

The Living CHURCH

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WCC Photo

Church of the Holy Sepulchre, Jerusalem: In the homeland
of Christianity, Christians are a minority [p. 10].

Sabbaticals for the Clergy? [pp. 13 and 15]

In the Midst of Life



by
**EMILY GARDINER
 NEAL**
 author of
 "A Reporter
 Finds God
 Through Spiritual
 Healing"

Emily Gardiner

Neal had two painful problems to face when her husband died. She not only had to make the sad adjustment every widow must make, but, at the same time, explain to various friends why her faith in the efficacy of spiritual healing was not diminished.

This book is closely tied in with the healing ministry. It seeks to demonstrate how the healing ministry not only teaches us how to live—but how to meet and face sorrow.

"Emily Gardiner Neal's *IN THE MIDST OF LIFE* recounts the earnest pilgrimage of her husband in quest of spiritual healing, his glad sharing in the sacramental life of the Church, an extended earthly life and a peaceful passing into the larger life; and for his widow, a vivid realization of the Communion of Saints. There is no let-down after the author's earlier books on healing because this book triumphantly shares the winning of a variety of spiritual treasures."

Ethel Tulloch Banks
 Editor, *Sharing Magazine*

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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 300 words. Most letters are abridged by the editors.

Words Matter

Regarding the editorial, "Whose Word Will Win?" of March 17th, I assert that words used in theological discussion are not mere "labels," filled with emotional content perhaps, but lacking relevance as common expressions of rational concepts. The attitude of the editorial in question appears to me as a serious retrogression for THE LIVING CHURCH, which long ago, during the editorship of Frederic Cook Morehouse, established for its readers two facts: (1) that "Catholic" need not imply "Roman," and (2) that the term "Protestant" must be forced unduly to serve in descriptions of this Church.

Words matter very much if truth itself matters, for words are necessary vehicles of truth. Let the editor beware of Pilate's cynicism as he sat before the Truth, the Word, and asked, "What is truth?"

Indeed, we do want meaningful dialogue—such as in the Lutheran journal, *Dialog*, and in that of the United Church of Christ, *Theology and Life*. However, I question that the Episcopal Church will be ready for an "interscholastic" venture in discussion until the vital "intramural" question is resolved precisely on the issue of "Catholic" or "Protestant." Efforts to achieve harmonious ambiguity have failed consistently to placate the demands of honest conviction. Dorothy Sayers in *The Emperor Constantine* makes this point as clearly as anyone can.

(Rev. Canon) PHILIP I. C. LIVINGSTON
 St. Joseph's House

Sherry, Wis.

Where Was Peter?

The TV advertisement says: "You expect more from . . . and you get it." Well, your readers expected more from Peter Day, and *didn't* get it. I refer to your note at the end of Fr. Ketchum's letter [L.C., February 24th].

You quote a proof text (I Peter 5:13), but failed to mention how you identify Babylon with Rome. Kindly read this verse in the New English Bible; Revised Standard Version, and Charles B. Williams' translation.

The Anglican Communion of the Church Catholic never sets tradition over against Scripture. Was Peter in Rome as the first bishop of the Church there?

It is true that certain people have claimed that Peter was in Rome and that he suffered martyrdom in Rome in the year 66, after an episcopate of 25 years in that city. This is the teaching of ancient tradition. This means that he would have been in Rome from 41 A.D. to 66 A.D.

But it must not be forgotten that this claim rests on tradition only. Over against tradition, let us put the following facts: Peter was in prison in Jerusalem in the year 44, as we read in the 12th chapter of Acts. Eight years later, in the year 52, he was in Jerusalem at the Council, as we read in the 15th chapter of Acts. The next year, he was

Continued on page 22

The Living CHURCH

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THINGS TO COME

March

31. Passion Sunday

April

7. Palm Sunday
8. Monday before Easter
9. Tuesday before Easter
10. Wednesday before Easter
11. Maundy Thursday
12. Good Friday
13. Easter Even
14. Easter Day
15. Easter Monday
16. Easter Tuesday
21. Easter I
25. St. Mark
28. Easter II

May

1. St. Philip and St. James
5. Easter III
12. Easter IV

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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BOOKS

Human Nature: Constructive Thought Potential

The Nature of Man: In Theological and Psychological Perspective. Edited by Simon Doniger. Harper and Row. Pp. xxi, 263. \$6.

The Nature of Man, with selections from some 23 contributors, is made up primarily of articles which have appeared in *Pastoral Psychology*, although, for the sake of balance, articles from several other journals are included.

The selection offers a good, and sometimes exciting, taste of contemporary opinion. Certain misunderstandings among the contributors are called to attention by the contributors themselves; some of the theological opinions expressed are extreme in their lack of balance and proportion; but the material included does indicate many current trends, some "inter-professional" agreement, and — above all — the need for dialogue between the disciplines whose special concern is man. This country has too long lagged behind Europe in such discussions.

The book is divided into three sections, with the first and third sections generally containing the strongest material.

The contributors tend to see human nature as essentially constructive — although potential. Granted the Christian doctrine of creation and the special role of psychological analysis and description, no Christian theologian would want to deny either of these two points.

As to specific contributions: Dr. Paul Tillich offers some of the best material he has ever written. His article contained in Part I, in which he stresses the need for essence, should be read by all those who criticize him for being "overly existential." Significant insights into the importance for man of deliberation, decision, and responsible choice are offered by Drs. Tillich, Carl Rogers, Frederick A. Weiss,



and Karl Menninger. Good indications of the structure and conditions of "finite freedom" can be found in all these men.

The just-mentioned contributions, plus those of Edith Wrigert on *trust*, James McCord on *human depravity*, Franz Alexander on *emotional maturity*, and Valerie Saiving Goldstein on the *feminine viewpoint*, make the book worth its price.

ARTHUR A. VOGEL

Fr. Vogel is William Adams professor of apologetics and dogmatic theology, Nashotah House.

Greater than the Imitation

Unseen Warfare. By Lorenzo Scupoli. Translated by E. Kadloubovsky and G. E. H. Palmer, with a history of the work by H. A. Hodges. Faber and Faber, London. Distributed in U.S. by Episcopal Book Club, Eureka Springs, Ark. Pp. 281. 36s.

What is the greatest need of our modern sex-ridden, money-grabbing, cocktail-swilling age? Maybe it is this book, coming like a clean aseptic wind to cool the heat of man's desire and bring back purity to a world which has almost forgotten the meaning of the word. *Unseen Warfare* is a great book, a classic of the Eastern Church which has affected the spiritual lives of millions, now translated and printed for the first time in English. Not since Thomas à Kempis's *Imitation of Christ*, not since John Bunyan's *Pilgrim's Progress*, not since William Law's *Serious Call to a Devout and Holy Life*, has there been anything like it offered to Christian believers of the West.

This Lent, 1963, selection of the Episcopal Book Club is not a new book. We do not write books like this nowadays, to our shame be it said. It is a voice from the past — but what a voice!

The writer, Lorenzo Scupoli, a priest of the Theatine Order, published the first

Continued on page 20

Valuable new resources for meeting today's spiritual problems

PASSION

By KARL A. OLSSON

The author of the popular bestseller *SEVEN SINS AND SEVEN VIRTUES* now applies his inspired pen to the heart of the New Testament message — the passion of Christ. Dr. Olsson in his new book, *PASSION*, combines muscular prose with urgent conviction to rekindle Christian zeal — a powerful antidote to today's spiritual malaise. "Such a combination of evangelical mood and intellectual sophistication is rare. There are many passages in the book to which I shall go back to find ideas which I expect to employ in my own life and thought." — ELTON TRUEBLOOD. \$2.75



MASTER SERMONS THROUGH THE AGES

By WILLIAM ALAN SADLER, JR., Editor

Here is a stunning collection of sermons by the most celebrated names in all of Christendom — John Wesley, Thomas Chalmers, John Calvin, Martin Luther and many more. "Extensive in scope, varied in doctrinal emphasis, skillfully edited, these great sermons from the church's past speak with pertinent, creative and persuasive impact to our day. Better than a dozen 'how-to-preach' manuals, they nurture, inspire and teach ministers who read with the hope of preaching with similar effectiveness." — KYLE HASELDEN, Editor of *The Pulpit*, author of *The Urgency Of Preaching*. \$3.95

JESUS AS THEY SAW HIM

By WILLIAM BARCLAY

The author of the ever-popular *MIND OF JESUS*, a distinguished writer and an exceptionally gifted preacher, rounds out the portrait of Christ presented in the New Testament. In *JESUS AS THEY SAW HIM*, Dr. Barclay brilliantly depicts the many striking ways in which Jesus was understood by his contemporaries. The reader will come to share their burning faith as he discovers familiar concepts with a fresh and vivid meaning. \$5.00

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O God, whose blessed Son did overcome death
for our salvation: Mercifully grant that we, who have
his glorious passion in remembrance, may take up our cross
daily and follow him; through the same thy Son Jesus Christ
our Lord.

— From *The Scottish Book of Common Prayer*

The picture on the facing page is of the Way of the
Cross in Jerusalem, considered to be the street
through which the Christ carried His cross on the
way to Calvary.

March 31, 1963

The Living Church

For 84 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Passion Sunday
March 31, 1963

CUBA

Sad Prelude

When clerical and lay delegates left their churches and homes in order to attend the 1963 convocation of the Episcopal Church in the missionary district of Cuba, they could not know that first they would attend the funeral of their bishop's wife.

Mrs. Nohemí Díaz González, wife of Bishop González of Cuba, died, after a long illness, on February 21st, at her home in Havana. She died only 12 hours before the time set for the beginning of the convocation. Funeral services, in Holy Trinity Cathedral, Havana, were conducted on February 22d by the Very Rev. José A. González, dean, and the Rev. Canon Joaquin Valdés. Mrs. González was the daughter of the late Ven. Francisco Díaz-Vólero. In addition to Bishop González, she is survived by a son, Romualdo; a daughter, Mrs. Ruth Mullen; and two grandchildren.

Having been postponed for 24 hours, the convocation opened on February 23d. The Episcopal Churchwomen, meeting for their yearly convention, presented their United Thank Offering for 1962 at the opening Communion service. After this service, the bishop gave his address, in which he said, in part:

"Let us begin . . . with an act of thanksgiving to our Father God — we are grateful that He has allowed us to meet once more in His Name and presence; that He has given us during the past year the strength that was required for the task of proclaiming the Good News of peace and redemption; that He has kept alive in us the spark of faith which encourages us as the messengers of His Word and Sacraments; for the gift of grace and for the hope of glory with which the Holy Spirit has flooded our souls, allowing us thus to keep before our eyes the vision of the majesty of the Cross on Calvary despite the darkness that would hide it. For these, and for many other blessings, let us thank the Most High God today."

The convocation adopted a resolution aimed at raising funds for the Fordham Home. Although this is not a Church institution, it ministers to Jamaicans and British West Indians whom the Church has always tried to serve.

One of the meetings of the convocation was devoted to the adoption of a revised constitution, and to the election of delegates and deputies to a meeting of the

Caribbean Council, to the Anglican Congress, and to the General Convention.

On February 24th, besides the business sessions, there was an ordination service, at which the bishop advanced the Rev. Messrs. Rogelio Garrido and Fernando Gómez to the priesthood.

Despite the difficulties in transportation both the convocation and the meeting of Episcopal Churchwomen were well attended, said Dean González.

WYOMING

A Better Place

One of the two Peace Corps volunteers killed in the March 2d crash of a Philippine Airlines plane was Phillip Walter Maggard, 22, a communicant of St. Luke's Church, Buffalo, Wyo.

Mr. Maggard, having finished his junior year at the University of Wyoming, volunteered for the Peace Corps and was teaching in an elementary school at a small logging village at Liangua Bay, in Mindanao, in the Philippines. He began his work last September. At the time of the accident, he was on his way to a conference in Zamboanga City, Davao.

In addition to his regular duties he had been teaching many of the villagers artificial respiration techniques, having learned of many drownings there.

Mr. Maggard had definitely planned to study for the ministry but felt, according to one of his last letters, that "the idea of immediately entering the seminary is frightening. . . . I would be ordained a clergyman at the age of 26 with practically no experience in the world itself.

"Since my ministry would be concerned mainly with the attempt to help humanity, I feel that the Peace Corps would provide . . . experience that would make that attempt more feasible.

"And, having worked with the Peace Corps, I should hope that I [shall have] left my area better than I had found it."

The messages received by his parents and two brothers in Buffalo, from the people and officials of the province where Phillip had worked are sincere testimonies to the fulfillment of that hope.

Services for Mr. Maggard were conducted by the Rev. Stuart D. Frazier, rector of St. Luke's, on March 8th. Memorial gifts exceeding \$700 have been made to purchase school books and supplies for children at Liangua Bay.

RACE RELATIONS

Resignation

One of the trustees of the Lovett School, Atlanta, Ga., has resigned from the board of trustees in the wake of the school's refusal to accept Martin Luther King III as a student [L.C., March 24th].

Cecil Alexander, an architect in Atlanta and father of two children in the Lovett School, was reported in the Atlanta *Constitution* as saying that, in turning down the application of the son of the Rev. Martin Luther King, Jr., a Negro proponent of civil rights, the board "acted in a way they felt was best for the school." Mr. Alexander added, "I made my stand clear. As a result of the decision, I felt that my usefulness in being on the board had ended."

Mr. Alexander, who is Jewish, said, however, that his "interest in the school is unabated," and that he was not planning to withdraw his children from the school.

CONNECTICUT

All-in-one Diocese

Identical teaching missions in 196 churches in one diocese all at the same time? That's what the diocese of Connecticut has in store.

For six evenings — March 31st to April 5th — each priest in the diocese will preach in a church other than his own. He will return home each night in order to administer the Holy Communion daily in his own parish.

The priests, who all will preach on the same subjects, were trained last month by two priests of the Order of the Holy Cross, the Rev. John S. Baldwin and the Rev. Bonnell Spencer.

Purpose of the mission: to help Churchmen to "know Christ and to make Him known."

CHURCH UNITY

Open Meetings

Plenary sessions of the Consultation on Church Union's second meeting, held this month in Oberlin, Ohio, were open to the press by vote of the consultation's delegates. Sessions during which reports on theological issues were discussed, however, were closed. The reports were pre-



Washington Post

A recent wave of burglaries, robberies, and assaults in the Washington, D. C., area has moved several of the churches there to take extraordinary precautions to protect personnel and property. One such church is All Souls' Memorial Church, which has installed a metal gate (above) to protect the people who work in the church offices (through the gate and down the corridor). The Rev. Francis W. Blackwelder is rector of the parish.

sented during the open, plenary sessions.

Delegates at the meeting, held March 19th to 21st, are exploring the possibility of formation of a united Church, "truly Catholic, truly Reformed, and truly Evangelical." They represented the Episcopal Church, the United Presbyterian Church, the Methodist Church, the United Church of Christ, the Christian Church (Disciples), and the Evangelical United Brethren.

Representatives of all but the last two Churches met last spring in Washington, D. C. [L.C. April 22, 1962].

A further report of this meeting will be printed next week.

March 31, 1963

DALLAS

On to Texas

The Rev. George F. Kempself, Jr., who recently resigned as rector of the Church of St. James the Less, Scarsdale, N. Y. [L.C., January 27th], has accepted rectorship of St. Michael and All Angels' Church, Dallas, Texas, and plans to leave for his new post on April 2d. Mrs. Kempself and their six children will accompany him.

Fr. Kempself told THE LIVING CHURCH that "the work at St. Michael and All Angels' is a magnificent opportunity and challenge."

Three full-time assistant priests at the Dallas church, who resigned (as is often done at the advent of a new rector), were reinstated by Fr. Kempself. Two part-time clergymen also will assist the rector.

Fr. Kempself said, "I am very grateful for the many deep and meaningful relationships which I have been privileged to enjoy as priest and rector of the Church of St. James the Less.

"I am very grateful to God for the overwhelming enthusiasm on the part of the vestry as I begin my ministry [in Dallas]. I am particularly grateful that the clergy presently serving in the parish have agreed to serve with me."

WCC

Judgment to Start

Opening speaker for the annual meeting, next month, of the United States Conference for the World Council of Churches is to be the Rev. Daisuke Kitagawa, executive secretary of the Division of Domestic Mission of the Episcopal Church's National Council.

Mr. Kitagawa's topic is to be "Racism, Counter-racism, and Judgment." The conference will be held at Buck Hill Falls, Pa., April 24th to 26th. Among other speakers scheduled is the Most Rev. Archbishop Iakovos, head of the Greek [Orthodox] Archdiocese of North and South America and a president of the WCC.

SPACE

New Faces of 1963

by ELAINE MURRAY STONE

Among the nine new astronauts recently appointed by the National Aeronautics and Space Administration are three Episcopal laymen, Charles Conrad, Jr., Frank Borman, and John W. Young.

These young men are being trained for the first trip to the moon, planned for around 1970, via the Gemini spaceship which will be boosted aloft by a much enlarged Saturn V3 rocket. The nine new astronauts were at Cape Canaveral for Churchman Wally Schirra's six-orbit shot [L.C., October 14, 1962] and they got a pretty good idea of what is ahead for them.

Navy Lt. Charles Conrad, Jr., was born in Philadelphia 32 years ago. He is the son of Charles Conrad of Sarasota, Fla., and Mrs. Frances V. Sargent of Haverford, Pa. He is married to the former Jane DuBose of San Antonio, Texas, and they have four sons: Pete, 8, Thomas, 5, Andrew, 3, and Christopher, 2. They are at present build-



Charles Conrad

ing a four bedroom, early American style home at a secluded development called Timber Cove, a part of Taylor Lake Village some 25 miles south of Houston. Most of the other astronauts are already settled in the little village of 450 people, since NASA moved them all to Texas from Virginia last spring.

Lt. Conrad is five feet six and a half

inches tall, weighs 138 pounds, is blue eyed, and has blond hair. Before being tapped by NASA for his "moon job" he was safety officer for the navy's Fighter Squadron 142.

Frank Borman is 34 years old and was born in Gary, Ind. He is five feet ten inches tall and weighs 163 pounds. He, too, has blond hair and blue eyes. He is the son of Mr. and Mrs. Edwin Borman of Phoenix, Ariz. He is married to the former Susan Bugby of Verona, New Jersey, and has two sons, Frederick, 11, and Edwin, 9. He is an Air Force major and his last assignment was as instructor at the Aerospace Research Pilot School at Edwards Air Force Base, in California.



Frank Borman

John Watts Young was born September 24, 1930, in San Francisco, Calif., but moved to Orlando, Fla., in 1936, where he grew up with his younger brother Hugh. His father, William Young, is plant superintendent of Plymouth Citrus Products Co-op in Plymouth, right outside of Orlando.

John's teachers in Orlando recall that he made straight A's and was on the honor roll, a fine citizen, well rounded, and excelling in sports. But his main interest lay in mechanical things, such as HO-gauge model trains, and in making model planes.



John Young

His mother was in a hospital through part of his boyhood, and he was influ-

enced greatly by their housekeeper, Mrs. Elza Smith, who now lives in Georgia. After graduating from Orlando High School, where he was a member of the honor society, a track star, and winner of the Good Citizenship Cup, Class of '48, he went on to Georgia Tech, where he graduated second in his field of aeronautical engineering. There he was a Naval ROTC cadet, and after graduation went on to active duty for a year aboard a destroyer before taking flight training at Pensacola Naval Air Station. His most recent assignment was with Flight Squadron 53 at Miramar Naval Air Station, Calif.

He is married to the former Barbara Vincent White of Savannah, Ga., and they have two children, Sandra, 5, and John, 3. They live in El Lago, across Taylor Lake from Timber Cove. This is only two miles from NASA's new Manned Spacecraft Center at Clear Lake, Texas, outside of Houston.

All of the new astronauts are anxious to get to work. Competition is very keen

among them. But, as Lt. Com. Young says, "Competition never hurt anyone. Our competition will go for the program."

A spokesman for the Goddard Manned Spacecraft Center at Houston recently announced new assignments for the original seven astronauts and the nine new ones. Of the five Episcopal astronauts, Scott Carpenter will pioneer the lunar excursion module of the moon shot procedure. Walter Schirra will specialize in over-all operations and training in new assignments. John Young will handle monitor design and development of environmental control systems, survival gear, pressure suits, and other personal equipment.

Frank Borman will concentrate on the booster design and development program. Charles Conrad will specialize in cockpit layout, instrument displays, and pilot controls.

Crews for the spacecraft involved in the various projects will be selected before each flight and assignment of an astronaut to handle a project does not imply that he will pilot the spacecraft involved. But as two of the original seven astronauts are Episcopalians, as are three of the new nine, there is a good chance that a Churchman will be aboard the first U.S. spacecraft to the moon.

NEW YORK

Hour Festival

The Episcopal Actors Guild, in its annual observance of Lent, early this month presented the guild players in a Lenten feature titled, "But the Greatest of These." The musical and poetic festival, selections for which were chosen and arranged by Stephen Miller, was directed by Houghton Jones, a descendant of the Houghton family, founders and first rectors of the "Little Church Around the Corner" (the Church of the Transfiguration, New York City).

The one-day, one-hour festival was held in the Church of the Transfiguration on March 3d. Mr. Sidney Blackmear and Nancy O'Neal, among others, read various poems.

SOUTH FLORIDA

On the Beach

The Rev. Malcolm Boyd, Episcopal chaplain to Wayne State University in Detroit, will conduct a preaching mission on the beach at Daytona Beach, Fla., during Holy Week. Some 50,000 college students are expected to visit the city during their spring vacations.

"This is an effort in evangelism designed to talk to the students where they are, in a language that they can understand," according to Bishop Louttit of South Florida.

"Over the centuries the Gospel, which remains the same, has of necessity been presented in many thought forms de-

signed to correspond with the thinking and understanding of each age. Hence, the Church in our own day is striving to use language, symbolism, and music which speak to a younger generation which has forgotten or has never learned revered and ancient theology and religion."

Fr. Boyd expects to appear in three Daytona Beach coffee houses where he and Woodie King, Jr., a young Negro actor from Detroit, are to present Fr. Boyd's one-act play, "Study in Color."

AFRICA

Sudan Containment

More than 160 missionaries have been expelled from the southern Sudan in the last dozen years, according to *Compass*, a publication of the Overseas Mission Society.

In its second edition, dated March, 1963, the paper mentioned that the Sudanese government has claimed that missionaries expelled were persons "opposed to the integration of Church schools into a unified national education system" and that they had "abused their privilege of residence in the Sudan for religious or educational purposes by indulging in internal Sudanese politics in a manner that endangered law and order."

The paper acknowledged that some missionaries have been charged with offenses, but said that most have merely been told that "the reason for which they were allowed to enter the country no longer exists." [This was the reason given by the Sudanese government in compelling two Church Missionary Society representatives to leave the country recently. See L.C., February 10th.]

According to the Sudanese government's Missionary Societies Act, which, says the paper, became effective last November, missions must be licensed by the government. The *Compass* report continued:

"Their missionaries must agree to restrict their 'missionary acts' to people of their own faith, and the Sudanese Minister of the Interior is given wide powers to define 'missionary acts' and restrict 'social activities' such as relief work, fund raising, and literature publication. . . .

"There seems to be little foundation for the tales of massacres and atrocities against southern Sudanese by the Sudan's military government, though there has been brutality and many cases of arbitrary arrest, sometimes directed against the Christian Church. Nuns have been imprisoned for using pupils in a mission school for household tasks. An evangelist taking sugar to an African priest was seized on the road and imprisoned on the charge the sugar had been smuggled into the Sudan. . . .

"Government permission to build a new church is practically impossible to obtain; yet the government has been scrupulously fair in many schools in paying the salaries of Christian chaplains (chosen by the Churches) to minister to Christian pupils and

teach them religious knowledge. Bibles are provided as textbooks for Christians by the government. . .

"The Christian Church — with a total membership of some 500,000 — planted among the Sudan's least developed peoples and speaking southern vernaculars or English rather than Arabic, lacks educated leadership and the ability to speak to the Arab-dominated government on its own terms. The present generation in the former Church schools are being taught Arabic, but at the same time they are encouraged to see Islam as their heritage. Both Christian school children and those adult Christians who join government service or become chiefs are under great pressure to conform and renounce their faith.

"So long as this happens, the Sudan government is content to contain the present Church and watch it dwindle."

ENGLAND

As Anyone Knows . . .

The Archbishop of York, Dr. Frederick D. Coggan, said recently that the rapid growth of world literacy presents a challenge to the Church in the fight for man's mind.

"It would be an enormous tragedy if the Church, which took the initiative in teaching people to read, lost the initiative in the matter of what people shall read," he said.

Addressing some 200 undergraduates at Oxford University, England, Dr. Coggan condemned the traffic in salacious and pornographic literature. "Anyone who keeps his eyes open knows that in any big city in England a boy can go to many shops and buy literature which is a disgrace in any Christian country," he said.

The archbishop appealed for more novels and books on ethics, sex, and family life written from the Christian point of view.

Dr. Coggan stressed that the Church is "at war with everything that warps the development of the mind or body." In this fight, he added, the Church's position is "unanswerably strong." [RNS]

TAIWAN

To Know More

Men in the missionary district of Taiwan who are interested in knowing more about the ministry of the Church, and about the procedures which candidates for Holy Orders must follow, have been invited to a vocational conference, to be held April 20th and 21st in Tainan, Taiwan.

Directing the conference will be the Rev. Patric L. Hutton and the Rev. Peyton G. Craighill. About 20 young men, as well as three or four men in their 40s, have so far expressed interest in the conference, according to Bishop Gilson, Suffragan of Honolulu, who has charge of the Church in Taiwan.



CENTRAL AFRICA

The Work Is Dying

by the Rev. DONALD E. BECKER

"My dear Bishop, I am venturing to write to you in connection with the visit [of Bishop Arden] who is visiting your part of the United States in virtue of the agreed plan of Anglican cooperation in overseas mission work."

Thus wrote the Archbishop of Canterbury to Bishop Welles of West Missouri some weeks before the recent visit of the Rt. Rev. Donald Arden, Bishop of Nyasaland. The Archbishop went on to point out "the strategic importance in the present African situation as well as in our Anglican strategy" of the work in this area.

The vigorous bishop of this new African country (now to be known as Malawi) presented a touching and compelling picture of the Church's work and of the land itself during his visit to West Missouri.

Known until very recently as Nyasaland, Malawi is in central Africa some ten degrees south of the equator. The diocese covers the entire area of the country, and borders on the vast inland sea, Lake Nyasa, which is 350 miles long and has several inhabited islands. In 1882 the work of the Church began along the shores of this lake.

Bishop Arden made an appeal for the support of the work of the Church in the Province of Central Africa. "We must support the work — our major responsibilities are to preach, to teach, and to heal. We must re-present Christianity in modern, intelligent terms," he said. Bishop Arden pointed out that many of the leaders of the emerging African nations are Christian. But it is imperative that the

Likoma Cathedral (above), headquarters for the diocese of Nyasaland, is built on an island in Lake Nyasa. The site was chosen because it was reasonably free from malaria and safe from Arab slave raiders, but the island now is visited by a steamer on an average of once a month. Dr. Arden, Bishop of Nyasaland, feels that a new headquarters for the diocese should be established.

Christian work not contract in these areas, he added; it must expand and be strengthened.

Over and over again in his week in the diocese of West Missouri, the bishop told of the appalling weakness of the present work of the Church in many areas of Africa. This, he said, is due to the fact that, of 48 dioceses, only three are supported through official channels. (One, Liberia, by our Church; one by the Church in Australia; one by the Church in Scotland.) All others are supported by benefactors. But of late, he said, this "benefaction has not been enough." As these countries become a part of the money economy of the world, old levels of support become grossly inadequate.

To the end that "lines of communication might be opened" between the African work, but more especially that in Central Africa, and the Church in this country, the Province of Central Africa took action last September to send Bishop Arden to this country. At their provincial meeting, Bishop Bayne, Anglican Executive Officer, was present. He gave the matter his encouragement and his blessing.

By May 27th, when Bishop Arden and his wife begin their return journey, they will have spent four and a half months in this country presenting the many facets of the problems of Church and land in Central Africa.

The bishop was forceful in saying that, despite tremendous enthusiasm, the work

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WCC Photo

The most famous church in Jerusalem is the Church of the Holy Sepulchre with its Crusader lineage and its fame as the site on which Christ was said to be buried. Today it is shared by various Orthodox Churches, the Roman Catholic Church, and the Coptic Church with special privileges accorded to Anglicans and others to hold services there from time to time. Canon Every, an authority on the Orthodox, holds a candle in order to inspect an icon closely.

**The author, teacher of Church history
at St. George's Theological College, Jerusalem,
and long active on the staff of the Church
in Jerusalem, writes of Christian minorities in**

The Homeland of Christianity

by the Rev. Canon Edward Every

Everywhere Christians are a minority. In what country are half the adults communicant members of a Christian Church, who worship regularly in their church? The situation in the Near East* has a certain basic similarity to the situation in the rest of the world, wherever Christian families live among families believing that Christianity has nothing to say to them.

The peculiarity of the situation in the Near East is that in this region Christians,

Jews, and believers in Islam have lived as distinct communities in the same cities and countries for more than 13 centuries. In the seventh century A.D. the Islamic armies from Arabia acquired by conquest from the Roman and Persian Empires a great area in western Asia and northern Africa which contained many Christian inhabitants. In later centuries the Ottoman Empire brought under Islamic rule a larger area, including a great part of eastern Europe.

In countries where the law of the land was Islamic the Christians had the status of a subject people, even when they formed the majority of the population. The greater part of the European subjects of the Turks did not pass from Christianity to Islam. Probably most people in

Syria, Palestine, and Egypt had not become Islamic until several centuries after those countries were conquered by Islamic armies and placed under Islamic rule. Minority status has no necessary connection with being less numerous than the portion of the population which is the major or governing community.

In the Near East generally (except in Turkey) there is no civil marriage. It is impossible to bequeath property or to marry or to inherit without declaring oneself to be a member of some recognized religious community. Therefore, practically everyone, whatever his lack of religious belief, has a religion to which, as a matter of legal status at least, he may be said to belong.

In most Islamic countries there is a

*The term "Near East" as used here and "Middle East" as used elsewhere [page 16] are overlapping terms which refer, with some variation, to the area extending roughly from the Mediterranean Sea east to the Indian Ocean and south through Egypt, Libya, and the Sudan.

more or less clearly defined legal procedure by which anyone can be removed from the register of members of one religious community to be inscribed on the register of members of another religious community, if both are legally recognized non-Islamic communities. In other words, a Jew can become a Christian and a Christian can move from one Church to another. But anyone who has the legal status of a believer in Islam retains that status, with its obligations. In most Islamic countries conversion from Islam is not legally recognized. And some Christian bodies are not legally recognized as communities; they have no courts and their members often belong, according to the law, to other Christian bodies.

In Lebanon, Syria, and the U.A.R. there is an Evangelical community, with its own religious courts and laws concerning marriage and inheritance; this is not a Church and its members belong to several Churches, none of them Roman and Orthodox.

In Jordan the Arab Episcopal Evangelical Community is recognized by the law and has its courts; this consists of the Jordanian subjects who are members of the Episcopal (or Anglican) Church. The Lutheran Church in Jordan is also a recognized community. In Iraq and Iran, although the Roman Catholics and the Armenian and Syrian or Assyrian Churches have legal status, the indigenous Protestants are still seeking legal recognition. In Israel the legal system of the Ottoman Empire has been inherited as far as matters of marriage and inheritance are concerned and Jews, Christians, and believers in Islam still have their distinct courts. The position of the Protestants in Israel is left undefined by the government; but, as far as the non-Jews are concerned, Protestant communities are in fact able to regulate such matters as marriage. The

Christian who claims to be a Jew by nationality or race and seeks to be regarded as a Jew in Israel is not legally recognized.

This is the legal framework of minority status. It is associated with an identification of religion with nationality in the public mind. A Turk must be Islamic, if he has any religion; people whose mother-tongue is Turkish are nevertheless not regarded as Turks by their neighbors if they are Christians or Jews. An Armenian must be Christian and must belong to one of the Armenian Churches. A Copt is a Christian of Egyptian race belonging to one of the Coptic Churches. In Iraq the indigenous Christians are generally called Syrian or Assyrian or Chaldean or Armenian; they are not described as Arab. Some of the Christians of the Lebanon think of themselves as Lebanese rather than as Arab.

The position is different in Jordan and Syria; in these countries, and to some extent in the Lebanon, Christians who speak Arabic and belong to families which have spoken Arabic and worshiped in Arabic for many centuries are regarded as Arabs. This applies especially to the members of the Orthodox Eastern Church and to Roman Catholics and Protestants descended from the members of that Church. Members of Churches with a Syriac liturgical tradition persisting until modern times have tended to regard themselves as Assyrians or Phoenicians, looking back to the remote past.

The Most Rev. A. Campbell MacInnes, Archbishop in Jerusalem, dedicated the cornerstone for St. George's Theological College, Jerusalem, as the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion waited to place it. Present at the ceremony in 1962 were a priest and nuns of the Russian Orthodox Church, a Lutheran pastor, and a White Father (Roman Catholic).

The Armenians have always thought of themselves as a nation. Those in Asia whose Church was the Church of the Roman Empire, except where they spoke the Greek tongue, have thought of their Christian nationality less. But even so, the Turkish-speaking Orthodox of Asia Minor were always regarded as Greeks rather than Turks. In Europe the Greeks, the Serbs, the Bulgarians, and the Rumanians believe strongly that it was the Church which preserved their nationality during the centuries when the Turks ruled them; without the Church they would have become Turks by nationality.

The Christians of the Arab countries are, with very few exceptions, descended from families which were in those countries and were Christian 13 or 14 centuries ago. They are families which have remained Christian when the families around them became Islamic. No doubt some of them are of pure Arab race, for there were Arab Christians in the early centuries of the Christian era. But many of them are descended from peoples conquered by the Arabs; they have become Arab in speech and national feeling without becoming Islamic. The Copts, the Armenians, the Assyrians, and other Christian national minorities in the Arab world all speak Arabic and are loyal to the Arab countries in which they live; but there is a social line between the Christian and the believer in Islam.

It is not always a matter of hatred. In 19th century and since the 19th century the struggle of the Christian nations for freedom from the Turks has had repercussions in every part of the Near East. Particular Christian groups have been in conflict with their Islamic neighbors with tragic results. But co-existence can be peaceful. In times when Islam was strong and self-confident, Christians have been trusted confidential servants of Islamic rulers. Christian writers, doctors, clerks, and merchants have had great respect given to them in Islamic countries. But the two religious groups do not normally inter-marry.

Roman Catholic and Protestant missions in the Near East have worked mainly among the Christians there. This is a very broad generalization. It is not true, of course, of the few missions working in the Arabian peninsula, in Aden, Muscat, Oman, Qatar, the Trucial States, and Kuwait.

There is some missionary work among Islamic Persians; the bishop of the Episcopal Church in Persia is a convert from Islam and so are many of his people. Nor should we forget the many missions, large and small, among the Jews. The Christians of the southern Sudan come from a pagan background.

But the Evangelical or Protestant congregations in Egypt, Syria, Lebanon, and Jordan, the Arab Protestant congregations remaining in the State of Israel and the Roman Catholics in these countries are





WCC photo

The Syrian Orthodox of the Syrian Church in Jerusalem use Aramaic, the language of Jesus, in their services.

hereditary Christians, with very few exceptions. They have inherited from generations of Christian forefathers a common Near Eastern Christian attitude to Islam. The fundamental basis of that attitude is the knowledge that, while a Christian can pass over to Islam, a believer in Islam cannot renounce Islam without tragic consequences for him and for all concerned. Thus a dialogue between Christianity and Islam can give Islam great advantages.

The evangelistic work of the Christian Church through centuries was the work of preventing the children of Christians from passing over to Islam. Thus it is considered better not to talk about religious subjects with non-Christians. The Evangelical community hopes to expand by attracting the members of the other Christian Churches. This is not necessarily a matter of "proselytism"—there are plenty of people of Christian parentage who are not now worshiping in any Church, although registered as members of the

body to which their parents and grandparents belonged. But it implies that the sphere of Christian action is the Christian element in the population. This is exemplified by the name of the Coptic Evangelical Church, the principal Presbyterian Church in Egypt. There is an Armenian Evangelical Church for the Armenians and there are Syrian or Assyrian Evangelical congregations consisting of the Protestant members of Christian families whose language is, or was in the past, Syrian rather than Arabic or Persian.

For the Roman Catholics, this is a matter of principle. They are primarily concerned with Christian unity as they understand it. They do not wish to make Eastern Christians into Latin Catholics, although they have done so in the past, especially in Palestine. But they are seeking to organize and strengthen the Eastern Churches united with Rome, the Maronites of the Lebanon, the Greek Catholics in all parts of the Near East, the Chaldeans and Syrian Catholics (with a Syriac

language background), the Armenian Catholics, and the Coptic Catholics of Egypt. The aim before them is a united Christendom, under Roman jurisdiction, with a place in it for all of the historic Eastern Christian communities with their liturgical traditions.

For those who are not Roman Catholics, the problem is more difficult. It may be that some see no essential difference between a member of an "un-Reformed" Christian body and a non-Christian; but they are anxious to evangelize both categories of people. For many Anglicans it seems wrong in principle to try to make the Orthodox or the Armenians or the Copts into Anglicans. It was often contended by the missionaries of the last century that the formation of the Protestant congregations drawn from among the Christians was a preliminary to work among the Arabs generally. The converts from Islam would be very few and there had to be a Church to which they could belong; the local Christians who were in agreement with the ideas of the missionaries in theology were helping them to form such a Church, into which the Arabs could be gathered. For this reason and for other reasons they were justified in separating from the main body of the local Christians. But in fact the separation has been incomplete. The Evangelical community is essentially part of the local Christian community.

The liturgical traditions of that community may be almost completely lost in the Near East. The Protestants sing Western hymns with Western tunes and their forms of prayer are imitative of those of the West. It is different in South India where the Mar Thoma Church unites Protestant theology with Eastern Christian ceremonial traditions in a unique way. But the attitude to Islam of the Eastern Christian community remains very powerful. It is based on experience of the facts of the situation.

It is possible that a similar situation is arising in other parts of the world. In Russia the convinced Communists, the members of the Communist party as distinct from their fellow-travellers, are a minority in the population; the convinced Christians are another minority. The Communists have the state in their hands and are doing all that they can to convert the young to their views; they will convert the majority and the Christians will survive as a minority.

In the newly-independent countries of Asia and Africa the Christians may, sooner or later, find themselves in the position of a minority, defending its own existence by having its own institutions. Independent, as far as possible, of foreign influences, the Christian minority will seek to convince the non-Christian state that it is loyal and ought to be tolerated. In this, even under Communism (as Communism will become after a generation or two), it may succeed.

Sabbaticals for the Clergy?

To repair the ravages of time,
the author suggests a system
of sabbatical leaves for clergymen

by Jack C. Miller, Ph.D. (Oxon.)

Dr. Miller is associate professor of physics at Pomona College, Claremont, Calif. His article was prompted by his own experience of a sabbatical year spent, in 1962, at Harvard. He said of it, "I would have the general consistency of a squeezed orange without it." Dr. Miller's parish, St. Ambrose's Church, Claremont, is in the process of adopting a sabbatical program for its clergy. The program, which has passed its first reading as a bylaw of the incorporated parish, provides for one month's pay for each year's residence, leaving the clergy the choice of a six-months' leave at half pay at the end of three years or six months at full stipend or a year at half pay at the end of six years. St. Ambrose's Church, which has about 800 communicants, has only one priest now on its staff, but it is growing, says Dr. Miller, and provision has been made for the program to apply to any future associates or assistants. He reports, further, that Bishop Bloy has expressed interest in such a program for the diocese of Los Angeles.

In a well-known Church story, a large western diocese hires an opinion sampling firm to find out what the parishes most desire in their clergy. After sampling high and low, rich and poor, rural and urban, the first company then turns its data over to a second firm which specializes in the interpretation of such information. After a long and careful analysis, the second firm comes to an eagerly awaited meeting and dramatically announces to the opinion samplers, "Gentlemen, what you apparently require is the vice-president of a successful, not too large, financially struggling corporation." The story tactfully omits naming the president of the corporation, but the emphasis is clearly on the business enterprise aspects of the "corporation."

It is painfully clear that we parish members do not often ask ourselves why we are content with that sort of parish existence which can only be provided by a priest who functions primarily as a manager of parish enterprises. We demand efficiency at the expense of content and cheerfully accept "outward and visible signs" at the expense of "inward and spiritual grace."

Ask almost any priest in a parish what forms the principal day-to-day drain on his energies, and all too often the answer is a recital of meetings attended, the pub-

lishing of the weekly communiques, and in general the functioning as a provider of the necessary drive to see that the parish "runs." We are not thinking of the requisite sacramental or teaching functions performed during the week, for these are the root cause of the clergyman's existence, but of the unending demands made upon priests for duties which in no direct sense contribute to the practice of their and our vocations, and which do not really deepen the corporate religious life in any way whatever.

Another symptom of this malaise is in the extent to which the Church is having a difficult time addressing itself to the dominant problems of contemporary society. For all too many parishioners, the vaguenesses of the Sunday instruction is the basic, if not understood, reason why its content cannot be remembered beyond Tuesday afternoon.

Before too many irate clerics avow that they can't remember the contents of last Sunday's lunch either, "but look where they would be without it," etc., it would be in order to point out the limits of the analogy. Sunday's lunch is efficacious by reason of automatic body chemistry; the Sunday message operates, if at all, not automatically, but by the will.

The clerics who have been forced into the rôle of parish administrator should

not be uniformly blamed. If any blaming is to be done, it should be laid at the door of their dear flocks, who have more than likely insisted that there be a good turn-out for this event and that event, and that more planning and pushing is needed here and there and somewhere else, until finally the central features of the Church's reason for being become what they so often and so tragically are, an afterthought.

Perhaps all of this is to suggest that one of the reasons for the Church's ineffectiveness in addressing our society can be traced to the willingness with which we substitute activity for depth and content of spiritual life. The real tragedy is that frequently this mistake in priorities finds its focus in what we demand of the clergy. It is totally unrealistic to demand serious spiritual leadership from priests and at the same time insist that they be chiefly parish administrators.

If these premises are true, then the Church is long overdue for something like the academic sabbatical system, applied to her clergy. What in practice would this mean? In academic institutions, such as colleges or universities, the various full-time members of the teaching staff are allowed a leave from their duties, usually a full year's leave at half pay or a half year at full pay, in order to study or experiment or travel as a means of improving their work when they return. This is done in the recognition that their basic professional preparation, which they had in some graduate school, will require continuous supplementing if they are to stay abreast of the ideas and work in their calling.

It should be carefully noted that, as it is now practiced, the sabbatical leave is not a right but a privilege; it is not automatic but must be applied for; and above all it must be for a program of genuine intellectual refreshment and not simply a glorified vacation.

As one examines the reasons for its existence in the academic institutions, it is hard to find any reasons why something like the leave with partial pay should not be in effect for the clergy. The most compelling reason for it can be stated something like this: being human, the clergy, if they are not afforded some occasion to rest and refresh themselves, to repair the ravages of time, will go dry, and spiritual aridity revenges itself not only upon the clergyman himself, but, because he is a clergyman, upon the parish as well. For this and other reasons the following scheme is proposed for discussion and consideration:

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Mother Seton

Recently in Rome, an American of the post-Revolutionary period was added to the list of the beatified of the Roman Church, a preliminary to possible canonization. Elizabeth Ann Seton, better known as Mother Seton, was born in 1774 in New York. In 1809 she began a religious community of women in Maryland, and started what was probably the first Roman Catholic parochial school in the United States. The order she founded is now one of the largest in the United States.

But we find the story of Blessed Mother Seton of interest not only in her successful works for God in her mature years, but also for the fact that she was raised as an Episcopalian, had her marriage performed by the Rt. Rev. Samuel Provoost, Bishop of New York, and — according to *Time* — had as a girl “deep faith in the Episcopal Church.” Her conversion, apparently, came from the combination of her introduction to the Roman Church while she and her husband lived in Italy, and the extremities of being left a widow with five children and little or no money. “She formally converted to the faith in 1805,” says *Time*, “after her return to New York, [and she] found that this apostasy shut society’s doors to her.”

Mother Seton was surely not the first — and certainly not the last — Anglican to think that when she began to take religion seriously she must search further than her own Church for the depth and fullness she required. Perhaps, like others, she mistook the conventionality and pedestrian quality of the religion of her



acquaintances for a lack inherent in the Church itself. Whether her mistake was due to the superficiality of the religious life she saw or to her own lack of perception, who — at this time — knows? Fortunately she did find a channel for her exercise of the various works God called her to do in His Church, and fortunately it was within the Holy Catholic Church that she found it. We are sure that there are others in a similar case who have had to find the means of the exercise of their vocation outside the Church, either because the Church where they were had fallen short of its own calling, or because the light that did still burn within it was effectively hidden under some contemporary version of the bushel.

The Roman Church is not only the richer for Mother Seton’s influence, it is the more effective in its own mission. The Episcopal Church is the poorer for the loss of her influence and ability. In her case, the ultimate

outcome was such that Anglicans might regret their own loss but they need not feel guilt for any waste of her effectiveness to the whole Church. But there may be other potential Mother Setons even now in parish churches, failing to catch a glimpse of the richness of the heritage of the Church, failing to be grasped by the urgency of God’s calling, being rejected by unthinking conventional Churchmen because of the embarrassing quality of their enthusiasm. Sometimes such enthusiasm is no more than a matter of temperament — but sometimes it is the fire of the Spirit of God breaking forth in the day-to-day affairs of the routine of parish life. God works through the routine, too, of course — but He is not served by mere conventional churchiness nor by an ecclesiastical professionalism.

Christianity is really very much a part of ordinary life nowadays. Churchmen in 1963 America really don’t have to risk much to work or worship in the Church; rather, parish life fits rather easily into the secular one. Perhaps it is this very easiness of Church life that brings the temptation to superficiality of bearing and utterance, even a temptation to a kind of professional flippancy. This familiarity is not a malicious thing, but merely an unthinking one, and one which often takes place in people who are truly devoted to their Church, truly love and desire to serve God, people who give most generously of their time and effort and treasure for the Church. They may be the hardest workers, the ones who can be depended upon, the ones who have bothered to work even with their minds, so that they know more about the Church and about Christianity than their neighbors do.

It’s a light thing, a seemingly unimportant thing, a subtle thing that gradually does away with awe and reverence and charity and penitence in outward conversation, though the inward prayer may be still most devout and regular. Somehow, real and valuable discrimination and judgment and esthetic understanding slide over into criticalness, and the joy in one’s own traditions falters and lapses into contempt for the traditions of others, and an increasing knowledge of the Church leads to an easy, belittling banter. And no harm is meant by any of it.

But sometimes the words of a stranger with a God-given simplicity comes in the midst of the flippancy that is not quite flip, the jokes that are only funny to insiders, and suddenly these things are heard for what they really are. We remember one such occasion when, after a service, a visitor asked, “How can you come from the Communion I just watched and speak with so little respect and love?” Nobody answered the question.

Episcopalians are not much given to waxing rhetorical about the faith that is in them, even if they are able to give the reasons for it. And certainly reticence and reserve have their place in the life of the Christian. But the word “witness” does signify the giving of testimony, and it should not be confined to a matter of honesty and humaneness, though of course it must contain those things among others. And the witness needs to be given within the family as well as without the parish boundaries. How vital is your faith to you? How urgent? And how willing are you that others should see its urgency and its depth? There may be a potential Mother Seton in the next pew — or next in line at the coffee urn!

On the Screen

In this week's issue — page 17 to be exact — readers of THE LIVING CHURCH will find a new service. The column, "Close-ups and Long Views," by Margaret Redfield, will present her pithy and cogent comments on "religious" movies and television shows, and on such entertainment in both fields as seems to have — or claims to have — religious significance.

Readers of the *Episcopal Review*, newspaper of the diocese of Los Angeles, will already be familiar with Mrs. Redfield's engaging style; her column, "Previews and Postviews" appears there. She is also the author of various published works of adult and juvenile fiction, and of numerous film scripts in the Church field.

A Time for Repair?

A member of THE LIVING CHURCH's editorial staff has pointed out an item worthy of comment in the article on clergy sabbaticals by Professor Miller [page 13]. Says the author, "Being human, the clergy, if they are not afforded some occasion to rest and refresh themselves, to repair the ravages of time, will go dry, and spiritual aridity revenges itself not only upon the clergyman himself, but . . . upon the parish as well."

The clergyman is human! He is, of course, a lot of other things. He is a teacher — and it is well known that teachers need sabbaticals — periods when they can store up more of the information, inspiration, and motivation for their job. He is an administrator, too, and spiritual physician, and counselor, and — above all — *paterfamilias*. And fathers don't take sabbaticals — probably for the same economic reason that clergymen don't. This is not to say that such sabbaticals might not be a good idea if they were practically possible.

But a sabbatical for the parish priest may prove to be practical — at least Dr. Miller's own parish thinks well enough of the idea to have begun the process of putting it into action.

Perhaps the biggest drawback to such a proposal is that, to many Churchmen, "sabbatical" will mean no more than "vacation," and that — they will say — their rector already has. A vacation is for rest, and everybody needs one once in a while. A wise priest once told a new ordinand, "You will find that you can do 12 months' work in 11 months, but you cannot possibly do it in 12!"

But a sabbatical is not a vacation; it is a renewal, a source of new skill, and new insight, and new spiritual vigor. We think that the suggestion that such leaves be undertaken under guidance and with the help of a spiritual advisor is a wise one. So let the man that teaches the faith to your parish go learn more for his own soul's good. Let the man who gets caught up in the gears of the parish machinery get away to find help in seeing what the machinery is for. Let the man who carries the spiritual responsibility for your soul and your neighbor's go where he can bind up the frazzled edges of his own.

But long before the time comes for him to leave for

the sabbatical at college or monastery, it is time to remember the point Dr. Miller made: The priest is human. Stop thinking of him as a part of the parish machinery, taking him for granted. To be considered human may be even more important than a year at Oxford.

Happy Spring

It was understandable that the ancient cultures, with their dependence on agriculture, should have kept their religion tied very closely to the seasons. It is less understandable why twentieth-century Americans, most of whom live in cities, and whose way of life includes such things as central heating and air conditioning, greenhouses, frozen foods, and snow plows, should think so very much of Christianity in terms of the weather.

The greeting card industry has of course helped in the equating of Easter with spring and spring with Easter, but it is not wholly responsible for it. Indeed, the very name of Easter is taken from that of an old German goddess of spring, and "Lent" comes from the lengthening days that lead to the new green life that so many people get thoroughly mixed up with the new spiritual life. People are often heard to say, "It won't seem like Christmas without snow," and it always seems a bit unfeeling of nature when the sun shines brightly and the birds sing gaily on Good Friday.

But here it is, not Easter but Passion Sunday, and spring is already officially ten days old. In Wisconsin its presence is not very evident, except for the lengthen-



ing days, but in Louisiana flowers have been blooming for many weeks. And what have either of these situations to do with the Passion of our Lord, except that they are manifestations of the same world He was born into and died in?

Well, it was to the world of nature as well as the world of men that God came, and it is a part of the general scheme of things that men's spirits, at least in one sense of the word, should be affected by the season and the weather.

All the same, perhaps American Churchmen need to remind themselves from time to time that Christmas in South America comes in summer, and one might well have Christmas dinner there on a picnic. And Easter "springtime" gladness below the equator comes in the fall, with the seasonal dying of nature rather than the seasonal rebirth.

After all, the real symbol of Christmas is a manger in a stable — and the real symbol of Easter is an empty tomb. And the real importance of both lies not in the kind of spirits that sunshine and flowers raise, but completely beyond the seasons in the eternal salvation of the souls of men — salvation bought by a bloody cross that came between the two.

The Church in the Middle East

The Church in the Middle East is organized into the Jerusalem Archbishopric, centered in the geographical area where Christianity began. . . . The actual area of the archbishopric, however, covers some 6,000,000 miles, ranging from Iran (Persia) in the east to Libya in the west, and from Turkey south to the Sudan and the Indian Ocean. . . . An area of ancient economic and strategic importance, it is also a land of new and rapidly developing nations, and new economic importance because of the discoveries of oil. . . .

At the beginning of the 19th century, the Rev. Henry Martyn, an Anglican chaplain with the East India Company, used his gift for languages in the translation of the New Testament into Hindi, Persian, and Arabic. . . . He died in Turkey in 1812, on his way home from a visit to Persia, where he had discussed Christianity with the Moslems. . . .

The London Jews' Society was established in Jerusalem in 1820, and a number of missionary societies came to the island of Malta after it came under British jurisdiction in 1799. . . . The first foreign missionary work of the American Episcopal Church was in the Middle East, contemporary with the start made in Liberia, when, in 1829, two graduates of the Virginia Theological Seminary initiated an educational mission among the Greeks, newly liberated from Turkish domination. . . . When the Domestic and Foreign Missionary Society was established in the American Church in 1836, it supported these men and also sent the Rev. Horatio Southgate, a graduate of the General Theological Seminary, to make a study of missionary possibilities among the Moslems in Iran. . . .

The Rev. Mr. Southgate decided that it was not yet time for the evangelization of the Moslems, but he urged the Church to concentrate on aiding the depressed Christian groups — Armenians, Nestorians, and Old Syrians. . . . He was consecrated Bishop for Constantinople in 1844 (at the same time William James Boone was consecrated for China — the two first foreign missionary bishops of the American Church). . . . Bishop Southgate resigned in 1850 because of lack of financial support for his work. . . .

The Jerusalem bishopric began under strange circumstances in 1841 — with King Frederick William IV of Prussia and Queen Victoria of England alternately nominating a bishop (in Anglican orders) and the financial support for the work being provided by the two countries. . . .



The arrangement lasted 40 years, under three bishops. . . . After an interval of six years the bishopric was reconstituted as a completely Anglican project. . . . The area was then organized by Bishop G. F. P. Blyth. . . .

With the increase of work, particularly in the educational and medical fields, after World War I, the Jerusalem bishopric was divided. . . . Egypt and the Sudan became a separate diocese, and in 1938 a cathedral was built in Cairo and dedicated by William Temple, Archbishop of Canterbury. . . . In 1945, the diocese of Egypt and the Sudan was divided. . . .

By 1957 it was determined that the various jurisdictions in the Middle East needed to be linked more closely and to have a greater degree of autonomy, with Jerusalem to be an archbishopric governed by a synod of the bishops in the area. . . . Included were the three dioceses which had been part of the Jerusalem bishopric, plus a new diocese comprising Jordan, Lebanon, Syria, and Iran, which became a diocese in 1912. . . . LIVING CHURCH readers sent money to the Bishop of Jordan through the Relief Fund, as well as to the Bishop in Jerusalem for work among Arab Christians. . . .

In 1958 the first Arab Anglican became bishop of the new diocese, and the archbishopric came into being. . . . In 1961, the first Iranian Anglican was consecrated to be Bishop in Iran. . . .

In the Sudan, the Church's position has been changed since the country achieved independence. All schools are now taken

over by the government and medical work is no longer done by the Church. . . . In recent months, missionaries of various Churches, including Anglicans, have been deported [see page 8]. . . .

Work in Egypt is small, since there are now few remaining in the English-speaking community. . . . In Libya all missionary work is forbidden, and the Church is limited to a chaplaincy for English and Arabic Churchmen temporarily resident there. . . .

The closed frontiers of Israel present problems to the Church, whose cathedral is on the Jordan side of the divided Jerusalem. . . . The canonries in Jerusalem are named for significant places in the Holy Land — Nazareth, Olivet, Nain, Cana, Caesarea, etc. . . . Since the Anglican Congress of 1954, the Jerusalem bishopric has been considered representative of the whole Anglican Communion. . . . Now St. George's College provides courses of training for Anglican ordination candidates and clergymen from the countries of the area, arranges study courses for Churchmen from all over the world, offers post-graduate courses, and acts as a center where students of different traditions may meet for research and discussion, taking advantage of its situation where unique opportunities exist for study. . . .

The American Episcopal Church plays an important part in the work of the Church in the Middle East, and has done so for more than a century. . . . The Good Friday Offering goes in large part for this work. . . .

Close-ups and Long Views

by Margaret Redfield

TELEVISION

"Religious" Programs

Religious radio and television programs are generally slanted at the unchurched — a somewhat self-conscious term used to designate people who have no Church affiliation. After a Sunday morning in front of the television set, I have a few well frozen words to say in this connection, my primary reaction being that the "religious" programs I viewed are not calculated to bring the unchurched in from the golf courses.

At 9 a.m. I sat myself down with a cup of coffee and pen and pad, to view *Davey and Goliath*, an offering of the United Lutheran Church in America. This is a half-hour program for children, done with the puppet-cartoon technique, featuring a little boy, Davey, and his dog, Goliath. We found Goliath the more appealing of the two — he, at least, had a sense of humor.

The story, called "Editor-in-Chief," told of Davey's desire somehow to thank Editor Ed for the gift of a toy printing press, and to secure a news "scoop" for his first edition. The latter was accomplished by Davey's having the great good fortune to watch a runaway truck demolish street lamps, sideswipe cars, knock a man from the top of a ladder and ultimately smash into and almost demolish a house.

What fascinated me was that Davey was able to race on foot after a rapidly accelerating truck, and actually be there when it struck the house. At this point he proudly and joyfully declared that "I'm the only one who saw it happen — so I can write it up for my paper!" — or words to that effect. I didn't take them down verbatim, because I was so startled by this reaction that my pen was momentarily suspended in air.

Here is a program for children, presumably to teach them, in a palatable way, what is good and what is ethical. Does Davey, seeing the disaster of a home virtually wiped out, its unsuspecting occupants undoubtedly squashed flat — does he, I repeat, goggle-eyed, feel any sense of compassion or concern for the victims? He does not. He says in effect, "Hooray! I got a scoop!" and dashes off.

He forthwith wrote up the scoop and handed it to Editor Ed, who didn't even blanch at the sight of a joyful little monster all triumph and pride over the tragedy he had witnessed.

I must admit that at the end Davey rebuked a little friend who invited him to go fishing on Sunday by replying, "Oh, no, I am going to church to thank God" — presumably for arranging the previous day's scoop. I suppose the unfortunates in the puréed house, who were able to hobble over to the church, were going, too, to pray for help to rebuild their house and bones.

It all ended on a happy note. Davey found a way to thank Editor Ed for the printing press. He printed up a nice sign reading "Editor" to replace one that fell off the editorial desk and broke into a great many pieces — all of which Davey had left for the editor to sweep up. He should have stuck around — with a little luck, Editor Ed might have cut an artery and provided another scoop.

Next I watched *This Is the Life*, which has been rolling across the TV screens for over 10 years, and had at one time wider exposure than *I Love Lucy*. Production-wise, this series under the aegis of the Lutheran Church, Missouri Synod,



RNS
Television — nowhere is religion so dull.

has been rated as one of the best of the Protestant religious offerings. The stories, slanted to the adult audience, are, as a rule, well written and well acted, dealing with problems of morals and ethics among average people — a sort of "What to do before the pastor comes" theme.

The one I watched dealt with the defection of a young atomic scientist to the Communists, and the efforts of an East German stewardess, a government man, and a Lutheran pastor, to convince him that what he was seeking was not to be found in the Communist way of life.

I was a little puzzled by the fact that there were no other passengers on the

plane except the principals, but maybe the producers were over the budget on passengers. The religious content was handled well and convincingly, although I felt that the writer let himself off a bit too easily by leaving the defecting scientist up in the air in more ways than one; the closing shot showed the plane roaring on its way, while the young man mullered over the pastor's words.

Frontiers of Faith has been around a long time, too. The segment I watched (at the unlikely hour of 10:30 a.m.) featured Dr. Hagen Staack of Muhlenberg College. Dr. Staack delivered a remarkably static lecture on Adam and Eve and the theological implications of disobedience and punishment. I had a horrid suspicion that he was talking down to his audience. ("We have in our Bible a book you might know by name — Job.") He is an extremely photogenic lecturer, but television is no place for an accent so strong it throttles diction and sets the listener's dialing hand to twitching.

A great deal of money is spent by the churches to put programs of a religious content on television and radio. In a morning's viewing I watched four presentations in that classification, and in not one did I find a touch of lightness or humor. Granted that the latter is not expected in a Bible study format, it is surely permissible and desirable in the other types of religious programming.

Someone has described C. S. Lewis as a man with "the rare gift of being able to make righteousness readable." What a pleasant change it would be, if a move were started to make righteousness viewable! Nowhere has religion been made to appear more boring, stilted, and downright dull than on radio and television.

MOVIES

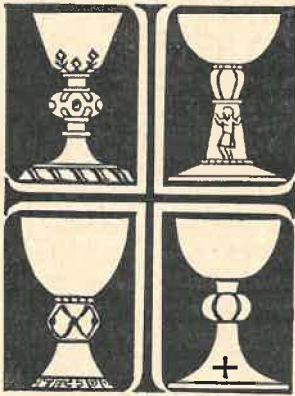
Shouts and Shrugs

[We hope to review briefly in this space movies either actively "religious" or with religious content; also films which are primarily family fare.]

The Courtship of Eddie's Father — A SHOUT of approval for MGM's merry and perceptive film about a widower and his young son. Great fun to watch Glenn Ford, master of the quizzical smile and casual comedy, as he searches for a wife for himself and a mother for Eddie. As for Ronny Howard (whom most of us know better as Opie, on the Andy Griffith TV show), he is one of the few child actors we view with enthusiasm. Neither precious nor precocious, in the role of Eddie he delivers a job of acting that is of Academy Award quality.

A SHRUG of disappointment for Paramount's *Papa's Delicate Condition*, taken from the Corinne Griffith book. Papa (Jackie Gleason) is considerably sot in his ways, meaning he is addicted to the bottle. In a word — or rather, two — Ho Hum. . . .

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NEWS

Continued from page 9

of Christ in Central Africa is slowly dying. In his own diocese, he said, over 1,000 adults and some 800 children are confirmed each year (many of them, incidentally, Muslims). But the entire work is done on \$70,000 per year. This work includes a ministry to 160 congregations (by 32 priests, seven of whom are white); 10,000 children in schools and 60 teachers in training; and a normal census of 1,000 outpatients and 200 bed patients in 11 hospitals (served by two doctors, three nurses, and numerous trained and semi-trained medical assistants).

This work is done, said the bishop, "on one-twelfth of what a diocese in direct connection with your Church would receive." He was asked how this can be done. He answered:

"It is possible because we start our priests at \$25 per month, less 5% for pension. This means that they live in debt or they live in squalor. It forces us down to rates for white staff which are a shame. We pay them food; \$100 per year pocket money; \$50 clothing allowance per year. And while food in some cases is cheap,

clothing is very dear." Nyasaland has little industry and while agriculturally better off than many, in a world of a money economy it fares poorly without industry or "cash crops."

Assisting the bishop in his presentation of the needs of the Province is his bride of six months, the former Jane Riddle. She went to Nyasaland from England in 1959 to teach in a government school. She met the bishop in January, 1962, and they were married in September.

The bishop himself was born in England, but he has spent some years in Australia. When it was remarked, "It is nice to have someone from England here," he replied, "I've been in the States twice as long in the past 20 years as in England — eight weeks here, four in England."

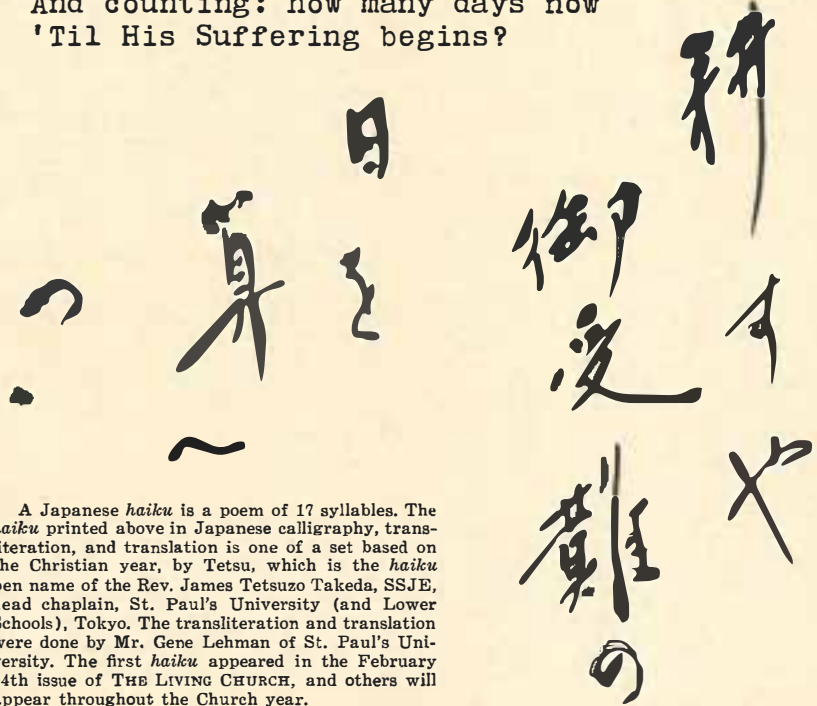
As the Archbishop of Canterbury said to Bishop Welles, "These are urgent reasons for the importance of the Church in Nyasaland — for Africa and in the life of our Communion."

The bishop's tour of the U.S. is being sponsored by the Universities Mission to Central Africa, through the Bishop Anderson Foundation, 714 South Marshfield Avenue, Chicago 12, Ill.

Japanese Haiku

Ta-ga-ya-su ya
Go-ju-na-n no hi wo
Ka-zo-e tsu-tsu

Tilling the soil -
And counting: how many days now
'Til His Suffering begins?



A Japanese haiku is a poem of 17 syllables. The haiku printed above in Japanese calligraphy, transliteration, and translation is one of a set based on the Christian year, by Tetsu, which is the haiku pen name of the Rev. James Tetsuzo Takeda, SSJE, head chaplain, St. Paul's University (and Lower Schools), Tokyo. The transliteration and translation were done by Mr. Gene Lehman of St. Paul's University. The first haiku appeared in the February 24th issue of THE LIVING CHURCH, and others will appear throughout the Church year.

SABBATICALS

Continued from page 13

Every seventh year of his tenure a rector or vicar shall, in the normal course of events, lay before his vestry and his bishop a program of reading or visitation away from his cure which will be conducive to the strengthening of his vocation and duties as a priest of the Church. The nature of this program could obviously be extremely varied, but probably, as his pastor, his bishop should give approval and guidance.

Episcopal approval would, hopefully, guarantee that the program proposed was aimed at authentic spiritual refreshment and held some hope of fulfilling that aim. It should furthermore be within the responsibility of the bishop to secure the necessary replacement for the vacancy temporarily created by such a leave of absence. Clearly where a clergy shortage is in existence this will present some problems, but these are not insuperable, and in any case it might mean at most a delay of a year while substitute clergy were found.

Every good thing seemingly costs money, and of course there arises the inevitable question of where the necessary funds for salaries will be found. There are at least two possible answers to this question. The first answer is in the fact that the proposed leaves of absence will only occur in any one place in every seven years, and therefore the costs of the necessary extra salaries can be absorbed in the regular parish budget over the six-year period between sabbaticals. If it is argued that the parish budget will not stand the extra expense, one would surely be in order to plead for a re-examination of the budget's priorities.

A refreshed and reinvigorated priest in a cure is more important than quick repayment of church mortgages, or bigger church school wings, or more choir assistance, most of which we support with enthusiasm. Six months at a stipend of \$500 per month would mean an extra \$3,000 to be raised over a period of six years, or \$500 per year. This will mean a real sacrifice for some parishes and missions, but it will be well worth the cost.

As an alternative method of financing, each diocese might well establish a fund which could be used to pay the necessary stipends. This would have an advantage in that the diocese would be sharing a corporate enterprise for the well-being of its own staff, together with providing what at first sight is perhaps even more revolutionary than any of the foregoing proposals, namely, some way of affording the episcopate some of the benefits of a more extended leave. Moreover, the existence of a diocesan fund would tend to minimize the effects of an individual vestry's reluctance to participate in the necessary financial arrangements either for economic or personal reasons.

March 31, 1963

It will be argued by some that they do not wish to part company with their priest for so long a period as one year. The answer to this may well be the observation that most parishes are far too "rector-dependent," and the pointing out of the positive benefits to the life of the parish by a change of face and style. It will doubtless be considered an added burden by the already hard pressed diocesan, but perhaps the increase in priestly effectiveness and morale will be seen as partial compensation.

If the scheme were ever to see wide adoption as the normal practice of the Church for her clergy, it would clearly be necessary to increase the ranks of the non-parochial clergy. The important point to recognize is that if the objective is genuinely worthwhile, then the manpower can and should be raised to do the job.

Some additional benefits of a regular program of extended leaves for the clergy are clear. There might be under such a system an inducement to a greater stability in tenure amongst those in charge of parishes and missions. Instead of moving on in a period of two or three years to a more "strategic location," a clergyman might be encouraged by the existence of a nearby sabbatical leave to remain, and thus work out more fully the consequences of his pastorate in one place. We are told by most of the bishops that this would be no bad thing.

The existence of such a program in even one or two dioceses would probably do much to assist in the establishment of the sabbatical as a normal practice elsewhere, and surely in an age that demands as much in sheer activism as ours does from its churches some such respite is in order.

It should be clear that the fine details of a clergy sabbatical system have yet to be worked out, but they are suggested, not so much in the spirit of a definitive plan, as an opening remark in what could prove to be one of the most significant changes in our understanding of the priest's role in the parish.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

March

31. The Rev. F. Albert Frost, New York, N. Y.; Church of the Messiah, Winter Garden, Fla.; St. Andrew's, Milwaukee, Wis.

April

1. St. James', Canton, Pa.; St. John's, Norristown, Pa.; St. Bartholomew's, Hohokus, N. J.
2. St. Michael's Monastery, St. Andrews, Tenn.
3. St. George's, Englewood, Colo.
4. Church of the Good Shepherd, Kansas City, Mo.
5. St. George's, Utica, N. Y.; St. Simon's, Brooklyn, N. Y.; St. Mary's, Los Angeles, Calif.; Church of Our Saviour, Chicago, Ill.
6. St. John's, Bisbee, Ariz.

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BOOKS

Continued from page 3

part of his book in 1589 under title of *Spiritual Combat*. St. Francis de Sales hailed it as "greater than Thomas à Kempis's *Imitation of Christ*." After publication of the second part, *Path To Paradise*, the complete work gained such prestige that 30 editions were printed in Italy during the author's lifetime. Nicodemus, a scholar and monk of Mount Athos monastery, translated the work into Greek in the 18th century under the title of *Unseen Warfare*, and, in the 19th Century, Theophan, a bishop of the Orthodox Church, translated it from the Greek into Russian. At long last it comes to us, through the zeal and toil of translators Kádloubovsky and Palmer, in English, from the Russian, via the Greek, derived from the Roman original. The strange thing is that we should have had to wait so long.

For laity and clergy alike today, this is strong meat. It is a call to ascetism, to mastery of the lusts of the body, to the "beating down" of physical cravings urged by St. Paul, to the purity and austerity set before us as the Christian ideal by our Lord Himself — "If thine eye offend thee pluck it out . . . better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Theme of the book is that the spiritual warfare which broke out in Heaven, resulting in Satan and his demons being "cast out into the Earth" (Revelation 12:7) is a battle still raging unseen around every living person today, and whether we know it or not we all have a part in it. The author warns: "Beware of your own self as your bitterest enemy . . . always be fully armed against yourself and when your desires incline toward something, however holy, strip it naked of everything extraneous and place it, alone, before God . . . imploring Him that His will and not your own be done."

There will be some who will say of this book, "It was written for monks of the 16th century, and does not apply to us men and women of the world today." It was written for monks; but its message was too powerful to stay in the confines of the cloister, it burst out and struck at the consciences of millions, and it will do so now.

I dare you to read it. It will not spare you. But if you are serious about being "a soldier of Christ" this book will give you strategy, tactics, and daily marching

ANGLICAN CYCLE OF PRAYER

March

31. Benin, Nigeria

April

1. Colorado, U.S.A.
2. Connecticut, U.S.A.
3. Connor, Ireland
4. Cork, Cloyne & Ross, Ireland
5. Coventry, England
6. Cuba

orders, it will lead you on spiritual forays and adventures you never even dreamed of, until its pages have become worn out with reading and its contents have become part of your life.

Surely a greater hand than Lorenzo Scupoli's guided his burning pen, and deep in its palm there was the scar of an old wound.

HARRY LEIGH-PINK

Fr. Leigh-Pink, author, former newspaperman, and priest, is also a college teacher on world religions.

Creeds, Values, and Spirit

Three new paperbacks are evaluated here by the Rev. Charles Don Keyes. Fr. Keyes is vicar of St. Stephen's Church, Guymon, Okla., and is an extra-mural graduate student of Seabury-Western.

Creeds of the Churches. "A Reader in Christian Doctrine from the Bible to the Present." Edited by **John H. Leith**. Doubleday: Anchor Original. Pp. 589. \$1.95.

"Christianity has always been a 'credal' religion in that it has always been theological," John H. Leith writes (p. 1) in his introduction to *Creeds of the Churches*. Dr. Leith, who is professor of historical theology at Union Theological Seminary (Presbyterian) in Richmond, Va., has collected in this book many of the documents which have or have had at least some degree of official status in the history of various Christian bodies. These documents extend from portions of the Bible to the 1961 Protestant ecumenical council of New Delhi. He calls documents such as these "creeds."

The only serious weakness in the choice of documents, in my opinion, is that only about one tenth of the book is devoted to the first 1,500 years of Christian history, but the period from the Reformation to the present claims nine tenths. However, this need not disqualify *Creeds of the Churches* for the reader who understands its scope. And Dr. Leith is certainly to be commended for his short but excellent introduction in which he admits that "the attempt to dispense with dogma and to

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minimize creeds has never been successful" (p. 10). In short, he does not fall victim to what is often the "anti-rationalism" of so much contemporary Protestant thought.

Personal Values in the Modern World. By M. V. C. Jeffreys. Penguin: Pelican Original. Pp. 174. 95¢.

We have all heard of the "mass man," but what is he? In *Personal Values in the Modern World* M. V. C. Jeffreys, professor of education at the University of Birmingham, England, answers the question this way: "The mass man is a solitary atom, uniform with and undifferentiated from thousands and millions of the other atoms who go to make up the lonely crowd" (p. 74). While the world becomes more difficult to understand, our society produces a type of "mass culture" which often represents the lowest common denominator. "On the surface we have never had it so good. But beneath that day-to-day security is a gulf of deep insecurity such as the world has not experienced since the break-up of the Roman Empire" (p. 30ff). All of this involves a confusion of standards and a breakdown of personal values.

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Personal values, Dr. Jeffreys suggests, can be restored only when there is a coherent view of life and genuine communication or "shared feeling." But first there must be some feeling to share. Education has an important part in this process, "education of feeling" as well as "education of thinking." The Christian faith provides not only a "faith for living" and "meaning in personal relations," but it also has a concern for the practical problems of life and can become a "framework of common shared experience."

The Eastern Orthodox Church. "Its Thought and Life." By Ernst Benz. Doubleday: Anchor Original. Pp. 230. 95¢.

The Eastern Orthodox Church by Ernst Benz, who is professor of ecclesiastical and dogmatic history at Philipp University on the Lahn, Germany, gives an unusually clear understanding of the spirit of Eastern Orthodoxy, which is so often misunderstood by Christians of the Western world. This book is a translation of an article originally written by Dr. Benz for a German encyclopedia. His point of departure is a discussion of the meaning of Eastern icons (two-dimensional religious paintings). He explains how they are involved in the art, theology, and liturgy of Eastern Orthodoxy. Then there is a discussion of the canon law, monasticism, and a brief history of the national Churches of Orthodoxy. Dr. Benz also dispels the misconception that the Eastern Church lacks a missionary concern. And I believe readers will find his section on Russian thought and culture of great interest.

One advantage of this work is that it is both profound and readable at the same time. In my opinion, its one possible weakness is that Dr. Benz does not quite seem to do justice to the thought of Western Christianity as he compares it with that of the East. However, this is only incidental, and this possible weakness is more than overcome, I believe, by the fact that he does not claim, as many modern theologians do, that classical Greek thought "corrupted" biblical thought in the early development of Christian doctrine.

Paperbacks Received

A SHORT HISTORY OF RELIGIONS. From Judaism through Swedenborgianism. By E. E. Kellett. Penguin: Pelican Book. Originally published by Gollancz. Pp. 605. \$1.65.

THE FAITH OF A HERETIC. "What can I believe? How should I live? What do I hope?" By Walter Kaufmann, Ph.D., professor of philosophy, Princeton University, and author of a dozen books including *From Shakespeare to Existentialism* and *Critique of Religion and Philosophy*. Doubleday: Anchor Book. Pp. 414. \$1.45.

DARWIN AND THE MODERN WORLD VIEW. "An exploration of the impact of Darwin's evolutionary biology on the religious and intellectual thought of the past century." The Rockwell Lectures, Rice University, by John C. Greene, professor of history, Iowa State University. New American Library: Mentor Book. Originally published by Louisiana State University Press. Pp. 126. 60¢.

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LETTERS

Continued from page 2

at Antioch where Paul rebuked him for his legalism. This is set forth in the 2d chapter of Galatians.

Five years later, in the year 58, Paul wrote his Epistle to the Roman Church, but does not mention Peter, although he mentions by name 28 leaders in the Church at Rome. In another letter to the Corinthians, he wrote that he wanted to preach in lands beyond Corinth, "without boasting of work done in another's field," II Cor. 10:16, and he expresses the same thought in his letter to the Romans, saying that he did not want to build on another man's foundation, Romans 15:20.

When Paul reached Rome, Acts 28:14, some believers came to meet him, but there is no mention of Peter. From Rome Paul wrote letters to the Ephesians, Philippians, Colossians, and to Philemon; and although he includes greetings from many believers in Rome, there is no message from Peter.

Paul's final letter to Timothy, written from Rome, contains this sorrowful remark: "At my first defense no one took my part, but all forsook me," II Tim.: 4:16. Paul wrote to Rome, he lived in Rome and he wrote from Rome, and he flatly declares in II Tim. 4:11, "only Luke is with me." If Peter were in Rome then we must add denial of Paul to his denial of Christ.

The idea of Peter's being in Rome is irreconcilable with the silence of Scripture, and even with the mere fact of Paul's Epistle to the Romans. Therefore, one must conclude that if this whole problem is faced with detached historical objectivity the conclusion must inevitably be that *Peter was never in Rome.*

(Rev.) JAMES DAWE

Vicar, St. Aidan's Church
Michigan Center, Mich.

Editor's comment: No, St. Peter was not the first Bishop of Rome. This would be an anachronistic statement. But that St. Peter exercised his apostolate at Rome seems to be fairly well attested historically. In reference to I Peter, the Interpreter's Dictionary of the Bible says, "It is almost certain that the author of this letter was writing from Rome to Churches in Asia Minor." The name "Babylon" is frequently used in the Scriptures and ancient literature to refer to any great and wicked seat of empire.

Among the many reasons for not taking Babylon to mean the actual city of that name: (1) There is no other evidence of a Christian community at Babylon in apostolic times; (2) Christians of central Asia attributed their apostolic foundation to St. Thomas, not to St. Peter.

We agree with our correspondent that the best interpretation of the evidence is that Paul arrived in Rome before Peter, and that he found a well established Christian Church there on his arrival. The two apostles were honorary, rather than actual, founders of the Roman Church.

PEOPLE and places

Appointments Accepted

The Rev. Donald L. Bell, formerly curate at St. John's Church, Decatur, Ill., is now rector of the Church of the Good Shepherd, East Chicago, Ind. Address: 4816 Baring Ave., East Chicago, Ind.

The Rev. Steirling G. Gordon, formerly rector of Immanuel Church, Old Church, Va., and St. David's, Aylett, with address at Tunstall, Va., is now rector of St. Thomas' Church, Windsor, N. C.

The Rev. William S. Van Meter, formerly canon of Christian social relations of the diocese of Chicago and canon of St. James' Cathedral, Chicago, is now executive secretary of the department of Christian social relations of the Protestant Council of the City of New York. Address: Suite 456, 475 Riverside Dr., New York 27.

Ordinations

Priests

Michigan — On February 14, the Rev. Thomas E. Cooper; February 25, the Rev. Franz A. Ollerman, Jr.; February 28, the Rev. John R. Peterson, Jr.

Missouri — On January 27, the Rev. Howard F. Park III.

West Texas — On January 25, the Rev. James P. Giddings; February 2, the Rev. William A. Lang, Jr.; February 15, the Rev. William M. Duncan III; February 20, the Rev. Donald A. Sheffield.

Living Church Correspondents

The Rev. William C. Frey, of the Church of the Good Shepherd, Apartado 288, San José, Costa Rica, is now correspondent for the (geographically) lower republics of Central America.

Changes of Address

The Rt. Rev. José G. Saucedo, D.D., Bishop of the Missionary District of Mexico, has had a change of office address from Durango 104 301, Mexico 7, D. F., to La Otra Banda 40, Mexico 20, D. F., Mexico.

The Rev. John N. Brockmann reports that some of his mail is still being addressed to Omaha, Neb. For almost a full year he has been vicar of the Church of the Holy Spirit, Bellevue, Neb., having resigned from St. Martin's Parish, Omaha. He is correctly addressed at 1008 Parkway Dr., Bellevue.

The Rev. Peter Dennis, retired priest of the diocese of Indianapolis, formerly addressed in Washington, Ind., may now be addressed at 1320 S. Roosevelt Dr., Evansville 14, Ind.

The Rev. E. A. St. John, formerly addressed in New York City, where he was residential chaplain at the Seamen's Church Institute, may now be addressed at the Montana diocesan office, 203 Wheat Bldg., Last Chance Gulch, Helena, Mont. He is assistant to the bishop.

Adoptions

The Rev. Columbus B. Smith and Mrs. Smith, of Grace Church, West Palm Beach, Fla., announce the adoption of Peter Harris Smith, born February 15, 1963.

Depositions

Laurence Edward Hall, presbyter, was deposed on March 8 by Bishop Jones of Louisiana, acting in accordance with the provisions of Canon 60, Section one; with the advice and consent of the standing committee of the diocese; renunciation of the ministry; action taken for causes not affecting moral character.

Charles J. Wood, presbyter, was deposed on February 18 by Bishop Minnis of Colorado, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

The Living Church

Births

The Rev. Russell Jay Amend and Mrs. Amend, of the Church of the Redeemer, Niagara Falls, N. Y., announce the birth of their second son, Mark Gregory, on March 6.

The Rev. William C. Frey and Mrs. Frey, of the Church of the Good Shepherd, San José, Costa Rica, announce the birth of their fifth child and first daughter, Suzanna, on February 8.

The Rev. Gordon P. Roberts and Mrs. Roberts, of St. John's Church, Dickinson, N. D., announce the birth of their third child and second son, Thomas Page, on February 9.

The Rev. Dennis A. Tippett and Mrs. Tippett, of St. Andrew's Church, Rapid City, S. D., announce the birth of their daughter, Elizabeth Christine, on January 12.

Honorary Degrees

The Very Rev. Charles U. Harris, dean and president of Seabury-Western Theological Seminary, recently announced that several persons had been elected to receive the honorary degree of doctor of divinity at the seminary's commencement exercises in May.

To be honored: The Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto; the Very Rev. Frank L. Carruthers, dean of St. Matthew's Cathedral, Dallas; the Rev. Leslie W. Hallett, chaplain in hospitals in Rochester, Minn.; the Rev. Russell K. Johnson, rector, St. Mark's Church, Evanston, Ill.; and the Rev. Frederick W. Putnam, Jr., Suffragan Bishop-elect of Oklahoma.

Seminaries

Three faculty appointments, to be effective on September 1, 1963, have been announced by Seabury-Western Theological Seminary. Elevated to the rank of full professor: the Rev. Jules L. Moreau, Ph.D., professor of Church history, and the Rev. Paul H. Elmen, Ph.D., professor of Christian ethics and moral theology. The Rev. J. V. Langmead Casserley, D. Litt., has been reappointed as professor of apologetics.

DEATHS

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

The Rev. Hugh Alexander Dobbin, retired priest of the diocese of Western North Carolina, died February 22d, in a hospital at Banner Elk, N. C. He was 96 years of age.

The Rev. Mr. Dobbin was born in Todd, N. C., in 1866. He taught in public schools of Watauga County, N. C., and was ordained to the priesthood in 1909.

Mr. Dobbin was orchard manager, minister, and teacher at Valle Crucis Mission, Valle Crucis, N. C., for 13 years. He was then named superintendent of Patterson School for Boys, in Caldwell County, N. C., and remained there for 23 years.

Mr. Dobbin is survived by two sons, Bynum S. Dobbin, of Banner Elk, and E. A. Dobbin, of Lenoir, N. C.; a daughter, Mrs. Mary D. Moore, of Atlanta, Ga.; five grandchildren; and 15 great-grandchildren.

The Rev. Fred de Forest Johnson, retired priest of the diocese of Bethlehem, died January 13th, at his home in Olyphant, Pa.

The Rev. Mr. Johnson was born in Glens Falls, N. Y., in 1890. He received the Th.B. degree from Philadelphia Divinity School and was ordained to the priesthood in 1920. He was priest-in-charge of St. Peter's Church, Tunkhannock, Pa., from 1920 to 1926; rector of Calvary Church, Tamaqua, Pa., from 1926 to 1930; priest-in-charge of St. Paul's Church, Peckville, Pa., from 1930 to 1953; and rector of St. George's Church, Olyphant, Pa., from 1930 until his retirement in 1958.

Mr. Johnson is survived by his wife, the former Minnie May Colver.

The Rev. Douglas B. Leatherbury, retired priest of the diocese of Florida, died December 10, 1962, in Jacksonville.

Dr. Leatherbury was born in Onancock, Va., in 1895. He was ordained to the priesthood in 1919, and served as curate at St. John's Church, Jacksonville, from 1919 until 1922. He then founded St. Mark's Church, Jacksonville, and served there as rector from 1922 until his retirement in March, 1962. In 1949, he received the D.D. degree from the University of the South.

He was chairman of the department of promotion of the diocese of Florida from 1937 to 1945, and was a deputy to General Convention in 1937, 1943, 1949, and 1955.

Survivors include his wife, Sarah Leatherbury; a daughter, Mrs. R. G. Buckehmeier, of West Palm Beach, Fla.; a son, Douglas, Jr.; and five grandchildren.

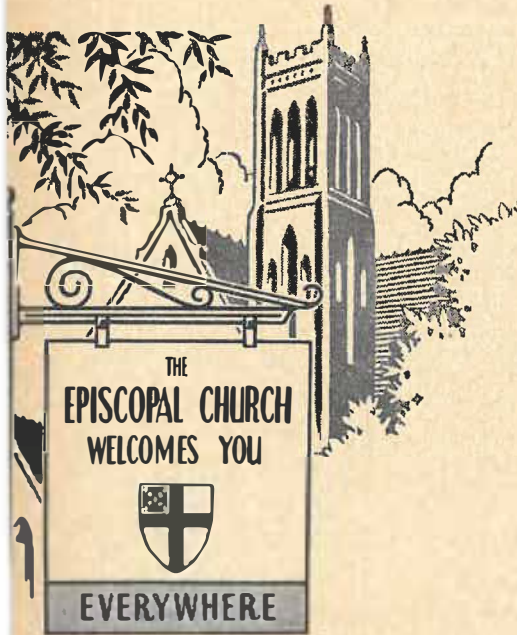
The Rev. Thomas Porter Simpson, rector of Trinity Church, Newark, Ohio, for the past 19 years, died February 16th, in Newark Hospital, Newark.

The Rev. Mr. Simpson was born in Knoxville, Tenn., in 1907. He received the B.A. degree from the University of Virginia in 1932, and the B.D. degree from Virginia Theological Seminary in 1935. He was ordained to the priesthood in 1936, and served as a chaplain at the Protestant Episcopal City Mission, New York City, in 1935 and 1936. He was assistant rector at Christ Church, Nashville, and priest-in-charge of St. John's Church, Old Hickory, Tenn., from 1936 to 1938. Mr. Simpson was chaplain and director of the Church Home, Memphis, and canon missionary at St. Mary's Cathedral, Memphis, Tenn., in 1938 and 1939. He was vicar of Thankful Memorial Church, Chattanooga, and Christ Church, South Pittsburg, Tenn., from 1939 to 1943, when he went to the Newark church.

Mr. Simpson is survived by his wife, the former Alice Anna Sunderland; a son, Leslie E. Simpson, of Philadelphia; a daughter, Joan Ellen Simpson, a student at the University of Michigan; and five brothers.

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Daily MP & HC 7, EP 5:45; also HC Wed 6:30;
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren 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.

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Rev. John C. Harper, r Lafayette Square
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Service 4, EP & Ser 7:30; Daily services at 12:10.
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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; C Sat 4-7

ROCK CREEK PARISH

opp. U.S. Soldier's Home
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 Ch S, 11; Wed HC 11

ST. THOMAS'

18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

DAYTONA BEACH, FLA.

ST. MARY'S Ridgewood at Orange
Rev. J. R. (Knox) Brumby, r; Rev. Robert N.
Huffman, c
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);
C Sat 5:30

FORT LAUDERDALE, FLA.

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

JACKSONVILLE, FLA.

ST. MARK'S Ortega Boulevard
Rev. Robert Clingman; Rev. Harry Wappler
Sun 7:30, 9:30, 11, 8; Ch S 9:30, 11; Tues 5:30;
Wed 10:30; Thurs 7; Daily noon

MIAMI, FLA.

HOLY CROSS 36 St. at N. E. 1st Ave.
Very Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Tues 7; Thurs 6; Fri 10

ORLANDO, FLA.

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

Continued on next page

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