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**T**he growing trend toward celebrating the Holy Eucharist facing the people calls for a re-examination of the rationale and implications of the traditional eastward position. It is time, I think, that someone spoke up in defense of the eastward position, and this I intend to do in the face of the present trend toward its abandonment and the devoted scholarship of the leaders of the present-day liturgical movement.

It cannot be denied that the westward position has far older historical precedent and that for the bishop or other officiant to face the people across the altar was the unvarying practice in the early Christian Church. This fact, in and of itself, does not, however, carry decisive weight. Ecclesiastical vestments such as we know today, organ music, choir processions, and even fixed liturgies enforced by canon law were not in the early Christian tradition. The fact that they were all later developments does not necessarily mean that we should dispense with them and revert to the original pattern of the primitive Church in our worship. The very fact that we are experimenting with new liturgical vehicles, such as the Folk Mass and the Rock Mass, is evidence that we dare not be merely antiquarians. The old is not necessarily the best merely because it is old. The Church, under the guidance of the Holy Spirit, has been led into many new paths during her long and involved history. May not the adoption of the eastward posture for the Eucharist have been one of them?

The eastward posture developed almost accidentally over a period of several centuries. Commencing somewhere around the fourth or fifth century (one cannot be too sure of the dates), various local churches began to enshrine the remains (or reputed remains) of martyrs or other saintly persons in proximity to the altar or communion table, and in a position where these reliquaries could be seen by the people. Gradually they came to be placed up against the east side of the table where the celebrant normally stood. In order to find a place from which to minister, the celebrant had to come around to the west side of the table, and he had a tendency to face the table itself as he had done from the other side. Over a period of several centuries both practices coexisted — the eastward position where there were reliquaries and the westward position where they did not exist. But in time almost all churches had reliquaries, and in those which did not, a tabernacle for the reserved sacrament was often placed at the east of the altar. By the 11th century (again one cannot be too certain of dates) the eastward position was the catholic norm. Basilicas and similar churches constituted rare exceptions.

At the English Reformation a communion table on an east-west axis replaced the traditional altar. It is only in

the light of this fact that the “north end” rubric in the English Prayer Book makes sense. Archbishop Laud later restored the traditional catholic altar on its north-south axis, and the heated controversies over the position of the celebrant which ensued for several centuries thereafter resulted from trying to apply Cranmerian rubrics to Laudian altars. These controversies finally were resolved in the late 19th century, when, after numerous clergy were deprived of their livings or sent to jail for their convictions, the eastward position was declared legal. As a result, the eastward position became the Anglican norm (except in Ireland) and has so continued until the craze for the westward position set in. It is ironic that while the 19th-century English “ritualists” were accused of “aping Rome” in adopting the eastward position, the present trend toward celebrations facing the people began in the Roman Catholic Church and it is now the people who think of themselves as moderates who are “aping

the priest, in his dual capacity as God’s representative to man and man’s representative to God, identifies at each stage of the eucharistic action in the role he is performing. When he reads the Epistle and Gospel and pronounces absolution and blessing, and when he distributes the consecrated bread and wine to the congregation, he is acting in his capacity of God’s representative to man, and thus faces the people, speaking for God. But when he offers prayers and makes on behalf of the people the offering of bread and wine as their sacrifice he is acting as man’s representative before God and thus faces the same way as the people, identifying himself with them. This rationale is clearly spelled out in the pronouncement of the English bishops at the Savoy Conference in 1661 when the Puritans wanted the minister to face the people during the whole Communion Service. In view of the then liturgical situation in England it is possible that by the words “face another way” the bishops may have

## The Eastward Position:

Rome.” But enough of history. Granted that the historical considerations which led to the general adoption of the eastward position hardly represented the most enlightened view of the Eucharist, is it not possible that in the long run a better rationale of the eucharistic ministry is shown forth therein than in the westward posture?

Before going any further, two misconceptions (or should I say falsifications, for those who advance them really know better?) should be cleared up. First, the priest is not praying to “a God in the east wall.” It is doubtful if any instructed Christian ever thought he was. Second, the priest is not being rude to the people by turning his back to them. He is, instead, identifying with them in the closest way possible, facing the same way they are, and becoming one of them. The rationale of the eastward position is that

been referring to a stance at the north end of the altar, but they made it clear that when speaking to God as the people’s representative the minister did not appropriately face the people.

As Gore, Moberly, and others have pointed out, Christian priesthood is a ministerial and representative office. It is ministerial in the sense that the priest is ordained to minister to man on God’s behalf and to mediate to man His word and sacraments. It is representative in that, although Christians are a priestly people, their priesthood must be exercised by duly constituted authorities acting on behalf of the whole body. Being both ministerial and representative, there are two distinct movements within the priestly office. There is the movement from God manward, characterized by preaching and administering the sacraments. And there is the movement from man Godward, char-

**By The Rev. Francis W. Read, J.D.**

**Vicar of St. Columba’s Church  
Inverness, Calif.**



acterized by his functions as intercessor and spokesman for his flock. All this is brought out in the whole process by which a man becomes a priest. He is chosen by the Church through her canonical structures as a fit and proper person to exercise the representative priesthood. He is then ordained by God the Holy Spirit and endowed by Him with ministerial authority to mediate the word and sacraments. The processes of commissioning by the Church to act on its behalf and of consecration by God the Holy Ghost conferring priestly character are so intertwined in the Ordinal that it is impossible to separate the two. Ordination is both commissioning by the Church and consecration by God and thus confers on the priest the dual character of God's representative to man and man's representative before God. However accidentally it may have come about, the eastward position emphasizes this dual aspect of the priesthood and graphically illustrates both the God-manward and the man-

other way than toward the people. The very fact that the modern revival of the westward position is of Roman Catholic origin should alert us to the possibility that it carries overtones of the Roman concept of the priesthood which in practice if not in theory denies the priest's representative capacity as the people's spokesman and makes it unnecessary for him to identify with them.

According to Anglican theological understanding, it is Christ Himself who is the true celebrant of every Eucharist and the priest is merely His spokesman. It is Christ who is Himself the Host at the eucharistic meal. The position at the head of the table, facing the people, is actually Christ's. For the celebrating priest to assume this position is in fact a usurpation of Christ's rightful place. Here, again, the westward position shows the thinking of Roman theology, for the Roman priesthood has never been backward about assuming all of the prerogatives of Christ. However inconsistent the north-end think-

ristic prayer of consecration is not so much offering a prayer on their behalf or offering to God their sacrifices as he is performing the visible and outward acts in imitation of our Lord's Last Supper as a spectacle for them to behold. For them to see him break the bread is apparently more important than the fact that he is offering their sacrifices to God as one of them. It almost appears that he is offering their gifts of bread and wine to them instead of to God and is reciting the prayer of consecration to them or at them as one of them and on their behalf to the Heavenly Father.

The westward position, then, is susceptible to either extreme Roman or extreme protestant interpretation, and negates the Anglican understanding of what the priest is doing in celebrating the Holy Eucharist. The eastward position, on the other hand, emphasizes the dual movement of priesthood in the eucharistic action.

In still another respect the eastward position emphasizes with far greater clarity what the westward position is supposed to bring out. The unity of priesthood and laity in the Body of Christ and the priesthood of all believers is supposedly brought out by the westward position but is in fact denied. In the eastward position priest and people stand on the same side of the altar, and the fact that they are sinners together seeking reconciliation, and that the laity have a ministry with the priest as their spokesman, is made plain. In the westward position, on the other hand, the altar stands as a barrier between priest and people and the priest is placed as somehow apart from them, and the fact that the altar looms up between them is an implicit denial of the priesthood of the laity. From the standpoint of the meaning of worship the eastward position is far superior in that priest and people worship together, their identity being emphasized by facing the same way, whereas in the westward position the priest appears as a schoolmaster, a lecturer, and a presiding officer, somehow set over and above the people. Eucharistic worship is a common action, and a lecture, schoolroom, or business meeting orientation of the priest *vis-à-vis* the people is a denial of its corporate aspect.

And then, of course, there is the matter of aesthetics. A priest standing behind the altar is somehow reminiscent of a merchant behind the counter hawking his wares. Someone has said that the priest appears to be auctioning off the candlesticks. It may sound irreverent, but a priest behind the altar fussing with cups of wine and a plate of bread always makes me think of a bartender standing behind his bar setting up the drinks.

We should, I believe, give the rationale, theological implications, and even the aesthetics of the eastward position careful study before generally abandoning this practice for the latest thing they are doing in the Church of Rome.

## A Defense

Godward movements in the Eucharist. The westward posture, on the other hand, creates confusion of roles and is subject to misinterpretation in two opposite ways.

The Roman Catholic concept of priesthood virtually ignores the representative aspect of the priest's role. The traditional Roman view of priesthood (in popular piety and as generally understood at least, even though perhaps not a part of the Church's official teaching) is that it is something superimposed on the Church, and, in a sense, lord over the Church. The priest, according to this popular piety at least (which is not discouraged by official pronouncements), is almost restricted to this ministration from God manward, and the movement from man Godward is minimized. He is seldom thought of as the people's representative before God. Given this general view of the priest's office, it is perfectly natural to assume that at the altar he is acting solely as God's representative to man. If this rationale of the priestly office which has characterized Roman Catholic piety is thus assumed, it was illogical in the Roman rite for the priest ever to face any

ing in the Church of England may be in trying to apply Cranmerian rubrics to Laudian altars, it at least shows a becoming modesty in stepping aside and refusing to take Christ's place at the head of the table, standing to one side to emphasize the presence of the unseen Host.

But the westward position is capable of an ultra-protestant and anti-catholic as well as a Romeward slant. Protestantism rejected the ministerial, mediatorial priesthood while retaining the representative aspect of the ministry, so that in most protestant Communion the process of ordination is thought of as commissioning by the Church only and not as consecration to any priestly office or the conferring of character. The historical result was that preaching became the normal act of protestant worship and this act, of course, requires facing the people. Ministers continued to face the people as they prayed, creating the impression, if one analyzes it, that they were not praying for the people as one of them but rather to them or at them. Viewed from the protestant perspective, a priest facing the people and saying the eucha-



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## THINGS TO COME

April

28. Easter II  
30. Catherine of Siena

May

1. St. Philip and St. James  
2. Athanasius  
4. Monnica  
5. Easter III

**NEWS.** Over 100 correspondents, at least one in  
each diocese and district, and a number in foreign  
countries, are *The Living Church's* chief source of  
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eign postage \$2.00 a year additional.

## BOOKS

**REFORMERS IN PROFILE.** Edit. by B. A.  
Gerrish. Fortress. Pp. 264. \$5.95.

In an age which is witnessing some-  
thing like a reversal of the work of the  
Protestant Reformation, it is inevitable  
that there should be a re-appraisal of the  
work and value of the reformers of that  
age. Thus, there has been a striking  
change in the attitude of Roman Catholic  
writers toward Martin Luther. After all,  
it is hardly consistent to teach your con-  
gregations to sing *Ein Feste Burg* and to  
dismiss its author as a manifestation of  
the evil one.

In *Reformers In Profile* we have  
sketches of ten reformers, ranging from  
Wycliff to Ignatius Loyola, each done by  
a specialist in the subject. Running  
through all of them there is an attempt,  
more or less successful, to show the rele-  
vance of the reformer to modern Chris-  
tianity. Like all such symposia, the chap-  
ters are of unequal value. Prof. Oakley's  
attempt to treat Pierre d'Ailly as a fore-  
runner of Vatican II hardly comes off.  
It is strange to read a chapter on the  
thought of John Calvin which fails to  
mention his cardinal doctrine, the sov-  
ereignty of God, and has but passing  
mention of predestination and election.  
And it seems to this reviewer that Prof.  
Bromiley misses the bus when he empha-  
sizes the theology of Thomas Cranmer  
and pays no stress to the one great con-  
tribution Cranmer did make—his mastery  
of English liturgical prose. Three chap-  
ters, however, are of outstanding excel-  
lence—Prof. Spitz on Erasmus, Prof.  
Hillerbrand on Muentzer, and Fr. Mc-  
Nally on Ignatius Loyola. These three  
make the book worth reading.

(The Rev.) GEORGE E. DEMILLE, S.T.D.  
*Canon of Albany*

**PHILOSOPHICAL RESOURCES FOR CHRIS-  
TIAN THOUGHT.** Edit. by Perry LeFevre.  
Abingdon. Pp. 142. \$3.

One hates to use overtaxed words, but  
it is true that we live in a pluralistic cul-  
ture which thrusts upon us the necessity  
of dialogue. Anglicans have a dialogue  
with Protestants, Roman Catholics are  
beginning a dialogue with the Jews, Chris-  
tians are trying to find a common wave  
length with atheists, agnostics, and, in  
some places, even Marxists. A few mem-  
bers of the "establishment" seriously try  
to listen to hippies, and there are some  
scholars who speak of the possibility of  
dialogue between philosophy and religion,  
as is documented in this slim volume of  
five essays, *Philosophical Resources for  
Christian Thought*.

The editor, Perry LeFevre, who is dean  
and professor of constructive theology at  
the Chicago Theological Seminary, sets  
the framework for a peaceful coexistence  
of theologian and philosopher in the in-  
troductions. Each of the four authors



who follow is an established scholar well known in his field. While philosophy and theology rightfully respect the autonomy of each discipline, there are some areas where we can find a place for a creative exchange between the two siblings. Some theologians have looked to those philosophers who still interest themselves in metaphysics, in the tradition of the process philosophy of Hartshorne (chapter 2); others are dialogical partners to those analytical philosophers who have shown an interest in the problems of language analysis (Frederick Ferré in chapter 4); others are using the techniques of phenomenology as resource for Christian thinking (Quentin Lauer, S.J., chapter 3). And a growing number of younger theologians are grappling with the dialogue between theology and existentialism (John Macquarrie who suggests in the concluding chapter that there are probably several valid ways of doing both philosophy and theology).

The reader may not agree with every contributor, yet he is bound to find in this volume much food for better thinking if he is the lover of wisdom, the midwife, the nurse of truth.

(The Rev.) ENRICO S. MOLNAR, *Th.D.*  
Canon Theologian of Los Angeles

\* \* \* \*

**MORALS IN A FREE SOCIETY.** By Michael Keeling. Seabury. Pp. 157. \$3.50.

*Morals In A Free Society* is a small book by an Anglican clergyman who holds degrees in economics and political science from the University of Durham which seeks to examine, in the author's own words, "a wide range of man's social activities in the light of the new insights about man and society coming from the social sciences, the biological sciences, and psychology, as well as from the new directions in theology and biblical studies."

Michael Keeling first examines such questions as whether moral language means anything at all, whether or not we can agree about Christian moral ideas, and how far we can speak of "responsibility" in the face of contemporary research into the causes of human action. He then roams sketchily (though often pointedly) through such controversial territory as criminal law, abortion and euthanasia, marriage and the family, homosexuality, work and labor relations, poverty, race, education, and politics (the unequal and the free society). He properly admits his "inability to become an expert in as many fields as this book has entered." Moreover, the frequent statistical data and analysis drawn from the British conditions clearly detract at times from the book's value for American readers, despite a comparative table of U. S. data. The book may well be too demanding for the general reader yet at the same time perhaps not detailed enough for the scholar.

Even so, the author's attempt to com-

bine the insights of the behavioral sciences with the basic guidelines of the New Testament does help to broaden modern dialogue in the field of ethics, as the jacket announcement claims, and to this extent the effort is commendable. There is an excellent bibliography for each chapter.

(The Rev.) JOHN R. RAMSEY  
St. John's Church  
Ogdensburg, N. Y.

\* \* \* \*

**CONFLICTING IMAGES OF MAN.** Edit. by William Nicholls. Seabury. Pp. 229. \$4.95.

*Conflicting Images of Man* is a series of eight treatises examining the doctrine, or doctrines, of man. Despite an introduction to the effect that the essays would inquire into what it means to be a human being in our time, the articles fail to come alive. The book is a work by professors that might be appreciated by professors, and students, but hardly by the layman or the workaday parish priest. The essays are rendered in a scholarly fashion and might serve well as the basis for a seminar discussion. However, this reviewer found that the various presentations continually provoked the questions: "What does all this mean to me? Here and now? In my life?" The answer was: "Nothing." Your reviewer's approach to the book was one of interest and enthusiasm and thus that answer, as well as the book, was a disappointment.

The final chapter is by the editor, William Nicholls, and as an attempt to pull together the expressions of the preceding essays it succeeds and is the most original and stimulating piece in the series. The student with time to study these offerings, and with a friendly professor to query as he studies, likely will find the book rewarding.

(The Rev.) ROBERT N. PIPER, *J.D.*  
Trinity Church  
Hamilton, Ohio

\* \* \* \*

**ELDER AND YOUNGER BROTHERS: The Encounter of Jews and Christians.** By A. Roy Eckardt. Scribner's. Pp. xx, 188. \$4.95.

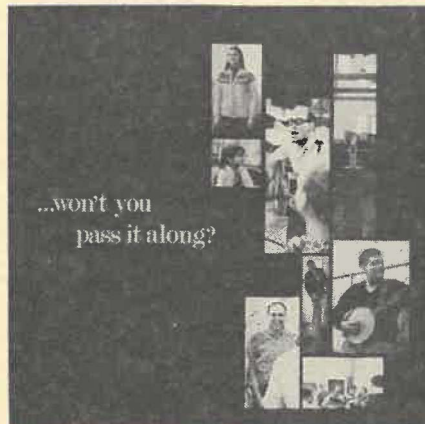
Prof. A. Roy Eckardt of Lehigh has written a serious and earnest book on an important subject in *Elder and Younger Brothers*. His first section is an analysis of anti-Semitism as, among Christians, basically a repudiation of our Jewish Messiah. The evil certainly deserves his vigorous attack, though it seems a somewhat exclusive approach to call it "the one chronic disease of Western culture" (page 28). I can think of others.

The main section of the book develops a theological basis for dialogue between Jews and Christians; the New Covenant in the Son has not abolished for "original Israel" the older Covenant of the Father, but opened it to the Gentiles. Consequently older and younger brothers should walk in the house of God as friends. Organized efforts at proselytism are out of place, though the door of the church

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(as, conversely, the door of the synagogue) should remain open to individuals. I would agree with this policy on somewhat different grounds. Eckardt's discussion suffers from a bookish character, natural in the academic world in which nothing is real unless it has been published. In spite of his visits to Jewish leaders in England and Israel, the book does not suggest that the author often emerged from his study to drop in at the synagogue around the corner—and I imagine that Jews would prefer to be approached as human beings before they are studied as children of the Covenant.

But no one book can discuss so large a subject from all points of view, and Eckardt deals well with the aspects of it he takes up. In an appendix he reprints two articles deploring the failure of Church leaders to come out strongly in support of Israel in the six-day war of last June. One may perhaps suggest that what Americans, Jewish or Gentile, should desire in the Holy Land is not a Pyrrhic victory for either side, but peace and reconciliation: a difficult hope, but the only solution worth hoping for.

(*The Rev.*) E. R. HARDY, Ph.D.  
Berkeley Divinity School

\* \* \*

**THE LIVING GOD OF NOWHERE AND NOTHING.** By Nels F. S. Ferré. Westminster. Pp. 237. \$5.

Prof. Nels Ferré's title *The Living God of Nowhere and Nothing* symbolizes one of the many themes of his book. This theme is that God, being spirit, cannot be conceived in terms of the categories of time and space and is (as the author repeatedly expresses it) "beyond all objectification." The volume is not intended to be a technical contribution to theological or philosophical thought, and this may account for the recurrent lack of clarity, particularly when it is the nature of God that is being discussed. For example, although the author makes it clear that he rejects what he calls "traditionalistic Christianity" with its "shabby trappings of Greek and other philosophies" (page 209), the careful reader is finally left in no little doubt as to precisely what is the new understanding of the divine nature which is offered in these pages.

The nature of the living God is only one theme developed in this volume. In fact, the work has so many themes that the promise of the title is not really fulfilled. The book is about the relation between Christianity and Communism; about the difference between morality and what the author calls "moralism"; about what he calls "Christ-community"; and about the action of the Holy Spirit in the life of the individual and in the Christian community. There is a long chapter on the "Book of God," this being the sum of human knowledge which will fulfill, and in some cases supplant, the Bible.

Because of its many themes the book will prove useful to a good many Chris-

tians who have various kinds of interest in present-day theological controversy and various vocations within the Christian community. It is one more of the very many present-day attempts at the re-assessment and re-thinking of the content of Christian thought and the nature of Christian commitment. Its value, I suppose, is that it raises good questions and points in some interesting new directions from which valuable answers, or partial answers, may be expected to come.

MARY CARMAN ROSE, Ph.D.  
Goucher College

\* \* \*

**POPE JOHN: Daily Readings.** Selected by Vincent A. Yzermans. Morehouse-Barlow. Pp. 120. \$3.95.

Pope John XXIII is, of course, the man whose spiritual exuberance threw open the portals of the musty old Roman fortress, and let them out to us and us in to them. Rightly is his smiling injunction to cheering thousands on the opening night of the Second Vatican Council chosen as the key to his personality: "Go home—and make love grow from here to everywhere." Are we to demand that this wonderful man also be a St. Augustine, a John Donne—or for that matter, a Reinhold Niebuhr?

*Pope John: Daily Readings* consists of 47 brief excerpts from John's addresses and encyclicals on prayer, unity, peace, and renewal. They are intended to be read one a day during Lent. And since they are, by their nature, sermonic rather than dramatic, it is best to read them just one a day—for devotional purposes.

Their defect derives from translating speeches and writings designed for hundreds of millions into the realm of private devotions. The former must of necessity be more general, less penetrative and poignant than what we look for in devotional reading. But Pope John's soul was so great that much comes through despite the clumsy vehicle for daily readings. And a side benefit is that you get the feeling of what it feels like to be pope. What would you and I say were we to address half a billion Roman Catholics, or make an "address to the world"?

The excerpts were chosen by Vincent Yzermans, an up-and-coming Roman Catholic journalist. Let us hope that Fr. Yzermans will go on to make available to us Pope John's "non-public" writings, especially those written before he became pope. Those presented here are so good that these others are certain to be much better for our "daily readings."

(*The Rev.*) ROBERT O. REDDISH, JR.  
The Diocese of Ohio

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**THE AMERICAN FAR RIGHT.** By John H. Redekop. Eerdmans. Pp. 232. \$4.50.

Whether the author is correct in his thesis that the Rev. Billy James Hargis is the most effective and representative spokesman for the philosophy and practice of the extreme rightists, religious

brand particularly, becomes immaterial as his study progresses. The comprehensive (and sometimes annihilating) profile of Hargis and his Christian Crusade leads into a broader and deeper analysis of the entire movement.

John Redekop's appraisal of *The American Far Right* is neither the often-familiar contemptuous dismissal nor adulatory stance toward the extreme right movement. His criticisms are precise and occasionally biting but his findings, negative on balance, give Hargis and his followers generally more pluses than do most contemporary writers on the subject. In fact, he points out with considerable justification that there has been "an amazing degree of carelessness" on the part of the academic community in reacting to the rightists.

An associate professor of political science at Pacific College, Fresno, Calif., Mr. Redekop endeavors with considerable success to distinguish between gradations of "rightism" and the welter of current terms which frequently fail to describe the degree of extremism. He disposes of the notion that conservatism and far rightism can be equated with any degree of accuracy. His volume merits serious consideration by those seeking as objective an appraisal which has yet arrived on the scene of an emotionally-charged subject. It will satisfy neither partisans nor extreme critics but should contribute to the "moderate gray" between the black-and-white ends of the spectrum.

FRANK STARZEL  
St. Thomas Church  
Denver

## Booknotes

By Karl G. Layer

**Religious Liberty.** By A. F. Carrillo de Albornoz. Sheed and Ward. Pp. xiii, 209. \$5. A Roman Catholic considers in detail the Second Vatican Council's Declaration on Religious Freedom.

**How To Become a Bishop Without Being Religious.** By Charles Merrill Smith. Doubleday. Pp. xii, 131 paper. \$1.45. A paper reprint of the delightful and all-too-true original. Although it is specifically the Methodist Church which the author has as his frame of reference, most if not all his comments may be fruitfully applied to any ecclesiastical body with a hierarchy, episcopal or not.

**Christian Primer.** By Louis Cassels. Doubleday. Pp. ix, 108 paper. \$1.45. A reprint of the hard-cover original, this volume is sub-titled "Adult answers to basic questions about the Christian Faith." While to some readers this Episcopalian may be a bit simplistic in his approach to the questions posed, one must realize that Mr. Cassels is not here intending to replace the catechism of the Book of Common Prayer, or the other official documents of the Church.



# The Living Church

April 28, 1968  
Easter II

For 89 Years,  
Its Worship, Witness, and Welfare

## VIETNAM

### Bishops' Statement to President

Twenty-three bishops of the Church have wired the President of the United States supporting the limitation of the bombing in Vietnam. The signers are bishops who last September wired the President from General Convention to take such means of de-escalation.

Dioceses represented by the signers are: Central New York, Pennsylvania, Western Michigan, Chicago, Ohio, Vermont, Indianapolis, Erie, Western Kansas, Western New York, New Hampshire, Southwestern Virginia, California, Washington, Delaware, Newark, Puerto Rico, and San Joaquin, and two signers from the Executive Council.

## COVER STORY

### Churchmen React to King Murder

After meeting with numerous civil rights leaders, administration officials, and congressmen at the White House, the day after Dr. Martin Luther King's death, President Johnson said: "Once again, the heart of America is heavy—the spirit of America weeps—for a tragedy that denies the very meaning of our land. The life of a man who symbolized the freedom and faith of America has been taken. But it is the fiber and fabric of the republic that is tested. If we are to have the America we mean to have, all men—of all races, all regions, all religions—must stand their ground to deny violence its victory in this sorrowful time and all times to come. . . . No words of ours—no words of mine—can fill the void of the eloquent voice that has been stilled. But this I deeply believe. The dream of Martin Luther King has not died with him. . . ."

In New York City, the night of the murder in Memphis, Greek Orthodox Archbishop Iakovos was giving a reception in Orthodox headquarters for the newly installed Roman Catholic Archbishop Terence J. Cooke of New York, when word of the death of Dr. King was received. The two prelates went to the adjacent chapel and, kneeling side by side, led hierarchs representing several Orthodox jurisdictions in America, and newsmen, in reciting the Lord's Prayer.

Then Archbishop Cooke prayed: "Dear Lord, we ask you to receive the soul of Martin Luther King, who in his days on earth did so much to give leadership to justice for all. We pray that the ideals he struggled for, the ideals he gave his life for, will be realized soon so America will be one, at peace, where liberty is given to all." Archbishop Iakovos said, "As Christians we should be wiser and more responsible in our actions. Martin Luther King was the symbol of a justified struggle for civil rights." He also recalled his participation in the 1965 Selma march, saying that it was an "opportunity for realizing Dr. King's greatness."

With one exception, Church leaders in South Africa expressed grief and outrage over the slaying. That exception, expressed by the noted Dutch Reformed churchman Dr. J. D. Vorster, tied the killing to what he called a communist plot to cause racial turmoil in the U. S.

The National Council of Churches, the National Conference of Roman Catholic Bishops, and the Synagogue Council of America, jointly urged all congregations in the nation to hold services of "penitence and dedication" on Palm Sunday.

Throughout the country, services were held during the long weekend following the death of Dr. King. Most were ecumenical. Some 4,000 people jammed Washington's National Cathedral for a service conducted by the Very Rev. Francis B. Sayre, that began with the hymn, "The Strife is O'er, the Battle Done." The Rev. Walter Fauntroy, a friend and aide of Dr. King's, offered a prayer asking for guidance "lest our feet stray from the places God meant." The closing hymn caught the spirit of the man mourned: "In Christ there is no East or West/There is no North or South./But one great fellowship of love/Throughout the whole earth." At the close of the service, the great Bourdon bell was tolled.

Episcopal leaders in metropolitan New York asked for prayers for Dr. King. The Presiding Bishop sent a telegram to Mrs. King, calling the slain leader "a martyr in a great human cause." The Bishop of New York had special prayers at the start of the late morning Palm Sunday service at the Cathedral of St. John the Divine. In a public statement, the Rt. Rev. Horace W. B. Donegan noted that Dr. King was to have preached at a cathedral service later this spring for the Harlem community and said, "We needed him, not to prevent riots, not to stop

black protests, not to control ghetto demonstrations. We needed him to hold up for all of us, Christian ideals of reconciliation and firmness."

All Episcopal churches throughout the Diocese of Long Island were asked by their bishop, the Rt. Rev. Jonathan Sherman, "to mourn the death of our brother in Christ, who followed the example of our Lord in forcing the issues of justice and human dignity." Participants with Bishop Sherman in the ecumenical service held in the Cathedral of the Incarnation, Garden City, were representatives of the major religious bodies in the area.

A number of bishops issued pastoral letters to be read in their congregations at each of the Palm Sunday services. Among them were the Rt. Rev. Walter Higley and the Rt. Rev. Ned Cole of Central New York—theirs was a joint statement; the Rt. Rev. Charles Bennison of Western Michigan; and the Rt. Rev. Clarence Haden of Northern California.

The religious community of San Francisco joined in an interfaith service held in Grace Cathedral. The diocesan, the Rt. Rev. C. Kilmer Myers, said, "America has a black saint. The blood of the black saint will join us together, black and white, in the common family for which Christ died."

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, spoke at a city-wide memorial service in Raleigh, N. C., saying that the assassination "must mark the beginning of action now to eradicate injustices he [Dr. King] had so often struggled to bring to our attention. If this is not the case, this day of national mourning will be transformed into a day of national failure to take advantage of another opportunity to correct the evils and wrongs of our society."

Typical of some of the smaller community services was that held in Trinity Church, Elkton, Md., where a Requiem Eucharist was celebrated with white and Negro clergy taking part.

A group of students and faculty from the University of the South and the School of Theology, Sewanee, Tenn., participated in the Memphis march and outdoor service memorials to Dr. King. The bishops in Tennessee—the Rt. Rev. John Vander Horst, the Rt. Rev. William Sanders, and the Rt. Rev. Frederick Gates—issued a statement: "In view of the anguish and agony of our community, our state, and country, we call upon the clergy and wardens of the churches of



this diocese, in their services on Palm Sunday, to beseech God for His grace upon our fractured and distraught state, peace in our time, unity for God's people, repose for the soul of Martin Luther King, and strengthening comfort for his family."

Academic communities are creating memorials to Dr. King with scholarships and buildings. Trustees of Boston University where he earned his Ph.D. degree have established a new professorship and 10 new scholarships. The University of Notre Dame, Chestnut Hill College, and Colorado State University also have added scholarships in Dr. King's name. Students at Delaware State College have asked that their new union building carry the King name. From abroad comes word that the Danish Inter-Church Aid Committee is making a \$5,000 gift to the Delta Ministry program of the National Council of Churches as a memorial to Dr. King's life work.

The Rev. Ralph D. Abernathy, for many years a close associate of Dr. King's, has been named to succeed the slain leader as head of the Southern Christian Leadership Conference. He, like his predecessor, has been arrested and imprisoned many times during the campaigns for civil rights and desegregation.

#### WEST MISSOURI

### Clergy Injured in Riots

In the several days of civil disorder and riots in Kansas City, Mo., following Tuesday, April 9th, the Episcopal Church attempted to serve the community. This was sometimes misunderstood and in one instance resulted in injuries to priests.

The Rev. Edward Warner, rector of St. Augustine's Church which is in the midst of the riot area, and the Rev. David Fly of Grace and Holy Trinity Cathedral, were both injured. They were among a large group of clergy including both bishops of the diocese and several priests who were attempting to assist the high-school-age young people as they expressed their desire to memorialize Martin Luther King. The clergy and other civic leaders moved through the large crowd urging order and trying to keep the peace. In the confusion that occurred as the crowd began to disperse, tear gas was released. Fr. Warner and Fr. Fly, although in clerical attire and standing to one side, were gassed and struck by policemen as pictures taken at the time attest. Fr. Fly was immobilized but helped "to clear air" by four Negro youths. Both priests suffered minor injuries.

During the period of the riots a coordinating post was set up at the cathedral. From this point a staff of clergy including both Bishops Welles and Spears, sought to exercise conciliation, to direct field work in cooperation with the Interdenominational Metropolitan Inter-Church Agency, direct priest precinct sta-

tion watchers, maintain contact with clergy in the Kansas City area, deal with rumors, and accept offers of assistance. The cathedral also was used as a temporary place of refuge for juveniles who had been arrested and then released and who it was felt should not be sent back into the riot area immediately. Sleeping space was provided by the cathedral and food was brought in by the Salvation Army.

The plan is to set up a relief center at St. Augustine Parish Church as soon as it is possible and as soon as the riots subside to render relief to the number of people made homeless and in grave need of clothing and food.

#### LONG ISLAND

### Bishop Arthur Visits

To the Rt. Rev. John Benjamin Arthur, Bishop of Kumasi, in Ghana, the race crisis in the United States is a paradox. "You have lived so long," the visitor told



Photo: Jo-ann Price

Bishop Arthur

THE LIVING CHURCH in an interview after Evening Prayer at Grace Church, Brooklyn Heights, on April 3d; "why is it that you cannot resolve your racial difficulties in the United States? Negroes did not come here of their own will. They need equal respect and treatment. In Ghana, there is no problem with white people."

Bishop Arthur is on a 40-parish tour, ending in mid-June, of the Church under auspices of the American Church Union. This is his second U. S. visit and he is here "to see a bit of the life and work of the Episcopal Church" and to "tell you about our work in Ghana, our opportunities and our difficulties."

Because his Anglican diocese, covering about two-thirds of Ghana, is cooperating closely with the government's educational program, the bishop is surveying Church schools here with an eye to adapting the latest educational methods. He noted in his sermon that Anglicans pioneered in educating many Ghanaian leaders. But Ghana's sagging economy—

the legacy of the regime of deposed President Kwame Nkrumah in 1966—is still a major problem both for his country and its people.

"Nearly all our village and city churches are full," he said, "and we are building churches and schools—sometimes just the walls. Transportation is a problem. For instance, I share my car with the priests of my previous parish, and if I go on track, they have to find money for taxis, and this is not easy." Because of the financial situation, Bishop Arthur said, some of his clergy are not paid for four or five months at a time. "But they stick."

Bishop Arthur urged the Brooklyn congregation to "look beyond your parochial boundaries to the Church overseas." Ghanaian Anglicans do not know much about the Episcopal Church, he noted.

A service of Solemn Evensong and Benediction sponsored by the American Church Union was held on April 21st in the Church of the Ascension and St. Agnes in Washington, D. C. Guest preacher was the Rt. Rev. John Benjamin Arthur. In May, the bishop will again preach in Washington, at services in St. Paul's, K St., and in St. Stephen and the Incarnation, 16th St., and Newton.

#### EXECUTIVE COUNCIL

### New Assistant for Program

The Rev. Thomas W. Gibbs III has been appointed assistant to the Rt. Rev. Stephen F. Bayne, Jr., deputy for program of the newly organized Staff Program Group of the Executive Council. The appointment is effective immediately.

According to the announcement, Fr. Gibbs will be the executive secretary assigned to implement the program work of the group. He has been associate secretary of General Field Services of the Council's department of Christian education since 1963.

The Staff Program Group is responsible for central planning, decision making, coordinating, and carrying out the Church's general program.

#### MAINE

### Priest and Lay Reader Die in Crash

The vicar and lay reader of St. George's Church, Sanford, Me., were killed in a light plane crash near Sanford Airport, March 30th. Both were licensed pilots.

Before going to Sanford in 1966, the Rev. M. G. M. Smith was rector of St. Paul's, Fort Fairfield, Me. K. E. Blackwell, general manager of the Aerofab Corp., was an active member of St. George's and had been warden, assistant treasurer, and clerk of the parish. He was a former communicant of St. Luke's Cathedral Parish in Portland.

A Requiem Eucharist and the Burial Office were held in St. George's, Sanford,



with the Bishop of New Hampshire officiating. A Requiem also was celebrated in Fr. Smith's former parish in Fort Fairfield.

Fr. Smith is survived by his widow, Margaret, and two sons. Mr. Blackwell is survived by his widow and three children.

## GEORGIA

### Bishop Improves

After a week in the intensive care wing of a Savannah hospital, the Rt. Rev. Albert R. Stuart, Bishop of Georgia, was sufficiently improved from a heart attack to be moved into more relaxed quarters. At press time, his doctor expected that the bishop could be discharged to his home "with restricted activity," before the end of the month.

## ORGANIZATIONS

### Rusch-KEEP Honored in Print and on Stamps

Dr. Paul Rusch, founder of the Kiyosato Education Experimental Project, was the subject in a recent editorial in *The Japan Times*, in which the writer deplored "never enough meat."

"Since the end of the war [WW II] various agriculturists, economists, and others have suggested repeatedly that Japan should do" as other countries have done in using untillable mountain slopes for raising cattle. The editorial continued: "But except for the KEEP project begun by Dr. Paul Rusch, which has been notably successful in demonstrating the feasibility of upland cattle raising in this country, there has been virtually no movement in this direction."

KEEP is also honored as the setting on the new 15-yen stamp issued in March in Japan.

Dr. Rusch, who is 70, has returned to KEEP after an absence of several months. Last fall he suffered a heart block, and on December 21st, had a pacemaker implanted in his right chest muscle, in Michael Reese Hospital, Chicago. On his return to Japan, he had with him two other pacemakers, one for St. Luke's Hospital, Tokyo, and the other for the clinic at KEEP. Following a one day check-up at St. Luke's, he was discharged with doctor's orders to "go back to the farm and take it easy."

## NEW YORK

### Installation an Ecumenical Event

The Most Rev. Terence J. Cooke, 47, a Manhattan-born former auxiliary bishop to Francis Cardinal Spellman, was installed as seventh Roman Catholic Archbishop of New York on April 4th at St. Patrick's Cathedral before a congregation which included President Lyndon B.

Johnson, Gov. Nelson Rockefeller, and Mayor John V. Lindsay. The Most Rev. Luigi Raimondi, Apostolic Delegate to the United States, was the installing prelate of the all-English streamlined ceremony and the principal celebrant of the concelebrated Mass which followed it.

Four metropolitan-area Episcopal bishops, Greek Orthodox Archbishop Iakovos, and Dr. Franklin Clark Fry, president of the Lutheran Church in America, were among ranking non-Roman Catholic leaders seated with U. S. cardinals in the sanctuary during the brilliantly colorful service. The Episcopal bishops were Horace W. B. Donegan, Charles F. Boynton, and J. Stuart Wetmore of the Diocese of New York, and Jonathan G. Sherman, the Bishop of Long Island.

The two-hour ceremony, viewed on television by an estimated 2.5 million people in a 17-county area, reached a high point after the opening English hymn and prayers when Archbishop Raimondi escorted Archbishop Cooke—the nation's youngest Roman Catholic archbishop—to the *cathedra* and handed him the crosier.

The prelate, attired in scarlet cope and jeweled mitre, then blessed the entire congregation and led them in a chanted litany, ending in a strong and relaxed voice, "May almighty God bless you, the Father, the Son, and the Holy Spirit."

In his homily, Archbishop Cooke called upon Roman Catholics to put the resources of the 10-county archdiocese into the task of uplifting "the disadvantaged in our ghettos, helping them to help themselves with dignity and self-respect." Looking directly at President Johnson, who was seated in an aisle seat in a pew near the front of the nave, Archbishop Cooke said that "there are no magic formulas" for ending the war in Vietnam. "It is love alone," he continued, "that will bring an end to war and achieve the peace for which we all long so ardently—peace with humility, peace with justice, peace which shall endure."

Episcopalians in the congregation at the installation included a woman, Sister

Alice, provincial of the Sisters of St. Helena. The delegation spoke approvingly of the liturgy itself and the ecumenical interest of Archbishop Cooke. "It was so Anglican!" exclaimed the Rev. John V. Butler, rector of Trinity Church, who was seated in a pew with the Rev. Arthur Lee Kinsolving, rector of St. James' Church. The Trinity rector anticipated that "things are really going to open up because there are all kinds of new-found fraternity with Archbishop Cooke. It was a little too rigid before," he said of the regime of the late Cardinal Spellman.

## SEMINARIES

### Deans' Statement

The deans of the 12 seminaries of the Church adopted the following statement at their meeting in New York at the General Seminary on February 24th. The statement is self explanatory. It is a recommendation to the Presiding Bishop.

"As citizens we share the general concern of the American people over the war in Vietnam and the urban and racial crisis at home.

"As teachers we are in touch with a student generation upon whom this concern presses most personally. For the great majority of students questions about the draft and the war are the central questions of their existence. Student unrest cannot, we believe, be dismissed simply as dissent by a disaffected minority. It reflects a genuine concern for a more just social order and their protest springs in part from their integrity.

"As members of the Christian Church we are aware that we have provided little distinctive leadership to the nation as a whole and little challenge to its young people. The spirit of malaise in American society has too often been the spirit of the Church as well.

"Neither the profession of our Christian faith nor our vocation as theological educators has given us any special political wisdom that would guarantee peace in Southeast Asia or justice at home. Along with most members of educational communities we find a divergence of opinion among us about political solutions to the problems of world



AT THE INSTALLATION: Behind the front row of cardinals may be seen Bishops Donegan, Wetmore, Boynton, and Sherman. [Photo by Jo-ann Price]



order and social justice. We share with other citizens a responsibility to the body politic, but we claim no greater competency because of our calling.

"We do, however, bear a special responsibility for theological education in the Episcopal Church and in this we have some measure of competency. We recognize among theological students the same unrest that is abroad among other students. They belong to the same generation, have similar concerns, and share the same frustrations in attempting to influence the forces that make for war or peace.

"They carry the added burden of exemption (not deferment) from the draft; they are automatically classified IV-D. In this respect they usually are prevented from dealing in personal ways with the central issue of their generation and find themselves cut off from the very people whom they intend to serve as ministers. This presents them with moral ambiguities not likely to be removed in the foreseeable future by any political decision which would rescind their exemption.

"In the light of these facts we have carefully considered our special involvement with this segment of the student generation and our responsibility as theological educators to provide them with the best preparation possible for the Christian ministry. It is our unanimous judgment that provision must be made by the Church for the students to be identified more fully with the generation they are called to serve and to share the anguish as well as the satisfaction of wrestling with the central issues of society.

"We believe, therefore, that every student in an Episcopal theological seminary who is exempt from the draft should be expected to serve an equivalent amount of time—normally two years—in some form of service which meets human need. The effect of this recommendation will mean that students who come to seminary directly from college will be expected to spend five rather than three years in preparation for ordination.

"There are, for example, alternative forms of service upon which theological students may embark for two years before or during their seminary education. These forms may include participation in such organizations as the Peace Corps, Vista, American Friends

Service Committee, International Voluntary Service, and other agencies, both secular and religious, whose purpose is to serve mankind and alleviate human suffering.

"Students who have completed military service or have served two years as conscientious objectors or have been engaged in significant work similar to that suggested above may proceed with the normal three-year course of study.

"It is our belief that a commitment of this kind will be of help not only to students preparing for the ministry but to the ministry itself, and beyond that to the whole Church. We ourselves are prepared to give some portion of our own leaves of absence to this program. We shall encourage faculty members to consider this as an option comparable to academic work in planning the best use of their sabbatical leaves. We hope that boards of trustees, foundations, and many individuals will provide financial assistance for this program.

"We fully recognize that it is the bishops of the Church upon whom the responsibility for the theological education of postulants and candidates rests and whose support is essential if this program is to accomplish its purpose of strengthening the total ministry of the Church. We shall seek to meet with the Presiding Bishop at the earliest opportunity and explore ways by which this program can soon be laid before all the bishops so that its spirit may be understood and its urgency recognized.

"In any case, we commit ourselves as deans to one another in order that this recommendation may be adopted officially by all the seminaries which we represent. We gladly accept the responsibility of explaining to students, faculties, and trustees the reasons for our conviction of the critical importance of this policy and we shall ask for their approval.

"We do not wish to claim too much for this action. We do believe, however, that it promises to point to a way out of the moral confusion which besets so much of the Church. It may in some measure help to channel creatively the concern that many students have to make their lives count for something more worthwhile than the preservation of the status quo. We pray that it may be one of the influences in the renewal of the Church for which we in the Church

and many in the world long. It is in this spirit that we make this proposal to our own institutions and the Church at large."

*s/ Samuel J. Wylie—General*  
*Richard H. Wilmer, Jr.—Berkeley*  
*Almus M. Thorp—Bexley Hall*  
*Sherman E. Johnson—C.D.S.P.*  
*Edward G. Harris—P.D.S.*  
*John B. Coburn—E.T.S.*  
*R. Francis Johnson—E.T.S.—SW.*  
*Donald J. Parsons—Nashotah House*  
*Jesse McL. Trotter—V.T.S.*  
*George M. Alexander—Sewanee*  
*Charles U. Harris—Seabury-Western*  
*Richard L. Rising—E.T.S.—Caribbean*

## MISSOURI

### Inter-Religious Council Formed

An agency to coordinate efforts and programs of the churches in metropolitan St. Louis has been formed. Organization took place at a meeting of heads of the major Christian bodies from both sides of the Mississippi River—bishops, executive secretaries, and executives. The Lutheran Church in America was represented by an executive from its Chicago office. Preparatory work for the organization had been done last winter.

Permanent chairman is the Rt. Rev. George L. Cadigan, Bishop of Missouri, and vice chairmen are the Rev. Harry Schumacher, pastor of St. Regis Roman Catholic Church, East St. Louis, and the Rev. Vinton Anderson, pastor of St. Paul's AME Church, St. Louis. In addition to selecting the permanent officers, an initial annual budget of \$24,000 was established.

The purpose of the agency is to provide "an arena within which all churches on both the Illinois and Missouri sides of the Mississippi River can function as an effective metropolitan ministry in dealing with urban affairs. It will work with existing government and secular agencies on current urban problems. It is not intended that the new agency replace the Metropolitan Church Federation, but the hope was expressed that the proposed restructuring of the federation might take into account the planning and concerns of the new agency.

## UNITED CHURCH OF CHRIST

### Doctrines Considered Outdated

The vast majority of Church members in America today reject the Trinity as unimportant, the divinity of Christ as irrelevant, and the Virgin Birth as unbelievable, a United Presbyterian theologian said in a speech in Cleveland.

The Church no longer can teach these "post-modern, secular men," because the traditional Christian symbols are inadequate and meaningless to their present-day lives, according to Dr. Gerald H. Slusser, professor of theology and educa-



AT THE FEBRUARY CONVOCATION of the Missionary Diocese of Honolulu, the Bishop's Distinguished Service Cross was awarded to (l. to r.): Charles C. Kippen, former member of the diocesan board of directors; the Hon. William S. Richardson, chief justice of the State Supreme Court of Hawaii, former diocesan board member, and senior warden of the Church of the Epiphany; Miss Eloise Lawrence, warden of the diocesan hostel and diocesan house; the Hon. Neal S. Blaisdell, mayor of Honolulu; and the Rev. Eugene B. Connell, vicar of St. Mary's Church, chairman of the department of Christian education, and member of the bishop and council.



tion at Eden Seminary, Webster Groves, Mo. He spoke before the annual Christian education meeting of the United Church of Christ. Dr. Slusser is helping to devise new resource materials for the lay education division of the United Presbyterian Church.

#### MICHIGAN

### Blake on COCU

The originator of the Consultation on Church Union said in Detroit, prior to COCU's seventh annual meeting in Dayton, Ohio, that the Consultation would have to settle quickly the question of the assignment of ministers. Dr. Eugene Blake, general secretary of the World Council of Churches, also told a Presbyterian audience that their presbyterial form of government would break down in a Church as large as that envisioned by COCU.

Speaking under the auspices of the Presbytery of Detroit, he said the consultation must adopt some system of appointing ministers to their jobs rather than depending on the "calls" of congregations. In an interview later, he conceded that he doubted that Churches of Presbyterian background will ever permit their senior pastors to be appointed. "I have suggested the adoption of some type of compromise measure by which at least assistant ministers would be appointed. This is the stickiest question COCU will have to deal with at Dayton."

In his speech to the presbytery, he said that the appointment of ministers presupposes the election of bishops, and even archbishops, for the projected United Church, and that the only questions to be decided by consultants for the 10 bodies in COCU are "what kind of bishops shall they be, and how powerful."

#### WCC

### Joint Appeal for Peace

In a joint statement released simultaneously in Rome and Geneva, the Roman Catholic Church and the World Council of Churches voiced an urgent appeal for an immediate cessation of armed hostilities to the contesting parties in the Nigerian conflict. The statement has been issued under the authority of the Pope and officers of the central committee of the Council.

Both the Roman Catholic Church and the Council have previously pleaded for peace in Nigeria in separate statements. The new statement—the joint appeal—asks that all men of good will throughout the world unite their voices in prayer to God for the achievement of peace.

#### RHODE ISLAND

### A Pentecostal Speaks Out

Pentecostals, Roman Catholics, Episcopalians, and all other groups of Chris-

tians need each other and should stop finding fault with each other, a Pentecostalist told an ecumenical gathering in the Cathedral Church of St. John in Providence, R. I.

Dr. David J. du Plessis of Oakland, Calif., a former secretary of the Pentecostalist World Conference, said that Christians shouldn't judge others "for the tares in their fields, because the next day you'll find tares in your field." Roman Catholics emphasize the Church as a body, he said; Protestants emphasize doctrine, and the Pentecostals, who came at the turn of the century, emphasize experience. But the Holy Spirit baptizes one into the Body of Christ, the

Church; and after the experience of having sin taken away one has to have doctrine, he said, adding: "We need each other." He observed that Pope John XXIII said that for a renewal to take place in this generation there must be "a new Pentecost."

Dr. du Plessis was a Pentecostal observer at Vatican II at the invitation of Augustin Cardinal Bea of the Vatican Secretariat for Christian Unity.

Attended by 340 people, the cathedral service was sponsored by the ecumenical relations commission of the Diocese of Rhode Island and representatives of the Evangelical and Pentecostal Churches of the state.

## Letter from London

Synodical government for the Church of England (and one of its implications is a gradual freeing from present Parliamentary control) came a stage nearer at the recent Church Assembly meeting. General approval was given to the relevant measure.

If it now goes at the expected pace through all its remaining stages, there could be a general synod by 1970. It will have 543 members as against the present assembly's 746. It is designed to give the laity a greater say at all stages, not least by taking over the rights at present vested in the convocations which are limited to clerical membership and have a final vote on doctrinal and liturgical matters.

Before the meeting of the Assembly, eight relevant questions had been put to diocesan conferences and the result was positive answers, to an overwhelming degree, to seven of them. The only one to which there was any substantial opposition was whether or not dioceses should continue to hold their diocesan conferences after their synods had come into being.

The diocese of Bristol has resolved that it will build no new church until it has fully explored the possibilities of sharing a building with either the Free Churches or with the Romans. The decision was taken by a meeting of the diocesan pastoral committee under the chairmanship of the bishop, Dr. Oliver Tomkins.

English politicians are having a protracted tussle over the whys, the hows, and the ifs of going into the European Common Market. The Church of England has taken far less time to make up its mind. And it has not found any ecclesiastical de Gaulle slamming doors in its face. It has just become a full member of the Conference of European Churches, a body which includes representatives of different Communion from both sides of the iron curtain. The decision was taken by the Church Assembly.

The object of the Conference of Euro-

pean Churches is to provide a meeting place where the problems and responsibilities of being "Christian Europeans" can be discussed. It was begun in 1959.

The Bishop of London, at the Church Assembly, pointed out that there was already a very considerable Anglican presence in Europe. Under his jurisdiction in North and Central Europe (but omitting the Diocese of Gibraltar) there are 110 churches of the Church of England served by 48 full-time chaplains as well as by numbers of priests who take over holiday duties. "These chaplains," said Bishop Stopford, "believe that it is absolutely essential that the Church of England be part of this Council of European Churches."

All the evidence shows that the council was enthusiastic about the entry of the Church of England.

*Lambeth Tours Unlimited Guidebook* is the exciting project produced by the Church Information Office with the cooperation of four missionary societies. Thought up by Miss Marjorie Barithwaite, diocesan adviser in New Castle, it includes a "suitcase" full of picture postcards and colored stamps and provides a course for leaders, and cards, etc., for children. The book costs 4/6d, and equipment for each child is one shilling. The idea, of course, is to provide a background to this year's Lambeth Conference.

Talking about stamps, it seems to me that the majority of my personal friends your side of the Atlantic collect them. They may like to know about the Guild of St. Gabriel which exists for collectors of postal material of Christian interest. And even those who are not interested in the mails must surely appreciate having one more English Church organization to add to their list. The secretary is Miss Kathleen Morgan (no connection with yours truly) of 36, St. George's Rd., St. Margaret's, Twickenham, Middlesex.

DEWI MORGAN



## All Ministry Is Mission

No man living today can possibly have done more good for more people than Frank C. Laubach, Christ's apostle to the world's illiterate. As a result of his world-wide crusade for literacy over the past 40 years countless millions who have never heard of Frank Laubach can read and write. (We note that the editors of *Who's Who in America* have evidently never heard of him either.)

Dr. Laubach has three pictures of Jesus in his study. In one, the Lord holds a lamb in His arms. In another, Christ's arms are outstretched to all the world in invitation to come to Him. In the third, He points toward the world and commands His disciples: "Feed my sheep." Frank Laubach has seen himself as being under that command. The feeding of Christ's sheep, who are the human family as a whole, includes hundreds of diverse feeding operations. Laubach has seen his particular feeding assignment as that of teaching people to read and write, on the principle that the literate man can be more like a child of God and less a helpless sheep.

The Good Shepherd discourse, in the Holy Gospel for this second Sunday after Easter, is a word of the Lord to His people about His continuing mission to all men through His apostolic body the Church, and about the role of His living members as agents of His mission. The Christian servant of the Lord bears a paradoxical duality of role and identity. He himself is one of the sheep, even as he helps his Lord with the feeding of the sheep. Undoubtedly that is why those first two pictures of Jesus have something to say to Frank Laubach, no less than the third one, as to who and what he is in

the Lord's flock. When any deputy of the Good Shepherd forgets that he is himself one of the sheep he becomes officious, self-righteous, and useless.

Most faithful Christians are tempted to envision Christ's feeding program in a way both too restricted and too static. The constitutive imperative of the apostolic mission is to preach the Gospel and to baptize all nations. But along with this and as part of this are all the works of mercy, corporal and spiritual. Not all these are as obvious as feeding the hungry and praying for all men. The rule must be that wherever any of Christ's flock suffer any want or handicap or deprivation which denies them freedom and fullness of life, their hunger calls for appropriate feeding. If today some members of disadvantaged minorities suffer from a terrible lack of ability to act as a united community, as men must always act if they are to get and to keep freedom, then Christ's deputies have a special job to do here to supply what is wanting. Perhaps it has never been done before. That may be because the need was not hitherto recognized. Or it may be because the need is new. Every new moment is a new occasion, every new occasion brings new duties.

What the Christian traditionalist has to contribute to the Church's thinking and planning of its missionary strategy is a reminder of the truth which Christ expresses at the close of this Good Shepherd discourse. The quickly perceptive, thoroughly "with-it" Christian may see the new duties of the new occasions more readily than does his more conservative brother, but he may at the same time forget what the feeding operation is ultimately all about: the reconciliation of all men to God through Christ, and the restoration of all things in Christ. Christ speaks of all the sheep He has who are not now in His fold, and whom He must bring to the Father. The naked are to be clothed, the hungry fed, sinners rebuked, the Gospel preached, the ignorant taught, the whole diverse feeding operation of the Good Shepherd carried on, to the end that the Lord through His Church may reach and gather to Himself all His flock who are not yet in His fold.

In a word: for the Christian, all ministry is mission, or it is not ministry.

---

### Now Praise the Name

Though passion and contingency  
may edify a silence,  
only the thought of death  
unglues the tongue;  
we need more skulls on mantles,  
like Jerome,  
to meditate the mouth's corruption young.  
The uninhibited, exacting  
click of bone  
rides on no riddle,  
mumbles through no trees;  
the hit child  
or the hatchet on the throat:  
does it not thin the ambiguities?  
Death makes the merry go round  
the free unfurl,

limbers the foot  
of the caracoling girl;  
death makes the hale sing nonny,  
the grieved blow still,  
denigrates grounds for a cosmic underkill.  
Death sharpens  
after the quaint moralities—  
as when gyring self-contempt  
to a focus grates—  
the kept savor  
salting a billion seas,  
the still point where joy pontificates.  
So, since a brave God  
can't get on without it,  
I grace a skull  
to make this bone about it.



# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

## "Sensitivity"

Thank you very much for the excellent article by Canon Molnar [L.C., February 25th], which epitomizes my reaction to a recent clergy conference. The "sensitivity" faddists (who seemed to have been assigned leading roles in the conference) exhibited "paucity of vocabulary" to a distressing degree. The favorite word in their jargon was "nitty-gritty," the literal translation of which (in its component parts) is "full of lice" and "gravelly." Therefore, it would seem that by exhorting us to "get down to the n . . . - g . . ." (I cannot bear to repeat it), they were asking that we grovel in the gutter.

Canon Molnar correctly links this problem of debased language with the current phenomenon of theology's giving way to sociology. There was some talk of "theologizing" which seemed to be defined as putting religious precepts into action in the world. I have no objection to that, providing the frame of reference of Articles XII and XIII is not completely disregarded. "Except the Lord build the house, they labor in vain that build it." Any attempt to answer such questions as "What is the role of the Church in today's changing world?" and "What is the role of the clergy?" in terms of classical Christian theology was regarded as out of date and irrelevant. Even more distressing was the opinion privately expressed to me by a panel moderator that to some of the clergy present classical theology was incomprehensible.

As proof that I am not an arch-conservative who wishes to build a wall between the sacred and the secular, I offer one example of my stand on social issues: I did march in Selma.

NAME WITHHELD

## To "Mayflower Descendant"

I thank "Mayflower Descendant" [L.C., February 25th] for his (her?) forthright comment on my comment concerning the "American Dream." He is right, I presume, in saying that the "A.D." may appear differently to persons other than Anglo-Saxons. Incidentally, the Kepharts did not emigrate from Germany. They came from Berne, Switzerland, to Philadelphia, in 1747, being originally from Alsace. They settled in the mountains of Western Pennsylvania when that section was still a wild frontier. That involved "hard work," surely. On my mother's side (her family was of Scottish and English origin) I also am a "Mayflower Descendant." On both sides certain members were victims of Indian massacres; one on the maternal side was taken prisoner by Indians and burned at the stake. I call that "suffering." One of my great-uncles, William Kephart, was killed fighting for the emancipation of the slaves in the Civil War. Throughout a long life I have known many Negroes—my childhood was spent in St. Louis. Those whom I knew well I deeply loved; others I have highly respected. None of them was like the men who are so prominently in the

news today, claiming to speak for their race.

I think all of us, of all races, need to consider carefully our besetting sins. Many of us, I think, do not even realize that we have individual sins which need to be confessed specifically, and absolved. I heard a nice young Episcopal woman say, "I am as good as any saint." If she meant that literally, she was including the Blessed Virgin Mary and St. John the beloved disciple. It is easy to accuse ourselves glibly of community sins for which we are not basically responsible, and about which we can do little, if anything, and to forget the personal sins, be they pride, sloth, greed, or whatever, for which we are definitely responsible and about which only we can do anything. Negroes have them as well as whites. We, all races, would do well to ponder the orthodox "Jesus Prayer": *Lord Jesus Christ, Son of God, have mercy upon me, a sinner.* Do priests these days preach about personal sins?

MARGARET KEPHART

Ithaca, N. Y.

## "From Vietnam with Love"

Thank you very much for printing the very moving poem by Sergeant Lampman [L.C., March 10th], describing the dying soldier whose parish at home was too busy to pray for him because they were too busy with pacifist activities. The same day I read the following:

Dispatch filed by a reporter aboard the aircraft carrier USS Enterprise off the coast of Vietnam, May 29, 1967: There are 18 foreign ships in Haiphong Harbor tonight. At this moment, while we sit here in the Tonkin Gulf, they are being unloaded. And we can't touch them! The volume of hostile shipping into Haiphong goes up with each passing month. April set the record to date. More than 50 foreign ships brought in more than 100,000 tons of war supplies. They carried SAM surface-to-air missiles, artillery, rockets, jet fuel, and other sinews of war, without which the North Vietnamese could not carry on.

From *The Alabama Independent*, November 8, 1967: Three days after this dispatch appeared in the press, the Defense Department released its weekly report of American casualties in Vietnam—a report which showed that the toll of dead and wounded for the previous week was the highest yet recorded in that bloody war.

From *The Evening Star* (Washington, D. C.), July 16, 1967: The United States has promised the Soviet Union it will take "extraordinary measures to minimize damage to Soviet ships in the Vietnam war zone."

Yes, Sergeant, God help our dying men. No one else will.

LOUISE LINDSAY

Topeka, Kan.

Your editorial "From Vietnam, With Love" furthers my doubts about the present condition of the English language, especially the words "freedom" and "save." Hué had to be 70 or 80 percent destroyed for its "freedom" and to be saved. The words flung at both poles of this discourse sound like the language of 1984, or George Orwell's essay on Politics and the English Language. Some

of the words, like "democracy" seem to lose definition when spoken by communist parties all over the world. I hope that the American concept of freedom doesn't get to be irreconcilable with the words about freedom used in the New Testament or in other common language. I am sorry to see THE LIVING CHURCH join this process of the degeneration of dialogue and language.

(The Rev.) STEELE MARTIN

Rector of St. Michael's Church  
Brattleboro, Vt.

Many thanks for your wise and sound "Open Letter to a Protesting Priest," and for printing Fr. Wheatley's intercession, which implements the same principles. The opposite danger also exists, however. I am informed that there is at least one priest in the Church who, in the public celebration of the liturgy, bids prayer for the complete military victory of the American forces in Vietnam. As your "Open Letter" points out, such an intention is contrary to the mind of the Church expressed in the *lex orandi*. We must indeed pray for a just peace; and I suppose that it is possible to hold privately the opinion that peace with justice can be attained only by a total Allied military victory. Such an opinion, however, is by no means universal among Christian people; nor, for that matter, is it the official position of the present administration in Washington. And to include such a petition, from which many of the faithful must in conscience abstain, in the common prayer of the Church, is an indefensible abuse of pastoral authority.

(The Rev.) WILLIAM S. J. MOORHEAD  
Vicar of St. Bartholomew's Church  
Pewaukee, Wis.

## Dear Bishop Higgins

(Someone has said that a question unanswered is presumed to be a question unanswerable. Therefore this reply is mandatory.)

I was much interested in your response to my commendation of Bishop Kellogg for his courage and statesmanship (qualities less general among our bishops than one could wish, I am sure you will agree) in closing up a superfluous church in his diocese [L.C., February 4th]. You say in your recent comment [L.C., March 17th] that every bishop is helpless. Bishop Kellogg was not. I was pleased to learn of your reply because it indicates that you "got the message." I fear that many bishops will not and I congratulate you.

When all is said and done about the difficulties and embarrassments which stand in the way of closing up superfluous churches and taking into full account the intransigence of parochial "autonomous corporations," the fact remains that a bishop did close a church and this proves it can be done. Once more I say, "All power to Bishop Kellogg!"

If bishops were to concentrate on the closing of missions and aided parishes, which they can do if they wish, leaving the "autonomous corporations" for the time being to continue on their unregenerate course of paying the costs of operating dioceses and paying bishops' salaries, they would have all they can handle in that line and would bring about substantial savings to be applied to "the more pressing urban problems" which you so properly point out. If all superfluous



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missions and aided parishes (N.B. only the superfluous ones) were closed, then the problem of superfluous parishes could be tackled with greater assurance and experience.

I was especially interested in your selection of St. Thomas and St. Bartholomew's as examples of superfluous parishes. The fact is that both churches have the largest Sunday congregations of all Episcopal churches in Manhattan. On very few Sundays indeed could both congregations be "adequately housed" in either church—only on an occasional stormy day, perhaps. These two strongly evangelical parishes are examples of the most vigorous and alive Episcopalianism in all Manhattan. If you want to identify the churches whose congregations are smallest and whose vitality is dimmest, you will have to look in less evangelical quarters. You couldn't be more right about the fact of superfluous churches on Manhattan, however.

I am unwilling to despair about the closing of churches whose right to exist is patently questionable. I believe a strong and persevering stand on the part of a bishop with compassionate understanding of the emotional factors involved and a well thought out plan for strengthening the Church in the area concerned, will win out in many cases. If it falls through once or twice, it may go through the third time. But it does require courage and statesmanship as well as determination and willingness to incur some hostility. The hostility will die with the passing of time and the life of the Church will flourish.

(The Rev.) FREDERICK M. MORRIS, D.D.  
Rector of St. Thomas Church

New York City

### Pauperizing the Clergy

Since most clergy marry and must bring up and educate children, and since the ministry must attract really good men, the Church and society should stop pauperizing them. This, to me, is even more important than revising the liturgy. When a clergyman leaves a Church he is usually given a purse.

Clergy families often expect to live on hand-outs, a ten percent discount at stores, trips abroad on sabbatical leave, a reduction in doctors' bills or no bill at all, etc., etc. It is most unhealthy. If a clergyman gets up each morning like everyone else and goes about his business diligently during the day, he should be paid adequately.

There have been suggestions recently that the clergy should get other jobs outside of the Church and work for the Church part time. I suspect that these suggestions come from persons who do not believe in their worth. There are many clergy who are discouraged and undisciplined. These people need help and direction. The revival of a warden for the clergy and one for the people would help this situation immeasurably. They could report to the bishop and he could then counsel with the clergy or send them to the right place for help. If there was ever a need for the real parish priest it is of all times today. Properly done it is a full-time job and more. Many clergymen are doing the work of a psychiatrist and some of them doing it better.

I would suggest that each church in this land be assessed a certain amount to be sent to some central fund from which all clergymen, wherever they are, be paid the same amount with regular increase, allowing for age, number of children, etc. This would make for equal retirement pay also. Clergy in larger cities may need expense accounts due to the extra cost of living but this could be worked out within their churches. It is very sad to see clergy always looking for greener pastures, who cannot afford vacations nor a retirement home, who have to depend on their families helping them and who cannot afford to aid an elderly relative in need. The clergy should be able to hold their heads up high and to be paid enough to have self-respect. They would be more respected by their parishioners and therefore more useful. Furthermore, many of those who will not consider the parish ministry today would reconsider.

ELEANOR E. WHITMAN

Lenox, Mass.

# PEOPLE and places

### Appointments Accepted

The Rev. David Anderson, Ph.D., professor of physics, Oberlin College, and assistant at Christ Church, Oberlin, Ohio, is in charge of the church. Address: 436 Morgan St. (44074).

The Rev. Robert W. Anthony, former assistant at St. Barnabas', Warwick, R. I., is rector of Christ Church, West Haven, Conn.

The Rev. Almon W. Babbitt, former rector of Christ Church, Manlius, N. Y., is rector of Christ Church, 500 Barker St., El Reno, Okla., 73036.

The Rev. T. Chester Baxter, canon to the ordinary of the Diocese of Rochester, is to be director of development for Berkeley Divinity School, New Haven, Conn., July 1st.

The Rev. Raymond E. Bierlein, former rector of St. John's, Ionia, Mich., is director of patient services for Southwestern Michigan Tuberculosis Sanitarium, Kalamazoo, Mich. Address: Rt. 3, Box 503, Three Rivers, Mich. 49093.

The Rev. David H. Benson, associate rector of St. Peter's, Ladue, Mo., is to be rector of the parish, effective September 15th.

The Rev. John C. Burton, former associate at St. Mark's, Columbus, Ohio, is rector of St. John's, Cambridge, Ohio.

The Rev. Samuel Caldwell, staff member of Trinity Church, Toledo, Ohio, is also acting rector of Grace Church, 604 Stickney Ave., Toledo.

The Rev. Martin J. Campbell, vicar of Holy Faith Mission, Port St. Lucie, Fla., is also priest in charge of St. Simon the Cyrenian Church, Fort Pierce, Fla. Address: 7704 S. US Hwy. 441, Fort Pierce (33450).

The Rev. Daniel R. Colley, former rector of St. Paul's, Bantam, and vicar of Trinity, Milton, Conn., is rector of St. Peter's, Monroe, Conn.

The Rev. Warren E. Crews, former rector of Pawhuska, Okla., has been instructor in Latin and religion at Casady School, and part-time assistant at St. Paul's Cathedral, Oklahoma City, Okla., for some time. Address: 9813 Ridgeview Dr. (73120).

The Rev. Frederick D. Edghill, former student at Nashotah House is to be vicar of St. Mary of the Snows Mission, Eagle River, Wis., and the Northwoods Mission. Address May 15th: 112 N. Silver Lake Rd., Eagle River (54521).

The Rev. James Fenwick, former priest in charge of Trinity Church, Anoka, Minn., is rector of St. Paul's, Owatonna, Minn. 55060.

The Rev. George S. Fleming, former rector of St. Luke's, Charleston, W. Va., is rector of St. Paul's, Falls Church, Va. Address: 5850 Glen Forest Dr. (22041).

The Rev. Donald J. Gardner, priest in charge of St. David's, East Greenbush, N. Y., is also in charge of St. Luke's, Chatham, N. Y. Address remains the same.

The Rev. Robert E. Giannini, former curate at

The Living Church



St. Boniface, Sarasota, Fla., is vicar of St. Simon's Mission, 10950 S.W. 34th St., Miami, Fla. 33165.

The Rev. Arthur C. Hadley, former rector of St. Stephen's, New Harmony, Ind., is provost at Trinity Church, Indianapolis, Ind. Address: 3246 N. Pennsylvania (46205).

The Rev. Canon H. Paul Hadley, former rector of St. Vincent's, Hurst, Texas, is canon to the ordinary of the Diocese of Dallas. Address: c/o the diocese, 2220 Main St., Dallas, Texas 75201.

The Rev. R. D. Harmon, former vicar of St. Andrew's Mission, Mt. Holly, N. C., is curate at Holy Trinity, Melbourne, Fla. Address: Box 1210 (32901).

The Rev. W. Scott Harvin, former rector of Trinity Church, Martinsburg, W. Va., is rector of Christ Church, 139 Cedar St., Corning, N. Y. 14830.

The Rev. David E. Heil, former vicar of St. Simon's Mission, Miami, Fla., is rector of St. Andrew's, S. Ft. Thomas and Chalfont Place, Ft. Thomas, Ky. 41075.

The Rev. Philip T. Holliday, deacon, graduate student at University of Texas, has been appointed lecturer in theology at the Episcopal Seminary of the Southwest, Austin, Texas, for 1968-69.

The Rev. Charles S. Hotchkiss, former curate at St. Mark's, Ft. Lauderdale, Fla., is vicar of St. Martin's, Clewiston, Fla. Address: Box 235 (33440).

The Rev. Walter M. Hotchkiss, former rector of St. John's, Ashton, R. I., is vicar of St. John's, Central St., Millville, Mass. 01529.

The Rev. Robert F. Johnson, acting dean of the Episcopal Seminary of the Southwest, Austin, Texas, is to be visiting professor of religion at Amherst College, 1968-69. Summer address June 1st: Box 134, Jacksonville, Vt. 05342.

The Rev. Richard K. Nale is a full-time assistant probation officer of adult supervision in San Diego County, Calif., and also honorary assistant at St. John's, Chula Vista. Address: Box 309, Chula Vista, Calif. 92012.

## DEATHS

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

The Rev. Paul Delafield Bowden, 74, retired priest of the Diocese of Virginia, died January 27th, in his home in Warrenton, Va.

He had been rector emeritus of St. Thomas' Church, Warrenton, since 1963, when he retired after 43 years as rector of the parish. Survivors include his widow, Margaret, two sisters, and many nieces and nephews.

The Rev. Floyd Stephen Cartwright, 95, retired priest of the Diocese of Virginia, died March 12th, in King George, Virginia.

In 1949, when he retired he had been rector of Hanover and St. Paul's Parish for 23 years. Services were held in St. Paul's, with the Bishop of Virginia officiating.

The Rev. Walter Pettit Doty, 69, retired priest of the Diocese of Albany, died March 19th, in Pompano Beach, Fla., where he lived.

He retired in 1956. Survivors include his widow, Adelaide.

The Rev. Canon Raymond Holmes Kendrick, 81, retired priest of the Diocese of Western Massachusetts, died February 24th, in a nursing home in Springfield, Mass.

Prior to his retirement in 1955, he had been executive secretary of the diocese, an examining chaplain, and canon to the ordinary. Survivors include one son and two grandsons. The burial

service was held in Christ Church Cathedral, Springfield, with the Bishop of Western Massachusetts and the retired bishop of the diocese officiating. Interment was in Oak Grove Cemetery.

The Rev. Frank Reuben Myers, Ed.D., 78, retired priest of the Diocese of Northwest Texas, died February 23d, in his home in Fort Collins, Colo.

At the time of his retirement he was vicar of St. Mark's, Coleman, Texas. He served in WW I and was a chaplain (Maj.) in WW II, and a chaplain in the National Guard of Wyoming and Illinois. Survivors include his widow, Jessie, two daughters, eight grandchildren, two great grandchildren, two sisters and two brothers. Services were held in St. Luke's Church, Ft. Collins, and interment with full military rites was in Rose-lawn Cemetery.

The Rev. John Bartlett Whiteman, 88, retired priest of the Diocese of Western Massachusetts, died November 15th, in his home.

He retired in 1952 as rector of St. James' Parish, Greenfield, Mass., where he had been since 1907, and was named rector emeritus. Survivors include his widow, Alice, one daughter, a sister, and nieces and nephews. Services were held in St. James' with the Bishop of Western Massachusetts officiating. Interment was in Green River Cemetery.

Otto Peter Kramer, 96, senior warden emeritus of Grace Church, Holland, Mich., died February 29th, in Holland.

He had served the church as lay reader, treasurer, choir member, convention delegate, and vestryman for 50 years, during which he was senior warden for more than 40 years. Survivors include a son, Gerald, and a daughter, Gertrude, a grandson, and three great grandchildren. Services were held in Grace Church.

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PRIEST, share Far East mission parish and school, Guam. Background, Education and/or Administration. "Stateside" business, government and military community. 255 student school. Write St. John's, Box FB, Guam 96910.

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-543.\*

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply Box M-536.\*

### POSITIONS WANTED

COULD YOU USE a Parish Administrator-Priest on your staff? Married, 15 years' parish experience. Reply Box B-540.\*

DIRECTOR OF CHRISTIAN EDUCATION wants to be part of Christ-centered team, parish or other. Reply Box D-549.\*

MISSIONARY PRIEST, returning June 1st, 38, single, B.D.-N.H., M.A. (Phil.), desires placing, academic chaplaincy, parish assistant, emphasis teaching ministry. Reply Box B-550.\*

ORGANIST CHOIRMASTER, Churchman, good background and experience, desires new challenge in active growing parish. Reply Box S-544.\*

PRIEST, 40 years old, single, desires parish or mission; or, curate-organist arrangement. Reply Box E-548.\*

PRIEST, 53, unmarried, seven years present position, \$5,600.00 plus, seeks change, personal reasons. Reply Fr. Strohsahl, Box 213, Palmyra, New Jersey 08065.

### SUMMER SUPPLY

CITY PARISH in South Florida requires supply priest. Will guarantee 90 days. Will supply furnished living and stipend and travel for small family. Reply Box J-546.\*

SUPPLY for the months of June, July and August, 1968—Wayfarer's Chapel, eight miles east of Eastern Entrance to Yellowstone Park. Dude ranch type accommodations provided in exchange for two services each Sunday. For information, write: Alan Simpson, Box 470, Cody, Wyoming 82414.

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

### TOURS

ESCORTED HOLY LAND TOUR—\$898. Departure date September 5, 1968. Hosted by the Rev. David M. Paisley, 23361 Friar St., Woodland Hills, Calif. 91364. Write for details and brochure.

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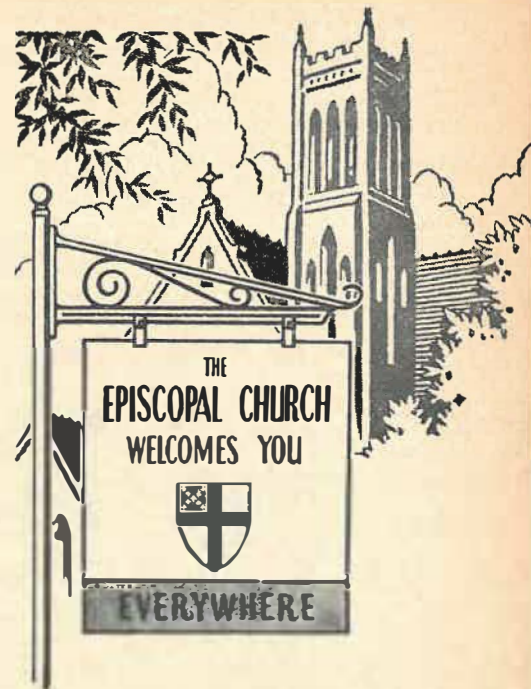
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THE LIVING CHURCH



# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

**ST. PAUL'S** 2430 K St., N. W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

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

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, first 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; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
Adjacent to three motels on 31E, South of I-264  
The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;  
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## LONG BEACH, MISSISSIPPI

**ST. PATRICK'S** 200 East Beach  
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by  
appointment  
daily 6:30; C Sat 5-6

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschield, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11; HC Daily

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (6 HC 10 Wed); EP 3:00

## ST. BARTHOLOMEW'S

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

## SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## ST. JOHN'S IN THE VILLAGE

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

## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## ST. THOMAS

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

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

### THE PARISH OF TRINITY CHURCH

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

333 Madison St.  
The Rev. William W. Reed, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

### ST. CHRISTOPHER'S CHAPEL

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

## CHARLESTON, S. C.

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

## SAN ANTONIO, TEXAS

**ST. PAUL'S** 1018 E. Grayson St.  
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10;  
C Sat 11:30-12:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

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