

The Living Church

MRS D STEWART TEMPLETON
617 COCHRAN DR
GREENSBURG PA 15601
SEP 15-68 REN-2 LC4

May 5, 1968

30 cents



J. Walter Tarp: an article

[Page 9]

FREDERICK A. REDDY, president of the EYC of St. James', Tampa, Fla., and senior honor student at Middleton High School, visits with his rector, the Rev. Arthur J. Lively at a luncheon honoring the student for being chosen Continental Can Co.'s National Achievement Scholar with its attendant full four-year college scholarship. Mr. Reddy is also president of Middleton's Student Council and Spanish Club, a student teacher in English, physics, math analysis, and history, and is a member of the National Honor Society. He hopes to become a doctor.

Collective Guilt: an editorial

[Page 10]



CHAP. (LCDR) CHRISTOPHER B. YOUNG of the Diocese of South Florida, is with the Naval Support Activity, Danang, but his spare time is spent with the children in the school-hospital of the Christian and Missionary Alliance, a group that does outstanding work in South Vietnam. He also heads a medical clinic once a week, where he is assisted by a Greek Orthodox Navy doctor and almost more enlisted volunteers than space permits. Chap. Young has extended his year's duty to 18 months.

BOOKS

CAN JUST 16 BOOKS MAKE A COMPLETE BIBLICAL LIBRARY?



They can if they're **THE INTERPRETER'S BIBLE** and **THE INTERPRETER'S DICTIONARY OF THE BIBLE**! For the family, the minister, the church library . . . these 16 volumes answer every question, put in easy reach the vast results of archaeological and biblical research. More knowledge on one shelf than you'll find in many libraries!

THE INTERPRETER'S BIBLE places the King James and Revised Standard texts side by side for quick comparison. Provides textual analysis, practical exposition, an introduction to each book, and general articles on subjects such as the Dead Sea Scrolls. Illustrated with a complete range of outline and full-color maps.

THE INTERPRETER'S DICTIONARY OF THE BIBLE discusses every person, place, plant, animal, and object mentioned, explores every doctrine and theological concept. With 112 color illustrations, over 1,000 others, and 163 maps, many in full color.

The IB: each volume, \$8.75; the 12-volume set, \$89.50; deluxe leather edition (sets only), \$199.50. The IDB: 4-volume set, \$45.

At your local bookstore

ABINGDON PRESS

THE PEASANT OF THE GARONNE. By Jacques Maritain. Holt, Rinehart, & Winston. Pp. 273. \$6.95.

The title of Jacques Maritain's book rests on a fable of La Fontaine, with a modification. Its meaning is "the man who puts his foot in his mouth," and it is undoubtedly true that the author has stirred up a storm of controversy with the French publication of his book, a controversy which will undoubtedly be extended to the United States with the publication of the English version of *The Peasant of the Garonne*. The difficulty which Maritain faces is that the image which he has created in many minds is that of a leftist reformer. It is true that he has been involved in a great number of movements of social reform not only in his native France but in the United States and in South America. He also did so much to prepare for the Second Vatican Council that Pope Paul VI honored him in his closing address to the council. However, this has not been his sole contribution to thought. He has always been a Thomistic philosopher and also a defender of the doctrines of the Church. The reformer has always believed in objective truth in philosophy and in the great doctrines of historic Catholicism.

Many thinkers have assumed that Vatican II opened the way to the repudiation of the Thomistic philosophy so prominent during the last century in the Roman Catholic Church, to the rejection of the ancient dogmas of the Church as objective truths, and to the denial of the cult of spirituality so prominent in the ascetical theology of the Church. Maritain asserts his conviction that the decrees of Vatican II were wise and that they opened the way to fresh developments in the ever-growing life of the Church. However, he most emphatically denies that the council opens the way to a repudiation of a philosophy which believes in objective truth. He is most emphatic in his refutation of many of the current philosophies which deny truth in terms of relativism and a doctrine of appearance. These philosophies he repudiates by name, and asserts that as a reformer he has always believed that truth is the source of a real renewal of life. He also asserts his belief in the great truths of revelation, and again most emphatically takes a stand against a theology which uses the old language about the Incarnation, the Resurrection and the Church as the Body of Christ but interprets these doctrines as having only symbolic meaning.

There is a modernity about Jacques Maritain. He knows contemporary thought and has shared in some of the most recent battles of our age. But although he is very much in the world, he does not wish to be completely of it. He does not wish to genuflect before the

world. This is the message of the 85-year-old Thomistic philosopher who has not lost his philosophy, nor abandoned his theology, nor surrendered inner prayer.

JOHN S. MARSHALL, Ph.D.
The University of the South

+ + + +

IN THE SERVICE OF MAN. By J. V. Langmead Casserley. Regnery. Pp. 204. \$4.95.

In his *In the Service of Man*, Dr. J. V. Langmead Casserley may not have given us many satisfying answers to the question of change in our world during the next 50 years, but he has raised the basic questions which every thoughtful man must ask. Early in the book he suggests that both extreme conservatism and violent leftism have turned their backs upon the central purpose of democratic institutions—that of achieving change and development without violence. How such change without violence is to be achieved is certainly one of the major problems of our time. Toward the middle of the book Dr. Casserley asks another question: "Is the new technological age to be one of the great periods of human history, or just an ingenious much ado about nothing?" Here then are the two primary questions. In this reviewer's opinion, Dr. Casserley is more skilled at stating the problem than in giving the answer, but he makes it abundantly clear that unless we do understand the question there is no possibility of an answer.

Dr. Casserley is optimistic about man's ability to use the new technology for truly human purposes. He gives us a clear picture of what the new society might be like—a society in which only ten percent of the population really have to work. It is not very clear how the rest of the population is going to find the sort of creativity and meaning which will make human life significant and human. He does not face some of the deeper questions which arise out of the amazing developments in which men are always tempted to start with a technology and then try to find a purpose for it. When enterprise is divorced from utility you have a technology in search of a purpose, and the experts deal in systems development rather than in meeting human needs. It is this meaningless enterprise, to use Paul Goodman's phrase, which is one of the greater threats in the new technology. Even war can become merely an occasion for testing new hardware and techniques, and the technology which Dr. Casserley believes will free us threatens to destroy us.

Dr. Casserley is especially good, however, when he deals with the forces which are at work in any changing situation. He differentiates between economic conservatism, political conservatism, and cultural conservatism. He points out that the ultimate concerns and basic presuppositions of the Western value system do not depend upon any one economic or political system. It is this great cultural

base which he feels must be preserved in the midst of a changing world. In this world of change he sees great value in the continuous tension between the radical and the conservative. He takes a long view of history and warns that the radical of today too easily becomes the complacent conservative of tomorrow, and that a new radicalism must always challenge that which is taken for granted.

The great contribution of the book, however, is its insistence upon the primary function of culture to give meaning which the technological experts often overlook—"to remind society of its deficiencies, to perpetuate in men's minds the recollection of their oversights." To Julian Casserley, culture means the great Judeo-Christian tradition which "is to society as the spirit is to the body, as the intellect is to the instincts, as the memory of the past and the prevision of the future are to the mind absorbed in the existing joys of the moment."

This is a book for the concerned, for those who can accept the fact that the real issues are below the surface and ultimately are of the spirit.

(*The Rev.*) WILLIAM S. LEA, D.D.
Christ Church
Winnetka, Ill.

✦ ✦ ✦ ✦

THE LIVING GOD AND THE MODERN WORLD. By Peter Hamilton. United Church Press. Pp. 256 paper. \$2.95.

The Living God and the Modern World, by an English Anglican priest who is learned in both mathematics and divinity, is appropriately sub-titled "Christian theology based on the thought of A. N. Whitehead." It was this that drew my attention to it and induced me to read it. When I began to read Teilhard de Chardin several years ago I felt that I must explore process philosophy in general and Whitehead's in particular. It was, and remains, hard going for one who is not at all conversant with theoretical mathematics. For such a one an interpreter is needed; and Peter Hamilton is the best one I have discovered yet.

Whitehead explored the whole world of reality in the light of evolution, quantum mechanics, and relativity, seeing it all as a vast process in which all organisms are inter-connected. But unlike so many modern holists and evolutionists he saw the world as the creation of a God of love. This God is not so much the detached omnipotent creator as "the great companion—the fellow-sufferer who understands." Whitehead saw God more as process than as person; yet his conception of personality is such that the God of his system is not impersonal.

Peter Hamilton in this book re-casts the Christian doctrine of God in Whiteheadian categories. He does this with rigorous consistency and thoroughness and the results are sometimes shocking to traditional Christian conceptions. For example, the Whiteheadian system allows for

THE NEW LITURGY

RECORD • FILMSTRIP • BOOKS

BEHOLD THE WORD

The New Liturgy of the Episcopal Church is heard in this recording of a folk-rock Mass performed by St. Paul's Choir, St. Paul's School, Concord, New Hampshire. "Listen, please listen, for what we say in church is for all, no matter where you are or who you may be." An exciting new recording by today's students in one of the leading Church Schools.

Mono-Stereo compatible,
\$3.39



FILMSTRIP

A NEW (Timely — Graphic — Living Color) 44 frame film strip on the NEW LITURGY. Prepared by the Liturgical Committee of the Diocese of Bethlehem to familiarize you with the Liturgy of the Lord's Supper. Another important AID to help explore and educate during the Trial Period. EACH Film Strip with script.....\$7.50

BOOKS

- INTRODUCTION TO THE LITURGY OF THE LORD'S SUPPER**, by David E. Babin.....\$1.95
(already in a second printing — first printing sold within 10 days' time)
- THE LITURGICAL MOVEMENT AND THE LOCAL CHURCH**, by Alfred R. Shands.....\$2.50
(a clear explanation of the Liturgical movement — its principals — its effects with the new developments influencing the present changes)
- THE PARISH COMES ALIVE**
by E. W. Southcott.....\$1.80
(a splendid book with an up-to-the-minute challenge for a parish to advance)
- THE LITURGY OF THE LORD'S SUPPER**
Leader's Guide and Workbook.....\$1.00
(a ready made study course — five sessions)
- AT ALL TIMES AND IN ALL PLACES**
by Massey H. Shepherd Jr.....\$3.95
(six unforgettable sketches, dramatically re-creates the Holy Communion as celebrated over the ages)
- THE LITURGY OF THE LORD'S SUPPER**
Chart..... 35¢
(a most effective poster dealing with fundamental procedure steps in the New Liturgy)
- LUTHERAN LITURGY POSTERS**.....\$2.95
(another most effective aid for understanding Liturgy — 24 posters in all)
- THE NEW LITURGY**
Pew Edition.....single copy — .30 each
25 copies or more — .25 each
- THE NEW LITURGY — Altar Edition**.....\$2.50

MOREHOUSE-BARLOW BOOKSTORES

14 East 41st St., New York, N. Y. 10017
29 East Madison St., Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

"WE MET AT CAMELBACK"

by Charles S. Stevenson

... the story of Jack & Louise Stewart who, by giving truly of themselves to their guests, developed the world-famous resort, now,


MARRIOTT'S CAMELBACK INN

Louise Stewart, originator of "Vacations With Prayer," gathered celebrated guests to her weekly get-togethers with God.

Read how this dedicated couple, who met over a million people, upheld their convictions both in patriotism and religion, and gained a following unprecedented in the resort industry.

250 pages \$5.00 a copy

ARIZONA DESERT PUBLISHING COMPANY
7000 Mummy Mt. Road,
Scottsdale, Ariz. 85251



*** custom ***
Church Furniture
WOLFE BROTHERS
and company, incorporated
* Piney Flats, Tennessee *

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General

For further information, address the Secretary-General, Guild of All Souls
32 Tenmore Road Haverford, Pa. 19041

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

FOUNDATIONS OF FAITH

Timely book by retired Priest continues its ministry as a Light in the gathering darkness of Unbelief which is gradually engulfing Church and nation.

\$3.00 Postpaid

THE REV. F. NUGENT COX
600 Fairmont St., Greensboro, N. C. 27401

a kind of personal immortality consisting of the "prehension" of one's mortal life as a whole by God. A person's life at its temporal ending is thus taken up into the immortal life of God. This, however, is not what most conventional believers expect, or hope for, of the life to come. Another traditional doctrine which is severely jolted by Hamilton's adaptation of Whitehead's concept of God is that of the divine impassibility. Fundamental to Whitehead's theology is the premise that God in His own being is affected by whatever any of His creatures do.

Not in years have I read a book which has stimulated and directed in me so thorough a review of my own theology at so many points. One fact about both Whitehead, as I read him, and his latter-day interpreter Peter Hamilton puzzles me. Shouldn't it be possible to "see God at work" as they do, in the processes of life and nature within the world, without concluding—as they seem to do—that God is contained and limited by these processes? May not what we see of God be simply God on His hither side, getting on with His creation from inside it? I keep remembering Job's words: "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

* * * *

NO EASTER FOR EAST GERMANY. By Alvin Currier. Augsburg. Pp. 128. \$3.95.

In the foreword, Robert McAfee Brown states simply that "... East German Christians face active hostility, while American Christians face massive indifference." This clue to the situation is herein treated with realism and sympathy—and hope. We may learn from these dramas by Alvin Currier, in which the stories are real (names changed for sound reason) that our brothers in the East do not want our dollars but want just one thing: Brotherhood carried from East to West, from West to East. They will take care of their given mission but ask us of the West to do ours, too. The crux of the matter lies not in the walls of concrete and mortar but the "other" wall built from fear and ignorance.

No Easter for East Germany is unevenly written; however, the stories do their jobs in bringing to us this "other" world.

JUDY T. STERNBERGS

Contributor to
THE LIVING CHURCH

* * * *

INSEARCH. By James Hillman. Scribner's. Pp. 126. \$3.50.

"He who has lost his soul will be finding God anywhere, up above and down below, in here and out there; he will cling to every straw of love blown past his doorway as he stands waiting for a sign. Without some sense of soul, there will be vast confusions of morality, uncertainties of action, decisions logically sound but

not psychologically valid. Therefore before psychology and religion quarrel over to whom the soul belongs, let us first go in search of it, together."

This is the essential thesis which Dr. James Hillman skillfully and lovingly pleads for in this unique and personal little volume. *Insearch* differs from many books on psychology and religion in that it is more a plea for the soul than an attempt to convert the reader to some particular point of view. There is, of course, much valuable material here on the psychology of C. G. Jung. But the book is also written in such a way that it can be understood by anyone regardless of their psychological training. Nor does the author try to "convert" the reader to his own particular psychological persuasion. Rather, he seeks in a moving and beautifully written way to call the attention of the reader to the reality of the soul, that living link between a man and his own inner depths, and to point out the crying need of man today to find his soul again.

What makes Hillman's volume especially important for the Church is his insistence that the soul is as much the province of the Church as it is of the psychological professions. He calls the attention of pastors back to the assertion of Tertullian that "the soul is by nature Christian," and urges upon us an acceptance of our responsibility as Christians and pastors to help men find their souls once again. Recommended reading for all pastors, and for those who find their life is a search.

(The Rev.) JOHN A. SANFORD
St. Paul's Church
San Diego, Calif.

Booknotes

By Karl G. Layer

The Formation of the American Catholic Minority. By Thomas T. McAvoy. Fortress Press Historical Series. Pp. viii, 37 paper. \$85. The thesis is that the dominant form of the American "Roman Catholic minority" was struck during the years 1820-1860. The development was characterized by the interaction between doctrinal unity and political, social, and economic divergence.

The Old Farmer's Almanac. By Robert S. Thomas. Yankee, Inc. Pp. 150. \$50. Follow the weather and know when to plant the new garden. This is the 176th anniversary edition.

American Participation in the Second Vatican Council. Edit. by Vincent A. Yzermans. Sheed and Ward. Pp. xvi, 684. \$16.50. This large volume explains in detail the role of the American Roman Catholic hierarchy at Vatican II. Documents are quoted, there is background historical material, and there is a commentary on each individual prelate and his contributions.

The Living Church

Volume 156 Established 1878 Number 18

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.,† Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,*† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt,†

*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

DEPARTMENTS

Books	2	Letter from London	8
Deaths	15	Letters	11
Editorials	10	News	6
People and Places	15		

FEATURE

... from the life of the Rev. J. Walter Tarp
C. W. Sterling 9

THINGS TO COME

May

5. Easter III
9. Gregory of Nazianzus
11. Cyril and Methodius
12. Easter IV

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 news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

May 5, 1968



At last!

A cool comfortable black clerical SHIRT VEST

Just right for casual wear or dress

- Drip Dry • Wash and Hang to Dry
- Wear 1 Hour Later
- 55% Dacron/45% Rayon

\$9⁸⁵ each 2 for \$18⁰⁰



One of the most practical garments we've ever offered the clergy. The shirt vest combines the ultimate in comfort and ease of care, yet is versatile enough to be equally correct for casual or dress wear. Wear it loose for added coolness, or tuck it in like a shirt. Has short sleeves and a pocket on the left. The shirt vest is appropriate without a jacket even when on call ... smart with one. Slips over the head and fastens with a snap in placket at back of neck. Looks like a vest rather than a shirt. Order by shirt size.

The shirt vest can be worn with a black collarette, if preferred. Collarette has 1½" step opening... hooks together at back of neck with miracle Velcro closure. Order by collar size.
\$2.65 each 2 for \$5.00

IMMEDIATE DELIVERY • SEND ORDER TO

J. Theodore Cuthbertson, Inc.

2013 Sansom Street Philadelphia, Pa. 19103




REPRINTS OF IMPORTANT LIVING CHURCH ARTICLES

1. STUART G. OLES—*The Other Side* (L.C. Jan. 28th). An intelligent and constructive critique of the idea that the world can be saved by legislation and social melioration.
2. THE REV. DAVID G. KENNEDY—*A Roman Catholic's Views* (L.C. Feb. 4th). A fresh examination of Anglican Orders by a Roman Catholic theologian, with a positive proposal for the unification of the divided Christian ministries. A *most important* article which we hope will be pondered by ecumenical leaders.

12 cents per copy 10 cents per copy for orders of 50 or more
(Be sure to specify which article you want)

Send order, with check payable to:

Editor, The Living Church
Box S-528, 407 E. Michigan St., Milwaukee, Wis. 53202



GRADUATION GIFTS

A POCKET PRAYER BOOK—Compiled by Bishop Ralph S. Cushman
YOUTH AT PRAYER—Compiled by Harold and Dorothy Ewing
Appreciated by high school and college graduates, both books make appropriate and lasting gifts.
Either book \$1.00 per copy, \$10 per dozen.

The Upper Room

1908 Grand Ave. Nashville, Tenn. 37203

THE UPPER ROOM
1908 GRAND AVE., NASHVILLE, TENN. 37203
PLEASE SEND ME _____ COPIES OF "YOUTH AT PRAYER"
AND _____ COPIES OF "A POCKET PRAYER BOOK," ENCLOSED
IS \$ _____ IN CHECK, MONEY ORDER FOR FULL
PAYMENT.

NAME _____
STREET _____
CITY _____ STATE _____ ZIP _____

The Living Church

May 5, 1968
Easter III

For 89 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

O.C. Director Named

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, has been named director of Operation Connection (O.C.), according to a joint announcement by the Presiding Bishop and the Rev. Albert Cleage, Jr., of Detroit, co-chairmen of the executive committee of the national inter-faith coalition set up to tackle the nation's desperate urban problems [L.C., April 7th].

Operation Connection will seek to work with other agencies, such as the Urban Coalition, to bring about immediate action, and it is intended to stimulate concern and action in both the public and private sectors of the nation. Its planning and strategy staff will work with business, political, religious, labor, and black community leaders. The appointment of a co-director experienced in black community affairs will be announced soon.

Bishop Moore has been granted a three months' leave of absence from his diocesan responsibilities by the Bishop of Washington, the Rt. Rev. William F. Creighton.

New Appointee for Poverty Programs

The Presiding Bishop has announced the appointment of Miss Ruth Gilbert as associate secretary in the division of community services of the Department of Christian Social Relations of the Executive Council. Her primary responsibility is to coordinate the Executive Council's efforts in relation to programs directed toward the elimination of poverty in the United States. This includes liaison with programs of the government's war on poverty, and similar efforts under private auspices.

The announcement also states that "a very important part of Miss Gilbert's task is to provide staff service to the Episcopal action groups on poverty. These are volunteer groups consisting of clergy, social workers, and others in the human relations field related to the division of community services, in efforts to improve Social Security and public welfare through citizen action. A further goal of this group is to stimulate the study of new forms of income maintenance." She is also available as a consultant in community development programs. The community

development process is an important instrument for eliminating poverty and helping people to achieve independence with dignity."

A former YWCA director, she has been director of the youth center of St. Mark's-in-the-Bouwerie, New York City, for the past four years, where she is also a communicant.

Emergency Funds Granted

The screening and review committee of the Church's General Convention Special Program has appropriated priority funds of special urgency totaling \$38,600 for immediate use in critical areas of the nation. In addition, the Presiding Bishop has approved emergency grants totaling \$29,865, bringing the emergency funding to a total of \$68,465.

The current American crisis is broadly represented by these grants. As reports



of an arms escalation in the white community of Detroit continue to grow, the efforts of a white group, People Against Racism, have been supported by a screening and review grant committee.

Concern for the condition of economic deprivation in the rural south is represented by a grant to the Southern Rural Action Project. Groups working in the black ghettos of Topeka, Kansas City, Detroit, St. Louis, and Jackson, Miss., have received emergency funds, as has a coalition effort between black and Mexican communities of Los Angeles.

Other requests for funds have been approved by the committee but actual certification of funds will await the May 21st meeting of the Executive Council. Operational procedures for the screening and review committee provide that it may approve urgency monies, to be certified by the Presiding Bishop, where a delay in funding would endanger the success of a particular project.

The urgency grants are:

<i>Organization for Citizens Representation, Topeka:</i>\$ 5,000
<i>People Against Racism, Detroit:</i>	... 7,000
<i>Southern Rural Action Project, Atlanta:</i> 8,000
<i>Woodward East Project, Detroit:</i>	.. 15,000

<i>Wyandotte County Welfare Council, Kansas City, Kan.:</i> 3,600

	\$38,600

Emergency grants made by the Presiding Bishop are:

<i>Afro-Mex Coalition, Los Angeles:</i>	\$10,000
<i>Harlem Commonwealth Council, New York City:</i> 2,000
<i>Joint Strategy and Action Committee, National Program, New York City:</i> 3,365
<i>Mid-City Community Congress, Inc., St. Louis, Mo.:</i> 5,000
<i>North East Area Development Inc., Rochester, N. Y.:</i> 500
<i>Project D.A.V.I.D., Jackson, Miss.:</i>	9,000

	\$29,865

WASHINGTON

Ecumenical Eucharist for Dr. King

The Suffragan Bishop of Washington, the Rt. Rev. Paul Moore, celebrated at a midnight Requiem for Martin Luther King, in the Church of St. Stephen and the Incarnation, located in one of Washington's riot-torn areas. Assisting him was the Rev. Richard McSorley, S.J., professor of theology at Georgetown University.

"I was celebrating the Eucharist, he was helping me," the bishop said. "It was a very joyful and wonderful thing to have another priest standing beside me—we were doing the Eucharist together in the deepest sense of the word." He also emphasized that the Roman Catholic priest did not read any of the canon or participate in the manual acts. "He was helping me keep my place in the book."

Fr. McSorley told Religious News Service that he and the other priests and nuns present "were together with Christ and Martin Luther King in that hour of tragedy, around the symbol of sacrifice which Christ had left for this very kind of memorial. I felt that at that occasion we were all together. . . . We were one in our common expression of love and sorrow over the death of the greatest clergyman this country has ever known." The priest, who received communion, said that he received at the Episcopal service, "not with Episcopalians but with the other Christians who were present. I was in spiritual communion with them all."

Bishop Moore, asked later if he had

been aware that he administered communion to Roman Catholics, observed that on "ecumenical occasions" the House of Bishops has advised that no one who is a communicant of his own Church, should be turned away from the altar. Fr. McSorley added: "If there was ever a time when unity is needed, when legalism and formalities should be put aside, it is a time of tragedy like Dr. King's death which came because of disunity. I'm sure that any Roman Catholic present in similar circumstances would have felt exactly as I did."

Kennedy Received Baptist Communion Elements

Sen. Robert F. Kennedy, a Roman Catholic, has explained to newsmen that his reception of Holy Communion—grape juice and a biscuit—at New Bethel Baptist Church, Washington, was a "gesture of fellowship," and not a sacramental Communion.

He received the elements in the church after a tour of areas destroyed in the recent Washington riots.

In May 1967, the Vatican Secretariat for Christian Unity issued a document specifying that Roman Catholics "may be allowed to attend occasionally the liturgical services of other brethren if they have reasonable ground. . . . This participation, from which reception of the Eucharist is always excluded, should lead the participants to esteem the spiritual riches we have in common and at the same time to make them aware of the gravity of our separation."

The question of intercommunion is one of the several subjects of discussion in bilateral consultations between Roman and non-Roman communions.

RHODE ISLAND

Controversy Rises Over Tuition Aid Measure

The Rhode Island tuition grant bill sponsored by Citizens for Educational Freedom (CEF) appears to be dead in the wake of a public hearing and campaign for and against passage that some fear may have impaired ecumenical relations in the state [L.C., April 14th].

At the public hearing, critics of the tuition aid measure claimed the bill was unconstitutional, a subsidy for the Roman Catholic Church, an aid to segregation, and damaging to the public schools.

Supporters said that non-public schools are in serious financial trouble, that parents cannot effectively exercise their right to send their children to schools of their choice, that the legal questions should be left to the courts, and that it is unfair for parents to be taxed and also have to pay tuition for their children at private schools.

The assignment of the diocesan superintendent of schools, Msgr. Arthur T.

Geoghegan, to the pastorate of St. Margaret's Church, East Providence, and the advancement of the assistant superintendent, the Rev. Edward Mullen, came four days after the Rt. Rev. John S. Higgins, Bishop of Rhode Island, publicly labeled CEF as "a subterfuge" and "a front" for the Roman Catholic diocese. He deplored what he said had been a "deafening silence" regarding the bill "on the part of bankers, lawyers, and doctors, who say, 'I can't say anything because I've got some Roman Catholics among my clients'."

Sen. Thomas Needham, Cranston Republican who called the bishop's words "inflammatory," said that he had been threatened at a meeting in his own parish with defeat in a bid for re-election unless he supported the bill. He has children in both public and private schools. He also said that the frantic efforts of some parishes to establish CEF chapters has debated the issue to "an appeal to emotion and prejudice on both sides."

Roman Catholic Bishop McVinney said in a formal statement that Msgr. Geoghegan "has been made a scapegoat because he supported" the bill "which would give some relief to the harassed non-public schools. . . . While we have not officially sponsored the bill we feel it has merit and should be studied on its merit."

CEF is non-sectarian, but in heavily Roman Catholic Rhode Island, it is predominantly Roman Catholic in membership.

ATLANTA

Ecumenical Service for Prelate

The Most Rev. Paul J. Hallinan's faith in God and faith in his fellow men were warmly praised in an ecumenical memorial service conducted for the late Roman Catholic prelate.

Participating in the service in the Cathedral of Christ the King, Atlanta, where the archbishop's body lay in state, were the Rt. Rev. Randolph Claiborne, Jr., Bishop of Atlanta, Dr. Vevel Jones, president of the Christian Council of Metropolitan Atlanta; Dr. A. S. Dickerson, vice president of the council; Rabbi Richard Lehrman; and Auxiliary Bishop Joseph L. Bernardin, apostolic administrator of the Archdiocese of Atlanta. The sermon was given by Dr. William R. Cannon, dean of Emory University's Candler School of Theology. A friend of the archbishop's, Dr. Cannon was an observer at Vatican II. He said that the archbishop served "his Church in the field of liturgy in an extraordinary way. He used everything for the honor and glory of God and, like Barnabas, he used his own mind and drew out the best in others."

In thanking the Christians and Jews who had come to the service, Bishop Bernardin said, "The archbishop was a

true ecumenist. He loved people and saw their goodness which unites us. Because of Archbishop Hallinan and people like you, we have advanced much further than expected. His work and spirit will continue. God bless you."

CENTRAL NEW YORK — NEW YORK

Bishops Wire President

The bishops of the Diocese of Central New York have sent the following message to the President of the United States: "Before the heat of mourning cools, we would like to commend you for your wisdom and action in this most recent crisis. We would also like to commend you for your past concern in social legislation. We do urge, however, that you continue this leadership with the Congress especially to consider the report of the National Advisory Commission on Civil Disorders and passage of the present legislation in the field of housing and equal economic opportunities." Signers were the Rt. Rev. Walter M. Higley and the Rt. Rev. Ned Cole.

On his return from funeral services for Martin Luther King, Jr., in Atlanta, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, also sent a telegram to the President: "Our nation has good reason to be grateful to you for significant legislation enacted under your presidential leadership in past years, but still more is obviously needed to cope with staggering problems in housing, employment, and welfare. It is clear that Congress does not appreciate this need as we know you do, but I respectfully urge you to challenge its members and the American people with recommendations for legislative action, however painful, that will attack the root causes of the urban crisis. I offer you my help in trying to arouse people in this area to the acute need for such a program and to the financial sacrifice that we must accept if this awesome crisis is to be met." Bishop Donegan also sent similar telegrams to the Hon. John W. McCormack, the Hon. Gerald Ford, the Hon. Carl Albert, and Senator Mike Mansfield.

MISSOURI

Clergy Salary Scale Considered

The parochial clergy of the Diocese of Missouri believe that they have found some answers to questions on what the value of a priest is, considering his preparation, and his experience year by year after ordination. Their formula will be presented to the diocesan convention this spring.

As it now stands the study figure is \$6,700 as a starting salary plus house or cash equivalent, utilities, membership in diocesan Blue Cross, and pension as-

Continued on page 12

Letter from London

These words are being written at a moment when the world's monetary system seems as precarious as Babel's ancient tower. I am no prophet. Indeed, in this matter I am no prophet neither am I a prophet's son. But it does seem worth recording that the problems for charities consequent upon our last November devaluation are proving even more savage than had been feared. Our Save the Children Fund (a major famine relief organization) last November calculated that it would need upwards of £75,000 on top of its annual £1,364,000 in order to maintain existing amounts of work. The figure now calculated is an extra £200,000 a year. Oxfam (another major famine relief team: its name is an abbreviation of Oxford Committee for Famine Relief) says the extra £180,000 a year it calculated it needed has now become £250,000. Christian Aid estimates it needs another £200,000 a year otherwise about 20 projects which have been undertaken by them must be postponed until later.

Lists of figures can get boring and lose their impact. But to the above must be added all the extras that English missionary societies will need if they are to maintain their programs. And spokesmen for all these say that economic circumstances at home are making money-raising infinitely harder.

It is not a happy augury for a contended Lambeth Conference.

Following roughly the path taken by the killers of Thomas Becket 800 years ago, thieves broke into Canterbury Cathedral and got away with £17,000 worth of its treasures. Their loot included a 15th-century silver and gilt Italian processional cross that included a figure of Christ which they broke off and left behind. Twenty-three other items were taken. The plunderers, however, failed to get at the most valuable of all the treasures. These were in a special safe which the thieves packed with gelignite but for some reason did not ignite the fuse.

Police are puzzled at the means of entry. The raiders scaled a medieval wall, got through an iron door, two iron gates, and two wooden doors, but there were no signs that the locks had been touched.

The following day Canterbury had another

raid. This time it was on the museum of the Queen's Regiment depot. Several thousand pounds worth of regimental trophies and medals were stolen. Such unique treasures, of course, are not easy to dispose of. But today's pieces of silver and gold are a serious temptation to thieves to melt them down and thus destroy what cannot be replaced.

There is no conceivable connection between the two facts but the raid took place around the time of the publication of the autobiography of Canterbury's most famous (infamous?) dean for a very long time. The tragi-comic figure of Hewlett Johnson sought its own immortality in *Searching for Light* (Michael Joseph, 50/-). Born of a wealthy manufacturing family, and a man of vast wealth at the time of his death, Johnson earned his title as "the Red Dean" by his forays into the life and thought of Russia and China.

Hewlett Johnson, even at his worst moments, had no malice in him. Rather, his life was characterized by an innocence which bordered on childishness. It all began from motives which few would impugn. "If, as a minister of religion, I attacked gambling, immorality, deceit, and a lack of interest in cultural and spiritual things, and left unchallenged one of the major causes from which these evils sprang, I was straining at gnats and swallowing camels." He was moved by a genuine compassion for the poor. He was in the tradition of eccentric English clergymen but he lived in an age so fierce that eccentricity toppled over into a folly which created many problems. His book is an interesting insight into what can happen when Churchmen follow the Lord's command to go into the world.

A surprise announcement comes from former Olympic sprinter, the Rev. Nicholas Stacey, rector of Woolwich. Forty-year-old Mr. Stacey is to become deputy-director of Oxfam, the major relief organization mentioned above, which acknowledges no credal basis. He has attracted wide publicity for his many innovations at Woolwich, including a discotheque and a licensed bar for his youth club. He has had an ecumenical staff including a Roman Catholic priest.

Says Mr. Stacey: "It is over 20 years

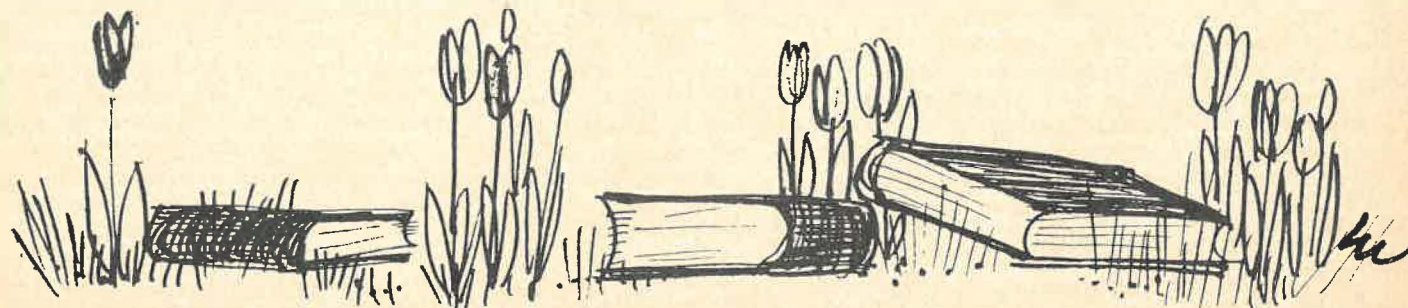
ago that I decided to resign my commission as a regular naval officer in order to be ordained. One of the main reasons for this decision was to try and use my life to build a better world, the sadness, evils, starvation and poverty of which had been brought home to me when, as a 17-year-old midshipman, I was in the Far East in the closing stages of the war. As deputy-director of Oxfam I shall be able to make in a direct and tangible way some contribution in helping to alleviate the suffering endured by the underprivileged of the world.

"I believe that the most serious and potentially explosive problem in the world today is the ever-increasing gap in the standard of life between the 'haves' in the West, and the 'have nots' in the East. By working with the large, able, and enthusiastic Oxfam team, dedicated to stirring the hearts and educating the minds of the British people to their heavy and costly responsibilities towards our fellow human beings, I shall be in the forefront of the battle to help close this gap. There cannot be many jobs in Britain today which are more challenging and worthwhile. Certainly, there is no other job for which I am qualified which gives more opportunity for expressing Christian commitment and conviction and which I would rather be doing."

Another Woolwich name, this time its bishop, the Rt. Rev. John Robinson, hit the headlines when in protest against our Immigration Act he resigned his membership of Britain's Labour Party and said he would seek membership in the Liberal Party. Bishop Robinson's protest was in line with the overwhelming reaction of leading British Churchmen including the Archbishop of Canterbury.

Dr. Robinson said: "This is merely the last straw. The Labour Party's consistent refusal to stick on moral issues, or even its own official policy on Vietnam, has contributed to a calamitous lack of faith in British politics today." He still thought it essential to join some party because to turn one's back on all party politics in the present situation is simply "to add to a dangerous disenchantment with democratic institutions" and this is "the shortest way to Fascism."

DEWI MORGAN



J. Walter was recovering from a parochial rubdown that he received last night at the meeting of the wardens and vestry of St. Lethargus' Church, Sunken Heights. Although time had marched mercifully on toward noon of the next day, and our daunted hero was having lunch with three of his colleagues, J. Walter's mind was elsewhere.

He recalled painfully the night before and the discussion on MRI which was quickly dismissed by the treasurer's comment that the initials stood for "More Revenue Indispensable." Walter indulged in a private and inward flash of anger which suddenly turned toward himself as he remembered the feedback from last Sunday's bulletin. He had hastily prepared "The Olive Branch" after 10 o'clock on Saturday night, and the flower memorial appeared brightly in print, "well done, cool and faithful servant." He had been reminded of such delinquencies of Sabbaths past by Harvey Quiverlip (who had been elected to the vestry to fill the unexpired term of Howe Noble who was now attending the Church of the Revised Covenant). Would they never forget or forgive his slip of the tongue when he asked prayers for "all those who are sick of the parish"?

This Tuesday, lunching with his friends, members of the Priest's Protective Association, as they called themselves when nobody was listening, J. Walter tried to forget, but it took a third martini to accomplish the minor miracle. Even so, that indulgence produced a deeper anxiety. He suspected, and rightly so, that at that very hour his wardens, accompanied by Mrs. Jevonius Sitwell, were having lunch with the bishop. He knew what the agenda would be—Tarp's three-martini lunches, his administrative inadequacies, his puckish delight in rocking the boat while his wife rocked the cradle, and finally their request to the bishop for the dissolution of the pastoral relationship. He said as much to his embattled colleagues who were absently at the table with him, sitting encased in last Sunday's body, which happily was growing lighter on this third round.

"Confusion to the enemy," toasted the Rev. Frank Hassock, looking like a bloodhound that had lost the scent. "I feel like a used bath towel returned to the hamper of life," philosophized the Rev. John Rushauer as he looked at his watch as though he were waiting for the Morning Prayer flag procession to start. "At least I feel more like I do now than like I did when I came in here," brightly volunteered Edgar Beaver (Necrosis Seminary, 1966). After a pause to allow for the remote possibility of communication, he added, "Hey, I think I just said something!" His companions looked at him like a Labrador retriever looks at his master while having buckshot picked out of its backsides. Noting J. Walter's preoccupation Fr. Rushauer looked at his

By The Rt. Rev. Chandler W. Sterling, D.D.

Founder and Director of PARDON

watch again and asked, "What's bugging you J. W.? You don't even have a funny story today."

"Our friend is suffering from diminution in job satisfaction, that's all," explained Edgar Beaver. "You know. Too much criticism, passive dissent, lack of response, and all the ills that Christians are heirs to in these nervous days. He had a vestry meeting last night. It started his anxiety depression going."

"Do you suppose that our Lochinvar is suffering from parochial alienation because of social action?" suggested Fr. Rushauer.

"Aw, come off it, you guys," defended J. Walter. "I can't be grunted or disgruntled without sociological explanations. Anybody can see that I'm simply having difficulty in identifying what I am

shoo-in to succeed him, and that's the end of me. Since my wife has been working we have enough savings to live on for three or four months, so I'm thinking about creating a new job and hunting an opportunity to try it."

"You mean that you're thinking of leaving the priesthood?" asked Fr. Hassock, with a trace of horror in his voice.

"Of course not, Frank. I'm simply going to see if I can invent a job where I can use my priesthood and be no longer dependent on slices of other people's incomes, pared on to a parish budget."

"Don't tell me that you have a line on a desk job at the diocesan office," guessed Fr. Rushauer.

"Not me," Beaver replied. "I've got something else in mind."

"Like what?", asked Rushauer, "per-

... from the life of

The Reverend

J. Walter Tarp

expected to do every day with what I am supposed to be doing as a priest."

"Walt is jangled by the stained-glass jungle today," observed the rector of St. Exaspera, on Rope's End Lane. "By some elusive logic he seems to think that the parish should allow him to put his efforts where they really count."

"I feel like I'm on the last train leaving Casserole Junction at midnight," Tarp explained. "If I knew where to go, and had the price of a ticket, I might just take off."

"You mean that you're thinking of quitting St. Lethargus?" probed Fr. Hassock as he watched the lemon peel sink hopelessly to the bottom of the glass. "What would you do for a living?"

"I know what I'd do, and I might even do it," interrupted Beaver. "I finish my second year as curate to Dr. Codger in June. He's retiring then, too, and Roderick Primtoe, his 'associate,' is a

haps chaplain in a home for retired acolytes?"

Beaver went on. "Did you ever hear of a corporation chaplain-pastor? I have a lot of men in the parish who work for Amalgamated Mangle. Many are in trouble on their jobs but they don't come to see me about it. I was talking the other day to their vice-president in charge of personnel and he was moaning to me about it. I explained to him that a parish priest today has a hard time getting his foot in the door pastorally with these men—too much parish risk, rank, status, admission of failure to keep up, and all that. Now, if I worked with the company on an 'on-call' basis perhaps something tangible could be accomplished. I am to talk with him further about it."

"You'll never make it," mourned Fr. Hassock. "It's never been done before."

"You know, Frank," answered Beaver,

Continued on page 14

Collective Guilt— A Mischievous Myth

What is everybody's business is nobody's business, and what is everybody's sin is nobody's sin. After reading scores of statements on the murder of Martin Luther King, Jr., issued by clergymen and public leaders we get the impression that this truth is by no means generally understood, for one statement after another said in effect: "We are all guilty. We all pulled that trigger, through our racism, our indifference, our sins of omission, our prejudices." We are not concerned to deny the reality of these sins of racism, indifference, neglect of duty, and prejudice, as these sins are committed by individuals. And it well may be that every man Jack is guilty of them all. But there are no collective sins, any more than there can be collective sex. Sin is as personal, always, as sex. And so all these sermons and pronouncements about collective guilt are essentially erroneous in substance. Moreover, they have the mischievous effect—surely not intended by the people who issue them—of providing a kind of surreptitious blanket absolution. To make our point in the first-person-singular: If my sin is my sin simply because all 200 million Americans are committing it and I am one of them, my share of the guilt actually is only 1/200-millionth of the total, and I guess I can carry that if the next fellow can.

There was an enlightening exchange on this subject in the letters section of *The New York Times* immediately following the assassination. A very distinguished man, Ashley Montagu, led off with a letter expressing the "We are all guilty!" view. He concluded with the statement that "we [white Americans] are as responsible for the death of one of humanity's greatest leaders, Martin Luther King, as if we had pulled the trigger ourselves."

Mr. Montagu's letter appeared in the *Times* of

April 8th. Three days later he was answered by Richard Pipes, a professor of history at Harvard. He minces no words. Mr. Montagu's argument that the whole nation is guilty of assassinating Dr. King he calls "appalling." He goes on to say: "The notion of collective guilt is a manifestation of a primitive mentality which in the past had found notorious application in the charge that all Jews are responsible for the crucifixion of Christ." Professor Pipes's statement merits quotation in full: "Responsibility for any act and guilt for any injustice can be ascribed only to the individual or the individuals who commit them. We cannot blame all the Christians for the slaughter of six million Jews, all the Japanese for Pearl Harbor, all the Russians for the reign of terror which their Government instituted in Eastern Europe following World War II. For if, indeed, all guilt were collective, then all retribution would have to be collective as well, and once this principle were accepted, the natural consequence would be mutual collective extermination."

It strikes us that Professor Pipes is entirely right. And the truth about guilt and responsibility to which he calls attention needs to be kept clearly in mind by all Americans confronted by such a phenomenon as the arson and looting carried on by *some*—not *all*—Afro-Americans in connection with civil rights demonstrations. The myth of collective guilt is unjust to any group to which it is applied. To judge all Negroes protesting what they consider the injustices of their lot by the behavior of a few who commit arson and theft is monstrously unjust and rationally absurd. So here is another serious result and consequence of the general acceptance of this false myth of collective guilt.

When some of our best spiritual leaders are moved to lay upon the mind and conscience of the rest of us that we, each and all together, have a responsibility for working for a better community in which a Martin Luther King may live to see the fulfilment of his good dream, it is indeed the Holy Spirit of God who moves them so to speak. But they should avoid this enticing sophistry of collective guilt, for it is a mischievous myth which does no real good. It can in fact do vast harm when used for the collective condemnation of whole groups.

The Statue of the Mystic

Miles from oases,
A mystic said he saw
What sounder men alleged
To be the mere mirage
Of a thirsting groper
In yuccaless land.

Prospering grandsons
Of the sounder men have
Erected a statue. . . .
Late now, on All Saints Day
(They say) it sweats eerily,
Mightily glowing.

Henry Hutto

The Peace

The priest says:
"The Lord be with you."
And I must take that fellow's hand
Deep in the midst of mine,
Look right in his wary eye,
Say something and mean, "God love you—
I forgive you and I'm trying here
To learn Christ's blessing."
This is really embarrassing,
Most unnatural for me.
But didn't Jesus say,
"If a man doesn't love his brother
How can he love God?"

Jack E. Warner

LETTERS

Most letters are abridged by the editors.

Situation Ethics

What Dr. Joseph Fletcher apparently means by "situation ethics" was practiced by our Lord in all His relations with sinners and has been practiced by every pastor worthy of the name ever since. The publicity given to what is known as and misunderstood to be the "New Morality" by the writing of Dr. Fletcher's famous book may have done some good in intellectual quarters and would have done a great deal of good if its circulation had been confined to pastors, but the probability is that it has done a great deal of harm in the lives of simple folk who are bewildered today, have forgotten (if they ever knew) the meaning of the word "love" as Dr. Fletcher uses it, and are not wise or strong enough to be responsible in all their relationships. These people are important too and they look to the Church for guidance before as well as after the fact, and so often fail to get it.

In your report [L.C., March 10th] on the Dallas meeting in which Situation Ethics was discussed you quote Dr. Fletcher as making this extraordinary statement: "One must always seek the good and constructive thing for the most people in any situation even if it violates the claims of law or the claims of scriptural fiat." In your story you say that Dr. Fletcher sees this as the only absolute! Perhaps he now lumps the Gospel in its entirety into what he calls a "scriptural fiat." As I read it, the good news of the Gospel is that of the essential worth of each individual as the object of God's love. It is precisely because the thought of Dr. Fletcher and others of his school concentrates on those whom they conceive to be the many with so little regard for the rather unintellectual individual that the job of the pastor has been made a good deal harder rather than easier.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish

Lenox, Mass.

Believing in the Church

I hate to differ with you, but I think the evidence supports "We believe . . . in the Holy Catholic Church. . ." The so-called Niceno-Constantinopolitan Creed clearly affirms: "In one Holy Catholic and Apostolic Church." See Denzinger's *Enchiridion Symbolorum* § 150. (It is the handiest collection of the early creeds, Greek, Latin, and other.) Both the Greek and the Latin creeds have "in."

The paraphrastic and amplified language of the final creed, on which our Nicene Creed is based, was designed presumably for liturgical use. Only a curious reluctance forbade an accurate translation in the Book of Common Prayer; perhaps the point was to stress the fact that we believe the Church and what she teaches, as against sects or rival groups within the Church whose vagaries the Church denied: e.g. one baptism is "acknowledged" as against the Anabaptist repetition of the sacrament; the Resurrection is "looked for," and so is the life to come. But the scant and slender affirmation, "I believe the Church" does not measure up to the rich, full statement, "We believe in the Holy Catholic Church" as the creed originally affirmed. When we say

it, even as individuals (it should certainly begin "We believe"!), we are saying that we believe in the Catholic Church, its teaching, its sacraments, its scriptures, its broad comprehension of all doctrine that belongs to the Christian Faith, its liberty of interpretation, and its opposition to narrow sectarianism in expounding the scripture, in brief, its whole way of life. I not only say that I believe the Church, and do not doubt her statements or her future, but I believe in the Church, as over against private and sectarian groups which would take her place and divide Christendom into numberless rival sects. The phrase including in is far richer in meaning than the phrase that omits it. I do hope that "in" will prevail!

(The Rev.) FREDERICK C. GRANT, Th.D.
Gwynedd, Pa.

Editor's comment. Dr. Grant and some other readers have convinced us that we were wrong in our editorial defense [L.C., March 10th] of the reading "We believe the Church" rather than "We believe in the Church." We concede. But if we must be wrong, how nice to be wrong with such companions as Hans Küng and Thomas Cranmer!

"The Other Side"

Stuart Oles's *The Other Side* [L.C., January 28th] was one of the clearest, most concise, and best-reasoned articles I have read in a long time. It expressed so forcefully my conviction that the Church and its clergy should renounce the age-old temptation to try to behave like a political party. Perhaps the only point it did not make was the one you have expressed in editorials, that there is usually more than one Christian line of conduct about any given problem, and when the institutional Church tries to demand or enforce one of the alternatives, it is always weakened in the end.

One would have thought Mr. Oles's article would have convinced anyone. But disillusionment is quick to follow. The Rev. Victor Kusik's letter [L.C., March 10th] indicates how small the comprehension of the social activists can be. He cites our Lord's admonition to invite to a banquet the poor, the maimed, etc., as evidence of His concern for social action. Can he not see that what our Lord called for was individual action, not social (i.e. group or state) action? We all acknowledge and long for the grace to do good as individuals, and I am sure we all believe in a wide variety of group and governmental programs to attack social problems. But the point is that the mystical Church was not planted on this earth with a mission to tell the government or society or its own members what particular political and social action is mandatory. The Church's work, I have always thought, is a redeeming work with the spirit, the hearts, and the minds of individual men.

PERRY LAUKHUFF
Norwalk, Conn.

Pusey Report

Readers' responses to "Answers, Anybody?" [L.C., February 25th] prompted me to check again through the various comments on the original "Pusey Report" which appeared in earlier issues of THE LIVING CHURCH. This is the picture I got:

September 3d, p. 16: Bishop Moody is

apt in spotting flaws, sensitively conservative, and cautious.

September 17th, p. 15: Fr. Hoffman distrusts sophisticated aids because plain honest devotion is always best.

October 8th, p. 9: Good reporting: convention debate centered on procedural details and not on the substance of the report—which tends to justify its implied accusation in calling for a more intelligent Church-wide sense of concern and responsibility.

October 15th, p. 23: Bishop Street likes the new emphasis on everyone being responsible but feels that bishops should have received more special attention.

October 15th, p. 23 ff: Fr. Smedberg is confident that if proper spiritual preparation is stressed, its manifestations (which are secondary) will take care of themselves.

October 29th, p. 25: The editorial duty to publish all sides of a question is invoked, and Bishop Moody's criticisms are traced partly to the report's tendency to swing with the recent Bonhoeffer beat. Further discussion is encouraged by presenting Dean Nutter's sermon from 1931 alongside Prof. Gessell's vision of the future.

October 29th, p. 19: Dr. Gessell formulates a scientifically precise and passionately academic statement of faith in behavioral science and non-directive salvation—a kind of theoretical demonstration that theory is irrelevant.

On reflection, each of the criticisms and suggestions has its justification. Coming from Japan where Christianity is a small minority and yet represents a full ecumenical spectrum, I am impressed by the striking similarity between the American "Pusey Report" and the efforts in Asia of the Theological Education Fund whose James F. Hopewell served also with Dr. Pusey's committee. Both attempt to stimulate a vision of new possibilities that might be achieved by means of developing wider discussion and cooperation in the Church. To borrow a phrase from Dewi Morgan, the real danger appears to be chaos, and not bureaucracy.

(The Rev.) ERROLL F. RHODES, Ph.D.
Professor of Christian Studies
St. Paul's University, Tokyo

Missionary on leave
Greenwich, Conn.

Reconciliation

My congratulations and gratitude to both Nancy Watt and you for publishing her opinion of your editorial "The Degradation of the Liberal Dogma" [L.C., March 3d]. To her for dealing with this very sensitive subject of dissent in such an understanding, mature, and Christian manner and with such style: I think we all need to be reminded of our call to be agents of reconciliation, especially in these inflammatory days. But equally to you for having the humility and grace to admit, by your example, that there is also another way to look at the protest of young people. It shows a generosity of spirit that is also characteristically Christian and equally needed in our society.

(The Rev.) WARREN G. FREEMAN
Associate at Christ Church
Needham, Mass.

ADELYNROOD

South Byfield, Mass.

THE SOCIETY OF THE COMPANIONS
OF THE HOLY CROSS

Open June 5 to September 10

Full program of Retreats and Conferences
Ideal surroundings—single rooms—excellent meals

For information write
THE HOUSE SECRETARY

THE SISTERHOOD OF ST. MARY

An American Religious Community

(founded 1865)

living the Monastic Life
of prayer and service

Motherhouse and Novitiate

East

St. Mary's Convent
John Street
Peekskill, NY 10566

West

St. Mary's Convent
P.O. Box 310
Kenosha, Wis 53141



OSBORNE

147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK

We have made many
special articles for
Episcopal Churches.

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

NEWS

Continued from page 7

assessment. As for the value of experience, the Missouri clergy suggest it is worth a 5 percent increase per year. No further increases beyond \$8,144 for the 5th year of experience is suggested at this time.

The program budget of the diocese will take account of this budget and will apply it to mission priests. Congregations listed as parishes where the stipend is a matter between rector and vestry are not included in the program budget action.

CALIFORNIA

A United Mankind Proposed

The Rt. Rev. C. Kilmer Myers, Bishop of California, has proposed a meeting of the world's Christians in Rome under the leadership of the pope to "develop a base of Christian power that the national communities will heed" in approaching the major issues confronting mankind.

Impelled, he said, by the martyrdom of Dr. Martin Luther King, Jr., the bishop has proposed that both the world-wide Lambeth Conference of Anglican bishops scheduled for July-August in London, and the summer meeting of the World Council of Churches in Uppsala, be rescheduled to meet "together in Rome with the pontiff and the bishops of the Roman Catholic Church." The pope would be recognized as "*primus inter pares*"—first among equals—of the Christian Church on earth, and would establish a college of Christians, clerical and lay, to develop a base of Christian power, according to Bishop Myers's statement.

"I further propose that the ground be prepared by this college for a world congress of the great religions of man, together with the humanists, in order that the vast majority of the earth's population may speak out, through its spiritual leadership, for human worth and dignity. We cannot wait. As Christians we believe that Christ the Lord is the head of the Catholic Church. That Church, created of God, is the image of the united human family. I call upon my fellow Christians to rise up in the task of forming a mission in the world which will do to death the false boundaries of race and nationality. I call upon all men of good will to unite in a mission which does to death all false ideologies which separate man from man. I ask John XXIII to intercede for us."

AUSTRALIA

Primate Asks Probe of Torture Charges

The Most Rev. P. N. W. Strong, Archbishop of Brisbane and Primate of Australia, called on the federal government for assurances that prisoners captured by Australian troops in Vietnam will be treated in accordance with the Geneva Convention. He said he had shared "the

sense of shock" felt by Australians in the wake of allegations of the torture of a Viet Cong woman prisoner, and welcomed the possibility that there would be a public inquiry.

His request followed the charges of torture by an Australian warrant officer in Vietnam. The Minister for the Army denied the allegation. Then a reporter for a Melbourne paper claimed he had watched the alleged incident, and photographs relating to the same alleged incident were published throughout the Australian press. The Army Minister subsequently admitted in the federal Parliament that the newspaper report of the incident was substantially true.

Archbishop Strong said that "while fully conscious of some of the difficulties involved, I express the hope that the government will give definite assurances that both Viet Cong and civilian prisoners captured by Australian forces will be treated strictly in accordance with the Geneva Convention which we are morally as well as legally bound to observe."

Warning on Treatment of Minorities

The Most Rev. George Appleton, Archbishop of Perth, has warned the people of Australia that they must improve the treatment of aborigines and other minority groups. Speaking at a memorial service for Dr. Martin Luther King, Jr., in St. George's Cathedral, Perth, he said Dr. King's death should "stir the conscience" of Australians.

"The death and rioting which followed [the death] in the United States are forewarnings of what could happen here in Australia, if preventive action is not taken," he said. He also called for the provision of housing and the securing of land rights in Australia's native reservations.

Mr. George Abdullah, an aborigine leader in Perth, read one of the lessons of the service.

COLLEGES

Churchmen Receive Appointments

Dr. Edward McCrady, vice chancellor and president of the University of the South, has announced the appointment of Dr. William B. Campbell as the next provost of the school. Dr. Campbell, who has been associate professor of history in the College of Arts and Sciences within the university, has been at Sewanee since 1962, following a two-year teaching stint at Mississippi State College for Women. He succeeds Dr. Gaston S. Bruton, who will retire August 31st.

The new president of American University, Washington, D. C., is to be Dr. George H. Williams, who is at present a vice president at New York University,

New York City. A resident of West Hempstead, L. I., he is a member of the parish of the Cathedral of the Incarnation, Garden City, N. Y.

Another recent announcement concerning colleges and universities is that of Dr. Margaret Mead, noted anthropologist, as chairman of the division of social studies at Fordham University's new liberal arts college at Lincoln Center. Until September she will continue as curator of ethnology at the American Museum of Natural History, New York City, while serving as part-time consultant to the new college in recruiting faculty and devising curriculum.

SPAIN

Memorial Service for Dr. King

A memorial service for Dr. Martin Luther King held in the Presbyterian Church of the Saviour, Madrid, drew a thousand people, filling the church, parish house, and adjoining patio.

Participants included the host pastor, Don Benito Corvillon; Don Juan Luis Rodrigo of the Baptist Church; and the Rt. Rev. Ramon Taibo, Bishop of the Reformed Spanish Episcopal Church. The Archbishop of Madrid sent an official representative to the service, and many other Roman Catholic clergy also attended.

News stories with pictures were carried in Spanish papers the day after the service.

CIVIL RIGHTS

Churchmen Advocate Economic Bill of Rights

Representatives of four major religious organizations have signed a document asking Congress to pass a multi-billion dollar Economic Bill of Rights for the Disadvantaged. They urged the "extraordinary action" as a "first step" in implementation of the recommendations of the National Advisory Commission on Civil Disorders (Kerner Report).

Signing the statement on behalf of their organizations were: Archbishop John F. Dearden, head of the National Conference of Catholic Bishops and of the U. S. Catholic Conference; Dr. Arthur Fleming, president of the National Council of Churches; Archbishop Iakovos, chairman of the Standing Conference of Orthodox Bishops in the Americas; and Rabbi Jacob P. Rudin, president of the Synagogue Council of America, the national coordinating body for Conservative, Orthodox, and Reform Judaism.

The interreligious declaration commended Congress for passing the 1968 Civil Rights Act, but urged the legislators to "approve immediately the balance of the \$1,980,000,000 authorized by the Economic Opportunity Act for the fiscal year 1968."

WEST TEXAS

Ecumenical Service Opens HemisFair '68

HemisFair '68, the international exposition in San Antonio, was dedicated to God in an ecumenical service at which the Most Rev. Robert E. Lucey, Roman Catholic Archbishop of the city, was the principal speaker.

More than 13,000 people gathered at the main gates of the fair for the dedication in which religious and civil authorities took part. The service followed a procession that began at the municipal auditorium and moved quietly through the downtown area. The march and service were conducted as memorials to Dr. Martin Luther King, Jr., according to the auxiliary bishop, Stephen A. Leven, president of Religious Expressions for HemisFair '68, sponsor of the observance.

The Rt. Rev. Everett H. Jones, Bishop of West Texas, and vice president of Religious Expressions for HemisFair '68, was master of ceremonies for the service of dedication.

ARKANSAS

No Decline in Church Influence

Five bishops—two Roman Catholics, two Methodists, and an Episcopalian—are convinced that the influence of the Church has not diminished in the past ten years. They set forth their views at a news conference in Little Rock, Ark. The Episcopalian, the Rt. Rev. Robert R. Brown, Bishop of Arkansas, said in his statement that the great question man needs to face about the Gospel is not whether it is true but whether it is relevant: "Will it make me a better person?" When asked about the problems the Church faces in ministering in the inner-city areas, Bishop Brown said, "We must recognize that the Church is still the Church and not a social agency." He noted that it is easy for the Church to drift into a program of activism that does not recognize Christ.

One of the Methodists, Bishop Gerald Kennedy of Los Angeles, declared his conviction that the Church today "shows more life and relevance than in a long time." Concerning the war in Vietnam, Bishop Kennedy remarked, "Our biggest mistake was going into it alone. We should have worked through the United Nations from the beginning. I think we made a mistake in assuming that all Communism is alike."

The Most Rev. Ernest L. Underkofler, Roman Catholic Bishop of Charleston, S. C., expressed the view that although the United Nations could prove to be the answer to the world's hope for peace, it has been ineffective to date through its failure to act in most situations.

The five bishops agreed that the most

New - Inexpensive

VACATION CHURCH SCHOOL COURSES

- ★ Complete Lesson Plans
- ★ Worship Suggestions
- ★ Organization and Training
- ★ Creative Activities



"THE SAINTS OF GOD"
\$3.00

"THE PARABLES OF JESUS"
\$2.50

Write for complete list of publications

Diocese of Oklahoma
Department of Christian Education
7558 E. 19th Street
Tulsa, Oklahoma 74112

THE GUILD OF ALL SOULS

Annual Mass and Meeting
Saturday, May 11th

All Saints Cathedral
818 East Juneau Avenue
Milwaukee, Wisconsin 53202

Solemn High Mass at 11 A.M.

Luncheon, at \$1.50, in the Guild Hall

Reservations are necessary and should be sent to the Dean, the Very Rev. Robert G. Carroon, not later than May 7th. The Meeting will follow the luncheon.

EVERYONE WELCOME

NEED TABLES? SAVE MONEY!



Save On
Chairs.

ORDER DIRECT FROM
**FREE
MONROE
CATALOG**

Why pay fancy prices for folding tables? Order DIRECT from MONROE! Almost 100,000 customers save time, trouble and MONEY by buying tables this easy, low-cost way! Mail coupon now for FREE catalog!

The MONROE Co. 20 Church St., Colfax, Iowa 50054
Please send me your latest direct-price catalog.

Name _____
Address _____
City _____ State _____ Zip _____

SCHOOLS

FOR GIRLS

Hannah More Academy

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Excellent fine arts program includes music, dance, art, drama. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box L, Hannah More Academy
Reisterstown, Maryland 21136

SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia 22302
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12: day school kindergarten through 12.

Roberta C. McBride, Headmistress

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes.

Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 6th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

P. O. Box S, Paoli, Pa. 19301

Saint Andrew's School OF BOCA RATON, FLORIDA

An Episcopal boarding school for boys of all denominations. College preparatory, grades 7-12. Highest academic & moral standards. Developmental reading. Work program. Fully-equipped labs. Sports. Olympic-size pool. Modern air-conditioned buildings. Catalog: Eugene L. Curtis, Jr., Hdm., Boca Raton, Fla. 33432

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

Subscription Rate: \$10.95 a year

significant change in the Church has been the new spirit of understanding between the Roman and non-Roman Churches.

AROUND THE CHURCH

After worshipping for almost 3 years in the Cathedral of All Saints, Albany, N. Y., the congregation of St. Sophia's Greek Orthodox Church has moved into its new church on Whitehall Road, Albany. Its original property was taken by the city for part of its urban renewal work. The move had its frustrations, for the building was not completed when expected and then a fire destroyed part of the unfinished church interior. However, the Greeks are at last settled in their new home.

J. WALTER TARP

Continued from page 9

"you speak as though you think that the parish, as we know it, has always existed, and whatever goes wrong is therefore our fault. Actually, it's only about 150 years old. There was a time when there wasn't the kind of congregation that we know. It was invented out of the necessity of the times. It worked well, but now the day has arrived when new ministries must be created."

"Yeah," J. Walter joined in. "There is the Night Pastor in Chicago, the Suicide Preventer in Vegas, the Resident Pastor at the Sheltering Arms at Sunset Downs. These men created their own jobs — useful, tangible, and priestly."

"Now let's get practical," said Fr. Hassock. "What if you have a house full of kids and bills and no money? How can you set off on something new? How can you even maneuver a better parish job somewhere else without the word getting around? What if the parish finds out what you're up to? It's *ausgang*, and you know it."

"I guess that it's being a fool for Christ's sake in the twentieth century," ventured J. Walter Tarp, as he wondered on. "I might even join the Men from PARDON before I arrive at the four-martini lunch."

At a table a few feet away there sat four ladies obviously members of America's affluent society. Mrs. Bent-Smith turned to her friend Mrs. Warper and said, "Gladys, have you noticed those four young ministers over there at that table near the window?" Mrs. Warper looked down from Olympia and recognized the Rev. J. Walter Tarp. "That one is the rector of St. Lethargus," she explained. "I understand that they are trying to get him out."

"No wonder," replied Mrs. Bent-Smith. "I think all four of them should be out making parish calls instead of wasting the parish's time and money around here."

SUMMER SCHOOLS

SHATTUCK SUMMER PROGRAMS

54th Session June 16-July 27

An exciting opportunity for boys to explore new areas of study not usually available to them at their present grade level. Or to strengthen basic skills, correct deficiencies, and earn academic credit in regular subjects. Shattuck's full summer program also provides a wide choice of recreational and extracurricula activities including 8 land sports, 6 water sports, and cultural trips.

Camper Group (10-12): English, math, nature, typing. Conversational French, Spanish, German.

High School Group (13-18): Advanced exploratory and creative courses in the humanities, math, science, English, art, drama, creative writing. College prep courses for preview, review and credit.

Golf, tennis, softball, soccer, track, archery, riflery, basketball. Sailing, swimming, water-skiing, canoeing, boating.

Write for catalog: Director of Admissions,
A-683 Shumway Hall, Faribault, Minnesota 55021

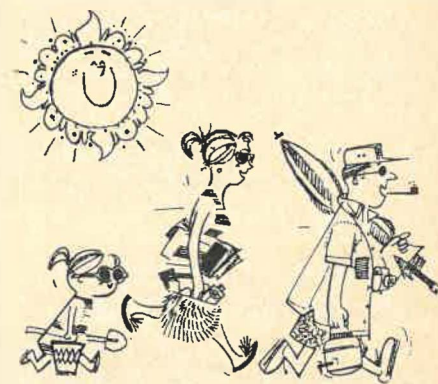
SEWANEE

Summer Fine Arts Center

June 23 - August 4

Enroll for 1.6 Wks. Creative Vacation in Mountains
Non-credit courses in Sculpture, Drawing and Painting,
Photography, Commercial Art, Graphics, Weaving, Art
Appreciation. \$65 per week includes tuition, room and
board. Write for brochure D to:

H. S. Barrett, Director
SEWANEE, TENNESSEE 37375



Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in The Living Church? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 15.

PEOPLE and places

Appointments Accepted

The Rev. George M. Jarvis IV, former vicar of St. Patrick's Mission, Ocala, Fla., is curate at St. Mary's, 216 Orange Ave., Daytona Beach, Fla. 32014.

The Rev. Edward W. Jones, former rector of Christ Church, Oberlin, Ohio, is executive assistant to the Bishop of Ohio, and long-range planning officer for the diocese.

The Rev. Michael S. Kendall, former curate at St. John's, Stamford, Conn., is curate at St. John's, 16 Church St., Waterbury, Conn. 06702.

The Rev. Charles R. Fletcher, former rector of St. Luke's, Ft. Madison, Iowa, is assistant to the dean of the Cathedral of St. John, 271 N. Main St., Providence, R. I. 02903.

The Rev. George W. McClaren, Jr., former rector of St. Philip's, Coraopolis, Pa., is rector of St. Peter's, Butler, Pa., Address: 103 Foxcroft Dr. (15108).

The Rev. Maurice A. McClure, former assistant rector of Grace Church, Muncie, Ind., is vicar of St. Michael and All Angels', Evansville, Ind. Address: 5600 Washington Ave. (47715).

The Rev. Rollin Norris, former vicar of the Church of the Resurrection, Fridley, Minn., is associate rector of Christ Church Cranbrook, Bloomfield Hills, Mich.

The Rev. Allan C. Parker, Jr., former associate at St. Michael and St. George, Clayton, Mo., is associate at St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, Ohio 44106.

The Rev. E. William Paulson, former rector of St. Philip's, Sulphur Springs, Texas, is rector of St. Philip's, Grove and Pleasant Sts., Putnam, Conn. 06260.

The Rev. Gary Pielemeier, graduate student at the University of Minnesota, is also priest in charge of St. Matthias', St. Paul Park, Minn. Address: 2751 N. Oxford Rd., St. Paul (55118).

The Rev. Jack E. Sanders, former assistant at St. James', 8 Church St., Greenfield, Mass., is now rector of the parish.

The Rev. Alfred W. Saulsbury, former assistant at Trinity, Alpena, and vicar of St. Andrew's, Harrisville, Mich., is rector of Christ Church, East Tawas, Mich. Address: c/o the rectory (48730).

The Rev. Charles M. Seymour, Jr., former assistant rector of Trinity Church, New Orleans, La., is now rector of the parish.

The Rev. Don C. Shaw, executive director of Episcopal Charities, Inc., of the Diocese of Chicago, is also a canon of the Cathedral of St. James', Chicago, Ill.

The Rev. Richard J. Simeone, former curate at St. Matthias', East Aurora, N. Y., is vicar of All Saints', Skowhegan, and St. Martin's, Palmyra, Maine. Address: 9 Elm St., Skowhegan (04976).

The Rev. J. Kevin Stanley, former staff member of Trinity Church, Indianapolis, Ind., is on the staff of Trinity Church, Toledo, Ohio.

The Rev. Alton H. Stivers, former associate secretary of volunteer services for the Executive Council, is rector of St. James', 127 5th St., Watkins Glen, N. Y. 14891.

The Rev. Duane Thebeau, former rector of St. John's, Indio, Calif., is rector of St. Anne's, 609 West St., Oceanside, Calif. 92054.



The Rev. Robert F. Thomas, former vicar of Christ Church, Elizabethtown, and Holy Trinity, Brandenburg, Ky., is probation and parole officer with the Kentucky department of corrections. Address: Suite 1002 Center Bldg., 522 Jefferson St., Louisville, Ky. 40202.

The Rev. William S. Turner, former rector of Trinity Church, New Orleans, La., is canon to the ordinary of the Diocese of Louisiana. Address: Box 50850, New Orleans (70150).

The Rev. Peter E. Van Zanten, former vicar of St. Luke's, Detroit Lakes, Minn., is priest in charge of St. John's, Worthington, Holy Trinity, Luverne, and St. Paul's, Pipestone, Minn. Address: 1033 Elmwood Ave., Worthington (56187).

The Rev. Thomas F. Webster, former rector of the Church of Our Saviour, Salem, Ohio, is rector of St. Paul's, East Cleveland, Ohio.

The Rev. Larry A. Westlund, former priest in charge of St. Mary of the Snows, Eagle River, Wis., is vicar of Holy Apostles', Ridge Rd., Oneida, Wis. 54155.

The Rev. Richard R. Wilson, former assistant

at St. Luran's, Cookstown, Northern Ireland, is curate at Christ Church, Pittsford, N. Y. Address: 38 Lincoln Ave. (14534).

The Rev. Alfred T. K. Zadig, former assistant rector of Trinity Church, Bridgeport, Conn., is now rector of the parish.

Armed Forces

To Chaplains School, Newport, R. I. 02840: Lt. J.G. Albert P. Connelly III, CHC, USNR (South Florida); and Lt. J.G. Terence E. Lynberg, CHC, USNR (Louisiana).

Promotions: Chaps. Hébert W. Bolles, USN, to Cdr.; John M. Evans, USA, to Maj.; Mark M. McCullough, USA, to Lt. Col.; John A. Pedlar, USA, to Lt. Col.; Gordon L. Roth, USAF, to Lt. Col.; Ronald D. Spencer, USA, to Maj.; Homer S. Vanture, USA, to Lt. Col.; and Bruce M. Williams, USA, to Maj.

The Rev. F. Kenneth Barta, former rector of Trinity Church, Fillmore, Calif., is a chaplain with the Veterans Administration. Address: VA Center—124A, Wilshire and Sawtelle Blvds., Los Angeles, Calif. 90073.

The Rev. Edwin L. Bishop, staff assistant at William Temple House, Portland, Ore., will become a chaplain in the US Navy, April 28th. After Chaplains School, he will be assigned to the U.S. Naval Training Center, Administrative Command, Great Lakes, Ill. 60088, with rank of lieutenant.

Chap. (Lt. Col.) Robert K. Gumm is retiring April 30th, after 26 years of service in the US Air Force. Address: 412 N. Dogwood, Surfside Beach, S. C. 29577.

DEATHS

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

The Rev. Canon William Russell Macpherson, 66, retired priest of the Diocese of Idaho, died March 27th, in Boise, Idaho, after a lengthy illness due to cancer.

At the time of his retirement he was on the staff of St. Michael's Cathedral, Boise. Prior to 1966, he had served in Alaska and had been a service chaplain. Survivors include his widow, Mamie, five daughters, three sons, ten grandchildren, one great-grandchild, one sister, and one brother. Services were held in the cathedral with the Bishop of Idaho officiating. Interment was in Cloverdale Memorial Park. Memorials to the cathedral have been suggested by the family.

CLASSIFIED

advertising in **The Living Church** gets results.

LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

NOTICE

PERSONS DIRECTLY influenced by preaching of Samuel Shoemaker please write experiences good or bad. Priest working on thesis. Reply Box M-541.*

POSITIONS OFFERED

ASSISTANT, begin September, New York City, \$6,500.00. Apartment, benefits. Resumé and photo. Reply Box M-545.*

PRIEST for small, established parish in New England. Interest in building membership desirable. Would consider recent seminary graduate. Six room house provided. Reply Box A-547.*

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.*

May 5, 1968

POSITIONS WANTED

COLLEGE JUNIOR, confirmed Episcopalian, Bible-believer, supports sound doctrine, trained for progressive rural church administration desires postulant, rector, bishop, who would sponsor/accept. Please contact: Herbert Geer McCarriar, Jr., P.O. Box 979, Clinton, Mississippi 39056.

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.*

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.

PRIEST with twenty years' experience as organist/choirmaster desires position as assistant with music responsibilities. Has been D.R.E. and youth worker. Reply Box B-551.*

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.*

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

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

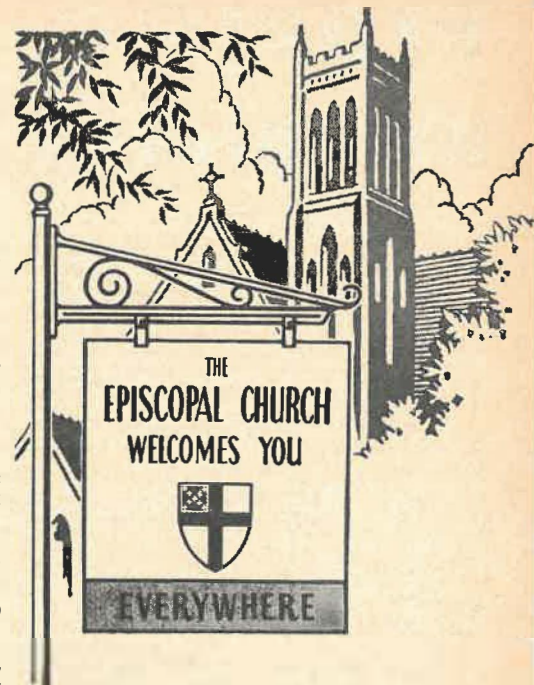
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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 Watsaka 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; also
Wed 5:30; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
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; 1S, 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.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The 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 (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. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. 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; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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

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

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. Caguait, 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

FORT WORTH, TEXAS

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

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.