, but rather it has become a call to laymen with leadership and vision to step out into the world and to penetrate their environment for Christ."

The "environmental" nature of the movement was the prevailing theme of the Atlanta seminar, with Gerry Hughes, executive director of the National Roman Catholic Cursillo Center in Dallas, Texas, using the theme in his introductory address. Hughes is one of the key people involved in the Episcopal Cursillo movement, having served in an advisory role since our church moved from the earliest reported weekend events (in 1970 in California and Iowa) to the present-day network of diocesan communities. His presence in Atlanta points up the importance of Cursillo to the ecumenical posture of the Episcopal Church.

Warning his Episcopal audience about straying from the movement's original intentions, Hughes said:

"Cursillo is only a method, not an end unto itself. Our leaders should 'be'; they should not be task-oriented. They should possess a sense of the church that is not at variance with it."

Hughes and other lay leaders at the seminar were of one mind about the present thrust of the movement: the strongest leaders within the church should be sought out and trained, through the Cursillo method of renewal, to spread the Gospel in the environment in which they live and do their daily work. Selection of candidates then is no careless matter.

"The founders saw the world being de-

Christianized," Hughes said. "Yet it is the fundamental duty of lay people to Christianize the lay world. It will be a sad day for the church if *all* the apostolic work is done within the church itself."

According to a National Episcopal Cursillo Committee report distributed in Atlanta, over half the Episcopal dioceses are using materials published by the Roman Catholic Cursillo Center in Dallas. Most local diocesan organizations, it states, permit non-Episcopal candidates to attend the weekend events. "A Translation of the Fundamentals of the Cursillo Movement," the undisputed manual of the movement, is another Roman Catholic publication from National Ultreya Publications in Dallas (available for \$3.50 from Box 21226, Dallas 75211).

"We got started in the Diocese of Central New York three years ago, thanks to our Roman Catholic neighbors," said Glenn Ingraham, a lay rector for Cursillo. "One of our very effective leaders is a dairy farmer who understands this business of penetrating the environment for Christ. Now we find ourselves involved in taking Cursillo to other dioceses."

Spiritual direction, one of the basic tenets of the Cursillo activities, is of such importance that the Diocese of

Dallas is providing a course for clergy and lay people. The Very Rev. David Greer of the Diocese of Virginia led a workshop on spiritual direction for seminar delegates, assisted by Joan Goodwin of Arizona. Dean Greer talked about the supporting nature of Christian community and noted that he himself drew special spiritual strength from his relationship with a Trappist monastery.

As an instrument of renewal, Cursillo is solidly grounded in the teachings of the church, and doctrine is personally related to day to day living. Lay people play a heavy role in the preparation for Cursillo weekends, sharing with the clergy the actual presentation of the 15 talks on such subjects as prayer, the sacraments, worship and Christian action. Some dioceses separate men's and women's weekends, while others are integrated. Louisiana, where the first integrated weekend was held in 1974, has seen 1,800 Episcopalians take part in 52 Cursillos.

Despite the growing number of Cursillistas (people who have made a Cursillo) the movement is still in the hands of hard-working volunteers who make an effective witness of their labors. In spite of the expressed need for a national newsletter or magazine, communications still flow smoothly from headquarters - Ginny Schoneberg's dining room in Cedar Falls, Iowa! Local diocesan organizations pay annual dues, with the bigger groups helping the smaller ones.

It was just such men and women as these, Bishop Brown told delegates, who must have taken the early church to Rome. Not really Cursillistas, he noted, but people taking part in the movement that *was* the church.



Banner presented by the National Cursillo Secretariat to Gerry Hughes. From left, Joan Goodwin, Diocese of Arizona, Mr. Hughes, and Ray Jorgensen.

EDITORIALS

The Reality of Advent

During the season of Advent, the words which the church utters in its hymns, prayers, and Bible readings have a way of relating very closely to the present actualities of our secular life. This year is no exception. God's judgment on our erring human ways is vivid, and our need for the saving grace of the Lord Christ is urgent. O come, O come, Emmanuel!

Cause for Continued Gratitude

Last month we expressed our opinion that American churchmen should be deeply grateful for all that the 1928 Prayer Book has contributed to our church during the past 50 years. 1928 was a great improvement over what went before. American gratitude should be even greater when we compare what happened here in 1928 with what happened in England.

Students of church history will recall that the Episcopal Church was not alone in revising its Prayer Book

in the 1920s. Canada and Ireland completed cautious revisions; Scotland produced its magnificent 1929 Prayer Book. Prayer Book revision in England was the center of the storm. Massive efforts were made by conservatives to prevent the adoption of the 1928 revision in England. After the English 1928 Book had been passed by the Convocations of the Church of England, a coalition of opponents (strangely enough, Anglo-romanists and ultra Evangelicals joined hands in this enterprise) took the matter to the public press and to the secular politicians who defeated the 1928 Book in Parliament. This created a crisis in the authority of the Church of England which was not entirely overcome until a whole generation had died. Some have doubted whether the worship of the Church of England has ever fully recovered from its failure to adopt the English 1928 Prayer Book. American Episcopalians can be extremely grateful that we secured our 1928 Book and so secured a liturgical position which expressed much more fully both the Catholic heritage of Anglicanism and an evangelical concern for proclaiming the Gospel in the twentieth century. As we move into the future, we are strengthened by the knowledge of our past and the affirmation of our heritage.

BOOKS

For Studying Lewis

NARNIA EXPLORED. By Paul A. Karkainen. Revell. Pp. 192. \$4.95 paper.

Subtitled "The real meaning behind C.S. Lewis' *Chronicles of Narnia*," *Narnia Explored* was written originally for an adult Sunday school class, "to ferret out of the Narnia tales the principal themes, particularly those which reflect Lewis's Christian viewpoint." Karkainen shows understanding of many Lewis works, and competently explains the imagery of the seven Narnia books. An adult Sunday school class would find this a stimulating, rewarding text.

Reading *Narnia Explored* before having read the *Chronicles* would be a mistake, diminishing their freshness. Readers preferring to bring their own imaginations to an author's fantasies would find *Narnia Explored* superfluous, perhaps even offensive. Karkainen moralizes excessively, particularly in discussing the last three Narnia volumes. Long-time Lewis admirers will also find several instances of broad, ill-founded simplistic statements of Lewis's theology. However, readers who eagerly devour everything published about these well-loved Christian fantasies will find Karkainen's book enriching and well written.

HELEN D. HOBBS
South Bend, Ind.

Dispensing the Word

"HOW ARE THEY TO HEAR WITHOUT A PREACHER?" By the Very Rev. E.J.M. Nutter. The Parish Press. Pp. 47. \$1.50.

Dean Nutter presided over Nashotah House from 1925-47. As Bishop Brady says in the foreword of this booklet, "His preaching and his emphasis on the importance of preaching, became known throughout the church." It is fortunate that his seven lucid and helpful lectures on sermon preparation and delivery were preserved by the Rev. Charles H. Graf of New York and are here made available. As Dean Nutter says, priests are ordained to be dispensers of the Word and Sacraments, but the Word comes first. Dean Nutter's words will help his readers dispense the Word with grace and power.

(The Rev.) FERGUS WITH (ret.)
Milwaukee, Wis.

Celebrating the Church Year

ADVENT TO PENTECOST: A History of the Christian Year. By Patricia B. Buckland. Morehouse-Barlow. Pp. 94. \$3.50 paper.

This modest book is intended to help altar guilds make the transition from the Church Year in the 1928 Prayer Book to that in the 1979 Book of Common Prayer. It is not so much a history of the Christian Year as it is a history of traditions and customs associated with

the seasons. It is interestingly written and easy to read, and makes a good deal of useful information readily available. I am sorry that it does not make the centrality of the Great Vigil of Easter to the Christian Year and of baptism to the Vigil clearer. I disagree with the treatment of Epiphany as the start of a new season, instead of the end of the Christmas season. I believe the season after Epiphany should be treated as parallel to the season after Pentecost, but I recognize that another interpretation is possible.

This is not a book for students seeking into the origins of festivals, but a popular help for ordinary Christian people wishing to understand and celebrate the new Church Year.

(The Rev.) LEONEL L. MITCHELL
Seabury-Western Theological Seminary
Evanston, Ill.

Books Received

DIVINE STRUGGLE FOR HUMAN SALVATION: Biblical Convictions in Their Historical Setting by Andrew C. Tunyogi. University Press of America. Pp. x + 475. \$14.50 paper.

CLARE: A Light in the Garden by Murray Bodo. St. Anthony Messenger Press. Pp. xiv + 128. \$2.75 paper.

JONAH: An Exposition. Sermons preached at Westminster Chapel, London, by R. T. Kendall. Zondervan. Pp. 269. \$5.95 paper.

BEING A CHRISTIAN WHEN THE CHIPS ARE DOWN by Helmut Thielicke. Translated by H. George Anderson. Fortress. Pp. 125. \$5.95.

THE SEVEN DEADLY VIRTUES by Gerald Mann. Word. Pp. 115. \$4.95 paper.

LETTERS

Continued from page 4

Church. I would recommend that Mr. Kennedy renew his knowledge of the tremendous things currently being done by the American Old Catholics - the PNCC.

(The Rev.) ROBIN B. CONNORS
(National Catholic Church)

Spartanburg, S.C.

For Fishers of Men

Mrs. Whitney's article "Pueblo" [TLC, Sept. 9], has touched a raw nerve-ending. No, Mrs. Whitney, the sign has not been taken down. It is sometimes covered over and is often so rusty that it is hard to make out on first reading, but its message is there. As a Louisiana friend of mine, who had been raised in the Roman Church and had become an Episcopalian, expressed it, "Episcopalians are such good clean people!" I fear that too often social graces are mistaken for God's grace amongst both clergy and laity, and that soiled kneeling pads are more frequently deplored or guarded against than those covered with the dust of disuse.

While agreeing with Bishop Duncan's statement, quoted in the same issue, that "Dollar for dollar, no other institution that exists today gives a greater service to humanity than does the church," I am sometimes dismayed at the gaping holes remaining in the coverage here in this country. There are sizeable segments of our population not generally regarded as typical "middle class American citizens" who receive little in way of real service, aid, or succor from the Episcopal Church.

For example, while I would staunchly defend the prominent leadership role of the episcopate, I wonder how many bishops of coastal dioceses have been on the docks and wharves of their territories, let alone in the fishhouses, except on special occasions such as fleet blessings or for appearances in the aftermath of hurricanes. Certain it is that few of them have emulated our Lord and sought for leaders in the commercial waterfront communities or established meaningful ministries in those neglected areas (though coverage accorded the tourism and retirement segments coastwise is booming). This despite the countless number of coastal churches named after those fishermen, John, James, Peter, Andrew, and others of the saints and the prevalence of fish, fish hooks, and other nautical and piscatorial paraphernalia in the church's tradition.

But chance finding fish scales on the cushions? Only where there are tourist-fishermen to cater to. As one who has spent most of his professional career working with commercial fishermen and who had once hoped to devote the re-

maining years serving them within the church, I found myself faced with apathy (acedia?) behind lip service and under criticism from those clergy approaching retirement with visions of peaceful seaside parishes in which to doze away their final years of service. No, Mrs. Whitney, the sign is still there.

To change the subject, somewhat at least, I wonder if readers could help me in locating a quote that goes roughly: "Most clergy seek cures within the sound of the village bell; as for me, give me a church just one foot from hell?"

JOHN R. THOMPSON

Knoxville, Tenn.

Suggestion

Advent
whispers
birth is not
behind, far gone,
but up ahead still
waiting for a manger,
body, life or even
death in which to
find itself
becoming.

J. Barrie Shepherd

Announcing a special issue of the Anglican Theological Review

January 1980

EVANGELISM

A Consultation

Edited by W. Taylor Stevenson

CONTENTS

"Christian Evangelism in a Religiously Pluralistic World"

Robert M. Cooper

Response by Helen M. Havens

Response by William D. Ellington

"Spirituality and Evangelism: Allies or Enemies?"

Alan W. Jones

Response by Helen M. Havens

Response by Frank R. VanDevelder

"What Do We Have to Proclaim?"

W. Taylor Stevenson

Response by David B. Reed

Response by David Bohr

"The Concept of Evangelism in the New Testament: Some Key Terms"

Eugene Van Ness Goetchius

Response by Christine Washington

"Anglican Peculiarities Affecting Anglican Evangelism"

J. Robert Wright

Response by David B. Reed

Response by Richard L. Horton

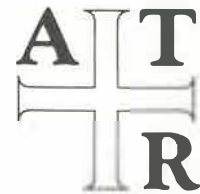
"Methods of Evangelism"

Roger Alling, Jr.

Response by Richard L. Horton

Response by Thomas Tull

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Recent Statements on the Diaconate

By THE EDITOR

Some significant statements about deacons have recently been issued which will advance current consideration of this office in the church. They are not commercially published; they have been inexpensively reproduced, and each can be obtained (in some cases for a nominal fee) from the issuing agency.

The *Proceedings* of the National Episcopal Conference on the Diaconate held at Notre Dame, May 31-June 2, 1979, are now available in a booklet of 178 typewritten pages from Enablement, 14 Beacon St., Room 715, Boston, Mass. 02108. This conference [TLC, July 1] dealt with historical, theological, practical, and ecumenical aspects of the diaconate, and these papers will be of interest to all who are concerned with this topic. The footnotes offer extensive bibliography, and the roster of names and addresses of participants is a useful list containing many deacons and others.

Two years ago, the Rt. Rev. Elliot L. Sorge, Officer for the Development of Ministry of the national church, was commissioned to initiate an extensive study for the House of Bishops on the diaconate as a distinctive vocation. A group of people were assembled to undertake this and extensive information was collected from perpetual deacons throughout the church, the priests under whom they work, chairmen of commissions on ministry, and bishops. The results are analyzed and discussed in a 100-page typewritten report entitled, *The Church, The Diaconate, The Future*. This describes itself as an "empirical study." It is not an examination of biblical, theological, or historical factors (as the previously discussed *Proceedings* are) but rather a frank and sometimes controversial report on how things really are and what problems and difficulties are reported. Many bishops favor the idea of a vital diaconate, but are not equipped or desirous of exploring it for their own diocese. In most dioceses there is a lack of policy or of adequate episcopal supervision of deacons. Because many bishops are reluctant to ordain them, many deacons are almost alone in their diocese. They lack peer contact and feel their role is unknown and undefined. This study finds most deacons are active liturgically Sunday mornings, and carry the Blessed Sacrament to hospitals, and that this assistance is valued by their rectors. Conversely, few give many hours to evangelism, social service, or outreach ministries. The authors suggest that many permanent deacons (being fairly well-to-

do business and professional people) are not personally conversant with severe social or economic needs, and have not been given training by the church for such ministries. It is recommended by this study that extensive investigations be undertaken in different dioceses actively pursuing specific models of the diaconate. The House of Bishops has authorized Bishop Sorge to proceed.

Deacons and Dioceses is a 41-page booklet prepared by the Rev. James L. Lowery, Jr., of Enablement for the National Center for the Diaconate. It offers four short case histories — two Episcopal dioceses with diaconate programs, one Episcopal diocese beginning to utilize Roman Catholic training facilities, and one Roman Catholic diocese. In contradistinction to the widespread conditions reported in the Sorge study, Lowery maintains in this and other publications, that the deacons who are happiest and most fulfilled in their ministries are those who do have an active serving ministry in the church or in the world, which is then summed up and given expression in their liturgical and sacramental ministry at the altar on Sunday morning. This contrasts with the isolated and often frustrating ministries which many deacons currently exercise — in this latter respect he agrees with the Sorge report. He writes with optimism, but calls attention to problems and difficulties which need to be faced. Of the three documents we have considered, this one would be the most helpful to the average person, clerical or lay, who was interested in this topic.

Meanwhile, for Lutherans, the diaconate exists mainly for women. This year marks the 60th anniversary of the Lutheran Deaconess Association. An attractive flier, *Deaconesses Serving Where the Hurts Are*, presents a taste of the varied and enterprising ministries currently carried out. Centered at Deaconess Hall, Valparaiso University, Valparaiso, Indiana 46383, the Association has Deaconess Louise Williams as its Director of Deaconess Services. The training program at Deaconess Hall is affiliated with the Missouri Synod, but also trains women for other Lutheran jurisdictions in this country.

Within the American Roman Catholic Church, a periodical, *Diaconal Quarterly*, is obtainable from the Bishop's Committee on the Permanent Diaconate, 1312 Mass. Ave., N.W., Washington, D.C. 20005. It contains detailed information on the rapidly growing diaconate in that church.

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PEOPLE and places

Appointments

The Rev. David E. Allen is rector of St. Mary's Church, King's Highway, Barnstable, Mass. 02630.

The Rev. Carol Anderson is rector of All Angels' Church, 251 West 80th St., New York, N.Y. 10024.

The Rev. Nigel Andrews is rector of St. Peter's by the Sea, 52 Central, Naragansett, R.I. 02882.

The Rev. Roger Weldon Cramer is rector of St. Paul's Church, 116 High St., Newburyport, Mass. 01950.

The Rev. Ronald C. Crocker is rector of Christ Church, Lonsdale Ave., Lincoln, R.I. 02865.

The Rev. Gene E. Curry is priest-in-charge, Ascension Church, Detroit. Add: 60 Forest St., River Rouge, Mich. 48214.

The Rev. G. Edward Howlett is vicar, St. Peter's Church, P.O. Box 113, Clearfield, Utah 84015.

The Rev. Ralph E. Macy is rector of Our Saviour's Church, 21 Marathon St., Arlington, Mass. 02174.

The Rev. Roger C. Moulton is rector of Good Shepherd Church, 19 Russell Ave., Watertown, Mass. 02172.

The Rev. Kenneth L. Ornell is rector of St. John's, Sharon and Trinity, Bridgewater, Mass. Add: 216 So. Main St., Sharon, Mass. 02067.

Ordinations

Priests

Chicago - David Alan Ousley, in the Church of Saint Mary the Virgin, New York City, where he is curate.

Colorado - David Loran Mustian, vicar, Holy Cross, Sterling and Resurrection, Limon, Colo. Add: P.O. Box 254, Sterling, 80751.

Retirements

The Rev. W. Bradley Trimble, Sr., from St. Patrick's Mission, West Monroe, La. Add: Route 1, Box 544, Calhoun La. 71225.

Degrees

The Rev. William Conwell Spong, professor of pastoral theology and director of field education at the Episcopal Theological Seminary of the Southwest, Austin, Texas, was awarded the honorary degree, Doctor of Divinity, by the Episcopal Theological Seminary in Virginia. Professor Spong joined five other recipients of honorary degrees awarded by the Virginia seminary. Others receiving the Doctor of Divinity degree were the Most Rev. and Rt. Hon. Frederick Donald Coggan, Archbishop of Canterbury, England, the Rev. Don Raby Edwards of Richmond, Va.; the Rt. Rev. Arthur Heath Light, Bishop of Southwestern Virginia; and the Rt. Rev. Leigh Allen Wallace, Jr., Bishop of Spokane. Professor Spong holds earned degrees from the University of North Carolina, the Episcopal Theological Seminary in Virginia, and Duke University. In addition to his other responsibilities, he is director of the Pastoral Education and Family Counseling Center on the ETSS campus.

Deaths

Mrs. Gertrude E. Howard, secretary-treasurer of the Living Rosary of Our Lady and Saint Dominic since 1952, died Nov. 2, at her home in Stockport, N.Y. Mrs. Howard was responsible for the Revised American Edition of the Sodality Manual in 1954. She is survived by her daughter, Miss Dorothy R. Howard, who has assumed the duties of secretary-treasurer of the Living Rosary Sodality. The mailing address remains, R.D.3, Box 45, Hudson, N.Y. 12534.

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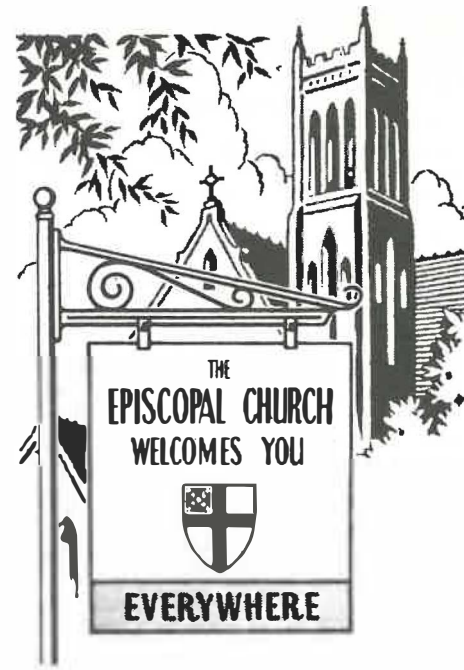
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