

The Living Church

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March 31, 1968

30 cents



L. C. correspondent enthroned [Page 5]

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PEACE — Wheatley

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The Living Church

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

STAFF

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THINGS TO COME

March

31. Passion Sunday
John Donne

April

- John F. D. Maurice
- Richard
- Ambrose
- Palm Sunday

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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LETTERS

Most letters are abridged by the editors.

Clarification

The Foundation for Christian Theology desires to thank THE LIVING CHURCH for its coverage of the second annual convention in Phoenix [L.C., February 11th]. Allow me to clear up one quite understandable error in your report.

The Rev. Paul Denlinger is listed at the Episcopal Theological Seminary in Kentucky as "Visiting Professor in Church History." The Foundation has made a gift from its own resources and endowments to make this visiting professor possible at the seminary. The endowment is not to the seminary, as stated, and the salary for such visiting professor is made only on an annual basis. Similarly, funds can be appropriated from the Foundation for Christian Theology to any seminary in the nation. The endowment, therefore, is only in the Foundation and the income therefrom is expanded for sound basic Christian theology.

(The Rev.) PAUL H. KRATZIG, D.D.
President of the
Foundation for Christian Theology
Victoria, Texas

The Rev. Charles Lawrence has been professor of systematic theology at the Episcopal Theological Seminary in Kentucky since 1958. Dr. Paul Denlinger is visiting professor in Church missions. Last year he taught Christian missions; this year, Church history. He also has offered some elective courses in our curriculum; but he has never held a chair of theology, nor is there any endowment for such a chair. Dr. Denlinger at present is sustained by funds of a national foundation simply administered through the Foundation for Christian Theology.

All the professors at this school are paid out of funds received by the school from numerous churches and individuals all over the country in response to the annual TEO appeal. The school also holds some endowment funds given by generous Kentucky Christian men and women before the Foundation for Christian Theology existed. However, no such fund is designated for the teaching of theology specifically.

The professors are given complete academic freedom by the trustees and administration, and have never been and are not now under any financial, academic, or psychological pressure to conform to any one "line" of thought in the Church. Any student who has passed through the school will testify to the variety of points of view expressed by the faculty that is typical of all our theological schools.

We trust this will correct some misconceptions that have spread around the Church concerning a supposed special relationship of this school to the Foundation for Christian Theology.

(The Rev.) CHARLES K. C. LAWRENCE
Professor of Theology at ETS-Ky.
ANGUS W. McDONALD
Secretary-Treasurer
Board of Trustees of ETS-Ky.

Hate, Assorted

You print a letter [L.C., February 4th], incredibly written by a priest of the Church! In his letter, objecting to the editorial on the death of a mission church, the Rev.

Fessenden A. Nichols plainly expresses the idea that those of us who live in the country are not worth saving or helping, so why waste men, time, and money on us when there are so many more important people to be helped in the cities? He does not mention saving any souls, however! But it is obvious that if he was thinking of souls, country ones, small town ones, are not to be compared in worth to those in more exciting urban centers. Christ said, "Go ye out into all the world," but the world for the liberal today is a constantly narrowing one, a world fitted to their size and specifications.

There was another surprising letter from a priest, also, as hate-full a letter as I have ever had the misfortune to read, in praise of Drew Pearson. The man has been called a liar by at least four, if not five, presidents, as well as others. This particular letter might even have been written by Pearson's own venomous pen.

And while we are talking of hate, does anyone know if the student pictured calling the police "Dirty Fascists" (the straight Communist Party "line") in the editorial, is a male or female student?

C. C. STARR

Quakertown, Pa.

Hoosac School

Thanks for the pix and lines about Hoosac School [L.C., January 21st]. Respectfully I call your attention to error: Hoosac School was founded in 1889 (not 1899) and is located at Hoosick, N. Y. (not Hoosick Falls) on the Hoosic River.

(The Rev.) JAMES WHITCOMB
Sarasota, Fla.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

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THE WILDERNESS AND THE CITY

The Story of a Parish — 1817-1967

By GEORGE GATES RADDIN, JR., PH.D.—A history of *St. Stephen's Episcopal Church, Wilkes-Barre, Pennsylvania*. Printed by The Haddon Craftsmen, Inc., Scranton, for The Rector, Church Wardens, and Vestrymen of St. Stephen's Church, Wilkes-Barre, Inc. 750+ pages. Twelve pages of illustrations. Limited edition of 1,000 copies.

"... an unusual and valuable work in local church history; discussions of the economic and ecclesiastical setting of the church; ... large biographical section. ... provocative views on many of the main conflicts and events in the general history of the Episcopal Church, set forth with skill and understanding ... give a general interest and utility not usually inherent in a local parish history. ... the concept is a good one and Dr. Raddin's execution is admirable ... a work to be recommended." Dr. Niels H. Sonne, Librarian, The General Theological Seminary.

Publication date: May 1, 1968. Prepublication price: \$12.50; price after May 1st: \$15. Checks payable to *St. Stephen's Church History Committee*. Subscriptions and inquiries to be directed to *Mrs. Eleanor Y. Strope, Parish Secretary*.

ST. STEPHEN'S CHURCH

35 South Franklin Street

Wilkes-Barre, Pa. 18701

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Collect for Passion Sunday

Professor Whitehead once said that "God is the fellow-sufferer who understands." If that be patripassianism, I do not mind. I am sure that it is *true*. In the light which streams from Calvary we might know it to be true, although that light also assures us that the "fellow-sufferer" is the triumphant one whose real omnipotence rests in the profound reality of a love that "never faileth."

W. Norman Pittenger, *Light Life Love*. 23. Mowbrays.

There is ugliness in the Holy Gospel for Passion Sunday. The world's real hatred (and are not we all of the world?) for Jesus appears in the taunts and charges of His enemies. An old Yiddish proverb, which we may be sure was coined without any conscious reference to Jesus, says that if God lived on earth people would break His windows. Christians believe that this is exactly what happened when God lived on earth in

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The Living Church

March 31, 1968
Passion Sunday

For 89 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

Theological Education Board Meets

The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, has been elected chairman of the new board of theological education. The board meets monthly. The Rev. Dr. Charles L. Taylor has been asked to serve as consultant to the board for six months and will be working out of his office in the Church Center, New York City. He was director of the Pusey Committee study.

In a statement, Bishop Warnecke said, "The members of the new board for theological education are deeply aware of the duties and the hopes entrusted to the board by the General Convention. As chairman, I am grateful for the competence and experience of the board. The board, however, will seek guidance and help from many. We shall be open to the Church, and especially to the bishops to whom is given such great responsibility in theological education, ordination, and the pastoral care of the clergy." He emphasized that the board is not an administrative or operating agency, but a planning and policy-making committee.

Of the clergy members on the nine-member committee, two are graduates of Episcopal seminaries—Bishop Warnecke, Virginia Theological Seminary '29, and the Rev. Charles Price, also Virginia Theological Seminary '49. The third, the Rev. Almus Thorp, Jr., is a graduate of Union Seminary '66. The other clergyman on the committee is the Rev. Walter J. Ong, S.J., a Roman Catholic.

A sum of \$250,000 has been appropriated by the Church for the board for the three-year period of 1968-1970.

"Extra Budgetary Overseas Support" Report

The Rt. Rev. Stephen F. Bayne, Jr., vice president of the Executive Council and director of its Overseas Department, has prepared a report for the bishops of the Church, on the so-called "voluntary" sector of the overseas support by the Church for 1967, and also for the three years since the 1964 General Convention. In part, the report states:

As to dollars, \$7.7 million was given by parishes, dioceses, and other units during the triennium, and by voluntary gifts over and above the nearly \$18 million contained in the national budgets. Of this total, \$5.3 mil-

lion can "fairly" be credited against our MRI goal of \$6 million.

Through these projects, 95 percent of our own dioceses have had a stake in the work of 85 Anglican dioceses overseas, "with all the opportunity that stake offers for deep mutuality and corporate obedience to our Lord's mission."

"There is now no dollar commitment before us, which I think is a gain. The needs—particularly after the devaluation of the pound which, at one stroke, reduced the financial capabilities of the British missionary societies by 14 percent—are more urgent than ever. I feel so strongly that we must not flag in our continuing support. And with the experience and encouragement that the past three years have given us, I can't help but be optimistic about our capacity to respond with greater power and greater maturity even than what we so far have discovered."

In a more detailed report on the same figures to the Presiding Bishop, Bishop Bayne said that the record of the three-year giving experiment is encouraging and thought-provoking. Close to \$7,750,000 was given to our partnership with the Church overseas, through extra-budgetary channels, in addition to the nearly \$18 million included in the triennial budgets. The extra budgetary funds were: \$2,615,856 in 1967; \$2,128,312 in 1966; and \$2,984,271 in 1965.

Bishop Bayne also reported on the "30 percent Fund," which the Executive Council "has already officially blessed." He feels that it is a resource of potentially great importance to the Church, and "is essential if we are to continue our present program of voluntary selection and commitment to projects. That program has great strengths; but it also means that response to projects often comes very long after the project is planned, often is given only in part, and often reflects hit-or-miss decisions on the part of the responding diocese or congregation. Because of this, it is essential that we shall also have a central resource from which we can meet high-priority needs where they have not been met adequately or in time by our Church. As you know, this fund comes from voluntary contributions of 30 percent of the dollar value of a project, over and above the commitment itself. It is a voluntary gift, and, so far, only a minority of dioceses and congregations have made it. But even the small total so far given has made it possible for us to give substantial help in a number of areas. The largest grants have been two of \$8,500 each in the 'Million Acre

Resettlement Scheme' in Kenya, the priority project of the Province of East Africa. Several more have been made to various incentive schemes—in Liberia, Uganda, and British Honduras—which give to those dioceses funds from which they can match increasing local support and thus encourage good stewardship. I continue to plead for more and more general response to this need."

COVER STORY: KOREA

New Bishop Enthroned

The Diocese of Taejon in Korea has neither church nor cathedral in the city of Taejon, so the enthronement of the Rt. Rev. Richard Rutt as Bishop of Taejon was held February 27th, in the auditorium of St. Mary's Roman Catholic School. It had been decorated for the occasion by a young Korean priest.

The Rt. Rev. Paul Lee, Bishop of Seoul, acting as the Archbishop of Canterbury's commissary, read the Act of Investiture and enthroned Bishop Rutt who had been assistant bishop under the former diocesan, the Rt. Rev. John C. S. Daly. The procession included priests, deacons, catechists, and theological students of the Diocese of Taejon, and many from the Diocese of Seoul. Bishop Whang, Roman Catholic Bishop of Taejon, was in the sanctuary, attended by one of the Anglican deacons. Hymns used in the service were: "Holy God We Praise Thy Name," "Christ Is Gone Up On High," and "Jesus Shall Reign Wher'er the Sun." Bishop Rutt also serves as Korean correspondent for THE LIVING CHURCH.

In his sermon, Bishop Rutt proposed a patron saint for the diocese—St. Benedict, the spiritual father of countless monks and nuns—and quoted a friend who had said: "The sons of St. Benedict always carry with them something of the fragrance of the undivided Church."

The auditorium was packed for the service with Christians from all over Korea, Sisters of the Holy Cross, many Roman Catholic nuns and priests, clergy and laymen from Protestant Churches, and representations of the English and American communities in attendance.

ARKANSAS

Laymen Meet

Coach Frank Broyles of the University of Arkansas Razorbacks was the featured

Continued on page 12

After 109 years of Darwin, we are still persuaded that the human species follows nature's law of the survival of the fittest. In many a luncheon conversation, I have heard this pious counterpoint issue forth from the echo chamber of the jangled mind of modern man: "After all, Bishop, I live in a dog-eat-dog world."

When I comment that it all depends upon whose dog is being eaten, I face the sudden silence of a lonely table. The company looks around like a golf foursome who have discovered a lost ball in the rough, hoping that it belongs to somebody else. I take another swing at it. "Has it ever occurred to you that in the human species we sometimes have natural selection and survival of the fittest going in reverse?" With that swing, I edge the idea a little closer to the fairway. "Only in the human species does one observe the systematic way in which we thwart, frustrate, and destroy the brains and talent of our society. Take pastors, for instance. What is the Church doing to them? Are they breaking down or dropping out of the parish ministry as part of the process of natural selection or are there other factors?" I press this button and six lights go on.

Thoughts and conversations like that one disturb my uneasy inner peace. It has been getting much worse lately. Actually, ever since I have been given to preaching, lecturing, and conducting missions, retreats, and conferences throughout this unhappy and nervous Church, this question shouts itself at me whenever I am alone, and my guard is down. In an evening, after having given the Adversary a thorough and energetic theological rub-down from the pulpit in some parish church, I return to my room. Barely am I settled, shoeless and de-collared, for a quiet hour of putting up with myself alone, when the phone rings, or there is a knock on my door. The overture always begins on the same note. "Bishop? You don't know me, but I would like some of your time. . . . I don't like to impose upon you but there isn't anyone else whom I feel free to talk to. . . ."

After many replays the drama has become commonplace, with myself at ease, and I have adopted the following welcome and reassurance: "Come in, Nicodemus, have a chair," I announce brightly. Behind the vestibule door of my smile and friendly manner, I hear the words of that first Nicodemus who came to our Lord by the back stairs on a certain dark and ominous night. "I was troubled by what you said tonight. . . . How can these things be?" The difference between my visitors and the first Nicodemus is mainly that he was having doctrinal problems. We call it a "crisis of belief" in our enlightened day. Today's Nicodemus is having another crisis, namely, how he can continue in the ministry and what is happening to him.

What Fr. Rushauer, the rector of St.

Exaspera's Church, is trying to say is that he is at the end of his rope. Everything in his life is in confusion and he cannot continue much longer. He knows that there is just enough validity to the complaints and criticisms of him in the parish to make him suspect that he might soon be out of a job. He is certain that a committee of laymen are about to see the bishop about him. Where can he go? What can he do? What will become of him and his family? The word will get around. He feels that he dare not go to his bishop, that he must not run the risk of going to a layman, and trusting a

Rushauer takes what seems to him to be a desperate last chance and falls upon the hoped-for understanding and mercy of an anonymous brother.

What brought this suffering priest down the road which led him to this sterile hotel room to pour out his hitherto inarticulate grief to a man whom he does not know? To begin, the Fr. Rushauers of this restless Church are frustrated to the point of madness. Inwardly, they swarm with guilt feelings. Why? Well, first of all, they were trained in seminary to be priests and pastors of the people of God. Soon after they have been ordained, they



"Come in,

. . . Have



brother priest is unthinkable. Even though there may not be any validity to these reasons, nevertheless, *he* believes that there is great risk involved, and considerable pain. Then I appear, riding out of the west, old Lochinvar himself, complete in shining armor, astride the white horse, and best of all, having no agenda. Fr.

discover that the flock wants an administrator, an executive director, an entrepreneur. Being trained for one role, and then required and expected to do another, is their first experience in this exercise of futility. It is no wonder that each one of them is frustrated, and generates guilt at the same time. Not one single night in

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

Founder and Director of PARDON

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The Living Church

his whole ministry has he ever retired knowing that he accomplished anything that day that was of any real value. Rare are the occasions when his ministry has been asked for, or even desired. His 16-hour days are a succession of endless dervish gyrations. Early in the morning, he is struck by the cue stick of organizational necessity. He spends the day caroming off the cushions of appointments, meetings, and appearances until he finally comes to rest late at night squarely in the middle of the billiard table of his life as society puts away the cue stick of busy-ness until tomorrow. This factor is

by becoming professional clergy and "playing the game." Others return to their old hang-ups, or start new ones, and fall victims to alcohol, impulsive buying, and the whole host of disorders which attack under the guise of "the demon meridianus," the sickness that destroys in the noonday.

Many of the unfortunate victims of "things as they are" stand in need of medical and psychiatric aid. Even to my lay mind, it is fairly obvious. However, recognizing that every profession has its own gods and pieties, including certain esotericisms, I attempt to refer these per-

tion and structure of the Church, free of agenda, not financially dependent upon it, yet having touch and contact. Furthermore, it must not be an institution in any sense of the word. Secular agencies, institutions and hospitals, can do those things better, anyway. But *somebody* has to pick up where they leave off. There is the difficult problem of re-entry—and it does not apply solely to astronauts. The heart of the matter is the question of how a man gets a second chance, having had his understanding opened and his life and vocation given back to him. The answer that the Church gives today is, "Try to find a bishop and a congregation that will take a chance." Surprisingly enough, this is not too hard to do *providing* that there is evidence that the man has gone through the valley of the shadow and is emerging on the other side. So, to start with, an apartment is needed in a city where anonymity is possible, a place where a man may stay for a short time while he "cools off," calms down, and gathers up his fragmented life. It seemed to me that the next step was to help the man procure a temporary secular job for 30 to 90 days, living in a provided house in community. He must have time to think, and to convalesce.

It is my strong and vigorous opinion that the Church, and specifically the congregation which he last served, has the spiritual obligation to see the priest and his family through this recovery time by having them retain the benefits of stipend and rectory. Uncomfortable as the dynamics of redemption are when they go into operation, there is really no other reason in the world for the existence of a parish. Redeeming even includes priests as well as the people of God.

During this period of "convalescence and recovery," the client would be aided and encouraged to determine for himself which one of the four courses he should take that are open to him. First, shall he return to parish life in a new situation, or shall he be helped to become a non-stipendiary priest, working full time on a secular job and offering his talents to the parish in which he lives? It may be that he could be encouraged to strike out and create new roles for priests in our changing society. Or, if none of these alternatives seems to be the answer, why does not the Church help this unfortunate person out of the ministry without the stigma of deposition under that pious and ominous canon that is so manifestly unfair to a man who is ordained a priest forever, no matter how the Church regards him.

All this I propose to do, God willing. And it looks to me as if He is willing. And so I trust that Nicodemus House will open and Pastors Anonymous may begin its ministry within the Church with the Men from PARDON—Pastors Anonymous, Recovery—Directed Order for Newness.

(To be continued)

Nicodemus.

a chair."



called "diminution in job-satisfaction" in our modern semantic choreography. And Fr. Rushauer has it. He feels that no matter what he tries to accomplish, someone is bound to dismantle it by criticism, silent rejection, or sullen non-response, regardless of consideration of its worth. He is beginning to suspect that it is not possible in this day to communicate the Gospel to modern man. With the dawning of this awful and depressing truth, he may throw up his hands in supreme exasperation and leave the ministry. Other Fr. Rushauers attempt to insulate themselves

sons to such competent sources for help. I have neither the desire nor the competency to invade that sanctuary or even to play the role of "Dear Abbe." However, I have perceived that most of these latter day Nicodemuses need a temporary Isle of Patmos, where like St. John, they could have the time to think things through, free of the lacerating demands of present-day parish life. Here began the formation of a plan to provide such an opportunity.

First of all, I thought, there must be a place and a program outside the organiza-

An Interces

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

O God of peace, Who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; by the might of Thy Spirit lift us, we pray Thee, to Thy Presence, where we may be still and know that Thou art God; through Jesus Christ our Lord. *Amen.*

[The Apostles' Creed and Lord's Prayer may here be included.]

O God, Who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

O Lord God Almighty, guide, we beseech Thee, our President, and to all who bear authority in every land, grant special gifts of wisdom and understanding, of counsel and strength; that

upholding that which is right, and following that which is true, they may obey Thy Holy Will and fulfill Thy Divine purpose; through Jesus Christ our Lord. *Amen.*

We commend to Thee, O Lord, all who are engaged in the government of all nations; grant to them integrity of purpose, and unfailing devotion to the cause of righteousness. May all their legislation be such as will promote peace and good will among all men, the relief of the oppressed, the putting down of all social wrongs and injustices, to the glory and the good example of Thy people; through Jesus Christ our Lord. *Amen.*

Heavenly Father, we commend to Thy gracious care and keeping all the men and women in our Armed Forces at home and abroad, and more especially * * * * Defend them

By The Rev. J. M.

**Assistant
All Saints S
Caton**

on for Peace

day by day with Thy Heavenly Grace; strengthen them in their trials, tribulations and temptations; give them courage to face the perils that confront them daily; and help them to know that none can pluck out of Thy Hand those who put their trust in Thee; through Jesus Christ our Lord. *Amen.*

Almighty God we beseech Thee to guide by Thy Holy Spirit the Council and Assembly of the United Nations. Give to them a right judgment in all things, and the will to seek not only the welfare of their own people, but in the greater good of the security, peace and welfare and unity of all mankind, that so Thy Kingdom may be advanced in the earth; through Jesus Christ our Lord. *Amen.*

Almighty God, Who hast made us all of one blood and in Thy likeness, we beseech Thee to

al Wheatley, Jr.

Chaplain
of the Poor
Md.

grant us the will to labor in Thy harvest for goodwill and cooperation among all the nations of the world. Put away from us all personal and national pride and prejudice, all selfish ambition. And in our foreign and domestic considerations and policy, grant us concord, and further the coming of Thy Kingdom in the earth; and this we ask through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, Who didst command Thy Holy Catholic Church to bring all men to Thyself and to make all mankind one family in Thee, make clear to each one of us his part in the task. Enliven our minds with a vision of a more perfect society here on earth in which justice and right, peace and brotherhood, shall rule according to Thy Holy Will. And help us, each one, O Lord, to do our part, so that Thy Will may be done on earth as it is in Heaven. *Amen.*

[Additional prayers may be added.]

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Halo of Hatred

(from page 4)

Jesus; only people did not break His windows, they murdered Him.

There was in Jesus a terrifying something that men could not fathom, could not master, could not explain away, and could not "take." It was the *numen* in Him; only they saw it as demonic rather than divine. They killed Him because they could not stand the direct exposure to God in Him. In 1926, in *Religion in the Making*, Alfred North Whitehead wrote what has become a famous and controversial statement: "Religion is what the individual does with his own solitariness. It runs through three stages, if it evolves to its final satisfaction. It is the transition from God the void to God the enemy, and from God the enemy to God the companion."

For mankind as a whole it is true that God must be experienced as enemy before He can be known as friend. Many of God's mightiest saints and servants have confessed that God has reconciled them to Himself, winning them from bitter enmity to eternal friendship. The contemporaries of Jesus turned upon him in homicidal mania because in Him they encountered God the Enemy. If this seems incredible in view of all the beautiful words and gracious deeds of His ministry, one may recall a sound observation by the late Prof. Halford E. Luccock that Jesus did not get Himself crucified by saying such things as "Consider the lilies of the field, how they grow!" but rather by saying such things as "Consider the thieves in the temple, how they steal!" Jesus said and did things that profoundly troubled good, responsible people. His presence was a troubling presence, and it still is today. Our reaction

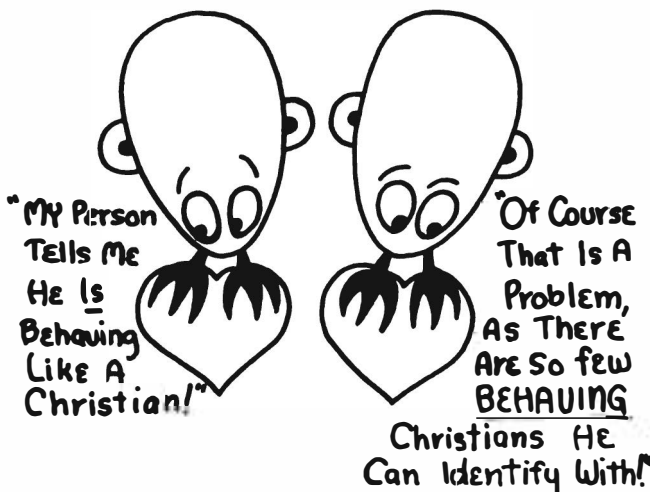
to His presence, when we feel it strongly, is to shudder. But there are two possible kinds of shudders. One is a reactive, repulsive shudder, the other a regenerative shudder.

The men who murdered Jesus in the name of true religion could not believe that He had come to save them, that He came not as God the Enemy but as God the Friend. Then, as now, when God stood between man and what man had set his foolish and selfish heart upon, God seemed to be the enemy, the great, grim nay-sayer. The word of the Lord is always heard as judgment before it can begin to do its work of grace. American Christians of today find it so. This nation maintains a high standard of liberty and justice for all men; yet it stands under God's stern judgment for all failures of Americans in past and present to do justly and to love mercy in dealing with God's poor at home and abroad. To listen seriously to Jesus is to feel threatened and judged: "Inasmuch as you do it (or do it not) to the least of my brethren you do it (or do it not) to me." In many of our "moments of truth" the words of Christ can only come to us as the words of the Enemy—the divine Enemy. Men crucified Him at His first coming because they saw Him as the Enemy who would destroy them if they did not destroy Him first.

But before He died Jesus made the astounding prophecy: "I, if I be lifted up, will draw all men unto me" (*St. John 12:32*). He knew that ultimately He would make His breakthrough to the hearts and wills of men, to make the saving change at the center of their being, even though He must die to do it. The Good News of the Cross is that God loves us *like that*.

A good special intention for prayer through Passiontide is for grace to hear Christ's word of judgment as the word which heals and saves, and to see Him—as no man does, naturally and spontaneously—not as God the Enemy but as God the saving Companion. For, after all these centuries, even "good Christians" are afraid of Him and shrink from Him. The King of Love still wears the halo of hate.

FROM ONE CONSCIENCE TO ANOTHER



by Virginia

Munroe

Open Letter

to a protesting priest

A Churchwoman has asked us to open up for discussion a problem which may be confined to her own parish; and we hope that it is. She has a son serving in Vietnam, and her rector, who is opposed to the war, refuses to offer prayers in church for the men serving in the armed forces. His position is that to ask God's blessing upon the American forces is to ask God to bless the American war effort, which he regards as immoral. What follows is an open letter to this rector.

Dear Father:

We know that you have a conscience. So have we. So how about an exchange "from one conscience to another"?

You don't have to pray that God will give victory to American arms. All you need to pray is that God will keep all of our American boys in His love and care, for this life and the life to come. And there is

no reason why as a Christian you shouldn't lead your fellow Christians in praying for the soldiers and people on the other side too. Christ teaches us to love our enemies and to pray for them. In war or in peace such prayer is always in the best Christian form. We feel that there ought to be a special prayer for our nation's enemies in the Prayer Book. The closest thing to that is the supplication in the Litany for "our enemies, persecutors and slanderers," and that isn't very close. If ever you get into trouble with any of your flock or your neighbors for praying publicly for the enemy this magazine will right gladly "go to bat" for you.

But now, reverend sir, consider this. The young men under arms in Vietnam are doing what they honestly believe to be their duty to God and their country. They are not only shooting, they are being shot at; not only killing, but being killed. It's no fun for them. And above all, it isn't their show.

We follow your logic: to pray for American soldiers is to pray for American victory, and you believe that an American victory would be a Devil's triumph. How you get to that conclusion, drawing as you must from the slender fund of relevant knowledge of the Far Eastern *Machtpolitik* which you share with the rest of us, somehow perplexes us. So many American clergymen are so totally sure that America is so totally wrong over there! We envy such assurance in anybody. But that is your opinion and we are not trying to change it. We hope we can change your opinion about prayer. To intercede for another person is to commend him to God's love. Surely, as a Christian, you can do that for *anybody*. How wonderful it is that we can pray for people, and help them beyond all that we can desire or dream of, without presuming to tell God what to do with them or for them!

We suggest that you analyze thoughtfully the several prayers in the Prayer Book for those serving in the armed forces. Taking these prayers as expressive of the mind of the Church we note that the Church never prays for this nation's military victory in time of war. In the prayer *For the Army* (BCP 41) the faithful pray for the soldiers of their country that God will "support them in the day of battle," "endue them with courage and loyalty," and "grant that in all things they may serve without reproach." We cannot believe, Father, that you cannot in your good conscience offer such prayer. Think about it. This is all you are asked to pray for; but as a priest of the Church you are certainly asked, expected, and required to offer such prayer before the altar of God.

Allow us to inject one more theological consideration. God is omniscient. He can use our prayers to bless those whom we pray for without letting our prayers interfere in any way with the fulfilment of His own sovereign purposes for all men and nations. It may indeed be true, as some of your fellow protesters have openly declared to be their conviction, that God wills the destruction of the American superpower and that the first step thereto will be its disastrous defeat in Vietnam. We don't believe it for a moment, and certainly do not wish it. But for the sake of argument we grant the possibility. In that event, God is going to get on with the fulfilment of that dreadful judgment regardless of whether or not you pray for the soldiers. It is this same God, however, who bids us pray unceasingly for one another. Beware lest your anxious

solicitude for the triumph of God's righteous will for this unrighteous nation—as you see it—leads you to neglect your plain and unmistakable duty to pray for those young men upon whom the bloody burden of a war which they did not create is laid. That duty of intercession is yours as a Christian, and especially as a priest.

We think your present position is entirely wrong and unnecessary. But if you have listened to us thus far we are grateful for this hearing; and we shall be glad to listen to you or to anybody who may feel that the error is ours, not yours.

A Plea for PARDON

Please read Bishop Sterling's articles—the one in this issue, on page 6, and the other soon to follow—on the project known as PARDON. Hear him out, and ask yourself what you can do, with your interest, concern, prayer, and any other possible contribution, to help launch PARDON—"Pastors Anonymous, Recovery-Directed Order for Newness." Only Bishop Sterling could have coined this ingenious title. Nobody in the Episcopal Church could do better than he will do in overseeing this desperately needed ministry to clergymen who crack up and then, with God's help, fight their way back to inner health. For years Episcopalians have been talking about the need for such a definite place and program. Now it is being launched. It can succeed only if its base of support is very broad.

So read about it—and think, and pray, and plan to help.

Slack Spring

The woods are slow to keep their yearly rendezvous
With green, maintain precise conformity,
Not wishing to disturb proprieties of hue
With forward parts. Grey's better, modish. See,
This wood will decorate our inner lives, our moods.
No need for laying on a wash or stain.
I mean our minds rest gently on the retrograding woods,
The mute, gregarious grey, the drift against the grain.
Like trees in crowds, the leaves, the lives are sane:
They won't come green. Imaginations ease.
This talk about a lone and Aprilesque
Expansion of the mind is mere burlesque.
There's something in the willow fails to please,
Something a trifle too distinct and thwart,
Too punctual perhaps—the pace is wrong—
That makes our dead and dreaming lives too short.

William Aiken

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NEWS

Continued from page 5

speaker at the annual meeting of the Churchmen's Association of the Diocese of Arkansas.

In his talk, Coach Broyles said he was a practicing Christian, attends the Methodist Church regularly, and is active in the Fellowship of Christian Athletes. He noted that he was speaking because he knew Christ personally, having attended Church all of his life. He said that he had never seen a "silent Christian." He emphasized the role of Christ in the home, the fulfilling of the father's responsibility, and a sense of Christian vocation.

One listener commented that probably this side of Coach Broyles may never make the sports page, but he sees his job as offering his services to God.

During the business part of the meeting, Mr. John T. Williams was given the Layman of the Year award. Also it was decided that the Builders for Christ program will support the establishment of college work at Arkansas State University at Jonesboro, during 1968.

Nearly 600 laymen attended the meeting.

ROMAN CATHOLICS

Gift of Church Rescinded

The property of St. Bridget's Roman Catholic parish in Rochester, N. Y., will not be given to the federal government after all, the Rev. Francis H. Vogt, its pastor, has assured his parishioners. His announcement led to the cancellation of several protest meetings. Originally, word of the gift was made on Ash Wednesday by the Most Rev. Fulton J. Sheen, Bishop of the Roman Catholic Diocese of Rochester. The only stipulation to the gift was that the property would be used to house the poor. Secretary of Housing and Urban Development Robert C. Weaver had accepted the condition.

Assurance that Bishop Sheen would rescind his decision on the parish was given to Fr. Vogt by Msgr. Charles Boyle of St. John the Evangelist Church, St. Bridget's pastor stated. "Fr. Vogt has been here for 14 years and he has made a lot of friends," one of his supporters said. "We admire Bishop Sheen's gift for the spirit of sacrifice it shows, but in this particular case all of the sacrifices seem to be coming from one parish."

Parishioners of St. Bridget's were to have been absorbed by other nearby parishes, had the transfer from Church to government been completed.

SAN JOAQUIN

Resolution Forwarded To 815

The following resolution was passed at the 7th annual convention of the Diocese of San Joaquin with instructions that it

be forwarded to the Executive Council and the General Convention:

"Whereas, there are four Episcopal dioceses within the state of California, four in Texas, five in Pennsylvania, six in New York; and

"Whereas, there are three states each divided into three dioceses: Michigan, Virginia, and North Carolina; and

"Whereas, in every state listed above, there is one diocese bearing the name of the state even though its jurisdiction is only a portion of that state; and

"Whereas, there are eight states which have two dioceses each, and in each case, one of the dioceses bears the name of the state: Oregon, Kansas, Ohio, Florida, South Carolina, Kentucky, Missouri, and Massachusetts; and

"Whereas, there is much popular confusion and misunderstanding in this matter in an age of mass communication, and especially when a bishop or priest speaks or writes for his own diocese and is mistakenly quoted as speaking for the entire state because the name of his diocese bears the name of the state; and

"Whereas, the fifth convention of the Diocese of San Joaquin, January 1966, adopted a resolution recognizing the existing confusion of names of dioceses in the State of California (Resolution # 2);

"Therefore be it resolved that this convention request the General Convention or its agent the Executive Council of the Episcopal Church, to take necessary steps to notify such dioceses of the confusion and to request that a diocesan name be chosen which is more descriptive of the area of jurisdiction."

LONG ISLAND

Priest Teaches Hebrew Braille

Charles Guttman, 10, traced a line in his book and repeated the words just said by the Rev. Harry J. Sutcliffe: "Da-VID ha-YAH MEL-ech kha-KHAM; David was a wise king." Charles, who is Jewish, and Fr. Sutcliffe, 42, an Episcopal priest, share the problems of blindness. Each Friday afternoon since January they have spent two hours in Charles's home in Brooklyn, working on his Hebrew lessons.

The boy is already fluent in English Braille and is holding his own with sighted pupils in his advanced fourth-grade class in public school. Just recently he scored 100 in a test on fractions. He and Fr. Sutcliffe were brought together by the Jewish Braille Institute of America, which gives free instruction and reading materials in Braille to the blind. The priest became an occasional field teacher for the institute in 1958, and upon hearing of his fluency in Hebrew, it asked him to help a Jewish cantor who had been blinded.

Fr. Sutcliffe, who has been blind since birth, had learned Hebrew, Aramaic, and other Semitic languages during his study at Mt. Airy Seminary in Philadelphia. He is director of the Episcopal Guild for the Blind which offers pastoral counseling and religious materials in Braille to sightless

persons. Of his work with young Charles, he says: "All of us have the obligation of helping a boy like Charles to develop into a whole person."

WASHINGTON

Musicians and Churchmen Meet

A conference attended by a large number of professional musicians, clergymen, and others was held February 24th in the Washington Cathedral under the sponsorship of the College of Church Musicians of the cathedral and the commission on music for the Diocese of Washington.

Dr. Preston Rockholt, director of studies for the college, acted as moderator and introduced the panelists and their topics: the Rev. John T. Golding of the College of Church Musicians—"Aggiornamento in Worship: Words and Music"; the Rev. Marion J. Hatchett, doctoral candidate at General Seminary—"Liturgical Aspects"; Dr. Earl Ness, music director at First Baptist Church and Temple Keneseth Israel, Philadelphia—"Great Music in Church"; the Rev. Peter R. Blynn of Church of the Advent, Boston—"A Parish Priest Ponders the Problem"; Mr. Richard Roecklein, organist-choirmaster at All Saints', Chevy Chase, Md.—"A Parish Musician Opines"; and Mr. Alec Wyton, FRCO, FAGO, organist-choirmaster at the Cathedral of St. John the Divine, New York City—"Who is Our leader?" Mr. Wyton is also president of the American Guild of Organists. The Rev. Edgar D. Romig, rector of the Church of the Epiphany, Washington, D. C. acted as moderator.

Two recordings were played—a rock and roll Mass by Marty Grebb, and a "nerve-shattering" electronic tape of a work for percussion, organ, bells, and a male voice, which was Richard Felciano's setting for the 150th Psalm, entitled "Glossolalia" and sung in Latin.

AROUND THE CHURCH

The Rt. Rev. J. Brooke Mosley, Bishop of Delaware took part in the funeral Mass for the Most Rev. Michael H. Hyle, Bishop of the Roman Catholic Diocese of Wilmington. Bishop Mosley pronounced a benediction at the service for his long-time friend.

The board of National Ministries of the Presbyterian Church in the U. S. has announced it is committing up to \$227,500 in emergency funds "to fight the causes of riots." The funds include about \$167,000 for low-interest, high-risk loans for slum development projects.

The Churchwomen of St. Paul's, Salem, Va., have sent \$1,964.48 to the companion Diocese of Ecuador. The sum represented the proceeds from a recent bazaar.

Letter from London

A bombshell has landed in the campus of the English theological colleges. Called *Theological Colleges for Tomorrow* (Church Information Office, 7/6d), it was lobbied by a working party of distinguished Churchmen appointed by the Archbishops of Canterbury and York. Seminectomy may be the word coined for the ruthless operation which is proposed. It aims at reducing the present 25 colleges to no more than a dozen. Famous names will disappear in the process.

Even though vast grants from central Church funds go directly to the English seminaries, the Church of England does not own or control one of them. Each is independent, and about the only thing they have in common is that all their students have to face the same examination. For centuries the Church of England did not think a man needed any special training for the ministry. A university degree was enough. The first to set up a seminary was Bishop Burnet of Salisbury who in 1689 set up an establishment for ten ordinands. It died five years later. Another attempt shortly after by Bishop Wilson went the same way. In 1816 Bishop Law set up a Clerical Institution (an intriguing title) for ordinands who had not had university privileges, and a few years later (in 1827) there were the beginnings of St. David's College, Lampeter, Wales, which was later empowered to grant degrees in divinity and the arts, and still flourishes as a major place of clergy training (though not, since disestablishment, in any way controlled by the Church of England).

It was the Oxford Movement which really got English theological colleges going. Its emphasis on the Church as a divine community with an emphasis on holiness implied special preparation for the Church's officers. Theological colleges in this country had their birth as places where men learned about personal holiness and pastoral and priestly duties rather than acquired intellectual qualifications. That was still left to the universities. It was this emphasis on personal rather than academic training which encouraged the proliferation of English seminaries, for various brands of churchmanship could envisage different sorts of holiness much more easily than they could justify various kinds of truth. Thus the working party report finds four categories of English theological college: the cathedral city type, the university city type, the monastic community, and the suburban.

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less than 19 colleges were founded, the way being pioneered by Chichester in 1839. Some of them were set in university towns, some of them growing up where a bishop happened to be. Some are in the rural setting of a Nashotah. Others are as crowded by humanity as G.T.S. Year by year higher and higher academic standards have been demanded and more and more crowded curricula have been forced upon authorities who all the time have had an inkling that the priestly life is something more than intellectual capacity, and needs a special training. The prestige of ordination examinations, which has steadily grown, has forced a concentration on the classroom and some would say it has been at the expense of the chapel.

By today we have 26 or more seminaries. To be exact is not easy since much depends on definition and in any case is not subject to the sort of central authority which delights in publishing statistics. Yet all are dependent, to a greater or lesser degree, on the central authority which has to find the cash. It is all very chaotic and very Anglican. Or, if you are so minded, you can say it is all evidence of a growth fostered by the Spirit Who blows where He listeth.

But, says this working party, quite a few of these colleges now face a crisis of survival. The operation of such a large number of independent colleges is "uneconomic and wasteful," especially at a

time when there are 300 empty places (over 20 percent of the total) in the colleges. A suggested solution of closing half a dozen or so of the smaller colleges is rejected. Instead, the working party looks to an entirely new pattern to be implemented over a period of ten years. Let there be about a dozen colleges, they say. If at the end of ten years any college recommended for closure wants to carry on, let it, but without the benefit of any central funds for its students. The proposals are based on the expectation that at any one time the Church of England will not have more than 1,250 students preparing for ordination and all colleges should have a minimum of 80 to a maximum of 120 students. Thus the college will be big enough to attract the highly qualified teachers who are at present being drawn more and more into university life. Behind this lies a conviction that some English ordinands need more intellectual training than they get. "Some non-graduates are more non-graduate than others" is one of the report's *bon mots*. Another makes reference to weak candidates who are recommended for ordination "on the dangerous second thoughts of selectors and bishops."

The working party has drawn up a suggested list of closures and amalgamations. It insists that in making these proposals it has tried to maintain the balance of churchmanship as at present in so far as that is practicable. The working party,

which says it was not given the time to do accurate costings, suggests its ideas would mean a saving of about 15 percent on annual running costs though it acknowledges that the changeover would involve heavy capital charges. It also suggests the setting up of an ecumenical theological college which "would strike the imagination of the country. Such a *de-novo* start might be better than a merger of existing colleges."

One thing the report is certain about is that there must be careful thought and planning. Closures of colleges it regards as inevitable. "The choice must be made whether such closures should be fortuitous and anarchical, the fruits of a Victorian *laissez-faire*, or on the basis of a considered policy, agreed between the Church and all the colleges, a policy which seeks to train for tomorrow the ministry the Church needs." To do nothing would be to allow a college "to stagger into debt, with mounting staff and student anxiety and grievance. Then it will fold up. Other colleges will console their regret with a fuller list of entry, who might have gone to the dead. And wait for the next closure." The principals of the theological colleges will meet on May 25th to discuss this report.

One sideline of this report. It explodes the myth that the Evangelical colleges are packed and the rest half empty. Statistics show precisely the opposite.

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PEOPLE and places

Renunciations

On December 23, 1967, the Bishop of San Joaquin, the Rt. Rev. Sumner Walters, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Roger Lewis Strem. This action is taken for causes which do not affect his moral character.

On January 16, 1968, the Bishop of Montana, the Rt. Rev. Chandler W. Sterling, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Thomas Owen Sargent on October 10, 1967. This is for causes which do not affect his moral character.

On January 19th, the Bishop of Maryland, the Rt. Rev. Harry Lee Doll, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Lloyd Linderman Wolf on August 29, 1967.

Churches New and Old

St. Christopher's-by-the-Sea, Key Biscayne, Fla., is located in its new area, with all moves complete. Vicar since 1959, is the Rev. Richard D. Mahlom. Address: 95 Harbor Dr. (38149).

Marriages

The Very Rev. Francis Campbell Gray and Mrs. Gray of St. Luke's Cathedral, Orlando, Fla., an-

nounce the marriage of their daughter, Jane, to the Rev. Lloyd W. Johnson, curate at St. Gregory's, Boca Raton, Fla., on December 28th, in the cathedral. The dean and the Bishop of South Florida officiated.

The Rt. Rev. William Paul Barnds and Mrs. Barnds announce the marriage of their daughter, Virginia Lou, to Mr. Nicholas George Albanese, Jr., on December 28th, in Christ the King Church, Fort Worth, Texas. The bishop solemnized the marriage.

Scholarship Aid

The Board of managers of the Church Training and Deaconess House, Philadelphia, has announced that funds are available for qualified women seeking scholarship aid in their training for religious and benevolent work pertaining to the Episcopal Church. Address inquiries to: 202 W. Rittenhouse Square, Philadelphia (19103).

Religious Orders

The Order of the Holy Cross—Junior vows were received from Fr. Clark Trafton; Br. Joseph; Br. Ambrose; Br. Martin; and Br. Rafael.

The Society of St. Francis—Two new novices are Br. Joel Watson (Shelley Watson from the Diocese of Southern Virginia) and Br. Kenneth BENEBY (Floyd Beneby from the Diocese of Nassau).

This and That

Additions to the Episcopal Church Annual—p. 50, Chaplaincy Serv-Family Counseling: OL-State Institutions Chaplain Robert L. Baxter, Jr., 8021 Jade Dr. S.W. Tacoma, Wash. 98498. p. 54, Veterans Administration Chaplains: Baxter, R. L., Jr., (01), American Lake, Tacoma, Wash.

Mr. William C. Councell, administrative assistant to Bishop Cabanban, and editor of *The Philippine Chronicle*, is vice chairman of the National Council of Churches in the Philippines—the first layman to be an officer in the PNCC, and the only member of the Philippine Episcopal Church serving as an officer of the council during 1967-69.

The Rev. Kermit L. Lloyd, rector of St. Paul's, Bloomsburg, Pa., was installed as president of the Pennsylvania Council of Churches by the Bishop of Harrisburg. He is the first Episcopalian to hold the office.

The Rev. James R. MacColl III has been appointed director of professional services for the Academy of Religion and Mental Health, New York City, effective September 9th. He has been rector of St. Thomas', Whitmarsh, Pa., since 1953.

The Rev. David Poynton of the Diocese of Natal, South Africa, who is spending this year in the Diocese of Missouri, has moved from St. John's, St. Louis, to the Church of the Good Shepherd, St. Louis County, Mo. Address: c/o W. Hankin, 466 Conway, Chesterfield (63017).

Mrs. Francis D. Reinerman, communicant of St. Philip's, West Warwick, R. I., has been appointed chairman of the women's division of the 1968 Episcopal Charities Appeal for the Diocese of Rhode Island.

The Rt. Rev. and Rt. Hon. R. W. Stopford, Bishop of London, addressed the clergy of the Diocese of Chicago at a luncheon sponsored by the Chicago chapter of the Clerical Union. He also preached at Seabury-Western Seminary during his Chicago visit.

DEATHS

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

The Rev. James Franklin Crow, 43, rector of St. Matthew's, Enid, Okla., died November 8th, after a lingering illness.

A former minister of the Disciples of Christ Church, he was ordained to the priesthood in 1963. He was preceded in death by his son, James III, in 1966. Survivors include his widow, Nelda Mae, two daughters, his mother, three sisters, and two brothers. The Bishop of Oklahoma officiated at the burial service in St. Matthew's. Interment was in Enid Cemetery.

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.

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11 HC; Daily Tues thru Fri

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT LAUDERDALE, FLA. (Cont'd)

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 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, 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

(Continued on next page)

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.



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.

LENT CHURCH SERVICES

(Continued from previous page)

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

NEW ORLEANS, LA.

ST. GEORGE'S 4600 St. Charles Ave.
The Rev. W. P. Richardson, Jr., r; the Rev. H. A. Ward, Jr., c
Sun 7:30, 9, 11, 6; Daily HC; C Sat 4-5 & by appt

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 15 & 35); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 25), MP 9:15 (HC 25); Daily MP 7, EP 7:30; Wed HC 6:30, 10, Thurs 6

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beech
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by appointment

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohnschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matka, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 15); 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

LEVITTOWN, N. Y.

ST. FRANCIS' Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Sat Ev 5:30; C Sat 5

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 (6 HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

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

EPIS. CHAPLAINCY TO KENNEDY INT'L AIRPORT AT PROT. CHAPEL; The Rev. Martin L. Bowman, chap. Sun 12 HC, Thurs 12:10 HC, Easter 12 HC

SAINTE ESPRIT 109 E. 50 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Ph.D., Ph.D.
Sun 11. All services and sermons in French

The Living Church

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

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

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
The Rev. Leopold Demrosch, r; the Rev. Alan B. MacKillip; 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 (15), MP 11; EP 4; Daily ex Sat HC 8:15, Wed 5:30; Thurs 11; Noontimes 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, 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 5-5 & by appt



EMMANUEL CHURCH
NEWPORT, R. I.



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

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. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish), Eu Mon thru Wed 8; Thurs thru Sat 9

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 & 8-9

SOUTHERN PINES and PINEHURST, N. C.

EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; Mon thru Fri HC 12:15

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Sun HC 9, 11 (15 & 35); MP & Ser 12S & 45S; Healing Service Tues 12:10

NEWPORT, R. I.

EMMANUEL Spring, Dearborn & Perry Sts.
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC 15); Thurs HC 10:30

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

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.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockery, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev. Richard A. Watson, asst
Sun HC 5:30, 8:30, 10:30; Ev & 3 7:30; Masses daily 6:30, C Sat 5