

The Living CHURCH

**Rediscovery
of Christian
Liturgy
on Campus**

Memorial Chapel, Harvard University: Most students find "new" theologies as baffling as old [p. 8].

RNS



AROUND & ABOUT

With the Editor

Recently a form letter, addressed by me to priests of the Episcopal Church who are non-subscribers to TLC, fell into the hands of a lady. The letter began with the salutation "Reverend and dear Sir." It expressed the hope that the complimentary copy of the magazine which had been sent to the recipient would whet his appetite for more of same.

The lady sent it back to me, marking the "Sir" and saying: "It is doubtful that this sort of thing will whet the appetite of many ordained women."

I confess that I didn't have ordained women in mind when I wrote the letter. It was addressed to priests, and since there are no women in the Episcopal Church's priesthood the "Sir" seemed appropriate and sufficient. But she has raised a good question, in good faith, and I want to answer it in good faith. I'm not sure that I know the answer; in fact, I'm sure that I don't, as of this moment, and so I'm sharing the problem with you all.

There are now women in the ordained ministry of the church, in one of the three orders. If I want to address a letter to all clergy of all three orders and therefore of both sexes how do I begin it?

For me, one course is absolutely out: "Reverend and dear Person." I wonder if some other people share my growing distaste for the word "person" as it is being commonly used today. I'm tired even of the hallowed but hoary definition of sin as treating our neighbor as a thing rather than as a person. I've heard that said so often, for so long, with so total an assurance by the speaker and acceptance by the hearer, that I'm not only weary but curious. What would it be like to be treated as a thing rather than as a person, say, for just one enchanted evening? The diversion could prove joyful, even ecstatic.

But grant that it is sinful to treat persons as things; I only wish there were some fresh way of saying it. Getting back to the question of terminology, consider this fact about the use of "person" in such neologistic inanities as chairperson, committeeperson, etc.: to call somebody a person when you could use a term that identified his or her sex is literally degrading. A human person is never a mere person, but is a male or female person, by God's creation and purpose. Why not, then, chairwoman rather than chairperson, if the person in the chair is a woman and you don't want to call her a chair-

man?

Many times I have heard the word "person" used in a deliberately insulting and contemptuous way, as when somebody says "This person has the effrontery to . . ." or something like that. "Person" can be easily snarled, and sometimes is, which means that as a word it doesn't carry its own intrinsic power to evoke respect for whomever it is applied to as a label.

A person may be more than a thing, but a human person is always more than a person: namely, a male or a female, and any salutation or reference that fails to recognize the dignity of that divine endowment of sexuality is inadequate for Christian usage. "Male and female created he them"—and it was good in his sight, and ought to be sublime in ours.

One could begin a letter with "Reverend and dear Sir or Madam," or ". . . Madam or Sir," but the moment you put those words in tandem you're in trouble with those who say that the other one should come first. Alas, you can't put words in an equal yoke of simultaneity.

So, friends, here's the question: How can we address general letters to our clerical brothers and sisters without making somebody angry, which I don't want to do, or without calling them persons, which I won't do because I think they, being men and women, are a lot more than mere persons?

Over to you.

In every convincing definition of a saint there must be some recognition of the one unique trait which the saint does not share with other people. That is the divine extravagance of love in the saint's being. It is that passionate extra something that, to the mind of the prudent beholder, looks for all the world like a lack of moderation, common sense, and (unsaintliest of all words) realism. Helen Waddell, a connoisseur of saints, some years ago was delighted to learn of a golf professional who lost a match and a big purse because he refused to play his ball out of a thrush's nest. Imagine blowing a purse of 20 grand for a bird's nest! It recalled to her another saint of an earlier age, St. Malo, who would not move his cloak because a wren had nested in it.

Yesterday I came upon a marvelous *mot juste* by E. V. Lucas about this very thing: "Every saint has a bee in his halo." Exactly; like the bee in God's crown.

The Living Church

Volume 169

Established 1878

Number 6

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

The Suffering of Children

I write to confirm from my own experience what Fr. DeVore so aptly states in his article on "The Suffering of Children" [TLC, May 26].

Three summers ago one of our boys who had just completed a tumultuous and heart-breaking school year—all 'F-4s' on his report card—asked me for permission to attend a seminar on drug abuse education sponsored by the state department of education for the teachers of the local supervisory district. Apparently he had responded to an invitation by his shop teacher. Toward the end of this three week long workshop the facilitators threw a great stir into the sessions by confessing that they had been addicts. They related trying methadone and psychotherapy with little success. It was not, according to them, until they had come to see themselves in the light of the cross of Jesus Christ and God's plan for them, that they could live through and beyond their problem.

One can imagine the stunned reaction among the teachers who spent the last few days of the seminar in vehement discussion of a subject which is seldom mentioned openly in public school circles. The group fell silent, however, only after our boy stood up to testify to them that he knew the facilitators to be right. He related his own life of suffering and troublemaking; he told them that I had counseled him about turning to God to discover his plan for him; he related that we had kept faith with him through it all. Finally he told of taking the step of commitment and the resulting release. When this kid whose infamy was well known in the school district sat down, the seminar had effectively reached its goal.

(The Rev.) EZRA ALDEN PICKUP, JR.
Director, Brookhaven Home for Boys, Inc.
Chelsea, Vt.

What Corrupts Whom?

I appreciate greatly your setting us straight, by your editorial in TLC for July 7, on what Lord Acton really did say. This is, of course, much more sensible than the usual misquotation; it is simply a statement of fact. But I feel I must disagree with your "own contribution—toward a theology of power," viz., "Power does not corrupt people; people corrupt power." I presume you are inviting comments. First I must say I am neither a theologian nor a scholar. I am not familiar with any of the statements on the subject that you refer to. I write entirely out of my own ignorance, and can be completely wrong. But I have a very clear idea of what I think and feel about the exercise of power.

Power is a characteristic of existence, like

strength, light, activity, attraction, etc. And these characteristics belong to the inorganic world as well as the biological. As such, power cannot be corrupted. It can be misused, which is quite different. And this is what people do with power.

The first part of the slogan, "Power does not corrupt people," is pernicious. Original sin, to which we are all prone, is self-assertion.

As people we are subject to all kinds of temptations, and of these the basic one is self-assertion. The temptation to wield power over others or in contempt of God, increases greatly as the possession of power increases; just as the temptation to misuse wealth increases with the increase in wealth. Remember what our Lord said about the great handicap of the rich man. Power subjects man to a great weight of temptation. He needs all the help he can get from God and from his own righteous purpose to keep from being overcome. If he really thinks that "power does not corrupt people," he is on his way to defeat by temptation.

F. BRUCE GERHARD
Summit, N.J.

But if the sinfully self-assertive man misuses power, as he does, doesn't it seem more analytically correct to blame him rather than it? This is what we meant by saying that people corrupt power. A saint, freed from bondage to self, can possess Faustian power and not be corrupted by it. What we protest against is the common castigation of power as the culprit instead of people. Ed.

Anglo-Roman Reunion

I have finished with great interest and enthusiasm Dr. Liebler's article, "Anglo-Roman Reunion—What About It?" [TLC, June 30]. With an historical logic and wit reminiscent of the Tractarians, Dr. Liebler has persuasively demolished the anti-papal myths of recent Anglican history. Perhaps the most encouraging characteristic of current ecumenical dialogue is the renewed appreciation of the papacy among many Christian denominations, not only Anglicans and Orthodox, but also Lutherans and various other Protestant communions.

I feel, however, that Dr. Liebler has overestimated the ease with which the Anglican church can reunite with Rome. If the Anglican Communion formally reunites with Rome, I suspect that such reunion will follow the precedent of the many Eastern churches in union with Rome, which have maintained their distinctive and autonomous rites. Such rites insure autonomy in liturgy, episcopal leadership, and church discipline. (The Eastern rites, for example, permit a married priesthood.) Reunion of the various Christian communions remains desirable but the sterility of many church-union plans seeking a mediocre conformity was demonstrated in the late 60s. It is perhaps in the ancient model of a universal church with various rites that the balance between diversity in cult and unity in faith can be most easily realized.

Regardless of the official position on

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VACATION BOUND THIS SUMMER?

If so, check the listings on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church*! If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

Anglo-Roman reunion, Roman Catholics and Anglicans have clearly moved toward intercommunion on a variety of levels, both practical and theological. Similar eucharistic liturgies, often with identical texts, have been developed through the co-operation of Roman Catholic and Anglican scholars. Social ministry has become an increasingly ecumenical endeavor. And, of course, the well-publicized agreements on the eucharist and ministry indicate a convergence of Anglican and Roman Catholic theological thought on certain crucial issues. Hopefully, we can continue and deepen this practical and non-dogmatic intercommunion as we explore possible models for official reunion.

JOHN J. CONLEY, S.J.

New York City

Adult Education

I would like to endorse wholeheartedly the letter of William S. Flanigan [TLC, July 7] re adult education. Not only is the general idea a good one but specifically I like the idea of a seminary providing the materials. Of course we should select a seminary known for its sound theology.

CHARLES W. LAUE

Atmore, Ala.

Add to Mr. Flanigan's appeal [TLC, July 7] for a home study course program for laymen a similar program for clergymen. Not all clergymen can afford time or money for courses, mini-sabbaticals, and the like, yet sting under the lack of current knowledge. It is not just the knowledge sought; it is relationship with a school and instructors who can give guidance and encouragement to ones in their specific situations.

It is time to want to expand funds for special needs of disadvantaged outside the congregations but it would be well to recognize the needs of lay and clergy inside congregations, "enabling" them to function as apostles to those outside their circles.

(The Rev.) KALE F. KING

The Episcopal Church in Montana
Glasgow, Montana

Counseling

A subtle confusion may be engendered by Christine Heffner's thoughtful response to the "Around & About" of May 26. In part, her letter—entitled "Two Kinds of Counseling" [TLC, June 16] — is correct. She is right about the "job" of a psychotherapist:

"To help the patient find out what he is really like inside. He is not involved in giving the patient moral or spiritual advice, although he may help the patient to find out how he really feels about the spiritual precepts he has accepted. . . . Unfortunately some spiritual counselors try to do the psychotherapist's job without his training."

However, there are at least three other comments that may encourage serious misunderstanding.

First, her opening generalization is incorrect. She writes: "Pastoral counseling and psychological counseling are two different things." (It is noteworthy that she does not use the term "psychotherapy" here.) She then shifts into an equation of pastoral counseling with *spiritual* counseling and psychological counseling with *emotional* illness.

This is a common separation which overlooks countless exceptions. Spirituality is the expression of elementary religious needs which generate particular behavior patterns—the practice of certain devotional exercises, for example. These needs are psychological realities through which the presence or absence of God is perceived. In many instances, then, pastoral counseling and psychological counseling are the same.

Second, Ms. Heffner reiterates the point about a basic psychotherapeutic stance, one which does not offer advice the way Ann Landers might. She then says:

"Each man's spiritual goals are his own to choose: the psychologist may help him find out what they are but he will not dictate them."

Here an addition is called for: likewise, the purpose of the ministry is not to *dictate* advice. If the priesthood were viewed as such it would oppose the Gospel's encouragement of autonomy and moral initiative.

Finally, Ms. Heffner concludes her letter with a remark that could well be an innuendo: "The psychotherapist uses his own technique to do his job, *not that of Ann Landers or the pastor*, [italics added]. If the last half of that sentence is an association, its significance is negative. As a priest who practices *pastoral* psychotherapy, I think the comparison with Ann Landers is meaningless. And I suspect the other Episcopal clergymen who are members of such organizations as the American Association of Pastoral Counselors would concur.

DAVID M. MOSS, Ph.D.

The Pastoral Counseling and
Consultation Center
Lutheran General Hospital

Park Ridge, Ill.

Prayers and Ph.D.'s

When you gave Herbert West's *A Man's Prayers* to a Ph.D. to review [TLC, May 26] you should have known you would get back a frightened defense of pedantry. Academicians ordinarily don't like things too clear. They live by evasive abstractions and are threatened by incisiveness. One shudders to think what will happen to Dr. Schwartz if he ever sees a copy of J. B. Phillips's New Testament.

We may all be glad that God, to whom the prayers are addressed, and most laymen, to whom they are intended to be helpful, are not Ph.D.'s.

Mr. West's prayers will open the minds and lips of many men whose everyday life situations are not quite articulated in the Book of Common Prayer.

Seabury Press should be commended for its interest in helping the layman to scratch where the itch is.

HOWARD HARPER
Marco Island, Fla.

Housing in Greenwich

Oh no. In your Executive Council Report [TLC, July 7] you state that the Council decided to purchase a house in Riverside, Conn., to provide a home for at least one family of new officers being added to the staff at headquarters at a cost of \$95,750.00 plus legal fees and that rent to cover all costs, plus interest on the funds advanced, will be charged for occupancy.

Mortgage interest rates here are 11-13%.

Together with taxes and maintenance this would mean a monthly rental of about \$1,500.00.

Are we paying our new officers at staff headquarters monthly salaries to enable them to pay this amount of housing rental? I was always told that housing costs should be about 25% of income. This means these new officers at staff headquarters must be earning about \$6,000.00 a month.

Any comment?

EDWARD C. HECKL
Roswell, N.M.

| None here. Ed.

Injustice to Homosexuals?

What is all this fuss about injustice to homosexuals? Are there questionnaires given to prospective job applicants inquiring into their sexual orientation? Is it, in fact, true that there are parishes of the church in which prospective members are asked about their private sex lives? I hope not and I cannot conceive of such a thing happening. My impression is that with things as they are we are eager to welcome anyone into the fellowship of the church, which is as it should be.

A person's sex life is his or her own business and God's and concerns no one else so long as they keep it to themselves. If a person flaunts his or her sexual practices before an office staff or a congregation it is neither surprising nor improper if the neighbors are offended.

Is it not a fact that people are not made to feel unwelcome nor do they lose jobs or fail to be hired for reasons of sexual orientation but rather because of behavior? Let's start a movement to keep our sex lives to ourselves and, incidentally, rediscover the charm, dignity and beauty of private intimacy.

(The Rev.) ROBERT S. S. WHITMAN
Trinity Parish
Lenox, Mass.

Earning a Living

Re "PIGS" [TLC, July 14]: I am really glad for Mr. Cromey's good feelings about his new work.

As a priest who first spent twelve years at a secular job and then entered seminary, I have two points on which I take issue with Mr. Cromey:

(1) I believe both priest and layman have many pressures militating against taking "significant stands on social issues"—the risks and possible price to be paid are equally real and present in both, I have found.

(2) Mr. Cromey says he gained confidence (in his non-parish new career) "standing on my own feet, earning my own living"; he also says of his new career, "As I had to earn my own way financially and hustle money to eat. . ." Well, it sounds like Mr. Cromey holds the parish ministry responsible for the state in which he found himself. Maybe he's right, at least regarding the parish where he was. But I'm in the Episcopal parish ministry and I feel, for sure, that I stand on my own feet, earn my own living, and "hustle money to eat"—i.e., if I don't do the job I expect I'll have to do something about it or my employer will—just like in the insurance business.

(The Rev. Canon) WILLIAM A. KOLB
Christ Church Cathedral
St. Louis, Mo.

The Living Church

August 11, 1974
Trinity IX / Pentecost X

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CHURCH OF ENGLAND

New Action Would Avoid "Slippery Slope to Disestablishment"

In probably its most important action since it was formed in 1970, the General Synod of the Church of England voted overwhelmingly at its summer session, held in York, that the church, not the state, should have the decisive voice in the appointment of bishops.

At present, bishops are appointed by the Crown on the advice of the Prime Minister after consultation with his appointments secretary, who, in turn, takes the advice of a wide range of Anglican leaders.

Under the synod action, this 400-year old arrangement would be greatly modified, but the link between church and state would still be retained and there would be no question of disestablishment.

The vote approving the change was 270-70.

It is now expected that preparations will be made to open talks with political leaders in order to work out the best constitutional way of meeting the synod's wishes. Disestablishment is not an issue.

Prof. James N. D. Anderson, chairman of the synod's House of Laity, in presenting the resolution, recognized that many within the church were opposed to any major change. They wished, he said, to pay tribute to the "high sense of responsibility shown recently by successive Prime Ministers" in the appointment of bishops.

But, he pointed out, the Prime Minister might not be a member of the Church of England and need not be a Christian.

Prof. Anderson said there were those who believed the bishops also had a duty to speak to the nation on matters of faith, morality, and justice. But, he added, a bishop was primarily a bishop of the church "so he should be chosen by the church and seen to be chosen by the church." Indeed, this was almost a *sine qua non* for any church reunion in this country, he held.

Dr. Michael Ramsey, Archbishop of Canterbury, who heads the Standing Committee, said he thought Prof. Anderson's motion was a moderate one that would "do nothing dangerous" nor "set the church on the slippery slope to disestablishment."

In Scotland, he said, the church although disestablished and choosing its own bishops, maintains a link with the Crown that is in some ways closer than the English church.

One of the 70 opponents of the motion was the Rt. Rev. Gerald Ellison, Bishop of London, who said the proposal would carry the church along a course it did not want to go. It was already being widely misunderstood as a demand by the Church of England for disestablishment, he added.

Church Is "Not a Democracy"

The church is not a democracy conducted on the basis of "one man, one vote," according to an official report given to members of the synod.

Written by that body's Standing Committee and signed by Dr. Ramsey, the report took stock of synodical achievements during the past four years since the synod's formation and reviewed work in progress which the synod must complete during its fifth year.

In the context of past achievements, the report said, "One matter for concern in discussion of some recent decisions of the General Synod has been the lack of understanding of the true nature of the church, reflected in a suggestion . . . that the re-marriage issue (involving divorced people wanting to remarry in the church) should be resolved by a referendum amongst members of deanery synods.

"But the church is not a democracy, with its affairs conducted on the basis simply of 'one man, one vote,' nor are its governing bodies organized on this basis. Instead, the church's institutions reflect the different roles of its constituent elements—bishops, clergy, and laity.

"A consensus of the church is reached by the establishing of a common mind on a particular issue, with the concurrence of all three elements. This is not so much a matter of counting heads for or against a particular proposal as of reaching a point . . . where many, even of those who have resisted a particular course, come to feel that whatever their personal misgivings, the church should not longer hold back from it.

"In considering the three elements, special thought needs to be given to the true role, in synodical government, of the episcopate. In an episcopally ordered church, the bishops play an essential role in leadership."

The report also referred to "difficulties inherent in synodical government," saying:

"In Parliament, a government with a majority can make a choice between options, and can expect in ordinary circumstances to carry it through. The General Synod, having no government, has a freedom to choose between options or to reject all options presented to it—and to ask for something different. The process will sometimes be seen in the outright defeat of particular proposals by large or small minorities, and sometimes in the acceptance of emasculating amendments. These are facts of the synod's life and have to be faced."

WORLD HUNGER

Americans Urged to Make it "A Matter of Conscience"

Declaring that the world's grain reserve has "dangerously" dwindled to less than one month's supply at a time when millions are facing starvation, an official of Catholic Relief Services urged the U.S. Senate to pass a resolution recommending this nation's participation in a world effort to head off global famine.

He also suggested that the Senate Foreign Relations Committee, before which he testified, ask the U.S. delegation to the World Food Conference at Rome in November to call for a "Declaration of International Conscience," under which the world's nations would accept responsibility for the starving poor.

Terming America's responsibility a "matter of conscience," Edward M. Kinney, assistant to the executive director of CRS, the U.S. Roman Catholic bishops' aid and development agency, said "individually, nationally and internationally . . . a prompt, just, and equitable response to this world emergency . . . cannot be denied."

Mr. Kinney told the committee that during his 20 years as head of CRS food distribution programs "almost 11 million tons" of food, valued at \$1.5 billion, were distributed to 29 million persons in 70 countries. But he added that the continuing drought in Africa, lack of rain in India, dollar devaluation, the oil embargo and other factors have combined "virtually to eliminate the world's surplus of grain."

He testified in behalf of Senate Resolution 329, "pertaining to the participa-

tion of the U.S. in international effort to reduce the mounting risk of global famine and to act without delay in the long and proud tradition of the American people to alleviate human suffering."

Mr. Kinney said that this resolution is of overwhelming importance "for it urges upon America and Americans a course of action which, if adopted and implemented properly, could literally save the lives of millions of our fellow human beings in the coming months."

Declaring that the resolution is practical, Mr. Kinney pointed out that it suggests "not only food aid but the . . . means and technology to expand the production of food in food deficit countries."

He cited a recent call by Terence Cardinal Cooke of New York for Roman Catholics to observe a special day of fast and abstinence for the starving of the world, and quoted the cardinal as saying:

"The union of God's family on earth demands from each of us a more personal role as we come face to face with a calamity of such proportions."

Mr. Kinney said "it is to this more personal role each of us must play in meeting this impending world food crisis that I refer in terming America's responsibility a matter of conscience."

ALCOHOLISM

Rise in Teenage Drinking Cited

A comprehensive new report on alcohol and health reveals that alcoholism and related problems are costing the U.S. more than \$25 billion a year.

The study also states that 36% of high school students report getting drunk at least four times a year and one in seven male high school seniors report getting drunk once a week.

"We have previously underestimated the economic costs of alcohol-related problems to our nation's economy," said Dr. Morris E. Chafetz, director of the National Institute on Alcohol Abuse and Alcoholism. He was chairman of the group preparing this latest report.

The institute, in a study made three years ago, estimated the total cost of alcoholism in the U.S. to be \$15 billion.

The new report made public last month, said that most of the economic cost of alcohol abuse results from lost work, medical expenses, and motor vehicle accidents. The cost of alcohol abuse in 1971—the last year for which figures are available—was estimated to be \$25.3 billion.

Dr. Chafetz said several recent studies showed that occasional drinking by teenagers was becoming nearly universal and that this trend had increased sharply in the last few years.

Alcohol control laws and regulations are grossly ineffective in dealing with alcohol problems, he said, and often contribute to the problems.

The new report also cited evidence that heavy drinking increased the risk of cancer of the mouth and throat and that the combination of heavy smoking significantly heightened that risk—to 15 times that among persons who neither drink nor smoke.

Dr. Chafetz said there was no evidence yet that the "moderate" use of alcohol was harmful to a person's health.

The new report, the second prepared for Congress by the Department of Health, Education, and Welfare in the last four years, should be considered neither as a condemnation of alcohol nor as an endorsement of drinking, Dr. Chafetz said, but as an authoritative guide to new knowledge.

PUERTO RICO

Prelates Oppose Slot Machines

The Bishop of Puerto Rico has opposed the introduction of slot machines into his country.

They "are not the solution" to improving income of luxury hotels nor the means to save the tourist industry, said the Rt. Rev. Francisco Reus-Froylan.

The bishop said he is "vigorously opposed" to legislation to permit introduction of slots into the island.

Hotel owners and officials of the Tourism Development Company have said rising costs of luxury hotels have made them unprofitable even though tourist trade has increased substantially.

Bishop Reus said the Commonwealth should seek other ways to improve the incomes of the luxury hotels.

Roman Catholic Auxiliary Bishop Antulio Parilla-Bonilla, also issued a statement opposing the introduction of slot machines. "It is a bad habit to try to solve problems by opening a breach in the wall" of legislation currently controlling gambling and banning slots, he said.

Studies show "60% of Puerto Ricans actively engage in some form of gambling . . . the slot machines will increase this percentage," he declared.

HOMOSEXUALS

R.C. Priest Urges New Theology on Sex

A Roman Catholic priest working in a ministry to homosexuals said that his church needs a new theology covering the entire realm of sexuality, a theology that "views sex as a responsible human expression."

The Rev. Thomas C. Oddo, CSC, said "the church's old and complete theology is no longer adequate. We cannot wait for a new and total theology to replace the old one. We must plunge ahead and rely upon our own understanding and experience when counseling gay people.

"We should view relationships between

homosexuals from the perspective of the quality of the given relationship," the priest maintained. "We should be talking about the value of each relationship and not whether it is heterosexual or homosexual."

Fr. Oddo, national secretary of Dignity, a Roman Catholic organization concerned with homosexuality, was a speaker at the recent New England Institute, held in Easton, Mass. The conference was focused on pastoral counseling and covered such topics as death and dying, penance and counseling, homosexuality, and the emerging image of women.

Concerning the counseling of homosexuals, Fr. Oddo said the priestly ministry "has a special role in overcoming the alienation of gay people and communicating to them God's unconditional acceptance."

At the same time, he held, a priest "in expressing God's acceptance does not have to affirm every type of homosexual activity."

He urged priests to counsel homosexuals "to make sex a more integrated human expression—that is, a personal loving act, rather than a simple bodily urge."

He characterized the U.S. (Roman) Catholic bishops' statement on homosexuality (issued in January) as a "disaster" from the viewpoint of Dignity. He said the statement is filled with "all kinds of scientific nonsense."

Fr. Oddo said the statement reaffirmed the church's traditional position that sex is only valid in the context of procreation, adding that this approach is no longer adequate.

THEOLOGICAL EDUCATION

Frederick C. Grant Dies

Frederick Clifton Grant, an eminent New Testament scholar who was one of the translators for the Revised Standard Version of the Bible, died in Gwynedd, Pa., at the age of 83.

He was Edward Robinson Professor-Emeritus of Biblical Theology at Union Theological Seminary in New York, where he taught from 1938 until his retirement in 1959.

An Episcopal priest, Dr. Grant was one of three Anglicans appointed by Archbishop Arthur Michael Ramsey to serve as delegate-observers to the first (1962) session of Vatican Council II. At that time he wrote several special news reports on the council for this magazine.

On his arrival in Rome for the council he told an interviewer: "I don't think the world will be transformed in ten minutes. It will take a long time. But eventually unity will come about."

A year later, as the second session of the council was about to open under Pope Paul, he wrote: "Of course, the business before the council is largely concerned with internal administration

and advance inside the Roman Communion. We outside that communion must not be impatient and demand a program of reunion overnight."

He continued: "The 'updating' must come first; then, when the church is ready to propose reunion and specific terms of achieving it, we must all sit down and open the books and state precisely what we hold and expect and pray for—still subject to the divine guidance, and prepared to yield on some points, especially on mere customs and habits that are not essential to the Gospel or the teaching of the whole church."

Dr. Grant was born Feb. 2, 1891, in Beloit, Wis. After graduating from Lawrence University, Appleton, Wis., he studied at Nashotah House and received the B.D. from General Theological Seminary and the S.T.M. and Th.D. degrees from Western (now Seabury-Western) Theological Seminary in Evanston.

After serving parishes in DeKalb, Dixon, Evanston, and Chicago, Ill., he was dean of Bexley Hall, Kenyon College, from 1924 to 1926, professor of systematic theology at Berkeley Divinity School 1926-27, dean of Seabury-Western from 1927 until he joined the Union Seminary faculty in 1938.

Dr. Grant held honorary doctorates from Nashotah House, General, Seabury-Western, Garrett Theological School, Kenyon, Chicago, Princeton, Virginia Theological Seminary, Hebrew Union College, and Long Island University. He was the author of 31 books.

Surviving him are a son, Dr. Robert M. Grant, professor of New Testament at the University of Chicago, a daughter, Mrs. Lawrence Tombs, and eight grandchildren.

CLERGY

Trade Union Envisioned for Underpaid Clergy

A trade union for Anglican priests could become a possibility, said the Rev. Valentine Fletcher, rector in the village of Stratton Audley, near the Oxfordshire County town of Bicester, England.

His call for a new trade union of Anglican parochial priests is causing considerable comment throughout the Church of England.

With the help of some fellow priests, Fr. Fletcher drafted a memorandum proposing the new professional organization and threatening "industrial" action. It was sent to the Archbishops of York and Canterbury, all diocesan bishops, the Church Commissioners who manage British Anglican finances, many leading laymen, and news media representatives.

Thousands of Anglican clergy only get \$3,600 a year, which is less than millions of industrial workers receive. Clergy also receive rent free accommodations but pay the costs of a car, tele-

phone, and other professionally related expenses.

The Fletcher memorandum says the minimum stipend for curates should be \$4,800 and for incumbent rectors, \$7,200. All expenses including those for office, traveling, house and garden maintenance and repairs, etc., should be paid in addition to the stipends.

The memorandum suggested that the contemplated industrial action might include only taking one service on a Sunday, boycotting all rural and diocesan meetings, reducing parish council and committee work to a minimum, doing no work involving expenditure beyond that covered by allowances, and visiting only in cases of sickness, personal problems, bereavement, and others.

ABORTION

Chavez Surprise for Liberals

Although known principally as a force to root out poverty and exploitation among the nation's farm workers, Cesar Chavez' United Farm Workers have surprised some of their "liberal" supporters by taking a strong stand against birth control and abortion.

In an interview with the *Long Island Catholic*, a diocesan weekly, Mr. Chavez pointed out that UFW clinics are not permitted to dispense birth control pills or devices and they are not allowed to perform abortions.

"It really wasn't hard for us to take the stand we took (on abortion)," he said. "Honestly, we hadn't even given it much thought. We just assumed we were all against it."

He said the initial UFW stand was against birth control pills. "Aside from the religious issues involved, that's a very private, family, thing. And the clinics were set up to take care of the farm workers' health problems," not to support birth control.

Another effect of the farm worker movement, according to Mr. Chavez, has been that the predominantly Roman Catholic workers who had lost faith in their church are now returning to it.

He explained that when some priests began working with the union movement, masses were held whenever possible, usually before rallies. The services helped show the people that the church was something not only to preach to them but something to look to for leadership and help, Mr. Chavez said.

Relating his own commitment to the cause of justice to his religious foundation, the farm workers' leader said that action in the cause of justice can be a prayer, as is "good, honest, non-violent work."

"If we're going to do something about the Gospel," he declared, "we have to act it out, not just talk about it."

BRIEFLY . . .

■ The Rt. Rev. J. Brooke Mosley's resignation as president of Union Seminary, New York City, will become effective the first week in September, 1974 rather than November, 1975, as originally expected (TLC, June 30). The bishop, 58, presided at the seminary's board meeting at which his resignation was accepted. The session was described by some members as "painful." The Rev. John B. Coburn, rector of St. James Church, New York City, is chairman of the 10-member committee named to search for Bishop Mosley's successor. An interim president will be named shortly.

■ Dr. Robert J. Marshall was re-elected president of the Lutheran Church in America at its 7th biennial convention held in Baltimore, after a strong challenge from Dr. Wallace E. Fisher of Lancaster, Pa., an announced candidate for the office. The LCA's second president, Dr. Marshall, 55, thus was named to his second four-year term as leader of the 3.1 million member church, the largest branch of Lutheranism in the U.S. He was first elected to the office for a two-year period in 1968 a few weeks after the death of Dr. Franklin C. Fry, who was midway through his second four-year term as first head of the LCA, the product of a four-church merger in 1962. Dr. Fisher's bid for the office was unprecedented in the LCA or any of its predecessor bodies.

■ Ruth Gordon Cheney, a member of the staff of Executive Council since 1963, has been appointed executive for program by the Presiding Bishop. In recent years, Mrs. Cheney has been a resource specialist of the staff for ministry and youth. Prior to 1963, she was with the department of Christian education for the Diocese of Washington. She often represents council at ecumenical events and with development of educational resources related to youth.

■ A program sponsored by Grace Church and Grace Church School, New York City, drew nearly 100 children from the Lower East Side for a six-week summer session. With some 100 volunteers, including a teaching staff of eight, the Grace Opportunity Project provides a one-to-one relationship in giving the children aid in language arts, reading, math, art, and crafts. The children are in grades one through three. Now in its seventh year, the project continues throughout the year with Saturday morning and Wednesday evening classes. Though church-owned premises are used, the program has always been inter-religious in its approach.

IN SEARCH OF FORM

For college students,

a new discovery of

ritual and liturgy

By JOHN L. KATER, JR.

It is no new discovery that in the campus ministry religious fashion is as risky to predict as any other kind of fashion—and at least as ephemeral. Most of us whose ministry is oriented to colleges have learned that this year's bandwagon may not after all be as crucial to the history of the church as the Reformation. Having put all our energies into getting the church into the "Movement" of the late 60s, we were surprised to find ourselves leading a parade which had lost both its marchers and its spectators.

On the other hand, many college pastors have observed more recent campus phenomena—growing interest in eastern religions and the "Jesus Movement"—with less eagerness, partly because they are ill-prepared to deal with the former, and put off by the fundamentalism of the latter. Moreover, they have learned that fervor is not an index of either significance or longevity. Now, however, another phenomenon is appearing on the campuses, and those who encounter it must decide how it is to be dealt with. This is the return of numbers of students to traditional styles of Christian worship: a new discovery of *ritual and liturgy*.

There have always been small numbers of college students for whom liturgy possessed an emotional appeal. The chief beneficiaries of this impulse in the past were those churches in which such traditions flourished. Episcopalians in particular gleaned many campus converts at-

tracted to the church because of its liturgical life. The Roman Catholic Church's aesthetic appeal was tempered by its more stringent discipline, practices which the convert had to accept along with the music and incense.

The current re-discovery of Christian liturgy on the campus differs in several ways from its attraction in the past. In the first place, its attentions are distributed more widely. The relaxation of Roman Catholic discipline has made it less a symbol of rigorism than in pre-Vatican II days (a transition aided especially by the flexible style of many campus priests). Other denominations have become more liturgical, so that it is no longer necessary to seek out high-church Episcopalian in order, as one student put it, to "get off on liturgy."

Furthermore, participation in traditional Christian worship no longer necessarily alienates the student from his peers. Churchgoing once bore a social stigma on many campuses, and as a result attracted either the misfit or the student willing to pay the price of being different. While it has by no means disappeared, the stigma has lessened perceptibly. Students who accept their neighbors' macrobiotic eating habits or complicated yoga disciplines can easily tolerate so undramatic an activity as churchgoing.

In the past, although aesthetics often lay at the root of students' attraction to liturgy, the interest frequently flowered in a broader interest in Christianity: liturgy led to theology. This is no longer true. Students fascinated by the mechanics and the experience of liturgy often betray a total lack of concern with Christian theology in either traditional or contemporary forms, except as it illuminates the liturgy. The liturgical function, that is, appears primarily *aesthetic* in principle. Nevertheless, it would be a mistake to

dismiss students' interest in liturgy simply as a new kind of entertainment devoid of religious implications. While it may after all be as transitory as the religious phenomena which preceded it, still it would appear to indicate certain features of the present scene of which it is important to be aware.

First, and perhaps most important, students attracted to liturgy are seeking a way out of *spiritual anarchy*. The shape of most campus ministries in the last decade has resulted in a lack of guidance in the exploration of students' inner lives even as it has helped direct their outer (moral) energies. Many students have dabbled since early adolescence in hallucinogens, mysticism and the occult. By college they are almost engulfed in a torrent of vaguely defined spirituality. Discovering liturgy, in effect, provides them with a place to light—a vantage-point from which they can continue their spiritual explorations in more manageable form. A highly-structured liturgy can have the effect of bringing this spirituality under control.

It remains the more elaborate liturgical style which evokes most response—indicating that many students retain their *sensual commitment* even as they seek to discipline it. A mass celebrated with the full traditional ceremonies offers the light, the colors, the richly textured sounds, the incense and the movement of a psychedelic exhibition—but controlled, predictable, rather than overwhelming and thus potentially destructive.

The absence of any real interest in theology to accompany the liturgy may indicate a kind of *theological despair*. Most students find the "new" theologies as baffling as the old—perhaps a commentary on the rate with which they appear and are discarded. Perhaps the cultural milieu in which American students live changes so rapidly that it is impossible

The Rev. John L. Kater, Jr., is Episcopal chaplain at Vassar College, Poughkeepsie, N.Y.

to shape a theological construct to meet it before it has metamorphosed again. At any rate, theology on the campus always seems about six months out of date; only as liturgy remains outside the flux of theological controversy can it retain its value as provider of structure and form.

For it is here that the liturgical revival functions most decisively on the campus: it *provides a structure* in which the experience of transcendence can be discovered and appropriated. By turning to old forms of liturgy, students indicate a desire to place themselves in a tradition. In effect, they are claiming a history. They are also grasping a way to order their perception of reality.

It would however be unfortunate if the churches were to read into the campus discovery of liturgy an end to the "generation gap," a return to the old-time religion. The young who inhabit the pews remain culturally and morally a part of their own generation. The appearance of students at the parish altar does not mean that they accept the parish's version of morality. Worship for the young remains an experience which few of their elders could understand fully.

How should the church — and especially campus churches—respond to the re-discovery of liturgy?

A book title of the mid-sixties proclaimed that *Liturgy Is Mission*. Those responsible for worship on the campus ought to make it as easy as possible for students to find a place, and a structure, for their religious quest. Where worship is either spartan or inaccessible, it might consciously be enriched and made easy to come by.

But those with the opportunity ought also to use whatever ability they have to demonstrate what liturgy is really about: that worship and ethics go together; that liturgy is a social and political as well as a spiritual activity; and that the full dimension of its transcendence will only become clear when it is more than an act of individual mind-expansion. Neither the Church nor the world needs "Liturgy Freaks." Self-centered and simple-minded attachment to worship, without attention to the social demands of the faith which prompts liturgy in the first place, is as life-denying as the worst aberrations of the "Jesus Movement."

Does traditional Christian worship after all have another generation left to it? Or is its appearance on the campus simply a temporary resting-place where students can catch their spiritual breath before heading for destinations still unknown? Only time will tell. But whatever its life-span and its prevalence, the revival of interest in liturgy among students is an opportunity for the churches to provide a framework for spiritual search to take place; and perhaps to guide some of those who search there to grasp the fact that bread is broken and wine is shared for the life of the world.

THE DIACONATE TODAY

By LEONARD ELLINWOOD

One aspect of the services at Washington Cathedral on June 10 and 11 for the installation of our 23rd Presiding Bishop has largely escaped general notice. Yet its significance is considerable for it marks new attention to what is actually the oldest office in the church. This was the role assigned to a group of deacons, who had been deliberately chosen as representative of all groups within Mother Church: old and young, black and white, male and female. Traditionally and uniformly garbed in white albs, with stoles fastened at their right sides, one read the First Lesson, another led the Litany of Intercession, a third gave the Dismissal—all assisted in the preparation and administration of the chalices to the people. This was at the

The Rev. Leonard Ellinwood, a subject cataloger at the Library of Congress, has assisted as a deacon at Washington Cathedral for the past 26 years.

festive eucharist on the evening of June 10. On the following morning at the formal service of installation, deacons similarly garbed marched in their proper position in the long procession which was so fully representative of not only the American church but worldwide Christendom as well.

The diaconate is the oldest office in the church, save that of the disciple-apostles. Yes, and it is one with a long, glorious tradition alas too little recognized in recent centuries. *Acts* 6:1-6 tells of the ordination of seven deacons to assist the twelve apostles, particularly in the relief of the poor. Little or nothing is known of five of them; they must have done their work quietly, without ostentation, following in the footsteps of the Lord they may well have known personally. Within a matter of days, St. Stephen the Deacon witnessed so well for his Master that he became the first martyr—and instrumental in the conversion of St. Paul. St. Philip the Deacon became the first great traveling evangelist.

As described in early liturgies and in the *Apostolic Constitutions*, VIII (ca. 380

A.D.) the deacons had two-fold duties: liturgical and pastoral.

Liturgical: Said the short exhortations.
Led the people in the litany.
Read the Gospel.
Helped administer the elements at the eucharist.
Baptized, in the absence of bishop or priest.

Pastoral: Visited the sick.
Entertained strangers.
Arranged burials.
Maintained order in church.

And in the Middle Ages they often preached and acted as almoners.

These duties and opportunities did not change very much down through the centuries. Each deacon has always adjusted his service as needs arose and his own talents directed. Some achieved lasting fame, even in humble work.

One of the best known, prior to the Reformation was St. Ephraim the Syrian (ca. 306-ca. 373), a doctor of the church and noted theologian. He was the author of many commentaries on books of both the Old and New Testament, and of many homilies and hymns. No. 201 in *The Hymnal 1940* is now known to be one of his hymns:

Strengthen for service, Lord,
the hands that holy things have taken;
Let ears that now have heard thy songs
to clamor never waken.

Another, Blessed Peter the deacon of Rome (died ca. 605), was a fellow student and friend of St. Gregory the Great. During the latter's papacy, Peter was a constant companion and counselor in temporal affairs.

Then there was Alcuin of York (735-804) educator, theologian, and counselor of Charlemagne. He was active in reforming the service books of his time, bringing the Roman rite to the fore and reducing the separate use of the Gallican and other local rites. He was also a leading force in the Carolingian renaissance.

Few persons realize that St. Francis of Assisi (ca. 1181-1226) remained a deacon all of his life. Although the son of a wealthy merchant, his adult life was spent in prayer, solitude, and poverty. Probably no one has ever tried to imitate the life of our Lord more zealously. The Franciscan orders of men and women have perpetuated his devotion down to the present generation. A number of his sermons and hymns are extant, the best known being No. 307 in *The Hymnal 1940*.

In 17th century England, Nicholas Ferrar (1592-1637) was an outstanding perpetual deacon. Also the son of a wealthy merchant, he was at first active in the Virginia Company, a member of Parliament, and friend of Charles I. The animosities of public life caused him to wind up all his London affairs and to settle on a manor at Little Gidding,

Huntingdonshire. He was ordained deacon by Bishop Laud on Trinity Sunday, 1626. Thirty other members of his family joined him at Little Gidding where they said daily Matins and Evensong in the little parish church, following the ideals of Bishop Laud. Soon the manor house became school, dispensary, and infirmary for the hitherto depressed community.

Only a few men in the history of the American church have remained long in the diaconate by personal choice. One who remained in the order for twenty-two years was John Henry Hopkins, Jr. (1820-1891) the author-composer of "We three kings of Orient are," No. 51 in *The Hymnal 1940*. He was also the author of No. 211, and the composer of the second tune for No. 217. He was one of the leaders of the Oxford Movement in this country and for many years editor of *The Church Journal*. Finally in 1872, Bp. William Croswell Doane of Albany persuaded him to be priested and to become rector of Trinity Church, Plattsburg.

The late Canon Charles Winfred Douglas, to whom we owe so much of the editorial work on *The Hymnal 1940* and practically all of the plainsong editions which we sing in English, had every intention of remaining a deacon all of his life. He was one of Bishop Huntington's "boys" at Syracuse, and then spent several years as a church musician and curate in New York City, until his health compelled him to seek the high, dry climate of Colorado. There, after much of his health returned, he was priested in order to serve the mountain mission at Evergreen.

When SS. Stephen and Philip were ordained deacons, or shortly thereafter, certain "widows" were set aside to assist with pastoral work. By the time I Timothy 5:3-16 was written, the order of widows was firmly established although not described very clearly. In the Eastern

Church this order continued in service for many centuries, not very well known in the West because of the humble quietude of their service.

The modern order of deaconess began in the Lutheran Church in 1836. The first and principal training center was the Diakonissenanstalt at Kaiserswerth near Düsseldorf. There, Florence Nightingale trained as a nurse in 1851. The first deaconess for the Church of England, Elizabeth Ferard, was set apart in 1861 by the Bishop of London. They were authorized in the American Church in 1889. By 1910, there were four training schools and 158 deaconesses actively doing the Lord's work in parishes, schools, orphanages, and hospitals. As more and more social work, at first initiated and maintained by the church, has been taken over by the secular society, membership in the order of deaconess has declined. Perhaps the active role for women in Christian education, which ballooned in the 1950s and early 1960s, was also a factor.

In 1970, General Convention took action to merge the separate order of deaconess into the apostolic order of deacons, hitherto reserved for men only. "Widows" now have all the rights and duties of the deacons (in the American church) no longer restricted to pastoral work alone but also privileged to perform liturgical functions as well.

Male or female, the diaconate has a long tradition. It is no place for self-aggrandizement, but is a wonderful opportunity for self-fulfillment—in service to others and to our Lord. Not burdened with the administrative or financial problems which so beset the lives of priests and bishops, the deacon is able to lead a spiritual life which can be a true blessing to all around him, *ad maiorem gloriam Dei*.



Deacons assist at the installation of the Presiding Bishop.

EDITORIALS

Needed — Your Cash and Counsel

This is a request for ideas and suggestions from readers of THE LIVING CHURCH about what ought to be the most perplexing and agonizing problem confronting American Christians this summer. It isn't Watergate; it isn't inflation; and it isn't the Green Book, or the Zebra Book, or the ordination of women. It is the imminent threat of outright starvation that now confronts whole populations, primarily in Africa.

I am writing this appeal while on the point of departure from the country to be gone until late August. I have discussed the matter with Presiding Bishop John M. Allin and he heartily joins me in asking you for your counsel.

The question before us all is this: What should we of the Episcopal Church in the U.S. do, as a people of God, now, this summer, at once, to obey what we know is God's will for us—to feed Christ in his starving brothers and sisters and little ones?

A few weeks ago we reported to our readers an eloquent appeal made by Senator Mark Hatfield of Oregon to the leadership of his church for a crash program of aid which would involve personal fasting and sacrifice by church members [TLC, July 21]. He was quite specific: "Some Christians may decide that part of their witness means being a vegetarian. Families can decide how to limit their consumption of beef, perhaps to only certain days or at times of celebration, or just on certain days of the week." He also suggested that Christians can be asked to give a specific tithe just for the purpose of relieving hunger.

Do you think the Episcopal Church should try to institute an immediate program based upon such voluntary personal sacrifice as the basis for financial aid?

Time, of course, is of the essence. The crisis is already upon the world. This being so, it is important to consider what is the best way of getting action and response now. Six months from now will be too late for countless thousands of men, women, and children who are already famishing. In our issue of July 28 we reported that the Rt. Rev. Robert B. Hall, Bishop of Virginia, has asked all the people in his diocese to contribute at once. If you think that the best route to take in this emergency situation is through such diocesan response, then do put it to your bishop. Or if you want your parish to act, take it up with your rector.

What is needed now is not just ideas for corporate church response but immediate individual response as well. At this writing there is no special Episcopal Church agency for channeling aid to the distressed areas, and there doesn't need to be. Send your check now—marked if you wish "for world hunger"—to:

The Presiding Bishop's Fund for World Relief
Episcopal Church Center
815 Second Avenue
New York, N.Y. 10017.

But this crisis may continue for months or years. I think a special Episcopal Church program is called

for, and that it should involve for each individual the kind of personal participation by fasting and sacrifice that Senator Hatfield commended to his church. You may have this in mind, or something better, or something to be added.

You must have it on your heart, because you are a Christian. Your church wants and needs your counsel even as the hungry need your help.

If you want to send your suggestions to us at THE LIVING CHURCH they will be forwarded, at least in summary, to the Presiding Bishop. (Please do *not* send money to us; that should go directly to the Presiding Bishop's Fund.) Or, if you want to write to Bishop Allin directly, be sure that you will be gratefully heard and your ideas carefully considered. His address, in case you don't have it, is: The Rt. Rev. John Allin, Presiding Bishop of the Episcopal Church, 815 Second Ave., NYC 10017.

Whatever you do, do it at once. Whatever you propose, you will be heard. God bless you for caring.

Carroll C. Simcox

Opportunities to Reach Out

Three hypotheses I would pose to answer the question, "Why does it seem we are standing still or decreasing in penetration as well as in measurable numbers?"

We spend incredible amounts of energy arguing with each other, even at times undermining each other, so that our energies are dissipated before we go out to battle as Christ's soldiers on the firing line in parish or diocese. Our efforts seem to be more of a tug of war with each other rather than an army of Christians marching ahead with confidence for Christ, with our energies to fight the forces hostile to his Gospel.

We are missing the multiplier effect that enables the power of a group to increase geometrically so that 12 persons or 70 become many more than 12 or 70 in speaking force. The mustard seed can move the mountain. One Christian can ideally bring out the best in another so they become powerful servants and witnesses to many others. Are we each individually in our parish or our own lives "playing solitaire," or are we working as part of "the company of Christ's faithful people?"

We are afraid to launch out into the deep at Christ's orders or in his name. Therefore we lose endless and priceless opportunities to reach others. We insist on a 99% probability of success or we are hesitant to move. Yet every great venture of the church has been a high risk operation. A few have failed or backfired—true. Others have succeeded or the world would not have 21% of its people related to Christ's family. Dare we launch out into the deep for a catch knowing that with Christ always present, our nets will be filled to overflowing? So it was with the disciples. So it could be for us, if we dare great things in his Name.

(The Rt. Rev.) ALEXANDER STEWART
Bishop of Western Massachusetts

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FEASTS, FASTS, AND FERIAS

Church in Vacation Time

By the Rev. H. BOONE PORTER, JR.

Last month we thought about some of the creative and constructive things which parish churches can do during the time of the year when many people are away on vacations. But what about those people who are away? When you and I go away for a weekend or for a longer period, what do we do about our obligations to worship God on Sunday?

Perhaps Episcopalians would make greater efforts to attend church when away from home if we all were aware of how encouraging it is to any church to have vacationing visitors join the congregation. What a lift it gives to people going into church to see a family pull up in a dusty car with a license plate from across the nation! But it may also stimulate us and widen our own vision to worship in a congregation a little different from our parish back home. We may even get some new ideas which may benefit our own church.

But sometimes we go to places where there isn't a church, or at least a church we can easily worship in. What then? The present writer confesses to having been rather fortunate in this regard. For many years my family and I have visited a small island on the seacoast where there is no Episcopal church but there is a Methodist chapel where a community-church type of service is held on Sunday evenings. Fifteen years ago, my family and some other families felt that there was no reason why we should not have the sacramental worship of our own church. We, accordingly, began to have, with the permission of the bishop of the diocese, a simple celebration of the eucharist every Sunday morning. The Methodist chapel very hospitably invited us to use its facilities for this purpose. Over the years, this service has been welcomed by many summer people and also a few residents of the island. Thus, a small worshiping congregation has come into existence without cost to the diocese and without involving anyone in administrative responsibilities which no one desires to take on during his summer vacation. We have continued to work cooperatively with the Methodist pastor and many Episcopalians have been actively involved in different parts of this program. We do not have a large Episcopal congregation. Precisely because it is small and somewhat informal, it provides a dimension of worship which is valued by people who during the winter attend

nothing but a large urban or suburban parish. Opportunities for different worshipers to take turns reading the Epistle, leading the intercessions, or collecting the alms and bringing forward the elements, have been welcomed. Families and friends worshiping together in this kind of setting can offer to God in worship the kind of experience which their summer vacation represents.

This example is not typical in the sense that not every family includes within it a priest. On the other hand, this example is typical in the sense that a large number of communities located on seashores, lakes, or mountains, where many people go during the summer, are in fact often visited by Episcopal clergy. The truth is that a visiting clergyman is shy about conducting a service if no one in-



vites him to, and lay people are shy about asking a priest to officiate in a place where he is only a temporary visitor. Dioceses are shy about encouraging summer congregations because they fear financial and administrative involvement. Do not some of our attitudes require re-examination?

In any case, members of the church can certainly worship even if a clergyman is not available. Several years ago a vestryman of a substantial parish acquired deserved fame. He was a very regular church-goer with his family, but at a certain point he purchased a cottage on a lake in the country and began to go there with his family for the weekends in the summer. They felt they should do something about Sunday and so they began reading Morning Prayer together every Sunday morning in their cottage. A neighboring family soon discovered what they were doing and asked to join them. A week or two later another family asked if they might participate. By the

end of the summer, a small congregation had developed. During the winter the vestryman told his rector about this, and he suggested that our friend study for the diocesan lay reader's license, which he did. Thus, a small summer congregation came into existence under the leadership of this layman. Plans were subsequently made so that a priest could come from time to time in the summer to celebrate the eucharist.

Every weekend during the summer untold thousands of Americans visit national parks in various parts of our nation. The National Park Service does not itself have any chaplaincy. Most of the larger parks, however, do have some arrangements for Christian worship on Sunday. In most cases, these have been arranged and organized by the agency called A Christian Ministry in the National Parks (ACMNP). This is a very interesting organization to which the Episcopal Church contributes some support and which cooperates very closely with the Episcopal Church in certain localities. It is truly ecumenical, spanning the spectrum from Baptist to Roman Catholic participation. The personnel of ACMNP are for the most part students who are recruited during the winter from theological schools and seminaries. ACMNP arranges placement for them in parks during the summer and secures for them positions working in hotels, restaurants, and other enterprises within the parks. Thus, they support themselves by secular work, with the understanding that they will have sufficient free time to arrange church services on Sundays and on some other occasions, and to serve as chaplains to the large number of other young persons who have summer jobs in the parks and who in many cases have personal needs and problems. ACMNP has been one of the real pioneers in the United States in utilizing the worker-priest or non stipendiary minister concept. Learning something about this creative and unique organization may add to the interest of worshiping together with other Christians who are on vacation the next time you are in Yellowstone or Yosemite or some other national park. National parks are not all in the west, however, and ACMNP has personnel working in locations from the Virgin Islands to Alaska. America still has a lot of space out of doors, and the out-of-doors can still teach you and me something about the power and transcendence of our Creator.

Books—

WHY ME? By Hyman Agres. Creation House. Pp. 201. \$5.95.

This is the story of a man and wife's efforts to help their brain-damaged son grow to his fullest capacity. Their greatest help comes from a Christian woman whose school for handicapped children is marked by love. The author, a Rabbi, writes, "The school's most vital attribute of all is what I call its 'aura of love.' So strong is this love it seems to hang in the air."

The parents find that there is not much love in many doctors (including psychiatrists and neurologists), nurses, social workers and educators. He speaks of them as "cold professionals." Dr. Robert S. Mendelsohn has written the foreword and he is even more critical of the medical professionals in this field whose medieval predecessors exhibited "about the same degree of skill and probably more compassion." He also claims that model programs for the benefit of society never become mass-action programs but more likely "can convert an assistant professor into a full professor, and a successful pilot program can insure a department chairmanship in an elite university."

Parents who have a handicapped child will want to read this book to find how Rabbi and Mrs. Agres feel, act, and to a large measure succeed in helping their child. Other readers will sympathize and should be moved by high indignation to correct the lack of love with which our society now treats the mentally handicapped child.

P.S. Do read the foreword!

(The Very Rev.) L. SKERRY OLSEN
Grace Cathedral
Topeka, Kans.

JUSTICE AND MERCY. By Reinhold Niebuhr. Ed. by Ursula M. Niebuhr. Harper & Row. Pp. 139. \$5.95.

Ursula Niebuhr, wife of the celebrated Reinhold, has us all in her debt for publishing Reiny's Prayers for the Opening of Worship, of Praise, of Thanksgiving, Prayers of Intercession, For Nation and Community, For the Community of Faith.

Interspersed among these prayers are a number of his sermons, preached primarily at St. George's Church in New York, the James Chapel of Union Theological Seminary, and the Memorial Church of Harvard University. They are all remarkable. They all contain gems of priceless worth:

"We praise you for every community of love where we are known and our lacks forgiven; and for every ministry of grace where our offenses and of the burden of an uneasy conscience, and also the

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 are recognized as legitimate charitable deductions on federal income tax returns.

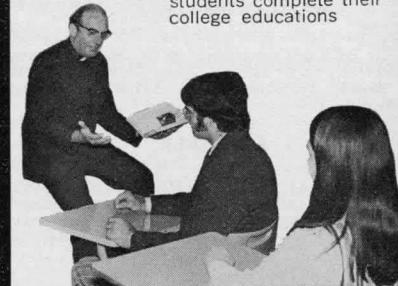
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CLASSIFIED

BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham, \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

ST. THOMAS CHURCH, NEW YORK CITY. 150th Anniversary Book (1823-1973). \$5.00 each. Write: 1 West 53rd Street, New York, N.Y. 10019.

CHANGE OF ADDRESS

ALTAR BREAD department of St. Mary's Convent is now located at 3288 N. Lake Drive, Milwaukee, Wis. 53211. Telephone (414) 332-5050. Formerly in Kenosha, Wis.

FOR SALE

EXCEPTIONAL 5-ACRE RANCH. Lake Conchas, New Mexico. Only \$995 per acre. Vacation paradise. Good long-term investment. Easy terms. Free brochure. Ranchos, Box 2003LC, Alameda, Calif. 94501.

VIOLET SILK damask pall, full length, velvet cross. Like new. \$100. Good Shepherd Parish, Hemet, Calif. 92343.

POSITIONS OFFERED

SELF-SUPPORTING priest qualified for one of these positions in community mental health center in Western Kansas: (a) clinical psychologist (Ph.D.); (b) psychiatric social worker (MSW). Positions provide diversified services for individuals, families, groups. Assist team situation Episcopal parish, surrounding area. Salary range: (a) \$12,000-\$18,000; (b) \$10,000-\$14,000. Resumé to Gordon A. Gardiner, Director, Southwest Guidance Center, Box 587. Church information the Rev. Herman Page, Box E, Liberal, Kan. 67901.

WANTED: Worker priest for small, rural New York State parish. Reply Box G-137.*

WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

POSITIONS WANTED

COLLEGE CHAPLAINCY/youth director. 37; married; one child. Reply Box P-133.*

MATURE, widely experienced priest; present post discontinued for financial reasons. Outstanding pastor, teacher, administrator. Married, 2 children. Excellent references. Reply Box H-134.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-136.*

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

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THE LIVING CHURCH

frictions and resentments of life, are resolved in forgiveness and mercy."

"You are holy in your goodness, and the majesty of your mercy is greater than the majesty of your power."

"We pray for ourselves that our conscience may be stirred by your word; and that our anxieties may be quieted by your love; so that we may do our work and meet our duties with the peace which comes, not from our goodness, but from your grace." . . .

"Even though we ourselves are sinful men, you have called us to be instruments of your justice. . . . Nourish the will to integrity, which is more constant than any emotion and is the both the crown and servant of love."

While many men have not had the opportunity to study under Dr. Niebuhr, and while many have not read his books published during his lifetime, and while in more recent years theological vogues have taken us down many bypaths, there is every possibility that Niebuhr's re-statement of Christian doctrine in the contemporary world will have a resurgence.

Would that the Weathermen, the Symbionese Liberation Army, the Palestinian terrorists and others could read and understand Niebuhr. It would make them desist. Would that complacent clergy and laity could understand his re-statement of Christian doctrine. It would get them off their unroyal duffs!

Niebuhr's concern was manifold. He wanted us to be aware of ourselves in the sight of God. His prayers and sermons show how aware he was. These are deeply personal sermons revealing the life of a spiritual as well as a theological giant:

"Nobody who is strictly moral can forgive, because forgiveness is at once the fulfillment of every concept of justice and its annulment."

"The proof of (God's) love is first impartiality toward all his children, and secondly a mercy which transcends good and evil."

"We will be caught holding on to some old form of knowledge which is quite irrelevant to the responsibilities which we must face today . . ."

"In the Bible, faith does not mean belief in something probably, but not absolutely, true. . . . No, faith means trust . . . despite the obvious patches of meaninglessness. . . . If we do not admit that these patches of meaninglessness are there, then our faith becomes sentimental. . . . Christian faith is no sentimental thing. It is a faith that takes all the dimensions of life into consideration . . ."

"Everything in the New Testament advises that we cannot forgive one another if we think ourselves more righteous than the other."

"Mystic asceticism is the self trying to get rid of itself."

"Grace is every impulse or power which operates against the pull of my self-regard, and makes me truly a self by

helping me to forget myself. This is the basic answer of the Christian faith."

"The Creed ends with the promise that, 'I believe . . . in the forgiveness of sins; and . . . life everlasting.' What would life everlasting be without the forgiveness of our sins to each other?"

Space does not permit me to print the whole book! Nor has my lack of skill enabled me to convey the rich revelation this book is of the inner spiritual life of a man and of modern man.

(The Rev.) JOHN BAIZ
Calvary Church
Pittsburgh, Pa.

PASTORAL COUNSELING. By Wayne E. Oates. Westminster Press. Pp. 236. \$7.50.

It appears that the author of Ecclesiastes was wrong. There is something new under the sun. Wayne E. Oates has managed to write a book on pastoral counseling that isn't dull.

Unlike most books on pastoral counseling, this one does not introduce a new theory or redefine an already existing one. Instead, the topic is what the title proclaims, the work and ministry of counseling.

Mr. Oates speaks as a pastor to pastors. What is new is that the book takes seriously both words of the title. The counseling is not viewed as some quasi-clinical methodology divorced from the theology and practice of the faith but as a serious and religious act of Christian ministry.

What is comforting in this book is that it deals honestly with some of the major problems and concerns of the counselor and offers not pat answers to their solution but suggestions as to how they may be minimized and faced.

What is surprising about this book is that it can take a subject that in its academic setting can be a real irritant to a pastor faced with the realities of parish life and make it exciting.

To do all this, Mr. Oates starts out with an understanding of the pastoral counselor as both a professional helper in the modification of limiting or defective personality patterns or life styles, and as a representative of the divine in human affairs. He then maintains that tension between the man of healing and the man of God through the difficulties and problems such a position creates. Finally, some positive and practical suggestions are made so that a pastor may better his counseling technique in light of this understanding of his dual role.

The highest praise that can be given Mr. Oates is that he can renew interest in a subject that, to far too many clergy, has become a frustrating and frightening task. Highly recommended for those who have come to wonder if all of those counseling hours are really worth it.

(The Rev.) ROBERT S. ORR
St. Michael's Church
Lincoln Park, Mich.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

MARYSVILLE, CALIF.

ST. JOHN'S 8th and D Streets
Between Lake Tahoe and San Francisco
Sun H Eu 8; 10. Thurs 9:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by apppt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off I-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
The Rev. Gilbert E. Dahlberg, r
Sun HC 7:30 & 10

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;
Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,
8-9

DANBURY, CONN. CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 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 & 8, Service & Ser 10:30; Daily 10;
HC Wed, HD, IS & 3S 10:30; "Weekenders Service"
HS & Ser Thurs 7

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appl, 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.

GO TO CHURCH THIS SUMMER!

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

WASHINGTON, D.C. (Cont'd)

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass 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 except Wed; Wed 6; C Sat 4:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., r
Sun 10 Bible Study & Breakfast; 11 HC & Ser

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

OAK BLUFFS, MARTHA'S VINEYARD, MASS.

TRINITY CHURCH (Across from the boat wharf)
The Rev. B. Linford Eyrick, p-in-c
Sun HC 7 & 10:30

GRAND RAPIDS, MICH.

ST. MARK'S 134 N. Division (Downtown)
The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

KANSAS CITY, MO.

ST. AUGUSTINE'S "The round Church at 28th & Benton"
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

NOEL, MO.

ST. NICHOLAS' Sulphur & Main
The Rev. Warren G. Hansen, v
Sun 8:45 H Eu; Thurs 9 H Eu & HS

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 10; Weekdays 8

LAS VEGAS, NEV.

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

DOVER, N.H.

ST. THOMAS' Locust & Hale Sts.
The Rev. Perry F. Blankenship, r
Sun 8 & 10 Eu; MP 2S & 4S at 10

BEACH HAVEN, N.J.

HOLY INNOCENTS' Englewood & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Francks, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
The Rev. Canon James E. Hulbert, r
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri, Sat 12:05; Tues, Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush) Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Lain, r
Sun HC 8 & 9:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkds MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkds, Sun 12:30

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

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

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Bellford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 10:30 Morning Service and Sermon (HC 15 & 3S). Daily 9 MP

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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S), MP 11; Mon thru Fri MP 8, HC 8:15; Tues HC & HS 12:10; Wed HC 5:30. Church open daily to 11:30

QUEENS, N.Y.
RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave. Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8 & 10

UTICA, N.Y.
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8, MP, HC & Ser 10; Int. daily 12:10

CHILLICOTHE, OHIO

ST. PAUL'S 33 East Main St.
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy Days, HC 12:05

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 15 & 3S HC

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

ST. ANDREW'S 2604 Ashley River Rd.
The Rev. John E. Gilchrist, r
Sun 8 & 10 H Eu; Wed 10 H Eu

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

ALICE, TEXAS

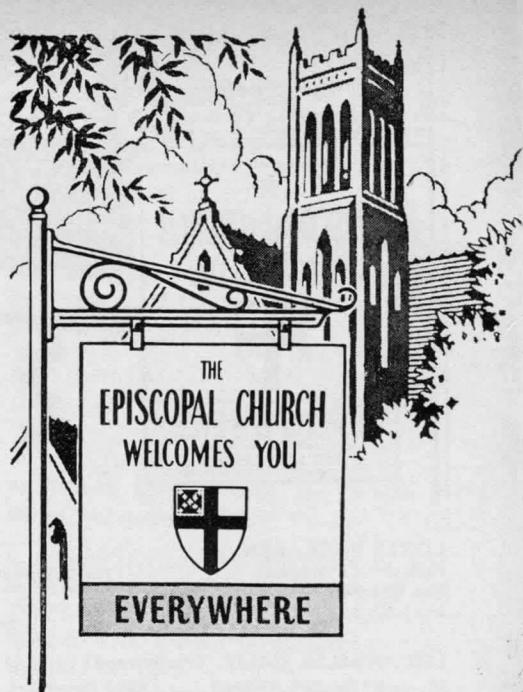
CHURCH OF THE ADVENT 200 Second St.
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 4S)

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon, Sat 8:30

FORT WORTH, TEXAS

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



ODESSA, TEXAS

ST. JOHN'S 401 W. County Road
Sun HC 9:15, 11, 7; Tues 9:30

ST. BARNABAS 4141 Tanglewood
Sun HC 8:30; 10

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

ST. LUKE'S The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

HOQUIAM, WASH.

HOLY TRINITY 4th & Emerson
The Rev. Robert Burton, r
Sun HC 10

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

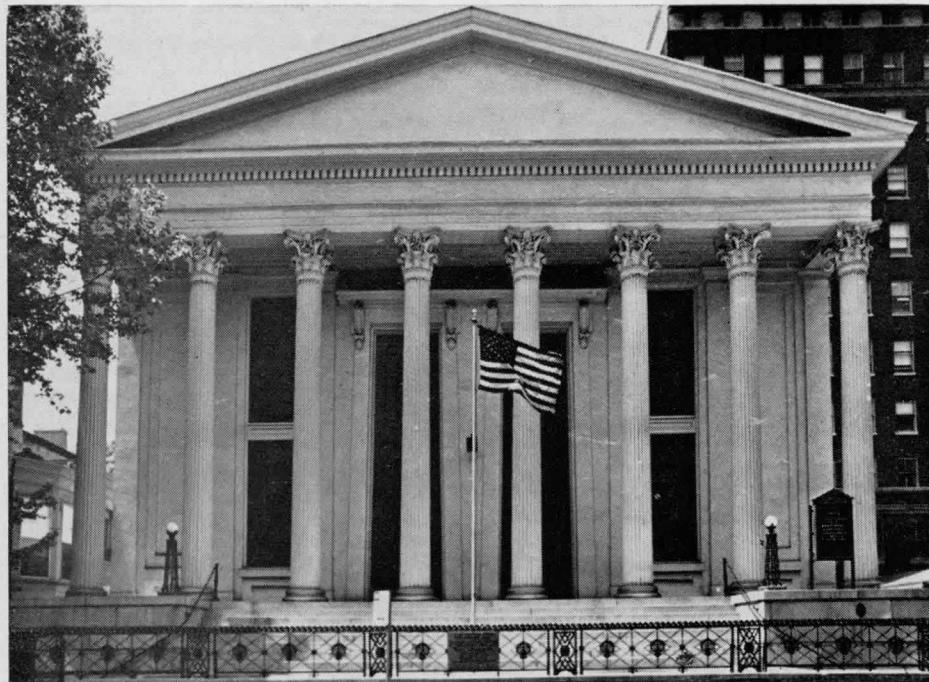
WESTPORT, WASH.

ST. CHRISTOPHER'S Spokane St.
The Rev. Robert Burton, v
Sun HC 12:30 noon

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

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CHURCH OF ST. LUKE AND THE EPIPHANY
PHILADELPHIA, PA.