

The Living Church

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to

1692

[see page 7]



Language, Hermeneutic, and Word of God. By Robert W. Funk. Harper and Row. \$7.50.

Language, Hermeneutic, and Word of God examines in-depth problems which are central and crucial for both the biblical historian, the exegete, and the theologian. What is the nature of biblical language and imagery, and of language in general? What is the relationship between a given language and the content expressed? Can a language of the past be adequate as a living medium of reality in a very different present? These are questions which are immediately related to the Church's problem of communication today. For they directly concern our contemporary understanding and use of the biblical idiom, the creedal formulae, and the traditional theological propositions which have been so important to the Church in the past. They ask, further, what we mean today by "biblical inspiration."

This book, actually a series of loosely related essays by Robert W. Funk, currently a professor of New Testament at Vanderbilt University Divinity School, is difficult reading—and worth every ounce of effort. It offers no categorical answers. Its chief value lies in the perceptivity of the questions which it raises. And it is one of the few books available in English

which realistically conjoins a thoroughly up-to-date biblical scholarship with linguistic analysis.

One further comment is in order. Bultmann, Ebeling, Fuchs, van Buren, Ogden, Cobb, Kaesemann—these are but a few of the many whose scholarly endeavor is cited and in some instances carefully analyzed, individuals who stand out as challengers and seekers of things new with respect to Christian traditions of the past. And yet to read this book is to recognize the depths of the *Christian* concern, and of the desire of each one of these scholars to find new ways of expressing their own genuine personal *Christian* conviction. Some who are fearful still see these names as threats to the faith. Actually the work of these individuals and of numerous others like them is striking evidence of how very much alive Christianity is today. For the future there is real promise.

(The Rev.) O. SYDNEY BARR, Ph.D.
General Seminary

* * * *

No Other God. By Gabriel Vahanian. George Brazillier, Inc. Pp. 114. \$4.

It is humiliating for a reviewer to admit that he has only a partial comprehension of a book which has been assigned to him for comment. Yet *No Other God* by Gabriel Vahanian has been for me such a discipline in professional modesty. The author's style is diffi-

cult. I would not recommend it for a first contact with the current "Death of God" controversy in theology. The same author's previous volume, *Wait Without Idols*, with its masterly theological essays on contemporary literature, is a simpler exposition of the themes which *No Other God* elaborates in more technical forms. For those, however, who have some acquaintance with the "Death of God" controversies this sequel can be rewarding. In the midst of puzzling paragraphs gems of insight emerge which illuminate our present-day theological task.

The basic concern of Vahanian is not essentially obscure. The "Death of God" must be accepted as a cultural phenomenon of our time. But this may turn out to be not a prophesy of the end of faith in the time God of the biblical revelation drama. It may simply be a necessary and precisely *biblical* iconoclasm which, by killing rival gods (think of the books of the Old Testament), clears a pathway for the "Wholly Other." Our danger is not the triumph of atheism, but of idolatry, including the idolatry of atheist secularism itself. Man is essentially an idolater or an iconoclast, but not an atheist: "It was men who invented the god who dies." "God, for much of our cultural Christianity, is a mere social commodity." We are ruled by "cultural structures that are Christian in name only." "In the last analysis, the death of God means the

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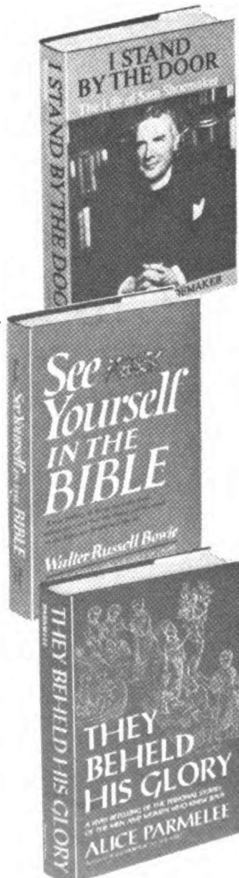
I Stand by the Door *The Life of Sam Shoemaker* by HELEN SMITH SHOEMAKER

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They Beheld His Glory by ALICE PARMELEE

Alice Parmelee captures with vivid immediacy the world in which Jesus lived and the men and women who knew Him as one of themselves — a Man among men rather than a remote deity exalted above human concerns. By retelling the personal stories of the persons who walked and talked with Jesus in Palestine, the author presents a vital, exciting portrait of a living Jesus. \$4.95

death of those pagan deities that had somehow survived in the Christian cultural conception of God." (Although some of these quotations derive from Vahanian's earlier book, they illustrate his general argument in *No Other God* as well.)

Vahanian's summary of his thesis (page 89) is simply this: "The validity of contemporary theology hinges on the threefold necessity of disengaging the biblical message from the political and philosophical concepts to which it was linked, of emancipating us from them, and of preparing for the biblical message new avenues to the political and social scene of today's world."

The author finds even in the writings of Friedrich Nietzsche a "waiting for God" when he is rediscovered as the "Wholly Other." He cites (page 48) a confession from Nietzsche's *The Unknown God* which can allay fears that the Christian faith is in danger of having to commit suicide in our "religionless" world:

I would know thee, thou unknown one,
Who dost lay hold of my soul in its depths,
Moving through my life like a storm,
Incomprehensible, and yet kin to me!
I would know thee, and even serve thee!

(The Rev.) THEODORE O. WEDEL, Ph.D.
Union Theological Seminary (ret.)
New York City

* * * *

The Pastoral Care of the Dying. By Norman Autton. SPCK. Pp. 155. 16s.6d. (\$2.30).

In an advanced age of technology and science, we still fumble and fret unnecessarily when we deal with "the science of all sciences," the art of dying. Norman Autton, chaplain at St. George's Hospital, London, has produced a helpful book in *The Pastoral Care of the Dying*. Physicians, nurses, social workers, and clergymen who minister to the dying and their families will appreciate this volume and find it invaluable.

Chaplain Autton points to death as a favorite theme in the middle ages and quotes from its vast literature. Our age today, however, sees death as an anachronism, embarrassment, and intrusion. We have suppressed the thought of death and in so doing have increased our fears.

The book's great appeal is in three helpful chapters: "The Fear of Death," "Should the Dying be Told," and "The Pastoral Care of the Dying."

(The Rev.) DORSEY G. SMITH, JR.
Saint John's Church
Tampa, Fla.

* * * *

The Secular City Debate. Edit. by Daniel Callahan. Macmillan. Pp. 218 paper. \$1.45.

All literate American Christians are familiar with Harvey Cox's *The Secular City*. Now they have a chance without hunting around to study and consider a variety, a good cross section, of opinion

about its thesis, favorable and unfavorable.

The Secular City Debate includes twenty such reviews and essays, and in addition, an answer and a note on Bonhoeffer by Cox himself. The book is obviously modeled on David Edwards' *The Honest to God Debate* which sampled opinion about Bishop Robinson's equally brief but "impactive" essay. The editor of this book is Daniel Callahan, editor of the lay Roman Catholic weekly, *Commonweal*.

As time has passed there has been a crystallizing estimate of Cox's view of the world as "secular city" and of the Church as three-fold ministry-mission (proclamation, service, and exemplary fellowship). If I may add one more estimate to all the others, I would say he has primarily contributed to the "new evangelism" (not to the "new theology" or the "new morality"), and that the essence of it is that the mission of the Church is to demonstrate the Word of God actually, rather than to propagate it verbally and ritually.

This was the great issue before the recent Miami meeting of the National Council of Churches: the old evangelism and the new. The protagonists were Billy Graham and Colin Williams (*What in the World, Why in the World*, etc.). And sure enough, right there at Williams's elbow was Harvey Cox. And a good thing, too.

(The Rev.) JOSEPH FLETCHER, S.T.D.
The Episcopal Theological School

Booknotes

By Karl G. Layer

New Directions in Theology Today: Vol. I, *Introduction*, by William Hordern, pp. 170. Vol. II, *History and Hermeneutics*, by Carl E. Braaten, pp. 205. Westminster. Paper. \$1.95 each. These books are reliable and useful introductions to the terms, the nature, and the present state of contemporary Protestant theology, and should serve to acquaint any reader of ordinary comprehensive ability to grasp such debates as those about demythologizing, "worldly Christianity," "theology in dialogue," *et al.*

The Fathers of the Church, Vol. 57: St. Jerome, Homilies 60-96. Trans. by Sister Marie Liguori Ewald, I.H.M. Catholic University of America Press. Pp. 303. \$6.30. Few homilists among the great Church fathers of antiquity, or of more recent ages remain more strikingly readable than the pungent, down-to-earth, eloquent Jerome. This translation is excellent.

Least of All Saints. By Grace Irwin. Eerdmans. Pp. 26 paper. \$2.25. In this novel the author's main concern is with a human being — Andrew Connington — and the human problem — belief and un-

For discussion and reference . . .



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belief. The characters are believable and the story line interesting, characteristics not always associated with "religious" fiction.

A Compend of Luther's Theology. Edit. by **Hugh T. Kerr.** Westminster. Pp. xxi, 253 paper. \$1.95. This popular guidebook to the thought of Martin Luther is designed to introduce Luther to those who want the gist of his theology. It presents selections from his writings, organized according to major themes in Christian doctrine. Sound scholarship is evidenced in Prof. Kerr's work.

Tamil Christian Poet. By **A. J. Appasamy.** Association. Pp. 80 paper. \$1.25. A study of the life and writings of H. A. Krishna Pillai, by an Anglican bishop who apparently knows his subject well. An introduction is supplied by Stephen Neill, also a Tamil scholar.

The Nature of Revelation. By **Nathan Söderblom.** Edit. by **Edgar M. Carlsson.** Fortress. Pp. 163 paper. \$2.25. Here, in concise form, are many of the characteristic thoughts of the late Archbishop of the Church of Sweden. The book serves not only as an introduction to the problem of the relation between Christian and non-Christian religions, but

also to Söderblom, an expert in comparative religions and one of the founders of contemporary Swedish theology.

The Experience of Faith. By **Ingo Hermann.** Kenedy. Pp. vii, 119. \$3.95. An examination of the aspects and meaning of faith for this time when the biblico-theological dialogue is in the ecclesiastical forefront. This is not easy reading but is worth the effort.

Last Days on the Nile. By **Malcolm Forsberg.** Lippincott. Pp. 216. \$3.95. Here is the story of the tragic end of Christian missions in the Sudan as told by one who preached the Gospel there for thirty years. It is a story of struggle, suffering, and enduring hope.

The Hesitant Pilgrim. By **Andrew M. Greeley.** Sheed and Ward. Pp. xxi, 276. \$5. Fr. Greeley is an American R.C. priest who writes about the Roman Church in this country since the Second Vatican Council. He sees the inadequacies of many American R.C. parishes, schools, and dioceses, and asks for an "American" response to both the crises and the challenges which the American Church confronts.

The New Smith's Bible Dictionary. By **William Smith.** Doubleday. Pp. 441.

\$4.95. Here is a complete revision of one of the best known of all Bible dictionaries, by a team of distinguished scholars. The book may be used by the specialist and layman alike. Nearly 500 pages of solid scholarship.

The Theology of Jonathan Edwards. By **Conrad Cherry.** Doubleday. Pp. viii, 270 paper. \$1.25. A "reappraisal" of the theology of this major American Christian. Prof. Cherry divides his work into: "The Act of Faith," "The Reality of Faith," "The Life of Faith," and "Controversy over Faith." Both informed and inexperienced theological readers may gain something from a study of this volume.

Teen Love, Teen Marriage. Edit. by **Jules Saltman.** Grosset & Dunlap. Pp. 156. \$3.95. Here is another in the series of good and substantial books on the subjects of dating, sex, and marriage for teenagers, that are appearing these days. The traditional questions are dealt with in a reasonable and conservative manner. The unfortunate part is, however, the fact that those who would most profit from reading this book and others like it, are not the ones who will do so.

Understanding God. By **Frederick Herzog.** Scribner's. Pp. 191. \$4.50. Appearing at a time when theologians are engaged in a general re-examination of the basic tenets of Protestant theology, *Understanding God* provides an overview of the current debate, focussing on the new quest of God as the unifying concern. In his attempt to formulate a new approach to God, Dr. Herzog explores such topics as the relevance of the historical Jesus, the question of man's own being, the proclamation and content of the Christian Word, and the problem of language itself as used to describe God. Ethical issues are also part of the discussion. He suggests the need for a renewal of man's personal and communal existence through worship.

James Russell Lowell. By **Martin Duberman.** Houghton Mifflin. Pp. xxii, 516. \$8. A thorough investigation into the life and work of this poet, critic, editor, teacher, diplomat, and friend of freedom, who was also a man of warmth, wit, and integrity. The author is associate professor of history at Princeton.

The Choice-of-Law Process. By **David F. Cavers.** University of Michigan Press. Pp. xiv, 336. \$8.50. Some of the most sticky cases in the courts today are those involving choice-of-law decisions—that is, in an interstate case, which state's laws apply if legislation on the same matter conflicts between the states. Situations which arise have not been easily decided,

Continued on page 14

LENTEN READING FOR '67 FROM



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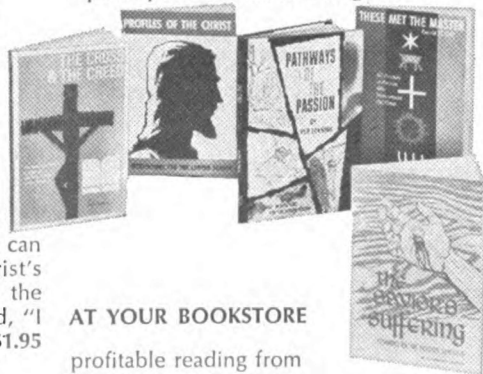
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The Living Church

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FEATURE

We Recommend for Lent 8

THINGS TO COME

February

- 12. Lent I
- 15. Ember Day
Thomas Bray, P.
- 17. Ember Day
- 18. Ember Day
- 19. Lent II

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.

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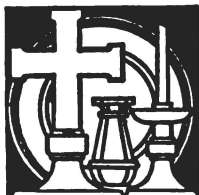
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and the Thought of the Episcopal Church.

February 12, 1967
Lent I

COCU

Commission Resolution for General Convention

The Joint Commission on Ecumenical Relations of the Episcopal Church has released the text of a resolution dealing with the Consultation on Church Union which is part of the complete commission report to General Convention which will be released at a later date. The Rt. Rev. Robert F. Gibson, Bishop of Virginia and chairman, said that this portion of the full report was released at this time so that the many Church people who are studying the *Principles of Church Union* would know what the commission will recommend to General Convention when it meets in Seattle in September.

The resolution to be introduced in both houses of General Convention is as follows:

"Whereas the Consultation on Church Union at Dallas in 1966 unanimously approved 'The Document *Principles of Church Union* for transmission to the constituencies of the Churches for study and comment, the transmission to be made through the appropriate channels as determined by each participating church, with the understanding that this document, together with the suggestions received from the participating churches, and which are in due course approved by the Consultation, shall be the basis upon which to formulate a plan of union,' now, therefore, be it

"Resolved, the House of _____ concurring, that *Principles of Church Union* be commended as a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry which have long divided loyal followers of Jesus Christ; and be it further

"Resolved, the House of _____ concurring, that *Principles of Church Union* be made a subject for study and recommendations by an official committee in each Diocese, which committee shall report its findings to its diocesan convention as well as to the Joint Commission on Ecumenical Relations for its consideration and use; and be it further

"Resolved, the House of _____ concurring, that the Joint Commission on Ecumenical Relations be authorized to participate in due course in the development by the Consultation on Church Union of a plan of union for consideration by the governing bodies of the churches concerned; and be it finally

"Resolved, the House of _____ concurring, that the Joint Commission on Ecumenical Relations shall prepare a report

on the Consultation for the Lambeth Conference for 1968, and that a full report be made at the next General Convention together with any recommendations."

In separate resolutions, the commission calls upon all Episcopalians to study the reports and documents of the Consultation along with other significant documents such as the decrees of Vatican II, Anglican-Orthodox discussions, and all other movements toward coöperation, understanding, and unity among all Christian peoples. It also takes cognizance of the talks between the commission with the official representatives of the Roman Catholic Church in the United States which have moved toward a greater theological understanding and common Christian witness.

In releasing this resolution, Bishop Gibson pointed out that the resolution with respect to the Consultation along with the resolutions on Anglican-Orthodox relations and the dialogue with the Roman Catholic Church in the United States "make it clear that the Episcopal Church is seeking the broadest possible approach to full Christian union." Bishop Gibson continued, "Our support of the Consultation, and our recommendations with respect to it, therefore arise not from any exaggerated claim as to what *Principles of Church Union* represents but rather from deep gratitude for what the dialogue has so far accomplished, and equally deep confidence in the process of the dialogue itself. We believe that the agreements so far reached should be commended as a significant advance toward Christian unity, that they should be given systematic and responsible study, and that our participation in the Consultation should continue, working toward the development, when such development is possible, of a plan of union which could then be brought to the constituent Churches for their consideration. To ask more than this would be to go beyond the point the Consultation itself has reached. To ask less than this would be, we believe, faithless to what God has already led the Consultation to find."

NEVADA

Urge Two Marriage Ceremonies

The following is a statement of position on the subject of the marriage laws in the State of Nevada which has been

issued by the clergy of the Church in the district:

"It is recognized that the State and the Church each has an interest and responsibility in marriage, and that there is both a legal side and a holy or sacramental side to every marriage.

"We feel this division of the legal and sacramental factors should be made clear by legislation requiring a civil ceremony, leaving the sacramental part to the Churches according to the doctrine and discipline of each.

"We respectfully suggest that this current session of the Nevada State Legislature in 1967, which will be giving consideration to the marriage laws of this State, enact a set of laws that will clearly demonstrate the separation of functions between those of the Church and the State. Specifically we urge that a civil ceremony be required to establish the legal status of marriage. The civil ceremony should be performed by an officer of the State using a specified format and for a uniform fee, which should be paid to the state or county rather than to any official. This would leave the Church in the position, which it treasures, of being the agent to solemnize or bless this union before God in a church wedding in accordance with its own law or custom and free it from being an agent of the State. The Church's function of blessing this marriage should not, by law, be performed until after the civil ceremony.

"We feel the above, if adopted, would eliminate many of the abuses now present in regard to marriage in this State. But we further recommend that the utmost consideration be given by the Legislature to a requirement of a three-day waiting period between the application and issuance of a license, and the performance of the civil ceremony itself.

"Finally, we are aware that many states require a blood test before the issuance of a marriage license. Consideration of this additional safeguard to the health of our nation is also recommended."

NCC

New Department of Ministry

The Church must move quickly to bring its personnel policies and services up to date, the new president of the National Council of Churches told some 100 specialists in the enlistment, education, and support of Christian ministers, at a meeting in Atlantic City, N. J. The president of the University of Oregon and NCC chief officer addressed those attending the first meeting of the new department of ministry of the NCC. Dr. Arthur S. Flemming, a former secretary

of health, education, and welfare in President Eisenhower's cabinet, hailed the inauguration, March 15th, of a national project for the coöperative enlistment of the Churches' ministry—an experimental program of the new department.

Dr. Flemming said that such a concerted effort is "long overdue." The Church "must ask basic questions about its enlistment strategy in local parishes, high schools, and colleges," he said. The Churches should form counselling teams of high echelon personnel representing a wide spectrum of Church jobs, he urged. These teams should visit college campuses for briefings on opportunities in such careers—including Church management.

The new department of ministry, part of the NCC's division of Christian education, is "one of the most significant program units in the life of the council," Dr. Flemming said.

SEMINARIES

Centennial Year Activities at ETS

A multi-discipline conference on theological education as a professional education brought more than 100 teachers in medicine, law, business, teacher education, and theological education to the Episcopal Theological School over the weekend of January 27th - 29th. According to the dean of the seminary, the Very Rev. John B. Coburn, the purpose of the gathering was to evaluate present methods and to explore new possibilities in the education of men for the ministry. The meeting was part of the school's centennial year activities.

Four papers presented to the group brought theological educators from around the country up to date on current trends in preparing men and women for medicine, law, business, and teacher education. Those speaking on these subjects were: Profs.: Kenneth Andrews, Harvard Business School; David F. Carvers, Harvard Law School; Peter V. Lee, University of Southern California Medical School; and Merle L. Borrowman, University of Wisconsin School of Education. Prof. James M. Gustafson, Yale University Divinity School, summarized and responded to the addresses with an address: "Implications for theological education." There were also fifteen others who acted as consultants in their respective fields under discussion.

COVER STORY: MARYLAND

Back to 1692

The clock turned back 275 years at the 11 AM service January 15th at Old St. Paul's, Baltimore, as the founding year's anniversary celebration began. Clergy bewigged, ushers in colonial garb, choir in the congregation, men and

women separated by the central aisle—all were all part of the scene.

The service of Matins and Holy Communion was as it had been in St. Paul's in 1692. It was also the first of a series of celebrations of Holy Communion according to the liturgies of various Churches in communion with the Episcopal Church. The service on January 15th, was conducted as authentically as possible, using the order of service of the Prayer Book of the Church of England, which has not changed since 1662.

MISSOURI

Some Storm Damage

Only one of the four Episcopal parishes in or near the path of the January 24th tornado that hit the suburban St. Louis areas, suffered physical damage, and that was minor.

The storm first hit Chesterfield, 15 miles northwest of St. Louis, destroying a number of residences but sparing St. Timothy's Church property.

A number of members of St. Paul's, Overland, lost their homes, and several members were among those hospitalized.

The Rev. Charles H. Morris was reading a service in St. Francis' when the storm hit the Spanish Lake area. He noticed rain leaks where none had ever been found before. At his vicarage a half-mile away he found extensive damage. No parishioners were injured.

Most extensive damage occurred south of Lambert Airport, and the Rev. William J. Moll, rector of St. Paul's, Overland, spent much of the night and the following day searching for the injured among his parishioners.

VERMONT

An Approach to Open Housing

The department of Christian social relations of the Diocese of Vermont has recommended that the Church in that state endorse the open housing bill now before the Vermont state legislature and suggests that the following points be stressed in sermons or addresses in support of the legislation:

"1. The Kingdom of Heaven has not yet become the Universal Goal of all property owners or communities in this state.

"2. Failing the prevalence of universal observance of the Golden Rule it is necessary to have a law to afford recourse to persons who may be denied, *purely by reason of race, creed, or color*, the right to select the environment in which they wish to house and rear their families.

"3. The Bill does *not* demand that owners sell or rent to all comers.

"4. The Bill *does* outlaw restrictive covenants based on race, creed, or color.

"5. The Bill does *not* demand that every landlord rent to every family with eleven children, fourteen dogs, who keep pigs in the

parlor or conduct illicit distilleries in the garage.

"6. While the Golden Rule does indicate that the property owner investigate the background of persons buying into or renting in a neighborhood, in the interests of the public, the Bill merely rules out race, creed, and color as the SOLE criteria by which decisions are made.

"7. In view of these considerations, while declining to declare a vote favorable to this bill as essential to Salvation, the Committee feels that in private conversations, and perhaps from the pulpits of the Diocese, stress should be placed upon thoughtful, informed consideration rather than faithless fears and unfounded worldly anxieties."

ALBANY

Community Center Building

The rector, vestry, and congregation of St. John's, Cohoes, N. Y., has presented a check for \$1,200 to the community center building fund. The decision on the gift was made at the parish meeting January 8th. It was the outgrowth of an idea that "just mushroomed after presentation at a Thursday night vestry meeting," said the rector, the Rev. Canon J. Alan DiPreto.

The gift will become part of the \$300,000 fund drive being conducted locally. The center, which will be constructed near the high school, will have facilities for all ages, plus areas for legal service and tutorial help.

CONVENTIONS

Montana: November 18th-20th

A short report from the trustees of the Church Pension Fund, similar to one made available every year to the dioceses for their annual conventions, was submitted and approved by delegates meeting at the Church of the Incarnation, Great Falls.

In his address to the convention, the Rt. Rev. Chandler W. Sterling, diocesan, requested a structure change within the diocese in order to emphasize the interdependence of missions, parishes, and diocese. The four-fold structure would include: department of administration for fiscal operation and budgetary control; department of Christian life and work; department of ministry concerning both clergy and laity; and department of mission that would also include the material in *The Evangel*, the diocesan paper. Bishop Sterling asked that the diocesan executive council address itself to these recommendations during the coming year.

Action taken during business sessions: accepted the 1967 budget of \$129,421.40; memorialized General Convention to add the Church and Race Fund to the budget of the National Church; directed the diocesan executive council to establish new minimum clergy salaries effective January 1, 1968; supported the

Continued on page 12

The Rt. Rev. Leland Stark, D.D.

The Bishop of Newark

Dear Mr. Brown. By Harry Emerson Fosdick. Harper and Row. The subtitle, "Letters to a Person Perplexed about Religion," takes in a host of people these days. Great for laymen and for clergy as well. It presents telling arguments and sermon illustrations in great number.

A Diary of Private Prayer. By John Baillie. Scribner's. This is my candidate for the greatest devotional book of this century. My wife and I have used it in our nightly prayers for years.

The Resurrection of Christ. By Arthur Michael Ramsey. Westminster. Though written some years ago, this is still the best book on the Resurrection that I know. I reread it frequently and commend the same habit to other Churchmen.

The Rev. Richard H. Moses

Assistant, Christ Church

Moline, Ill.

Lord I Believe. By Austin Farrer. SPCK. I have found this to be a rewarding devotional book. Dr. Farrer's use of the Creed, making its clauses subjects for prayer, may be of help to many. The mysteries proclaimed by the Creed can best be appreciated and comprehended at a level of prayer and faith. After reading this little book one's recitation of the statement of our faith will be accomplished with increased meaning and conviction.

John Keble, A Study in Limitations. By Georgina Battiscombe. Knopf. Christians have always loved the stories of the Church's heroes, the saints. I have found this biography of one of the greatest Anglican saints to be an inspiration in many ways. John Keble was thrust by his convictions and the course of events into the leadership of one of the most controversial yet far-reaching movements in the history of this Communion. But with it all he remained before everything else a devoted parish priest serving the people of God. I would hope that the example of John Keble will be as rewarding and inspiring to others as it has been to me.

Living with Sex: The Student's Dilemma. By Richard Hettlinger. Seabury. Here is a book written by a priest who has served primarily as an educator, and one may see that he has been interested in his students' problems. He receives an attentive hearing from his audience by rejecting old-fashioned "legalism," but I do not think that he damages the Church's teachings in the area of personal and corporate sexual morality. Rather, it seems that he makes a stronger and more appealing case for sexual morality based on the teaching of our Lord and an understanding of the wholeness of man.

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

The Bishop of Montana

Prayers. By Michael Quoist. Sheed and Ward. Despite its unfortunate title this book has had phenomenal sales in Europe. L'Abbé Quoist, a French priest from Le Havre, has received many continental awards for sociological studies. These prayers have the stinging simplicity of everyday speech without being "beat" or "way out." An excellent volume, the book is full of ideas for sermons and meditations.

The Tyranny of Time. By Harry Blamires. Morehouse-Barlow. Most contemporary books on theology seem to me to be characterized by theological sniping. Some authors seem to be persuading others to lose their watches because they have lost theirs. This book is a defense of doctrine and dogmatism, in contemporary language, for the recovery of the confused. Take up and read.

Bed and Board. By Robert Capon. Simon and Schuster. This work of Fr. Capon has suffered somewhat by its being regarded as a "fun" book, light and pleasant. The person who reads it will find to his pleasure that it is not precious or sprightly or jaunty. Fr. Capon has a lot to say, and says it well.

We Recommend

Helen Smith Shoemaker

Executive Director

Anglican Fellowship of Prayer

Readings in St. John's Gospel. By William Temple. Macmillan. Archbishop Temple's insights are timeless. I found particularly inspiring his interpretation of Jesus's temptation in the wilderness when our Lord decided that the only weapon that He would use would be the weapon of love. In other words, in His rejection of the three great temptations Jesus decided to subordinate power to love. Secondly let us consider the interpretation of the feeding of the 5,000 when William Temple tells us that the real meaning of the feeding is to show that Jesus, in His loving power, had the ability to meet every possible human need over and above what was asked. And thirdly, in the interpretation of the Last Supper, the archbishop indicates the possibility that our Lord was meeting with a *chabburrah* which was a Jewish form of group fellowship, meeting together for conversation and prayer on the eve of the Sabbath or some great occasion such as the Passover.

Dimensions of Prayer. By Douglas Steere. Methodist Board of Missions. There is a claim in this book that

stillness, waiting, and patience before the Lord are authentic dimensions of the human perceptive equipment. These dimensions have been scandalously undervalued and ignored in our time. They need to be reinstated and used with an intensity of dedication comparable to that found in the pursuits of scientific investigations. "Prayer is for the religious life what original research is for science." In religious circles we find today a fierce and almost violent planning and programming, a sense that without ceaseless activity nothing will ever be accomplished. How seldom it occurs to us that God has to undo and to do over again so much of what we have pushed through in His name. How little there is in us of the silent and radiant strength in which the secret works of God really take place. How ready we are to speak and how loath to listen.

Fire In Coventry. By **Stephen Verney**. Revell. We live in difficult days when the foundations of our faith are being questioned and when age-old moral laws are being disregarded. At such a moment it is good to be reminded that the Holy Spirit is still at work; that when a man listens, God still speaks; that when a man obeys, God still works His miracles of love. This book has been written in a spirit of prayer and is the work of a man of prayer. It should be read prayerfully, with time for quiet meditation at the end of each chapter.

and for Lent

John S. Marshall, Ph.D.
Professor of Philosophy
The University of the South

Devotions. By **John Donne**. University of Michigan. There is a need for reflection in prayer in order to perfect our approach to God. According to Donne, care in prayer brings out more of the soul's own real and higher nature than merely spontaneous utterance. His own prayers are models of what prayer may become when mind as well as heart enters into our petitions.

The Triple Victory. By **Austin Farrer**. Morehouse-Barlow. In the period of Lent it is well to meditate on the temptations of our Lord. This Dr. Farrer helps us to do by using the accounts of St. Matthew to reveal to us the conflicts of Jesus and the light they throw on our own conflicts.

The Christian Universe. By **Eric L. Mascall**. Morehouse-Barlow. Dr. Mascall gives us a book which shows the glories of the Christian religion over against the dreary denials of meaning by many of the philosophers and literary men of our day. Despair is conquered by the glorious victory of our Lord over darkness and death.

The Rt. Rev. John A. Pinckney, D.D.
The Bishop of Upper South Carolina

For Lent I recommend *The True Wilderness*, by **H. A. Williams**; *The Taste of New Wine*, by **Keith Miller**; and *The Church is Healing*, by **Michael Wilson**. These books, each in its own way, give much food for thought and will greatly add enrichment to the reader while creating at the same time a searching in the reader of his commitment to Christ.

The Rev. Thomas V. Barrett, D.D.
Professor of Pastoral Theology
The Church Divinity School of the Pacific

The Death of God. By **Gabriel Vahanian**. George Braziller. Of all the books I have read about the "death of God" by the "secular-Christianity-type" authors, this is by far the most profound and incisive. Excellently written, it reveals the distinctions between biblical religion and the religiosity of modern man immersed in his seedy secularism, and the religiosity of modern Christians in a Church that needs radical transfiguration.

The Decline of Pleasure. By **Walter Kerr**. Simon and Schuster. Walter Kerr is an eminent drama critic. He is witty and perceptive, and is an informed man. He seems to be more aware of the meaning of the secular city to people than is Harvey Cox who writes as though he had never met suffering in the city. This book is urbane, delightful, imaginative, and probing in its discernment of the "winter of our discontent." It is a fine antidote to the works of disordered and grumpy minds, whether they be the minds of theologians, novelists, or playwrights. This book will refresh you in the highest sense of the word, and help you to recover some of your scattered theology.

One Man's Meat. By **E. B. White**. Modern Library. I spent two weeks this summer in the dreadful depths of Chicago and might have died, at least spiritually, had I not had this book for bedtime reading. The essays are not new—they go back to the forties. But there is no living essayist as accomplished at the craft as E. B. White. Of all the books I have read by contemporary authors nobody has had as great a gift for seeing the pearl in the oyster, the flaw in the pluperfect, or the magnificence in the common place as has E. B. White. I do not think that he is an Episcopalian; he may not even be a Christian according to our churchly assessment. But to all dull, moralistic, churchy Christians I say look and read. When you are not laughing with these writings there will be tears in your eyes. Read and be enlightened about the wonder, and the fear, and the affirmation of man.

EDITORIALS

A Neglected, and Needed, Lenten Theme

St. Paul sounds a note in the Epistle for the first Sunday in Lent which strikes us as sadly neglected and sorely needed by Christians today. Speaking for all Christians, he reminds his hearers (in II Corinthians 6) how, as Christians, they are workers together with God; how as God's servants they must suffer and endure much in a world which bitterly resists God and viciously "takes it out" on God's servants; and then he describes how as followers of Christ they are to go about their work for God—"as unknown, and yet well known," etc. Here is the note that is sadly neglected and sorely needed today. The modern Christian has learned from the world the importance of good publicity, of a good image. (When the other fellow does it we call it ballyhoo, headline-hunting, sensationalism; when we do it it's good public relations, good communication.) The object of "good publicity" is to make one's self, or one's wares, or one's program, well known to everybody. It sounds innocent enough, and quite sensible.

But St. Paul and his apostolic brethren had no such idea or ideal. They strove to be, and they were, "unknown" to men—"and yet well known." Well known to whom? To God, of course. This was enough for them, and they would have said that any more than this is of the evil one.

How can any Christian forget for more than a moment our Lord's familiar and unmistakable counsels about this: How one is not to let the left hand know what the right hand doeth, how one is to pray and to give alms in total secrecy? Thus does one become well known to God; and it is God who will give whatever success He wills for it to any deed done for His sake. Since this is so, Christians don't need a good press, or good publicity, or a good image, and in striving for it

Lost, a Full-blooded Mission

I am as guilty
as the weight
of the nothing cross.
The nails bled me
with spurting
nothingness.
I was born yelping
confusion.
Halloo is my chorus.
Guards mop up my pool.
I have succeeded in non-
purposefulness.
Join me in a cup.

Judy T. Sternbergs

they are in fact surrendering to the established rule of this world, which holds that a good man doing a good work had better call attention to the fact so that he will get the proper credit for it. Christians must transcend this *sacro egoismo*, and learn to be richly content in the knowledge that they are well known to God.

A Lent devoted to the cultivation of this vital virtue cannot be a Lent wasted.

Military Duty and the Clergy

The World Presbyterian Alliance's North American Area Council has recently proposed that clergymen and seminarians no longer be automatically exempted from military service as they are under the present selective service act. The resolution passed recommends that clergymen and ministerial candidates "be treated similarly to all professional personnel." This resolution seems to us to have a good deal of common sense behind it for several reasons.

There is no doubt about the fact that imminent military duty has brought to the fore many previously undiscovered "vocations." Unfortunately many men, in their senior year in college with the prospect of the draft ahead, decide to pursue theological training upon graduation from college. The seminaries, being as they are largely graduate schools of theology and not much more, can do little to force the man into any sort of Christian commitment, and so he finishes and is usually ordained. Perhaps he stays in the ministry; but very probably after a few years he drifts away into secular employment, having done in the interim something less than the maximum for the furtherance of God's Kingdom on earth. A change in the draft exemption laws would largely avoid this type of problem.

Secondly, if we are to judge from the copious pronouncements on military matters issued constantly by the National Council of Churches and other religious bodies, we must assume that some clergy are among the most informed military experts and strategists in the world. Their serving some time in the armed forces of the country could do nothing but improve their present knowledge of military matters—and also prevent them from being quite so divorced from reality in many instances.

But perhaps most important of all, military service would afford the future or young clergyman a maturity and experience of life which he would not otherwise have, but which would prove invaluable to him in his ministry. We are hopeful, as we judge are most of our readers, that the day is not far off that all draft laws may be abolished along with military service, the armed services, and war in general. But that day has not yet arrived. And in the interim the clergy, the servants of the servants of God, can no longer afford to occupy a privileged position in the Household of Faith which can only serve to lessen their knowledge and understanding, and thus their pastoral role.

KARL G. LAYER

LETTERS

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

COCU

The more I read the COCU report, the more I am convinced that it is impossible to be both catholic and protestant at one and the same moment. The Anglican Church has been called "both catholic and protestant," but it is not. It did not originate with either Luther or Calvin, nor with one of their followers; and its historical and essential catholicity was not destroyed at its Reformation, although every attempt was made to do so. Neither is it a "bridge Church." It is completely catholic, a free catholicism in its own nature by its origin in the early Church (not later than the fourth century, and probably much earlier). The Anglican Church is not merely a bridge to something else.

Catholicism is a positive and rational faith, based upon history, supported by the experiences of thousands of people over hundreds of years, and reinforced by sound scholarship. Therefore when I meet questions of fact dismissed as only matters of opinion or preference, I am not satisfied. Recently I made a quick list of ten doctrines which are integral parts of my life and faith, in addition to the Creeds; and I am morally certain that no Protestant would accept any of them. The first is the answer to, "What is a Sacrament?"

When the Church of South India was established, some individual parishes or churches of the component bodies refused to join CSI, resulting in lawsuits in regard to property. It could happen here.

According to certain statistics, admittedly old, about 90 percent of world-wide Christendom are Catholic; about 75 percent are Roman; about 15 percent are Eastern Orthodox and Anglican; and there are certain small, independent Catholic bodies. Of the approximately 10 percent of Protestants in world-wide Christianity, the overwhelming majority are Lutherans. The Lutherans are apparently taking no part in COCU. Let us stop and think.

MARGARET KEPHART

Ithaca, N. Y.

Episcopal Visitation

Thank you for publicizing the narrated Confirmation Service of Bishop Sterling of Montana [L.C., January 15th]. It is wonderful to find a bishop taking so imaginative a lead and one hopes that others will follow his example. I am writing, however, not in criticism of the article but of entitling it "The Bishop's Visitation" when, in fact, it refers only to Confirmation.

The restoration of its essential quality to the episcopal visitation is so necessary in the Church today that I hoped to find an article on the subject. I was disturbed that by the title you encourage the assumption that Confirmation and the visitation are the same thing. In the case of the Bishop of Montana the conditions of his diocese probably require him to make a real visitation each time he goes to a parish for Confirmation;

but the administration of the sacrament should be the outward and visible sign of the grace expressed in the developing pastoral relationship and not the other way around.

In a real episcopal visitation the bishop should spend at least one night in the parish (in the rectory if possible), allowing plenty of time to come to know the priest and his family well. He should inquire into the devotional and pastoral disciplines of the priest, making calls with him at least on the sick and shut-ins, and give him what godly counsel and advice and loving help seems called for. He should meet with the vestry and inquire into the general spiritual and physical well-being of the parish and initiate steps to improve things if this seems necessary. A private meeting with the wardens should be taken as a matter of course so as to ascertain from them how relations are between the pastor and his people. We often lament that we are in fact a congregational Communion with bishops. Is it any wonder that this should be so when we think of the bishop's function exclusively in sacramental and administrative terms?

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

Lenox, Mass.

What's Next?

"The Homosexual"—January 8th;
"Treating Alcoholic Clergy"—January 15th;

What's the next feature for meditation?
"Bikinis Replace Cassocks"?

JOHN C. STOLZ, M.D.

Wyomissing, Pa.

Concerning Reviews

With reference to the review of Fr. Mitchell's *Baptismal Anointing* [L.C., January 15th], may I suggest that in the future scholarly books be reviewed only by those with at least an appreciation of scholarship?

(The Rev.) F. S. NORTH, Th.D.
The Tuller School

Sag Harbor, N. Y.

Seminary Tuition

Wake up, man! The percentage of the clergy in non-parochial work increased from 33 percent to 40 percent; the number of postulants for the ministry dropped 9.9 percent; and the candidates for Holy Orders went down 17 percent—all of this in the one year from 1964 to 1965. The Church is suffering a personnel breakdown, yet you suggest in your editorial [L.C., January 22d], in chorus with *The Witness*, that the tuition rates be raised in the Church's seminaries: "No reputable graduate school for any other profession offers any such bargain-basement rates for professional training."

I am presently enrolled in a reputable graduate school (annual tuition \$1,700), preparing for a career in another profession. But I expect to get a Ph.D. in return for that investment (not the B.D. I received for that other three years of graduate study); and I expect to begin employment at a salary triple that of the average of less than \$4,000 received during my ten years in the parish ministry. Meanwhile, my tuition is being paid and my family supported by a government research grant. You forget that the NDEA loans, the scholarships, the private and federal grants which support most

of us graduate students are not available to seminarians. Sure, a few lucky guys get help from a wealthy parish or individual; but most do not.

Why raise the cost for men (and women) who are preparing to join one of this nation's more highly exploited occupational groups? If anything, increase their subsidies.

(The Rev.) R. A. LAUD HUMPHREYS
St. Louis, Mo.

Adam Clayton Powell

Your editorial on Adam Clayton Powell [L.C., January 15th] seems to miss the point. In my parish are a sizeable number of middle class and professional Negro people of impeccable honesty and great industry who have healthy family lives and are generally accepted and respected members of the parish and Cambridge community. They are generally conservative in their politics and tend to vote Republican at the local level. None of those to whom I have spoken feels anything but outrage at Powell's treatment by Congress. All maintain that a racist coalition has removed the one Negro in America who has a position of real power and uses it to further Negro interests.

THE LIVING CHURCH must learn, as must all white Americans, that Negroes are no longer interested in presenting an acceptable image to middle class white Americans. They are interested in the substance of power, the only defense they have against a majority which has systematically deprived them of their civil and human rights since they were brought to this country in chains. Mr. Powell was and is a symbol of this power. The disenfranchisement of the largest single Negro congressional district in the United States remains unexplained and unjustified to all reflective Negroes except in terms of vindictive racism. If THE LIVING CHURCH knows how to persuade them otherwise it should try, since this gesture of Congress is currently a giant step towards interracial catastrophe.

(The Rev.) JOHN H. SNOW
Assistant, Christ Church

Cambridge, Mass.

Baptism is received but once, because the death unto sin and the new birth unto righteousness is a definite entrance into the spiritual life, rather than a gradual process. The fact that in Christian countries Baptism in most cases precedes conversion does not alter the character of the sacrament; indeed, infant Baptism is by far the most appropriate symbol of our adoption into the Divine Sonship, to which we only consent after the event. It is only because we are already sons that we can say, "I will arise, and go unto my Father."

W. R. Inge, *Christian Mysticism*, 256.

NEWS

Continued from page 7

proportional representation in the House of Deputies of General Convention; resolved that the MRI program in Montana be extended to additional overseas areas; and endorsed the tithe of 10 percent of one's gross income to the Church as the Christian standard of financial commitment.

The 10th anniversary of Bishop Sterling's consecration on October 30, 1956, was noted at the convention. On February 14, 1957, he became Bishop of Montana.

Alabama: January 19th-21st

At the opening service held in St. Mary's-on-the-Highlands, Birmingham, the Rev. Canon Dilwyn Davies, rector of the parish in Rugby, England, was the guest preacher. He is on a year's exchange with the Rev. Charles Douglas, rector of St. John's, Montgomery, Ala. The bishop coadjutor, the Rt. Rev. George M. Murray, also addressed the convention, stressing the need for the Church's involvement in the world and encouraging Churchmen to offer church buildings for community use especially in the Head Start program. Two parishes have been doing this for several years.

A diocesan budget of \$105,600 was approved. The proposed Church program fund budget for 1967, which includes the diocesan commitment to the National Church and its own missionary commitments within the diocese was approved at \$434,808. The total amount that had been requested by the diocese from parishes and missions for the program fund was \$462,803.25, of which only \$413,873.92 was accepted. The difference between the last figure and the final budget figure was miscellaneous income and some expenditure of investment income. Eighteen parishes and eight missions either failed to accept all or a part of their asking. The host parish accepted only half of its missionary giving. The advanced fund budget of \$51,466.50, some \$11,000 less than requested, was approved, to be used for the erection of a new dormitory at Wilmer Hall, the diocesan children's home.

A motion was made to delete the word "male" from the canon regarding election of delegates to the diocesan convention, and was passed. When the same motion was made regarding the canon on eligibility for election to a vestry, in a vote of orders the motion failed by five votes in the lay order.

Western North Carolina: January 20th-21st

The Rt. Rev. George Henry, Bishop of Western North Carolina, addressing the convention in All Souls', Biltmore,

called for a thorough management study of the diocesan structure and a complete examination of the constitution and canons of the diocese. The examination is a result of the diocesan self-study made this year by the field and research division of the Executive Council. A committee was named to report on the matter no later than July 1st.

As a result of the recommendations of the self-study, the standing committee was asked to consider the matter of moving the bishop's office from Black Mountain to Asheville, the largest city in the diocese, and also the naming of Trinity Church, Asheville, as a pro-cathedral.

A budget of \$200,000, which includes funds for the employment of a diocesan business manager, was adopted.

Guest speaker at Evensong was the Rev. Dr. Albert Mollegen, professor of New Testament language and literature at Virginia Theological Seminary.

Delaware: January 24th-25th


The Episcopal Church Home Foundation of the Diocese of Delaware has entered into an agreement to purchase the 116-bed Exeter Hall Nursing Home near Wilmington. The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, told the 182d convention of the diocese, meeting in St. Barnabas' Church, Mill Creek Hundred, that the sale is expected to be completed by mid-March.

The nursing home, opened in August 1965, was built by private interests at a cost of \$1.1 million. When the diocese takes over its operation, the administrator will be the Rev. John E. Keene who said that emphasis at the home will be placed upon therapy and returning patients to their homes as soon as possible. The diocese already operates "Ingleside," a small-capacity retirement home in Wilmington.

In other convention action, the diocese:

- ✓ Voted to study reorganization and restructuring of the diocese.
- ✓ Voted to put into effect a hospital and medical plan covering all clergy and lay persons (active and retired) employed full-time by parishes, missions, and organizations of the diocese.
- ✓ Instructed its delegation to seek a canonical change at General Convention next September, naming a delegate as a "lay person" instead of "layman," in order to grant full status to women as delegates.
- ✓ Went on record as favoring a change to permit licensed lay persons to assist at Holy Communion by administering the chalice when a request is made by a priest to the bishop.
- ✓ Recommended making representation to the General Convention proportional rather than equal to the House of Deputies.
- ✓ Adopted a \$309,725 diocesan budget for 1967.

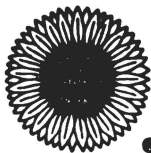
On the matter of reorganization and restructuring the diocese, it was pointed out that with the diocese's having grown

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When Writing Schools

Please Mention

THE LIVING CHURCH

in the last 20 years from 8,000 to more than 22,000 communicants, the need is evident for new approaches as diocesan views are extended. A committee will make formal recommendations to the 1968 convention.

AROUND THE CHURCH

For the first time in 104 years, the chapel of Episcopal Hospital, Philadelphia, is being used by Roman Catholics for a weekly Mass, celebrated by the Rev. Joseph McCloskey of the Church of the Visitation. Lay volunteers from his parish assist in bringing patients to that service and also assist in bringing Episcopal patients to their own services. The Rev. Benjamin Axleroad, chaplain of the hospital, reports that the plan is working very well.

A Syrian Orthodox woman from Kerala, India, Mary K. Koppara, made the junior profession of her religious vows in an ecumenical service at the chapel at the Mother House of the Community of the Way of the Cross [Episcopal], Buffalo, N. Y., on St. Thomas' Day. Sister Mary, who gave her vows before the Most Rev. Coorilos of the Syrian Orthodox Church and the Rt. Rev. Lauriston Scaife, Bishop of Western New York, wrote a rule of life for the new Community of St. Mary (in the Syrian Orthodox Church), which she expects to found upon her return to India.

"Theological studies and my conscience" were cited by the Rev. Anthony A. Stephenson, 59, as reasons for his preparation for reception into the Anglican Church of Canada, in a service held in St. Thomas', Toronto. Now a professor on the faculty of McMaster University, Hamilton, Ontario, he had been a Jesuit for 40 years, and had been a member of the faculty of theology at Oxford University. Fr. Stephenson said that he still thinks the Roman Church could play the key role in the ecumenical movement, "if only she would make the two or three changes demanded as much by theology as by the needs of Christian unity."

On January 8th, 270 Churchmen were licensed as lay readers for the Diocese of Dallas, during a service of Evensong in St. Matthew's Cathedral, Dallas. Rabbi Levi Olan of Temple Emanuel was the speaker. The lay-readers class represented virtually all professions from TV to state legislature to medicine to education.

The Living Church Development Program

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

Previously acknowledged\$195.00
Receipts Nos. 7434-7437, Jan. 27-31 71.85

\$266.85

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FOR BOYS (Cont'd)

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HOLY LAND-EUROPE tour June 8-29 by air. College students, young adults. Munich, Athens, Cairo, Jerusalem, Rome, London area. Led by Scott N. Jones, Episcopal Chaplain, Northwestern. Inclusive cost \$1,040. Write for brochure, 2000 Orrington, Evanston, Illinois.

FOR SALE

CHURCH Literature, articles for resale; Easter gitts. St. Philip's Society, West Stockbridge, Mass.

FOR RENT

CHILDREN'S SUMMER CAMP: Anyone interested in starting a children's summer camp? We have the facilities. The property involved was formerly occupied by a children's summer camp. Located in the Adirondack Mountains, ¼ of a mile from the Town of Long Lake. Can accommodate 34 including staff. Land available for expansion. Reply Box B-434.*

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ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

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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.

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

BOOKS

Continued from page 4

and Prof. Cavers evaluates the methods which have been used. He also suggests the judicial development of principles of preference to guide courts in resolving "true conflicts" and submits examples of such principles. Concluding chapters consider the roles of the federal courts, statutes, treaties, and civil procedure. This volume is not intended for the casual reader, but will be of interest to anyone, specialist or not, who has an interest in problems of the law.

Verse from the Vestry. By S. J. Forrest. Ill. by E. W. Forrest. Mowbrays. Pp. 59. 10s.6d. (\$1.46). A book of verse designed to enlighten those benign parsons who have wondered betimes how they appear through the eyes and mouths of their congregations. The perfect complement to the collected letters of The LC's own Herman Nudix. Frightfully funny in spots.

The Children. By Charity Blackstock. Little, Brown & Co. Pp. 240. \$4.95. To be a child and exposed to a Nazi concentration camp, to see and experience horror before comprehending it, to be freed but never to be entirely free of terrible memories—this is the story of *The Children*.

The Aquinas Scripture Commentaries. Vol. I: *Galatians*; pp. 209; \$5.50. Vol. II: *Ephesians*; pp. 313; \$5.95. Magi Books. Able translations of two of the scripture commentaries of the Angelic Doctor. If the remainder of this series measures up to these initial offerings, the result will be a valuable scholar's tool.

Dynamics of Doubt. By Arne Unhjem. Fortress. Pp. 128. \$2.95. This brief book introduces the reader to the insights and writings of Paul Tillich, the approach being made primarily at the level of Tillich's faith principle. Selected incidents from his early life and student days provide insights into the struggle of the soul in his quest for "the holy."

The New Day's Worship. Edit. by Charles B. Foelsch. Fortress. Pp. v, 386. \$3.50. A book of devotions for every day of the year, designed primarily for private worship. Each week of seven meditations is devoted to a single theme. All the writers are Lutheran.

Prediction and Fulfillment in the Bible. By Gurdon C. Oxtoby. Westminster. Pp. 159 paper. \$2.45. The title suggests a book on OT prophecy, and in good part this is true. Dr. Oxtoby looks at the OT and at Christ in light of His background. In the author's words, "Fulfill" does not necessarily mean "objective

realization in fact of a previous prediction." It can mean "to complete" or "to corroborate." The author clearly knows his subject.

As I Live and Breathe. By Kenneth Kingery. Grosset and Dunlap. Pp. 253. \$3.95. Except for two fingers and a thumb he lay totally paralyzed by polio. This personal story details one man's struggle for victory enabling him, once again, to take his place as husband, father, and active member of society. This might well be a good volume to give to someone under similar affliction.

The Epistle of James. By C. Leslie Mitton. Eerdmans. Pp. 255. \$4.95. "This commentary has two main aims. One is to expound the teaching of James . . . to show its importance for Christian people, and its continuing relevance to our own day. The second is to show how James's teaching is an integral part of the total message of the NT, and that what he has to say is wholly in accord both with the recorded teachings of Jesus, and with the writings of the other apostles." The author is an English Methodist.

The Postconciliar Priest. By Raymond A. Tartre, S.S.S. Kenedy. Pp. viii, 172. \$3.95. One of the most significant documents of the Second Vatican Council is the decree on the ministry and life of the priest. In this book Fr. Tartre explores the background and implications of the decree, developing its major themes and relating them to the pastoral situation in the contemporary world.

Luther's Works, Vol. 44: The Christian in Society I. Edit. by James Atkinson. Fortress. Pp. xix, 417. \$7. The present volume in this excellent series includes "A Sermon on the Estate of Marriage, 1519"; "Treatise on Good Works, 1520"; "To the Christian Nobility of the German Nation, 1520"; "On Instruction to Penitents Concerning the Forbidden Books of Dr. M. Luther, 1521"; "A Sermon on the Three Kinds of Good Life for the Instruction of Consciences, 1521"; and "The Judgment of Martin Luther on Monastic Vows, 1521"; as well as an introduction by William H. Lazareth.

Burn Then, Little Lamp. By Margaret Banister. Houghton Mifflin. Pp. 314. \$4.95. A novel of the Armisteads and the Jerenys, two Virginia families, and of the search for the Rock on which to build a life. A successor to the author's *Tears Are For the Living*.

Religion and Peace. Edit. by Homer A. Jack. Bobbs-Merrill. Pp. xvi, 137 paper. \$1.80. A symposium of papers from the National Inter-Religious Conference on Peace, held in Washington in March 1966.

PEOPLE and places

Ordinations

Priests

Arizona—The Rev. Clyde G. Smallwood, Ph.D., assistant rector of Epiphany and chaplain at Navajo Army Depot, both in Flagstaff, and continuing as head of the department of philosophy and humanities at North Arizona State University; address, 3434 W. King, Flagstaff (86001).

Missouri—The Rev. Gary Asher Mitchener, assistant at Calvary Church, Columbia, address, 123 S. Ninth St. (65201).

Ohio—The Rev. Charles M. Irish, vicar of Trinity Church, Bryan, address, 321 W. Butler (43506).

South Florida—The Rev. Richard Randolph Cooper, curate at Grace Church, 505 E. Broadway, Ocala, (32670); the Rev. Forrest Causey Mobley, Jr., curate at St. Andrew's, Fort Pierce, address, Box 367 (33450); and the Rev. Samuel Sutter Thomas, Jr., curate at All Saints', Lakeland, address, Box 871 (32670).

Vermont—The Rev. Frederick Ransom Brown, assistant at St. Paul's Cathedral, Burlington, address, 112 Bank St. (05401).

Deacons
Indianapolis—Paul Ross, Nashotah House Seminary, Nashotah, Wis. 53058.

Changes for 1967 Annual published by Morehouse-Barlow

Diocese of Los Angeles—p. 124, under Los Angeles: -90017 Cath of S Paul 615 S. Figueroa St. LR Gillmett JC Caley CR Barnes E Caldera BM Hause R Lief HR Moore E Moss RK Nale CH Parlour JF Scott HC Smith FJ Stevens D Stuart.

Diocese of Missouri—p. 144, under Admin Ven CF Rehkopf Res & Plan Rev AJ Morley Prog & Ops Rev PS Willand Comm Mrs. HB Barks Fiscal IF Boyd. p. 35 Ec chm Rev PS Willand. p. 38 Prom Mrs. HB Barks only. p. 62 Dio Altar Guild Mrs RD Thomas 211 S. Woodlawn Kirkwood Mo 63122. p. 72 Pres Stgd Comm RC Hyde. Clergy: Allgood, Cecil L., 207 N. Greenwood St., La-Grange, Ga. 30240. Hartzell, Paul—p. 289, 1. col. Box 118, Muncy, Pa. 17766. Moore, Edward O—p. 321 1. col. 51 Blake Ave., Lynbrook, N. Y. 11563.

New Addresses

The Rt. Rev. A. Ervine Swift, St. Gregory's Church, Box 942, Boca Raton, Fla. 33432.

The Rev. Charles E. Waldo, 728 S. 7th, Chickasha, Okla. 73018.

The Rev. Douglas E. Williams, 4 E. Cypress Ave., Redlands, Calif. 92373.

Retirement

The Rev. Benson H. Harvey, rector of St. Philip's, Easthampton, Mass., since 1945, retired December 31st. Previously to 1945, he had been

canon missionary at the Cathedral of St. Mary and St. John, Manila, Philippines, for 18 years. Address: West Chesterfield, Mass. 01084.

The Rev. Canon Jerry Wallace, rector emeritus of Grace Church, Tucson, may be addressed at 2032 E. Towner St., Tucson, Ariz. 85719.

This and That

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, is on leave provided by the diocese. He is touring Portugal, Spain, and Jamaica for two and a half months.

Mr. William R. Costello, communicant of Trinity Church, Cranston, R. I., has been appointed lay chairman of the 1967 Charities Fund Appeal for the Diocese of Rhode Island.

The Rev. Paul C. Kintzing, rector of St. Stephen's, Providence, R. I., has been appointed clerical chairman of the 1967 Charities Fund Appeal for the Diocese of Rhode Island.

The Rev. H. August Kuehl, rector of St. Paul's, Rochester, N. Y., is studying at Cambridge University, until July.

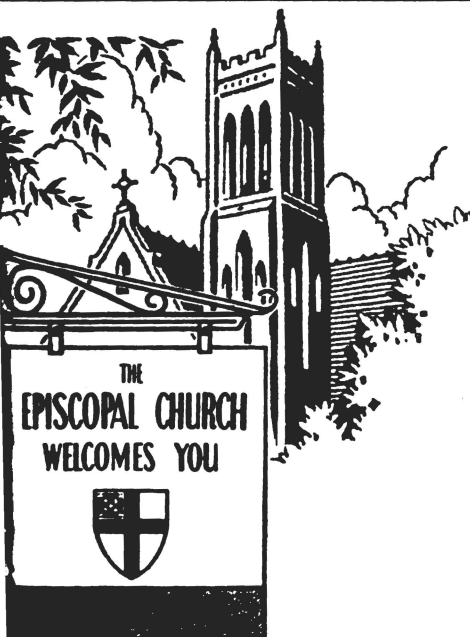
The Rev. Donald George Smith, who is soon to retire as associate rector of the Church of the Incarnation, Dallas, has been elected president of the Dallas chapter of the American Association of Retired Persons.

Church Army

Capt. Laverne La Pointe, C.A., formerly stationed in McLaughlin, S. D., is assisting at Standing Rock Reservation, Fort Yates, N. D. 58538.

LENT CHURCH SERVICES

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 Wetseke Ave.
The Rev. R. Worster; the Rev. H. Weltzel
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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
The Rev. F. L. Drake, r; the Rev. A. E. Moore-
house, c; the Rev. R. I. Walkden, d
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 15 H Eu);
C Sat 12:15

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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 4-7

ROCK CREEK PARISH Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wrath, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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 LAUDERDALE, FLA. (Cont'd)

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

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

MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

MOBILE, ALA.

ST. PAUL'S 4051 Old Shell Rd.
The Rev. Wm. S. Mann, r; the Rev. W. J. Gould, c;
Mr. Jack Noble White, Organist-Choirmaster
Sun 7:30, 9:15, 11, 7; Wed HC 10; Fri HC 7

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

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; 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.

LENT CHURCH SERVICES

(Continued from previous page)

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

ST. JOHN THE EVANGELIST;

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

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

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8, 9 (Sung), 11; Mon, Thurs 9,
Tues 8, Wed 7, Fri 9, 5:15, Sat 10; Lenten Devotions
& add Thurs 5:15; C 4 (1 Sat) & by appt

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. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05;
Thurs 10:30, Ser 12:05; Fri 12:05, C 7; EP Mon-Fri
5:30; Organ Recital Tues 12:05

BROOKLYN, N. Y.

ALL SAINTS 7th Ave. & 7th St.
The Rev. Elmore W. Lester
Sun 8, 9:30 HC; 11 HC 1S & 3S; MP 2S & 4S

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

ST. PAUL'S (Flatbush)

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

EAST MEADOW, LONG ISLAND

CHURCH OF CHRIST THE KING

DeWolfe Pl. at 5th & 6th Sts.
The Rev. Marlin L. Bowman, v
Sun HC 8 & 10

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;
Wkdays 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; Weekdays
HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 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.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Ches H. Greff, 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. L. G. Weppler,
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, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damsch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Mass 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; Noonday 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. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12; EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass



Maurice Roy, Photography

The High Altar
St. James-by-the-Sea
LaJolla, Calif.



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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10;
Tues, Wed & Fri 12:05; C Sat 4:30-5 & 8-9

SOUTHERN PINES, N. C. (serving Pinehurst)

EMMANUEL E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10, 6 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 220 So. 13th St.
The Rev. Frederick R. Isackson, r.
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC
1S); Thurs & PB Holy Days HC 10:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

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

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, r; the Rev. James
MacConnell, asst; the Rev. Richard Watson, asst;
Capt. Arthur Mussenden, C.A.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6

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