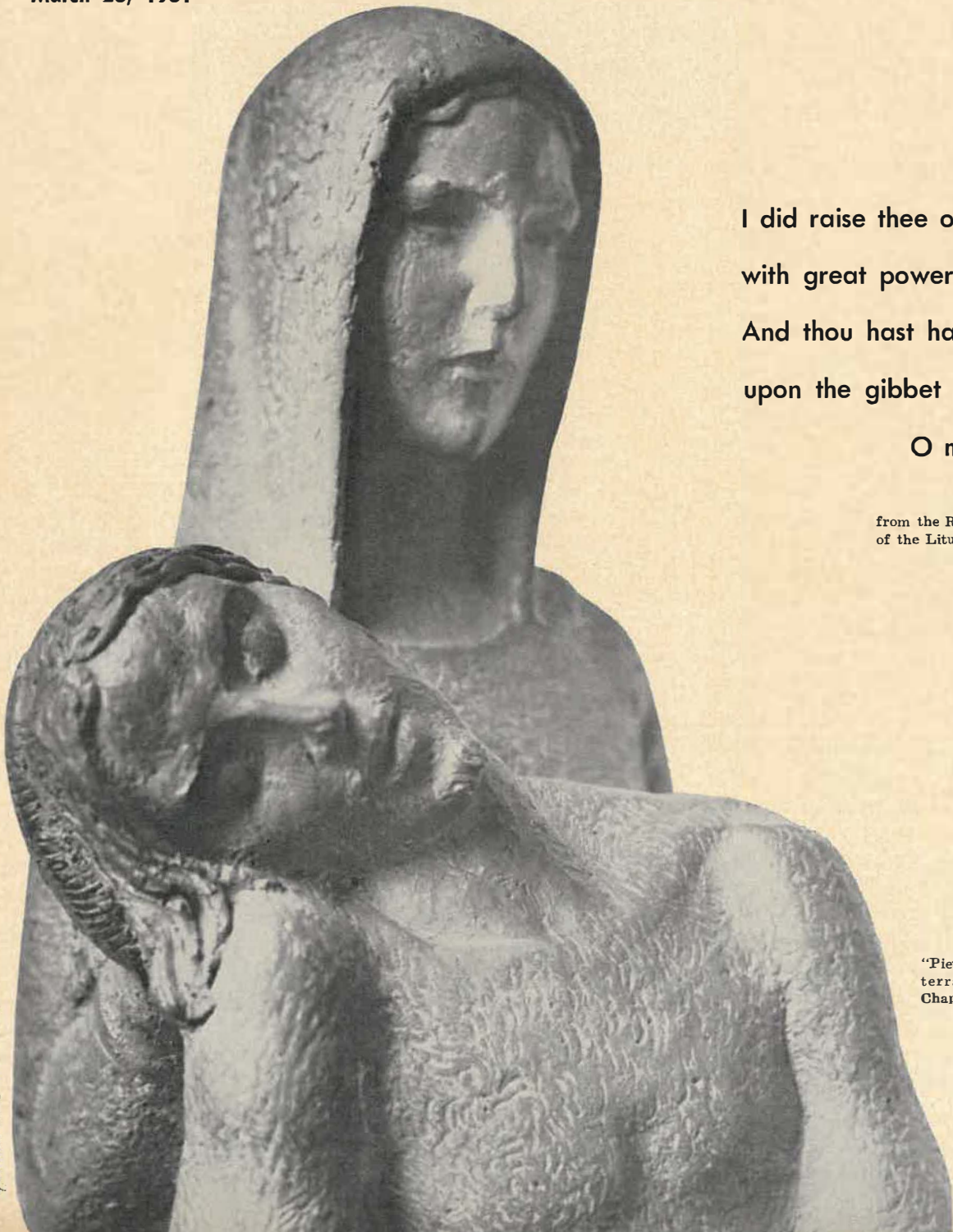


The Living CHURCH

March 26, 1961

25 cents



I did raise thee on high
with great power;
And thou hast hanged me
upon the gibbet of the Cross.

O my people.

from the Reproaches
of the Liturgy for Good Friday

"Pieta" by Bruno Piccirilli,
terra cotta, detail Pecci
Chapel, Florence, Italy

"Henry Thomas Dolan"

A Profile by the Rev. T. Norman Mason

ALTHOUGH this book is not on the subject "ministry of the laity," Henry Thomas Dolan, the author, is a man who has found such a ministry and to him it is exciting and filled with wonder. This is not a mere enthusiasm born of a new, though momentous, discovery. It has long maintained itself and he still looks into the rich storehouse of God's treasures and comes up again and again with new insight and sustained inspiration.

It has been my rare privilege to have known Henry Dolan for many years. He has in all that time been a tower of strength to me and to many other clergy. An evening with Henry is all that is needed when downhearted or discouraged by parish folderol. As he shares his latest discovery from the treasury of God he speaks with simple, gentle candor and brings one back to God from self.

Mr. Dolan lives, with his wife Alice, in a tiny, picturesque post-Revolutionary-War house. His life began in Buffalo and his early education was in Scranton, Pa. From there he went to Harvard University, being graduated with an A.B. cum laude degree, then later he received an L.L.B. from Harvard Law School. He has great love for the University and cherished memories of his days in Cambridge, yet he says quickly that the greatest reward of all was finding Alice at nearby Lesley College, now a part of Boston University.

In 1934 Mr. Dolan was admitted to the Bar in Philadelphia, where he has practiced law ever since. He serves on the Editorial Board of "The Shingle," a publication of the Philadelphia Bar Association, and he has taught for a brief period at Temple University and written for many legal and church publications.

When I met Henry Dolan he was a member of my first parish. At that time he was a searcher but not a vigorous believer. A great priest, Henry de Wolf de Mauriac, and others discussed the Faith with him, and finally he "broke through" and found the God who had been surrounding him with His love all this time. The discovery was electric to Henry. It was for this that men were born. How could anyone sit idly by when God was so great and good? All else became insignificant in his life. For a while he prayerfully sought God's guidance as to what this revelation should mean to his life and his vocation. I remember years ago a long walk when he discussed with me whether he should leave law and study for Holy Orders. I replied that I had thought and prayed about the same thing but God seemed to say "I need Henry Dolan as a



HENRY THOMAS DOLAN

layman! I need him as a living example of what a Christian layman can do and be." Others felt the same and ultimately Mr. Dolan himself. Today he still has a deep sense of his vocation as layman. At the same time he has a humble sense of gratitude for God's gifts through the priesthood.

Most of his time outside his law practice has been given to the Church. His devoted loyalty to the clergy has expressed itself in his service as vestryman in three parishes, Rector's warden at St. Alban's, Newtown Square, Pa., and lay reader. His efforts and talents have been and are loyally given to his Bishop. He is a Past President of the Philadelphia Diocesan Assembly of the Brotherhood of St. Andrew, for long years he was a member of the National Executive Council of the Brotherhood. He is a member of the Department of Christian Social Relations, where he is much concerned about capital punishment, and of the Standing Committee of the Diocese of Pennsylvania. He is also a contributing editor to "The Episcopalian," a national publication of the Episcopal Church.

Henry Dolan has the rare talent of taking the deepest and most important of the teachings of the Christian Faith and presenting them in clear, moving terms, easily understood, and refreshing in their simplicity and directness. His use of illustration is homely and concrete, and he says what is needed in stimulating unusual pictures. I am sure the reader of "The Divine Dimension" will be kindled by the flame that ever burns bright within this choice man of God, and the book will be one to which people will return again and again for inspiration and understanding.

Note: Henry Thomas Dolan is the author of **THE DIVINE DIMENSION** — a new Morehouse-Barlow publication (\$4.50). It may be purchased at any bookstore or from Morehouse-Barlow bookstores in New York, Chicago, and San Francisco, (PD. ADV.)

BOOKS

N. E. B.

THE NEW ENGLISH BIBLE: NEW TESTAMENT. New York: Oxford University Press — New York: Cambridge University Press. Pp. xiii, 447. \$4.95.

One of the biggest publishing events thus far this year must surely be the appearance, March 14th, of *The New English Bible: New Testament*, put forth jointly by Cambridge University Press and Oxford University Press.

Thus comes to the first stage of its completion a project suggested in 1946, on which actual work has been proceeding since as early as 1948.

Chairman of the Joint Committee on this new translation is the Bishop of Winchester, Dr. A. T. P. Williams. Chairman of the New Testament panel is the well known New Testament scholar and Congregationalist divine, the Rev. Dr. C. H. Dodd. Work on the Old Testament and Apocrypha continues to go forward.

Sponsoring the whole enterprise are the major non-Roman Catholic Churches of Great Britain. The effort has been to produce a brand new translation, rather than (as with the Revised Standard Version, for example) a revision of the Authorized (King James) Version. The revisers have had the assistance of a panel of literary experts.

THE LIVING CHURCH expects to present an article-length review of *The New English Bible: New Testament* in its Spring Book Number (May 14th). Meanwhile, here is how the Palm Sunday Epistle looks in the "timeless English" of the N.E.B.:

"Let your bearing towards one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming

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

26. Convent of the Holy Nativity, Bay Shore, N. Y.
27. Holy Trinity, Danville, Ill.; Emmanuel, East Syracuse, N. Y.; the Rev. Melvin Abson, Geneva, N. Y.
28. Church of the Nativity, Maysville, Ky.
29. Church of the Epiphany, Ventnor, N. J.
30. Christ, Waterloo, Iowa; St. Paul's, Portland, Maine; St. Luke's, Katonah, N. Y.; St. Luke's, Denver, Colo.
31. The Rev. F. Albert Frost, New York, N. Y.; St. Andrew's, Milwaukee, Wis.; Church of the Messiah, Winter Garden, Fla.

April

1. St. Bartholomew's, Hohokus, N. J.; St. John's, Norristown, Pa.; St. James', Canton, Pa.

The Living Church



RNS

These members of an interdenominational Joint Committee supervising *The New English Bible* formally accepted the translation of the New Testament at a meeting in London at Westminster Abbey. Heading the project is Prof. C. H. Dodd of Oxford University (fourth from left, far side).

the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death — death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow — in heaven, on earth, and in the depths — and every tongue confess, 'Jesus Christ is Lord,' to the glory of God the Father" (Philippians 2:5-11).

For the N.E.B.'s rendition of I John 1:1ff see *THE LIVING CHURCH* of February 26th.

FRANCIS C. LIGHTBOURN

THE DESIGN OF THE SCRIPTURES. A First Reader in Biblical Theology. By **Robert C. Dentan**. McGraw-Hill. Pp. xvii, 276. \$5.

Wholehearted enthusiasm is a rare experience for a reviewer. Yet this unusual situation at last appears with Robert C. Dentan's *The Design of the Scriptures*.

Here is a program for becoming acquainted with the teaching of the Bible which makes sense. The reader is led on a systematic survey of the history of God's actions, of the truths shown by these, and of the guides to godly living which follow from these.

By a series of helpfully short chapters one is brought to an astonishingly comprehensive knowledge of the Bible as a whole. Each brief chapter begins with a few well-chosen passages of the Old and New Testaments, and the theme found in these is then elucidated by the author's comments.

Guides to the Bible very often fall victim either to shallowness from oversimplifying or to confusion from excessive detail. The technique of this book successfully avoids these twin perils.

The story of Adam is well presented as that of Everyman, but one may wonder if that is the whole of its meaning, especially in view of the later treatment of the theme of universal sinfulness (pp. 117 ff.). Also, what is said about Baptism is excellent, but certainly more should be said about the gift of the Holy Spirit. On the other hand, some passages are excitingly good, such as those on Jeremiah, the virtue of hope, and the first two pages on humility.

Yet another valuable aspect is the way in which the Old Testament and the New are tied together, especially on the just basis that psalmist and prophet often "said more than they knew."

Excellence of arrangement and simplicity of style make this book easy for the layman to use. At the same time, the more advanced student of the Bible will find both increased understanding and great stimulation. For an adult study course on the Bible, this is really superb.

DONALD J. PARSONS

RELIGION IN THE OLD TESTAMENT. The History of a Spiritual Triumph. By **Robert H. Pfeiffer**. Edited by **Charles Conrad Forman**. Harpers. Pp. xii, 276. \$6.

Anyone familiar with the massive and indispensable works on Old Testament introduction and New Testament background produced by Dr. Robert Pfeiffer, late professor of Old Testament literature at Harvard University, will know that his *Religion in the Old Testament* is a book worth having, if only for its impressive assembling of all the relevant facts and its exhaustive documentation.

It is, however, a pity that the volume which Dr. Pfeiffer undoubtedly regarded as the epitome of a lifetime of scholarly activity, had to appear as a posthumous work, edited by one of his associates from an uncompleted manuscript. While the

Continued on page 21



wherein laymen give their testimony

Here, in the annual (May-June) Lay Witness Number of *The Upper Room*, men and women from the four corners of the earth bear witness for their faith.

Each year, in this one number, the preachers and pastors stand aside and only laymen speak. The meditations they contribute are among the most inspiring of all the year.

If your church does not have a standing order for *The Upper Room*, please let us know immediately how many copies of the May-June issue you will need.

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LETTERS

(Most letters are abridged by the editors.)

One Solution

The Gray report on the missionary endeavor of our Church has certainly been an eye opener, but as yet I have heard no real solution to the problem presented. Only the usual weak and ineffective suggestions of appointing ever more committees, thus increasing the probability of bureaucratic bungling and chaos.

A very simple and revolutionary solution presents itself:

A. Negotiate with the Province of West Africa to have the missionary district of Liberia included in that autonomous Church where it rightfully belongs. Guarantee financial support at least equal to what we are doing at present for at least 20 years. At the end of this time adjust the financial support in relation to (1) our ability to give, (2) the needs of Liberia, (3) the needs of the Province of West Africa in general.

B. Do the same with the missionary districts of Cuba, Haiti, Dominican Republic, Puerto Rico, and the Virgin Islands in relation to the Province of the West Indies.

C. Let the bishops and councils of Mexico, Central America, South America with the Falkland Islands, and the three districts in Brazil form their own "embryonic" Province. Continue our financial support to them indefinitely, but let them do as they see fit with it.

D. Negotiate with the other Provinces concerned to form a similar "embryonic" Province in Southeast Asia to include the Philippines. Send them our financial support, but again, let them administer it.

With those changes we would immediately see the following beneficial results:

(1) The American Church would be free of any possible charge of "Missionary Imperialism." We would control only the Church in the 50 United States. And (to our great shame) this would be the first time such a thing has ever been done by us, except where, as in Japan and China, we were forced to by hostile governments.

(2) The [Overseas] Department would exist only to forward monies and to recruit and train men for work in autonomous or semi-autonomous Churches. Administrative costs would be cut tremendously. More of our money would therefore get where we want it to go and possibly some clergy now holding down desk jobs would be free to help solve our own domestic clergy shortage.

(3) The Church in areas where "Protestant" is seemingly a swear word would be officially free of the Protestant Episcopal Church and could use its own name and adapt the liturgy to its own needs.

(4) Work of the Church would be administered where the real needs are known instead of from remote offices in New York City.

(5) We, for the first time in our lives, would have the satisfaction of truly "giving" for the missionary spread of Christ's Kingdom with no strings attached.

Such benefits might cause an utter deluge of missionary interest. Thinking in these terms I could even get excited.

(Rev.) THOMAS REGNARY
Rector, St. Timothy's Church

Iola, Kan.



Lenten Array, Christ Church, Henrietta, Mich.
A half dozen women and \$38.12.

Lenten Array

As a result of a picture and description of a Lenten array at St. Paul's Church, Wisconsin Dells, Wis., in the March 13, 1960 issue of THE LIVING CHURCH, members of Christ Church determined to make a Lenten array for use in their parish church. The accompanying picture shows the results of their efforts.

Materials used were unbleached linen and a dark red stencil paint. The fringe, woven by a woman in a neighboring parish, is of a matching red and "off-white."

Perhaps the most interesting fact to other parishes would be that half a dozen women were able to produce the Lenten array for \$38.12. Incidentally, the women made [besides pieces shown in the picture and antependial] a matching stole when it became obvious that the traditional "purple" clashed with the rest of the Lenten array.

Thank you for your suggestion which has resulted in a beautiful aid in communicating the meaning of Lent to our people.

(Rev.) WILLIAM E. BLEWETT
Rector, Christ Church

Henrietta, Mich.

For the Holy Land

The clergy are lately the recipients of the annual misrepresentation of the National Council. I speak of a weirdly modernistic poster with the words "Good Friday Offering," resembling a well-booted soccer ball — our Lord's visage looking even worse. Heading of the poster: "For Work In The Holy Land."

Closer investigation of the accompanying brochure reveals that nearly 15% of the money collected is devoted to an Eastern Orthodox seminary in Paris! While no part of God's world should be considered *unholy* land, such diversion of funds is, to me, false advertising. The fact that some of the graduates of St. Sergius' Theological Institute may eventually work in the Holy Land is irrelevant. On this basis, we could divert these funds to any of a number of English seminaries whose graduates have worked under Archbishops Stewart and MacInnes.

If there are others who wish *all* their Good Friday offering to go, as advertised, to the

Holy Land, I suggest sending to Dr. Leonard Tester, c/o the Edinburgh Medical Missionary Society Hospital in Nazareth. This interdenominational institution is one of the last Christian hospitals in the Holy Land. Its personnel exist on Scotch missionary salaries, from which they pay 50% income tax to the Israeli government. Three physicians work 24-hour shifts every three days — one of them a lady doctor with 45 years' service. They worship regularly at Christ Church (Anglican), Nazareth, where in 1956 I had the extraordinary privilege of preaching to these people who are among the finest Christians I have seen anywhere in the world.

(Rev.) LESTER KINSOLVING
Rector, Church of Our Saviour
Pasco, Wash.

Negroes at New York Cathedral

I have been informed by competent sources that the remarks I made in a recent letter to THE LIVING CHURCH [L.C., February 26th] about Negro participation in the New York Cathedral are applicable only to the earliest days of Bishop Pike's deanship, and that Negro participation increased steadily under his leadership. I rejoice to learn that this is true and am sorry if my remarks have created a wrong impression. This was a very minor thesis in my analysis of the plight of southern clergy. Nevertheless, I am most remorseful if this minor aside has done Bishop Pike's formidable labors injustice.

(Rev.) WILFORD O. CROSS
Department of Philosophy
University of the South

Sewanee, Tenn.

The Most Reverend

On the subject of the use of "Most Reverend" when applied to our Presiding Bishop [L.C., February 19th], I think you give your case away when you say that General Convention has passed no resolution or canon on the subject, the only authorities being unofficial ones, namely our own *Annual* and the English *Crockford's*. General Convention has not acted; we have no other authority. To justify use because the Presiding Bishop is so named in these unofficial publications would open the door to any practice which one might like. Would you say a clergyman was justified in celebrating the Holy Communion barefooted and in his bathrobe because he could prove that somewhere in the Anglican Communion someone had done it that way earlier?

(Rt. Rev.) WALTER MITCHELL
Retired Bishop of Arizona
Rancho Santa Fe, Calif.

No Nudge

Your editorial "Out Of This World" [L.C., March 5th] is well labeled. You speak of the astronaut who will "leave his own world for the mystery that lies outside it." Are we getting a bit arrogant as we seek to tackle the universe? God placed us on this planet with everything we need for our well-being and growth. Problems abound on every side, Christ challenges us right here where He lived and died and rose again. We are making a mess of this world, so we must needs get "out of this world" and try messing up some other planet for a change.

You speak of men "risking their lives for

Continued on page 20

The Living CHURCH

Volume 142 Established 1878 Number 13

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

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DEPARTMENTS

Anglican		Editorials	15
Perspectives	16	Letters	4
Big Picture	6	News	7
Books	2	People and Places	22
Deaths	23	Talks with Teachers	5

SPECIAL FEATURES

An Embarrassing Question		11
Coins of the Days of Christ	Harry Leigh-Pink	12
Loss Leaders in Religion	E. W. Harrison	13
The Church in the Holy Land	Samir J. Habiby	14

THINGS TO COME

March

- 26. Palm Sunday
- 27. Monday before Easter
- 28. Tuesday before Easter
- 29. Wednesday before Easter
- 30. Maundy Thursday
- 31. Good Friday

April

- 1. Easter Even
- 2. Easter Day
- 3. Easter Monday
- 4. Easter Tuesday
- 9. Easter I
- 16. Easter II
- 23. Easter III
- 25. St. Mark
- 30. Easter IV

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

March 26, 1961

TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Teaching Holy Week

This is Palm Sunday and (unless you have, in the Sundays of Lent, been giving your children the preparation for Holy Week) you must use it as a prelude to Good Friday and Easter. There is very little build-up toward Easter, in our secular world. There are only bunnies, eggs, chickens and new clothes. Only through you, in their Church class, are these boys and girls likely to experience the deep meanings of this week. You will prepare well, surely — better than for most Sundays.

Let us remember that in our observances of the days in the Christian year, we are taking part in the centuries-long pageantry of the Faith. Our children deserve to live through these special days under wise guidance and sympathetic companionship. You and your class are to keep Holy Week *together*. The roots of our religion are in the memories of the Church, its memorials, its remembered account of the wonderful acts of God. In this sense, all of Church life is a constant remembering. The New Testament scriptures are part of the Church's memoirs. The Holy Communion, although an intense accomplishing of our Lord's presence, is always our faithful *remembering* of His Death and Passion. It is also (if you will look in the Prayer of Consecration), a recalling of "His mighty Resurrection and glorious Ascension."

Personal Participation

We remember by recalling. We help in our recall by trying to take part in activities which will help us to take part in the events with our full being. Therefore, we shall hope to dramatize, as much as possible, the great events. That means not merely by *showing* them in an acted pageant (done by others) or in movie or filmstrip, but by allowing our children to participate in some personal manner in the parish celebration. So we pray [collect for Wednesday before Easter] that God will "assist us . . . that we may enter with joy upon the meditation of those mighty acts, whereby [He has] given unto us life and immortality."

First, we should give our children opportunity to have an active part in Palm Sunday. Small crosses may do for the adults to wear home, but give the children a whole length of palm, and when the hymns are sung let them truly wave their branches, again and again. Let the children take the palms home, still waving them. Why do we wave them? Here is the teacher's part — to draw the picture

of the Lord's approach to Jerusalem, the gathering storm, the crowds of those who loved Him and of those who hated Him. Help your children to wish to join the Palm Sunday crowd, to be part of those giving public display to their feeling. These loved Him, these faithful who had long awaited the promised One. There were rumors whispered that Jesus from Nazareth was indeed the Christ. They took up the cry, they accepted Him. Can we do the same in our service today? *Why* will we wave our palms?

Get in Tune

The teacher cannot give what he does not have. Here is an intense challenge to know well the facts of the story, and to feel deeply their meaning. Therefore, refresh your faith, for their sakes. Your Prayer Book is enough. Read the Epistles and Gospels for the days of this week and Easter. Get in tune with it all.

Here is a simple plan to help you make a meditation on each event.

(1) *Picture*: Having read the account, use your imagination to make a complete picture of what happened.

(2) *Ponder*: What does it mean?

(3) *Pray*: Ask God to show you more, to direct you.

(4) *Promise*: Make an act of will concerning what you will do when you teach this to your class.

Then you will work at your outline for your class period. You will invent ways to help your children truly to experience Easter. Here are some teaching ways that you might use:

Study the hymns as poems. Try reading Hymn 64 in concert, then 62, the teacher reading the verses, and the children repeating the refrain each time. For Easter, try 84, with the pupils saying "Alleluia!" after each line.

Try a simple enactment, in the classroom, of one or more of the incidents. No costumes. Impromptu lines — more like role playing. "If you girls were the three Marys, what would you say — as you approached the tomb, and as you arrived?"

Make an Easter garden, in sandbox or outdoors, showing the tomb, the empty crosses. Let it be a group activity.

Plan to attend a service together.

Whatever you decide, make it all an experience of Christian fellowship. Together we live each year through the mighty events. Together we refresh ourselves at these fountains of our Faith. This is how we learn.

O LORD Jesus Christ, son of the living God, who at this evening hour didst rest in the sepulchre, and didst thereby sanctify the grave to be a bed of hope to thy people: Make us so to abound in sorrow for our sins, which were the cause of thy passion, that when our bodies lie in the dust, our souls may live with thee; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*†

† From *The Book of Common Prayer* [English], with the *Additions and Deviations Proposed in 1928*.



Jesus is taken down from the Cross, before being laid in the tomb.*

*From *Approach to Calvary*, by Dom Hubert van Zeller, O.S.B. Sheed & Ward. [See L.C., March 12th.]

The Living Church

Palm Sunday
March 26, 1961

For 82 Years:

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

OLYMPIA

Shortening Lent

The Very Rev. John C. Leffler, dean of St. Mark's Cathedral, Seattle, Wash., has suggested a shorter, more intensive observance of Lent [p. 15].

Dean Leffler's suggestion was to make Lent more meaningful through a shortened, concentrated period of devotions and denial of pleasures. He suggested canceling social engagements to devote Monday through Friday evenings to intensive Bible study or some other spiritual exercise "which would have accumulative value never attained by 'once a week' events of a Lenten season sandwiched in between the normal social schedule of an age which thinks little and cares less for religion's claim upon time and attention."

One critic of the idea, an Episcopal clergyman, reportedly dismissed the proposal as "giving in to the world." But the Rev. Canon Richard H. Williams, canon to the ordinary of the diocese of Olympia, is reported to be "all for it," because Lent "drags its meaning." [RNS]

NORTHWEST TEXAS

Scapegoats and Spokesmen

"It is a trying time," said Bishop Quarterman of Northwest Texas on March 10th, to the annual council of his diocese. "We are confronted with the open threat of Communism from without, with moral weakness within, with the changing social pattern around us, with (and there is admittedly difference of opinion about this) the increasing paternalism of government. As a result of this confrontation, men are bewildered, angry, and afraid. It is [a] tragic result of their state of mind that men search for a scapegoat, indulge in suspicion of their neighbors, pin libelous labels on those with whom they disagree. . . ."

The council, which was held at St. Matthew's Church, Pampa, Texas, also heard the bishop say:

"There is a multitude of voices seeking our hearing, trying to influence and control our actions, claiming to speak for others in representative capacity. It is my concern that this confronts us in the Church, and is a trial to us. Let's be clear about who speaks for us. The Presiding Bishop and the House



Bishop Quarterman: The voice is still ours.

of Bishops may properly speak in matters of faith, order, and morals. The General Convention or the diocesan council alone can legislate for this Church. Now, let's be clear about who does not speak for us. A bishop of the Church speaks only for himself or for his diocese. Unofficial organizations of Church members speak only for their memberships. The National Council of Churches may, as some would state, speak to its member Churches, but not for them. It is my judgment that if this organization, or similar organizations, feel compelled to adopt resolutions, these should be referred to our General Convention for any action and public statement. We may need to be spoken to, but we have not lost our voice, nor have we delegated that voice to other spokesmen. . . ."

Bishop Quarterman's address was broadcast throughout the diocese by eight radio stations.

The council set a goal of one million dollars for advance work, to be reached in 1964. The diocesan budget for 1961 was set at \$148,147.

The Rev. Canon C. Rankin Barnes, retiring secretary of the House of Deputies and the National Council, spoke at the council dinner. He also preached at the closing service of Morning Prayer on March 12th.

The council received as a parish St. Peter's Church, Amarillo, which was organized as a parochial mission of St. Andrew's Church, Amarillo, in 1958. It also

received, as a diocesan mission, St. Mark's Church, Abilene, formerly a parochial mission of the Church of the Heavenly Rest, Abilene. St. Luke's Church, Leveland, was accepted as a reorganized mission.

The bishop announced that the Rev. Ralph Macy, formerly assistant to the rector at St. Paul's Church, Lubbock, Texas, has become full-time chaplain to Lubbock's Texas Technological College community. He also announced that a meeting hall, given in memory of the late Arthur H. Ware by his wife, will be erected this year at the diocese's conference center. He recommended that another dormitory be built at the conference center after Ware Hall is completed. The council acted favorably on his recommendation.

ELECTIONS. Standing committee: Rev. Donald Hungerford, Harvey Herd. Executive council: clergy, Edward Miller, William Eastburn, Thomas Miller, Dan Gerrard; laity, Mark McLaughlin, Mack Bowyer, Armistead Rust, Risher Thornton.

ECUMENICAL

Temporary Unity

Member Churches of the World Council of Churches have been asked to consider whether sessions of the WCC might not be regarded as "temporary manifestations" of the "One Church of Christ."

A consultation of 29 theologians and leaders of young people, held in Switzerland, March 1st to 4th, under the sponsorship of the WCC's Departments of Youth and Faith and Order, considered the question of "open Communion" at ecumenical gatherings. The consultation was under the chairmanship of the Rt. Rev. Stephen F. Bayne, Jr.

A statement made by the consultants said that decisions about Communion at ecumenical meetings held under WCC auspices should be considered "special cases," because "in the ecumenical movement the Churches created a new situation of mutual recognition."

The consultants urged that a study should be made of the theological implications and the theological nature of WCC meetings and other ecumenical conferences. They also said that the problem of Communion at ecumenical meetings cannot be studied in isolation from the whole question of intercommunion.

The consultation was held partly be-

To Live — To Work

In a new country with the clothes you're wearing and five dollars in your pocket — does this sound like a situation you'd choose? This is the condition of most of nearly 30,000 Cuban refugees who have come to the United States after fleeing the Castro regime in their native country.

Some of these Cubans are exiles — waiting only for the chance to join an attempted invasion of Cuba. Others have come to this land to stay. They have come to Miami, Fla., and its vicinity, with little or no money, no possessions, few friends, and no job prospects. Some of them have large families.

These refugees must be resettled — there is no choice. They cannot stay in and around Miami, because there are no jobs for them. The United States government is not presently undertaking to resettle these people, so all initiative in this connection must come from Church agencies and individuals.

An article in the February issue of the *Palm Branch*, publication of the diocese of South Florida, describes these refugees:

"Actually, there are all kinds of people — but great numbers of them are professional people: doctors, teachers, scientists, engineers, bankers, storekeepers. Many of them have been government workers. In one sense they represent the best minds and finest talents of a great country.

"We hear in our newspapers of the many 'revolutionaries' among the Cuban refugees, men who have associated themselves with a particular political cause and intend to go back and invade Cuba. There are these people — people who are not even united in this country but follow various political leaders who hope somehow to seize the government of Cuba. . . . On the other hand there are those for whom there is no hope of return for some time to come. There are others who have no intention of ever going back, having lost everything. Day by day more and more of the refugees who had hoped to return to Cuba recognize the fact

that they cannot exist in Miami; they must be resettled."

Many of the Cuban individuals and families are in need of temporary relief, whether they intend to resettle or not. It is necessary to live as best one can — to eat, clothe oneself against the weather, and to keep a roof overhead. This is true whether one is waiting to join a hoped-for invasion in the indefinite future, or planning to adopt a new homeland. The refugees find that jobs are scarce and getting scarcer; wages are low and getting lower. The presence of so many unemployed people in a small area of the country aggravates present economic problems.

There exists in Miami a Cuban Refugee Relief Center. The work of the center is interdenominational; the representative of the Episcopal Church is Mr. Paul Tate, who was for 32 years the head of St. Paul's School, Camaguey, Cuba [L.C., February 5th]. Mrs. Benedict Aiken, of the diocese of South Florida, works with him. The center meets as many needs as it can, although money is limited. Church World Service is involved in the relief work, and funds have been contributed from the Presiding Bishop's Fund for World Relief, as well as from similar funds in other Churches. More is needed; the situation grows worse week to week.

What of those who wish to resettle? Says the *Palm Branch*:

"If we can find them a job, if we can help them by securing for them a place to live, if we can assist them with the necessities to get established, if we can take them into our hearts and help them through a difficult period of adjustment, this we *must* do regardless of their religion, just because they are people.

"Because there are all kinds of people, with all kinds of backgrounds, experience, and training, it is pretty much a matter of any kind of a job through which they can get a start. The procedure is to write to the Church World Service, Cuban Relief Center, Miami, and describe the job opportunity in your community. Our Church representative, Mr. Paul Tate, will then try to fit the person to the job opportunity.

"The next step is to make certain they will have a place to live and that a group of people will be responsible for helping the refugees in whatever way they need help. It is also possible to simply say: 'We will sponsor a refugee or a refugee family. When they arrive, we will find them a job for which they are suited.'

"The federal government has set aside \$1,000,000 to run the Cuban Refugee Center and to provide the money to transport these people to the place where they will be resettled. The need is for churches and individuals who will sponsor the refugees. The only responsibility of the sponsoring group is that the individual not be a public charge. If the family or the individual does not work out, they may be sent back — or if the individuals are not satisfied, they can request to be returned to the refugee center.

"In other words, transportation is not a problem, nor are you accepting a situation that is impossible to handle."

The *Palm Branch* also gives this advice to those who will work closely with Cuban refugees:

"These people have been through a very emotional experience for some months. They are still reacting to the fear that has for so long surrounded them. They are worried about their loved ones at home; they are concerned about their future here. Patience is essential. Do not jump to conclusions; analyze each situation, determine what is the real reason behind any problem that arises. . . . If the refugee makes an unreasonable request, do not embarrass him. He has no way of knowing that his request is unreasonable. Do not publish pictures of adults that can be recognized. Pictures and names should be used in newspapers with great caution. You do not know how these pictures may be used back in Cuba in retribution against a loved one. . . .

"Those who have had the concern to organize and take this venture of faith know how rich is the reward. It is no burden to take a refugee family. They bring with them a rare and wonderful gift — the gift of responding love."

Editor's note: Contributions to Cuban refugee relief may be sent to THE LIVING CHURCH. Checks should be made out to THE LIVING CHURCH RELIEF FUND, and marked "For Cuban Refugee Relief."

cause of questions arising at a meeting at Lausanne, Switzerland, last summer, when more than 1,000 young men and women attended an unofficial Communion service at a Reformed Church of Switzerland cathedral [L.C., August 7, 1960]. Delegates to the meeting urged the World Council to "work seriously for the establishment of increasingly inclusive intercommunion." They also exhorted their respective Churches "not to send us to another conference like Lausanne until enough progress has been made on this point."

Current Communion practice at ecumenical meetings is based on recommendations established at the World Faith and Order Conference held at Lund,

Sweden, in 1952. The Lund conference said that open Communion services should be held at ecumenical gatherings where possible on the invitation of a local church or churches which sanction such services.



MISSOURI

Pastoral Survey

"I thought the bishops' pastoral was (good, fair, excellent, poor)," "I read the letter only because Canon 45 directs me so to do," "I did not read the pastoral 'on some occasion of public worship on a Lord's Day' because —" "Do you have any further comment on this pastoral?"

These choices and questions were part of a questionnaire sent by the Rev. Murray Kenney, rector of St. Mark's Church, St. Louis, Mo., to his fellow clergy in the diocese of Missouri. He received replies from 42 of the 50 clergymen to whom it was sent. The subject of the unofficial

Missioner to the Magyars

A statue of St. Stephen of Hungary has been given to the Washington Cathedral. It was given in memory of the late John Jay Chapman, political reformer, by his son, Conrad Chapman.

The statue shows St. Stephen, 11th-century king of Hungary, holding a pitcher and bowl in one hand. Stephen converted the Magyars to Christianity, partly by compulsion, and was given the title of "Apostolic King." In his later years he was wont to follow the example of our Lord by washing the feet of his subjects.

In his other hand he carries a sword, and the crown on his head symbolizes the unity of the Hungarian nation.

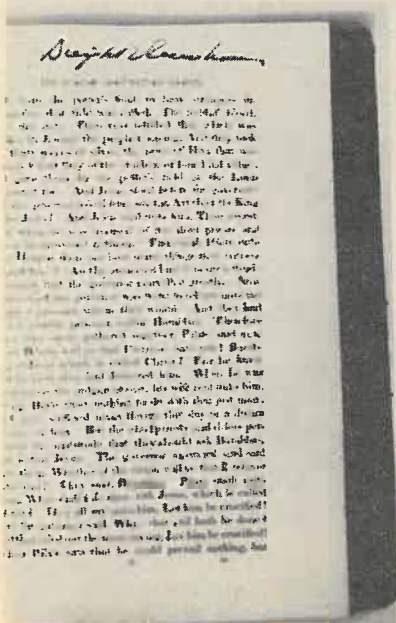
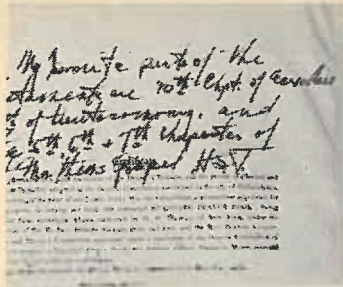
WEST MISSOURI

Fr. Hutton to Taiwan

The Rev. Patric L. Hutton, 35, rector of Trinity Church, Independence, Mo., since 1955, has resigned his parish post to serve among the Chinese in Taiwan (Formosa) and the "Chinese Dispersion" in Southeast Asia.

Fr. and Mrs. Hutton will enroll in a university in Taipei where they will study the Chinese Mandarin language and other subjects having to do with the cultures of the Chinese peoples. They will remain in Taiwan at least three years, and intend to live "with the people." Their children, Laura Katherine, 11, and Timothy, 4, will accompany them and will attend a school for the children of American mili-

Fr. Hutton: With the people for three years.



RNS

A 1789 Prayer Book, which had been missing for 30 years, was recently discovered in the archives of St. John's Church, Lafayette Square, Washington, D. C. The church is known as "the church of the Presidents," since all U.S. Presidents have attended services there, and some have been regular communicants. The book bears many Presidential signatures. Since its recent rediscovery, the book has been signed by former Presidents Truman and Eisenhower. Their signatures are shown here. At the lower right is the Rev. Donald W. Mayberry, rector of the parish.

fair, and 10 considered it poor. One registered, "No comment." Congregational reactions reported were various. Five clergymen said they had received requests for copies of the letter. One parishoner reportedly said the letter was so "obscure" that he needed a copy to find out what it really intended to say. Six clergymen reported their congregations were bored.

Under the heading, "further comments," seven said it was too long, seven felt it was poorly written for its prescribed presentation, two said that it was dull, and four said that it was irrelevant. Two felt it was a great restatement of the Catholic Faith and several felt it was timely, in that it reaffirmed officially what the parish clergy could not get across. Other comments varied from unqualified support of the document to outright condemnation.

Nearly half of the responding clergy felt future Pastoral Letters should be shorter if they are intended to be read in public. Several added that they should be written in simpler language for "easy understanding by laymen."

In analyzing the results of his survey, Mr. Kenney asks, "If the bishops desire to set forth their opinions about the Creeds for study and edification, then should it be called a pastoral? Perhaps the bishops should choose between a sermon and an essay. Do we act as pastors by writing long dissertations with 'ponderous and weighty phrases' in defense of the Faith?"

survey: the Pastoral Letter issued by the House of Bishops at its November, 1960, meeting [L.C., December 4, 1960].

Of the 33 rectors or vicars responding to the survey, 10 said they read the letter with comments, and nine read it without comment. One read the letter by sections on successive Sundays, and seven read sections of it on only one Sunday, together with comments. Therefore, 27 of the 33 used the letter, at least partially.

Six of the responding rectors or vicars did not read the Pastoral Letter at all. Two of these felt it did not come to grips with the world in which we live, and one said it was directed at clergy rather than the laity, and that it was a "tempest in a teapot." One made the letter available to his congregation, feeling that he was thereby conforming to the canon. One reported that he had violated Canon 45 for the first time in 16 years.

Reactions of the clergy to the letter indicated that several were less than happy with it. Of the total of 42 replies, five rated it as excellent, 16 as good, 10 as

tary personnel and American officials.

Fr. Hutton was born in Cassville, Mo., in 1925. He was graduated from Washington University in 1947, studied at Nashotah House, and was ordained to the priesthood in 1950. He served as curate of St. Paul's Church, Kansas City, Kan., in 1950 and 1951, and as rector of the Church of the Holy Trinity, Valley Stream, N. Y., from 1951 until he went to Independence in 1955. He officiated at the marriage of Margaret Truman and Clifton Daniels in 1956.

GFS

Art in Missouri

The 1961 Creative Art Camp of the Girls' Friendly Society will be held in Webster Groves, Mo., this summer.

The camp, which was begun last year, offers girls an opportunity to explore drama, music, dancing, sculpture, and painting in an atmosphere of Christian fellowship.

JAPAN

University Library

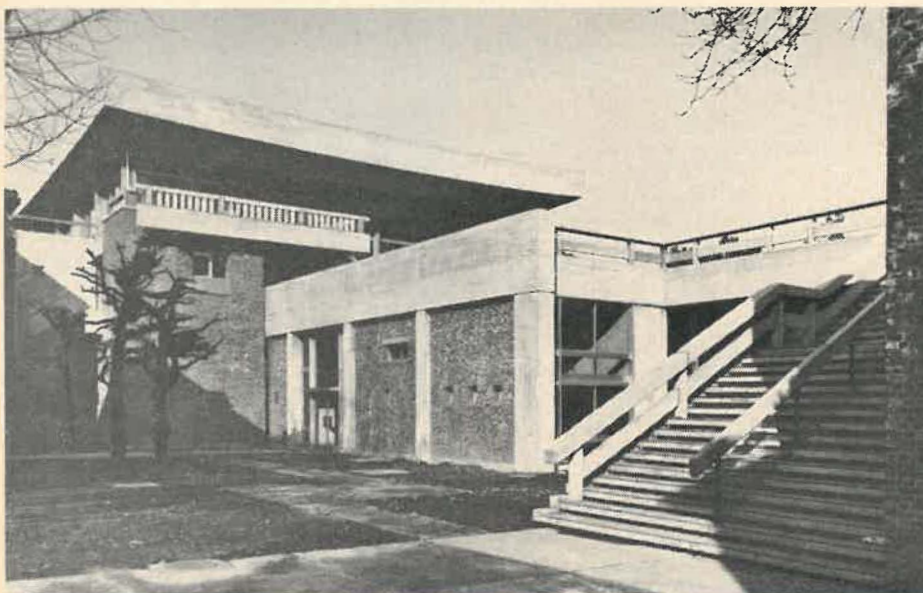
A new library building has been dedicated at St. Paul's University, Tokyo, Japan. It contains space for 140,000 volumes.

Construction was started on the building in January, 1959, and was completed a year later. It is made of concrete with steel framing.

The new library occupies a space of 3,060 square meters. It replaces an older unit, built in 1919, which served about 300 students daily in a space of 610 square meters. The new building serves about 1,500 students every day.

Besides the usual library facilities, the building contains a projection room, a recording room and a photographic dark-room.

Library at St. Paul's University, Tokyo: 1,500 students in 3,060 square meters.



"Patrick Henry" on the surface: A submarine Episcopal Hour.

ARMED FORCES

Atoms and Easter

Men aboard the U.S.S. "Patrick Henry," Polaris-carrying atomic submarine, will observe Easter Day with a tape-recorded Episcopal service.

Use of the tape of the Easter "Episcopal Hour" was arranged through the Episcopal Radio-TV Foundation, Atlanta, Ga.

BIBLE

Outselling "Lover"

The New Testament portion of The New English Bible [see page 2] is reported to be outselling *Lady Chatterly's Lover* in Harrod's department store in London, England. A store official described sales of the new translation as "absolutely phenomenal."

The new English Bible's New Testament is a translation, into contemporary English, of ancient Hebrew and Greek texts. It was prepared by an interdenominational committee of scholars represent-

ing 11 major groups in the British Isles. The Old Testament and Apocrypha portions of the work are expected to be completed in about six years.

Many English reviewers, praising the work, have said that the new Bible brings forceful meaning in easily understood modern idiom to numerous passages obscured by the archaic English of the King James Version.

The London *Daily Mail*, however, said in a review that "though the new Bible may be more readable than the old, it is hard to believe that the wonderful passages woven into the life of our people will be forgotten." The London *Daily Worker* said, "The beauty and power [of] the earthy 17th-century prose have been replaced by merely competent writing which ranges in character from that of a report in the [London] *Times* to that of current advertising copy."

The Most Rev. Arthur Michael Ramsey, Archbishop-designate of Canterbury, was more hopeful. "I feel sure that the new translation of the Bible will help those who use it to understand the Bible better and to feel the power of its message. I believe that by its freshness it will also serve to increase the numbers of those who read the Bible," he said.

The Oxford and Cambridge University Presses have so far printed 1,000,000 copies of the new Testament. [RNS]

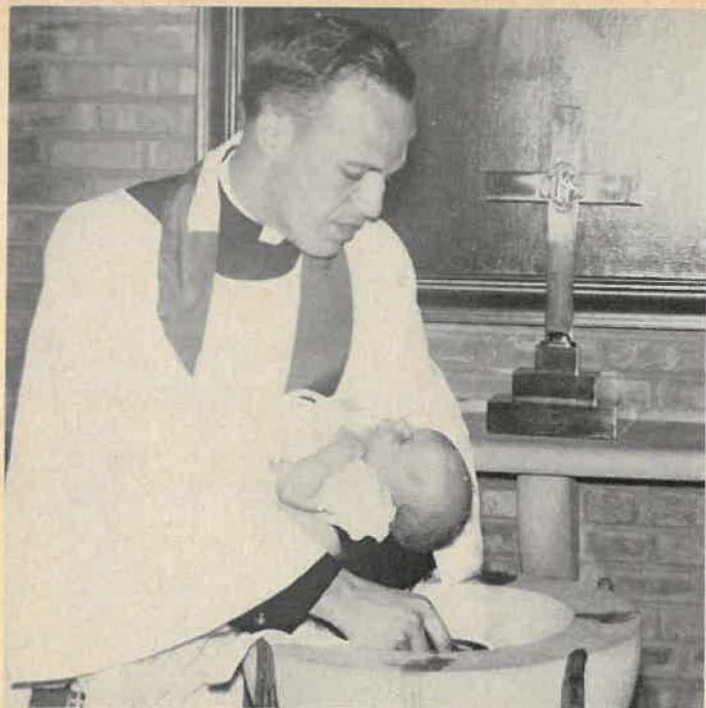
COMMUNICATIONS

Via Dolorosa in Color

A color television program, "The Way of the Cross," is scheduled for broadcast on March 28th.

The hour-long program, to be presented at 10 p.m., EST on the NBC network, will show scenes in the Holy Land associated with the life of our Lord, from His birthplace in Bethlehem to the Via Dolorosa along which He carried the Cross to His Crucifixion. No professional actors were used for the filming of the program, which was done "on location."

More news on page 17



Does anything important happen in Baptism?*

An Embarrassing Question can be:

“What is the date of your Christian birthday?”

Dear Gwen and Bob:

No, Timmy's Baptism shouldn't be at the cottage in August. It should be smack in the middle of a major Sunday service in your own parish church — and by your present rector. With all you've learned how come you miss the point so? Baffling, it is. Here are some wanderings on the subject.

All I know is that from the way people act you would never think our Episcopal Church really believed anything happens in Baptism. Oh, I know it's all defined pretty high and mighty in the formulas. Nobody would think of denying that it and Holy Communion are tops among the Sacraments. And you see pretty fonts all over the place. In new or revamped churches they even look important from the way they are placed. Clergymen get that properly solemn look on their faces when they ask new families whether the kids have been baptized. And the Church regulars dutifully get the thing done — more or less feeling that it's a real event, dragging reluctant spouses and sentimental elders out for the occasion.

Yes, yes — it seems to get done, all right. But there's not much punch to it.

Nobody gets very excited. Nothing to shout about. As I say, you look around a bit at what's going on, and you'd never say that we Episcopalians honestly think anything important happens in Baptism. Just something to sign up for and be vaguely satisfied about when it's behind you.

Look at it from any angle. If people felt it was a real event, and that anything like what the Bible and Prayer Book claim does in fact take place — do you think 95 out of 100 wouldn't even know their Christian birthday? Try it on your rector someday. Oh, he'll know the year, maybe even the approximate month. But the specific date — the way he knows the date of his physical birth? What can you expect of people if the pros don't mark the anniversaries of when Life really began?

Or take the thing from the official, national level. “Birthday Thank Offerings.” Sure, great — and a missionary goal for the thing. But *which* birthday? Not that our creation day isn't something

*The priest officiating at Baptism here is the Rev. James W. Montgomery, at the Church of St. John the Evangelist, Flossmoor, Ill.

we thank God for (have we made up our minds whether maybe we aren't created at conception?). It's just that if the Church is going to make an official fuss over any beginning time, why not mark the calendars, throw the parties, and collect the offerings on the anniversary of Baptism? See what I mean?

You can ask godparents to identify their godchildren (and vice versa) and you might come off not too badly, but get one to name the birthday *they* are supposed to remember with letters, presents, and prayers, and you're in for a shock. Take a Sunday school of 200 kids and count the ones who know their *real* birthday — let alone get shiny-eyed about it. And then think of what grownups might do if they were on the ball, with cakes and proper kinds of more churchly presents, making the Christian birthday a time for *giving* a thank-you-God gift to missions, or poor folk, a charitable institution, or a non-Christian pen pal somewhere.

See what we all miss, from 281 to the parish's observances to the household calendar, and ask yourself what's made the colossal goof. Go ahead, make a list of your reasons. And then I'll tell you the real one: Nobody really believes anything important actually happens in Holy Baptism. If they did, it would show up all over, from the common practices at the grass roots to the paid workers at headquarters. And good people wouldn't keep thinking of it as a naming ceremony for private family gatherings.

Don't expect anything much to happen (as far as this really *felt* belief goes) from reforms of the Prayer Book service, either. Maybe we need that, maybe we don't. Anything the experts change in the service will give us a peek into what they really believe, too, but it won't much affect this awful lack of excitement about being baptized.

You ask me what will? I don't know. Probably no *one* thing anyone can do. We'll have to move into a time when we all rediscover what the Bible means by “covenant,” and take it seriously. But meantime, it might not be a bad idea to start gently embarrassing your rector about his true birthday, to look up your godchildren's, to make a few pointed remarks about parish practices: off-beat hours, months of delay, general outlooks that make it seem only for kids and humiliating for grownups, fonts off in corners, Baptism seldom done in the middle of services where it belongs, little real scrutiny and instruction of godparents, etc.

But first start writing back home to find exactly when it happened to you!

Yours, in the comfortably
“sleeping giant,”

The Rev. T. DIDYMUS
Church of the New Covenant
Slumberville

P.S. Mine is July 8th. Somebody embarrassed me years ago!

COINS



Silver denarius
of Caesar Augustus



Yellow-bronze sestertium
of Emperor Nero and flag bearer



Silver tetradrachm of Tyre

Of The DAYS of CHRIST



Bronze dupondius
of Caesar Augustus

by the Rev. Harry Leigh-Pink

Associate Rector, St. Paul's Church,
Bakersfield, Calif.



Denarius of Emperor
Domitian, A.D. 90

*Thirty shining silver coins clinked
in a purse on the morning of Good Friday*

©Rev. Harry Leigh-Pink, 1961.

Thirty pieces of silver sold Jesus over to death. By using a coin our Lord taught a lesson in loyalties and escaped a trap set by temple scribes and Pharisees. When the poor widow brought her two "mites" and offered them in God's temple, Christ praised the deep sense of stewardship which moved her to give "all that she had." Caesar Augustus' first census of the vast Roman Empire caused the journey which brought

the Blessed Virgin Mary and St. Joseph to Bethlehem, where Jesus was born.

At many points, and in many striking ways, coins in circulation in Palestine and the Roman Empire in the days of Christ are linked with the life of the Redeemer — and I am the fortunate possessor of a few of them.

Most fascinating coin of all is the large silver *tetradrachm* of Tyre. Mine is one of a hoard discovered by archaeologists

excavating ruins in that most ancient city. In top condition, minted 105 B.C., it shows the head of the city-god Melkarth (called "Moloch" in the Holy Bible) in bold relief on the obverse and the legendary eagle of Tyre with the Greek inscription "Tyre, holy and inviolable" on the reverse. This is said by numismatists to be the type of coin paid by the Jerusalem temple authorities to Judas Iscariot to betray Christ. Having in it much more silver than the only other large silver coin then extant — the *tetradrachm* of the Roman mint at Antioch in Syria — it was preferred by the High Priest and the money-changers. Thirty shining silver coins like the one depicted here clinked in Judas' purse on the morning of the first Good Friday.

It is a thrill to handle the silver *denarius* and the bronze *dupondius* of Caesar Augustus, emperor at the time of the Nativity of Jesus. Both coins were found in Palestine. Either coin might have passed

Continued on page 19

Loss Leaders

In Religion

*Should a potential
believer be lured
into the Church by
an underpriced
doctrine,
in the hope he
will later buy
the higher-priced
Creed?*

It is now well known that many stores lure us past their cash registers by offering certain goods at less than cost. Having excitedly stocked up on some underpriced bananas, we fail to notice the extra cents on the meat.

This does not seem to be dishonest. The prices are clearly marked; the customer takes his choice. If he wants, he can calculate transport costs and decide whether it is better to make a round trip to pick up all the loss leaders advertised, or take his chance with the overs and unders in one store. The customer may be a fool, but he is a privileged fool. He is always right, which means he is allowed to make his own mistakes.

For this same reason, I can never summon up much indignation against trading stamps, free balloons, fancy decorations, or gimmicks in general. I know that I have to pay for them, and feel that I am entitled to waste a few cents on them. So long as I do not inflict suffering on others by intemperance, I do not feel that the government need intervene to protect me. Anybody who reads the popular magazines knows that every time he enters a store, he does so at his peril.

Whether this does any good to the tradesman is another matter, though I suspect he gains nothing from it, and that it produces in him a lowered affection for the general public. Nobody admires the man he misleads. Nonetheless, so long as the tradesman does not indulge in clear dishonest misrepresentation of what he is selling, then I think his gimmicks can be tolerated. Trading is a sort of friendly contest between buyer and seller.

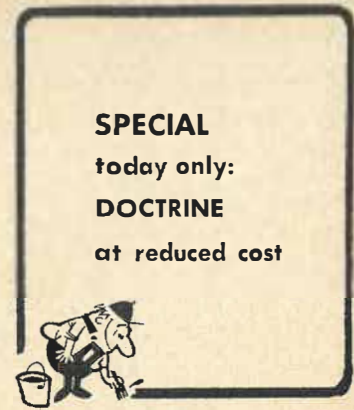
It is only when this type of activity overflows into spiritual work that I find myself uneasy. The loss leader, which is a fair gambit in the food store, proves disastrous in the Church. Yet it is often to be found. A potential believer is lured

into the congregation of the faithful by some underpriced doctrine, in the hope that he will later buy the higher priced Creed. Does he want happiness, security, and peace of mind? Let him come to Church and find it for free, at low rates, at less than cost. Is he worried about his family and its emotional problems? Let him come to Church. The family which prays together, stays together. It is as simple as that.

Even worship can be offered on reduced terms. *Regular*: give yourself to God in a challenging service which demands concentration. *Special*: watch a Christmas pageant starring some rather cute little angels.

If he wants, the worshiper can even adopt the role of a customer and shop around for the loss leaders in all the churches, picking up a snappy sermon at one place, a bright Evensong at another, a hearty hymn at a third, and a televised mass at home.

I dare say that this description has too



much acid in it, and I can go along cheerfully with the thought that the odd easy-going carol service need not disrupt a year of hard worship. It sometimes seems, however, that the offering of a cheap, undemanding religion has become a daily habit. A television play producer recently complained that most plays were seasoned with caution and so had much the same taste. This seems to be equally true of Church teaching. We are so anxious to avoid offence that we avoid saying anything at all. I have heard sermons in Roman Catholic, Anglican, and United churches which could not only have been safely interchanged pulpit for pulpit, but preached at the local Masonic banquet without appearing out of place.

Sometimes the standards of Church membership are pitched so low that the slightest signs of enthusiasm are greeted with loud cries of delight. Conversely, the excuse that a service happened to clash with a golf match is accepted without demur as an acceptable reason for absence. First things first, after all.

In underselling the challenging Faith which we have to preach, it is futile to suppose that the worshiper, lured by the promise of a cheap passage, will later rise to a truer standard. The metaphor of the bait and the fish is not a good one here. Once we suggest that religion is easy, a spare-time casual calling, we have set the pattern; and have only ourselves to blame if a popular magazine thinks of us as overfed and weak, if the popular symbols of the modern Christian Church are the glad hand and the perpetual smile.

There is only one price set upon our religion — ourselves. The tag is no more popular than it was on the first Good Friday, but no reductions are possible.



Leader of 10,000 Arab communicants.*

The Church In The Holy Land

The Good Friday Offering helps only in part

by the Rev. Samir J. Habiby

The Feast of the Epiphany in 1958[†] was a significant day in the history of the Arab Episcopal community in Jordan, Lebanon, and Syria, for it was the occasion of the consecration of the first Arab priest, the Rev. Canon Najib A. Cub'ain, as a bishop in the Anglican Communion, to be the spiritual leader of 10,000 Arab communicants. The diocese receives a part of the Good Friday Offering for the extension of its work.

[†]Bishop Cub'ain (left), and Archbishop MacInnes, Archbishop in Jerusalem, after Bishop Cub'ain's consecration on January 6, 1958, in Jerusalem, Jordan.

The National Council of the Arab Episcopal community was first organized in 1905, and with the consecration of Bishop Cub'ain, elected by the diocese, the Arab community became a full diocese in 1958 under the newly established jurisdiction of the Archbishop in Jerusalem.

The establishment of the diocese of Jordan, Lebanon, and Syria climaxed work begun by the Church Mission Society. The first Anglican bishop had come to Palestine in 1841, and by 1851 the C.M.S. began the establishment of schools, hospitals, and churches of a permanent

nature. By 1905 there was a sufficiently strong body of Arab clergy and congregations to make it possible to set up the Palestine Arab National Episcopal Church Council. In 1947 the National Council had become almost self-supporting, but the great tragedy of the partition of Palestine in 1948 left almost all of its substantial income-producing property on the Israeli side of the line. Almost the entire Arab Episcopal community was uprooted and sought refuge in the Arab states.

A staff of 110 clergy and laymen carry on the work of the diocese of Jordan, Lebanon, and Syria. There are 13 parishes and six missions, with 12 clergy, two lay vicars, several lay readers, a pharmacist, 28 nurses and hospital workers, 50 teachers, and 17 lay workers.

In addition to parish and mission responsibilities, the diocese maintains eight parochial grammar schools with 418 students, and one parochial high school for girls, with an enrollment of 410 students. The diocese also has a boarding school for 40 young orphan girls. One of the great prides of the diocese is the 50-bed hospital in Nablus, and affiliated with it is a nursing school. The hospital serves some 300,000 persons in that area, and is the only Christian hospital for the entire Samaritan area.

The Good Friday Offering helps only in part with the work undertaken. A great deal must be done if the Church is to begin to meet its task in the near future. If the diocese is to grow in service in that vital part of the Arab world, in the homeland of our Lord, in this period of great crisis, there is great need to keep up the present programs and projects, as well as to include several essential new projects under consideration for the future. To do this, the diocese of Jordan, Lebanon, and Syria looks forward with earnest expectation and prayer for the help given through the American Church and interested groups and individuals.

The Rev. Samir J. Habiby, a graduate of the Church Divinity School of the Pacific, is associate rector of the Church of the Holy Faith in Inglewood, Calif. The Rev. Mr. Habiby is an Arab who was born in Palestine. The family became Episcopalians in 1852, and his parents now reside in Jerusalem, Jordan.

The Cross Was — And Is

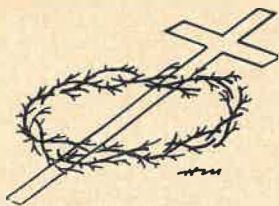
Christianity like the Judaism it fulfills has always contended that it was based upon historical facts — events, however amazing, that had taken place in certain locations, under certain conditions, events that could be described in detail by eyewitnesses. The Crucifixion was one of those hard facts, a thing seen and heard and felt and lived through.

Men and women of the 20th century after the event need to be reminded of the reality, the earthly, human factualness of the event. Faced with the shattering impact of what men did to God, and with the God-man's divine forgiveness and self-oblation, they need to hang onto the actuality, to all of what has been aptly called a "dirty, bloody, sweaty business." The suffering of the Cross was not a stained-glass martyrdom, not the symbolic aspect of a fable, but the real anguish of a real man.

On a day in history, real nails of real iron were hammered by real people through the muscles and tendons and arteries and skin of real hands that had healed and blessed. Good Friday was a historical event.

So far away, so long ago — what has this event to do with today's Christians except to evoke a retroactive sympathy and regret?

But Good Friday was also an eternal event — a point in the timelessness that is more real than our hours and days. Today's men and women are a part of that eternity, a part of the events of Good Friday, and the blood and sweat of the Cross has everything to do with here and now. Not for Christians now a retroactive sympathy, but present adoration and gratitude to Him who died at the hands of sinners for the life of sinners. Not for Christians now a mere regret, but the heartbreak of



penitence for the sins that drove the nails more surely than the factual hammer.

Good Friday was an event in history, and it has everything to do with the history of today and tomorrow. The world of that day was surprisingly like the world of this one, for history is made by men and women, and the sins that created violence and oppression and indifference then create those things now. Those sins are not confined behind iron or bamboo curtains but swell and fester behind the curtain of every human face and direct every human hand and voice. Tyranny exists not only in nations but in households and offices and clubs and — let's face it — churches. Indifference still cries "crucify Him" in schoolrooms and towns. And violence is not restricted to the Congo and the newspaper headlines,

but finds its place on playgrounds and in homes and on television screens the world over.

The 20th-century world is one of hatred and oppression, mistrust and suspicion, pride, anger, covetousness, envy, gluttony, lust, and sloth. Which is exactly the kind of world in which men killed the Son of God. Governmental forms may differ, national boundaries may be changed, communication and education and warfare may be technically improved, but it's the same world, the same kind of people.

The Christian message to the world is that there is also, right now, the same Christ, loving men with the same love and offering the same redemption. The God who created men is the same God who saves them. And that salvation was wrought not by *fiat* but in the painful midst of all the terrible works of evil.

First century, or 20th, or 40th — the historical proof of God's love is the present means of His salvation. O come let us adore Him.

Is Lent Too Long?

Lent, coming from the Anglo Saxon *lengten* (lengthen) seems to partake of the nature of its name, and during the course of the centuries has stretched itself out. The first three centuries of Christianity handed down no evidence that a 40-day period of fasting was observed in preparation for Easter. The addition of the pre-Lenten penitential time of Quinquagesima, Sexagesima, and Septuagesima dates from the sixth century. Now the dean of St. Mark's Cathedral, Seattle, Wash., wants to reverse the lengthening process [see page 7].

Reactions to Dean Leffler's proposal to exchange the six-week modern Lent of minimum observance to a two-week period of intensified abstinence and devotion have varied all the way from "all for it" to the judgment that it would be "giving in to the world."

In an age and society accused of softness and hedonism, perhaps the shortening of Lent *would* be a way of giving in to the world, a way of furnishing a short cut in the Christian life. Certainly it is the temptation of modern American Christians to be 60-yard-dashers rather than milers.

But we wonder if Dean Leffler is not right in feeling that what does not, in the end, get very well done in six weeks, might be more practically accomplished in two. We suspect that what is not even undertaken for six weeks might be undertaken for two. And perhaps a society geared to the intense in everything from recreation and dieting to advertising might better understand the meaning and purpose of such a season of intense observance, while the present Lent is hardly noticed by the world outside the Church. A real period of revival within might, in the process, be a means of evangelism without.

But we also wonder if a two-week Lent would actually be one of intense development of the inner life — or if it would wind up merely a shortened and intensified period of the speeches on political issues, the book reviews, parish suppers, and study of other Churches that so often characterize the Lenten observance of too many American parishes.

Three Seeds of Death

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

My latest meditation about cockeyed values began when I settled down for the umpteenth time in a jet plane and, for some reason, thought about the cost of this useful commodity and specifically that one of them costs about what the whole American Episcopal Church gives to overseas missions in something over a year and a half. This struck me as an example of what I call cockeyed values (or misplaced affections, or muddled morals, or what have you).

I was curious about the reasons why this is so, why most Anglicans anywhere are as little excited about the mission of the Church as we are, and contrariwise, why we will spend such a fabulous amount of our own or our ancestors' money keeping our own churches at home going. (The contrast is really ridiculous — as if the only place our God functions is in our own parish.)

There are many reasons, I do not doubt. I think one of the absolutely central ones is that we dissipate so much energy in keeping the Church from being captured or at least seriously bamboozled by the "other side of the house" ("Catholic," or "Evangelical," or "Liberal" or whatever we happen not to be). It used to be much worse than it is, I grant. Certainly the change which has come over my own American Church in my lifetime is almost incredible — we do things now (like the Church's Teaching Series) which would have been impossible a generation ago. And this is to a great degree true about all our family.

Slow Internal Bleeding

But there is still an enormous amount of slow internal bleeding, which saps our energy and confuses our obedience to our vocation so that we are a "sleeping giant" (as Billy Sunday is reputed to have called the Episcopal Church, in a phrase which it is pleasant to cherish, in a sort of ecclesiastical one-upmanship, enabling us to slumber contentedly, comfortably aware that we have only to wake up and then we will be the biggest, best, etc., etc.).

It takes so much energy and vitality to guard our own traditions, parochial or otherwise, and to combat other traditions which seem to threaten ours, that there is often little left over with which to obey our Lord's mission. Indeed, we are not

particularly clear what that mission is, or even that there is one — it is "our" church (or house, "our Churchmanship") which is all we can manage to handle.

If we do get involved in the overseas mission, it is likely to be infected by the same divisions. Missionary societies grow defensive about "their" traditions; whole Churches plan more or less masterful compromises in order to avoid conflicting traditions; new dioceses and provinces are caught in the same tensions and reproduce them; and all the while our Christian friends are confused by our divisions, and the world couldn't care less. What our Lord thinks I dare not imagine.

Differences

Does this mean that schools of thought, "parties," differences of emphasis are wrong? I do not believe so. I am a child of the "Catholic" side of the house, I suppose, nourished in the great tradition of Bishop Hobart, taught from my youth a vigorous sense of the sacramental and institutional, historic life of the Church. I did not know it then, but I know it now, that such a "Catholic" sense was the result of the virile and often pugnacious witness of a minority school of thought — that had it not been for men willing to be different and often divisive, few of the treasures of steady, healthy sacramental life which are now so freely found in all our churches would have been even suspected.

Quite equally, I know that the kind of healthy sacramental life which was taught me would be impossible to maintain were it not for the persistent reminders of the supremacy of Holy Scripture and the primary necessity of personal devotion and faith, which came from another side of the house. Any sacramental life will degenerate into magic without the constant, purifying witness to the Almighty God who alone can save. Any historic, institutional Church will degenerate into a superstitious club or worse if it is not continually leavened by the independent minds who remember that God is "able of these stones to raise up children unto Abraham" (to say nothing of bishops, priests, deacons, executive officers, etc.).

In other words, the very excellence of my own "Catholic" heritage is due to

those who vigorously taught it and also those who vigorously questioned it and reminded its protagonists of things they had forgotten.

And what was thus true of me is far more true of the Church as a whole and of greater souls within it. I truly believe in the essential part that this freedom of witness plays in the life of the Church. No man knows all the truth or understands even what he knows; it is only by dialogue and confrontation that we grasp even what we have, let alone what someone else has. This dialogue within the Church is of its very being.

How then does this good and life-giving freedom dwindle and degenerate into the incredibly petty suspicion and quarrelsome egotism we all lament? I know three seeds of death well, for they are the ones which make me petty and suspicious and quarrelsome. One is that we forget that the Church is Christ's and not ours — we deal with it as if we had the making and the breaking of it, as if we were the masters of its teaching and life. This is especially an American danger, where there are so many denominations of Christians and, therefore, where the sense of the One Church is difficult to achieve.

The second seed of death is that we forget that the Church exists, in Russell Barry's phrase, "mainly for the sake of those who don't belong to it." This is especially a danger in lands where Christian faith has been taken for granted for a long time, and where awareness of the mission at home is dim.

The third seed of death is that we forget that all truth is of God, as far as it is true at all, and that truth is mainly learned, grasped, held, used, in intercourse with other truth (since nobody has all of it). This is a danger for just about everybody.

Back to the Bible

My own infantile, positive, Anglican rule of life in these matters is simply this: to meet every argument about Churchmanship by going back to the Bible and starting there (which is the only cure I know for possessiveness); to ask of every refinement of this or that partisan point what difference it would make in the conversion of Mr. Khrushchev (or reasonable facsimile thereof); and to keep reminding myself that it isn't only Anglicanism which is supposed to include both Catholic and Protestant streams within itself, nor our Anglican Churches individually, nor our parishes — it is we ourselves, as single, believing Christians. Each of us has got to be both, in one soul. We cannot take refuge in a closed mind or a closed system — not if we are going to be true to truth. This makes it somewhat uncomfortable to be an Anglican, at least a good one. But I don't know that being any kind of a Christian is supposed to be painless.

SOUTHWEST AFRICA**Damaraland in Need**

Bishop Mize of Damaraland, newly-consecrated American clergyman [L.C., December 18, 1960], has printed a list of the needs of his diocese in terms of clergy.

The diocese of Damaraland covers the territory of Southwest Africa, a League of Nations mandate now directed by the United Nations. The Union of South Africa is said to be attempting to annex the territory to itself, and has been censured by the UN General Assembly.

Vacant posts, or places in need of clergymen include a diamond reserve, where persons entering and leaving have to be X-rayed; a pair of towns 200 miles apart and "connected twice a week by a slow moving train"; a parish in the "gate" to the Etoshe Pan, "where elephant, lion, zebra, and giraffe are rampant"; and the capital city of Windhoek. Bishop Mize says:

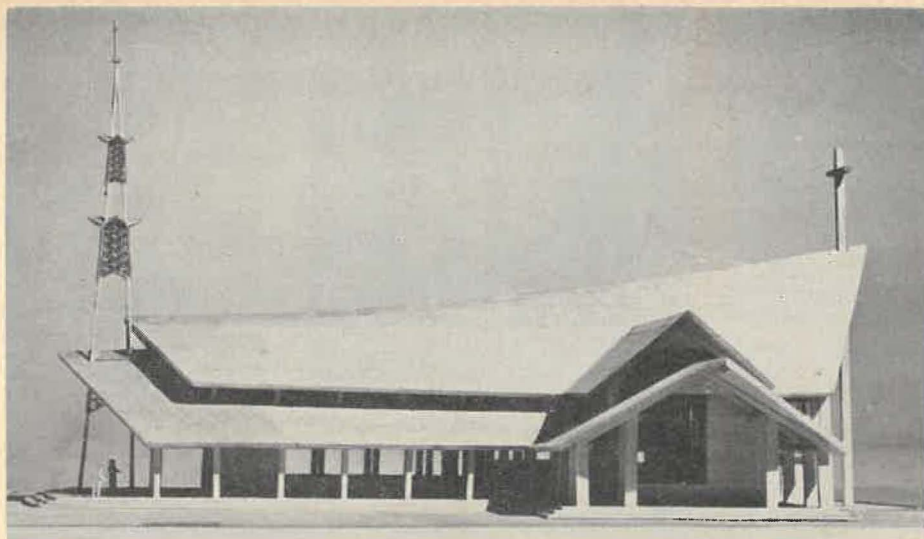
"The greatest need in the diocese of Damaraland is a clergyman who can make himself responsible for the training of Ovambo boys and men who want to become priests



of the Church. At the moment, if we take advantage of the opportunity, the future is limitless for the Anglican Church in Ovamboland. Only three Churches have penetrated. . . . These are the Rheinisch and Finnish Lutherans, the Anglicans (whose Church is known as the Holy Catholic), and the third group who have to call themselves Romans. . . .

"Catechists operate 51 small Catechetical schools, mostly under the trees. The tragedy is that we have only one newly arrived white priest, who does not yet speak the Ovambo language, and five African priests [with little training]. . . .

"We can easily use numerous priests who would be willing to live in the bush and share their lives with uncivilized but noble-minded African people. They are such a fine race that the bishop [Bishop Mize] thinks of them as our Lord did of the disciple Nathaniel before he became a Christian, 'Behold an Israelite indeed, in whom there is no guile.' He asked his own Ovambo helper, Israel, [while] eating lunch with him in the kitchen, whether his ancestors were cannibals. He had never heard of the word or experienced the thought of human beings consuming other human beings. He [the helper] chuckled throughout the lunch period, on having explained to him what the word meant. The bishop has not tried to explain to him that civilized Americans have a bomb that could consume 10,000,000 people."



Melanesian cathedral: Open to the winds among the islands.

NEW ZEALAND**Quonset Out**

The diocese of Melanesia has made plans for building a new cathedral, to replace the pair of quonset huts presently being used for that purpose near Henderson Airfield in the Solomon Islands.

The quonset cathedral was erected after previous church buildings in the area were destroyed during the Japanese occupation in World War II. The new building is expected to cost approximately \$70,000.

The new cathedral will be an open building, and will have a ventilated roof, in order to make it reasonably comfortable in spite of the conditions of high temperature and humidity which exist for most of the year. It will seat about 500 people.

The diocese of Melanesia comprises the islands of the New Hebrides, Banks, Torres, Santa Cruz, and Solomons, and these in turn include hundreds of small islands extending over nearly 2,000 miles and requiring the use of a fleet of small ships by the bishop and his staff.

The enrolled Church membership of the diocese is 32,000.

FLORIDA**Mission Answers**

The Rev. Canon Bryan Green, of Birmingham, England, and the Rev. Harold Frankham, of Middleton, England, recently completed a month-long mission in the diocese of Florida.

To reach as many areas as possible in the diocese, each missionary conducted one-night mission services in a number of cities and five-day missions in Pensacola, Tallahassee, Panama City, and Palatka. They joined forces for a final mission in Jacksonville.

The Jacksonville mission opened with a Sunday afternoon rally attended by a reported 50% of the adult Episcopal

membership of the city, in addition to some 1,500 young people. At Pensacola an even higher percentage of the adult Episcopal membership is reported to have attended the mission.

The missionaries gave addresses at many senior high schools, and conducted many radio and television programs. On one radio program, 10 telephones were made available to the young people of the city of Jacksonville, who were invited to call in with their questions on religion, moral behavior, and sex, which were answered on the program. So many questions poured in (1,000 calls in one hour) that the radio station asked that a second hour be set aside for this program, which they had called "Bryan Green Answers Youth."

SOUTHERN OHIO**In Color**

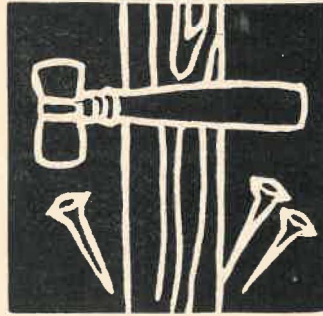
Color television will carry the Palm Sunday Communion service of the Church of the Redeemer, Cincinnati, Ohio, to shut-ins this year. The broadcast, over NBC-TV, will be from 11:00 a.m. EST to noon on March 26th.

The Rev. Henry W. Sherrill, rector of the parish, will celebrate the Eucharist and deliver the sermon. He will be assisted by the Rev. Arthur S. Lloyd, assistant rector, and the Rev. Dr. Francis J. Moore, former editor of Forward Movement Publications.

PENNSYLVANIA**Young Workers**

The North Philadelphia Youth Employment Service, a Pennsylvania-licensed employment bureau operated jointly by Christ Episcopal Church and Zion Baptist Church, both of northern Philadelphia [L.C., February 28, 1960], has placed 805 teenagers in part- and full-time jobs during its first year of operation.

The bureau was established with an



In a Hardware Store

It lies in the palm of my hand,
 smooth, sharp-pointed,
 waiting for the impact of the hammer
 to drive it to its destiny.
 What will it hold together?
 A table whose polished surface
 will gleam under friendly candle glow,
 a baby's bed?
 (A carpenter can make such lovely things.)

I put it down, remembering
 the nail that pierced
 through tender quivering flesh
 to leave a lasting impact
 on the world.

KAY WISSINGER

anonymous contribution of \$33,600, to provide for a two-year operation. The Rev. William V. Ischie, Jr., rector of Christ Church, and the Rev. Leon H. Sullivan, minister of Zion Church, co-directors of the bureau, have published a report saying that the young people served by the organization have earned wages totaling about \$350,000, and that none of them had become involved in delinquency. They thanked the employers, which they said were mostly small stores and businesses.

SOUTH FLORIDA

House Moved

St. Francis Seraphicus House, southern house of the Order of St. Francis, is now located at Camp Wingmann, Avon Park, Fla., conference and retreat center for the diocese of South Florida. It was formerly located on the property of St. Luke's Cathedral, Orlando, Fla.

The move was made in the interests of a more central location in the diocese, and to facilitate train connections with other dioceses in the southeastern United States.

LONG ISLAND

Patrician Dispensation

Bishop DeWolfe of Long Island granted Churchpeople of his diocese a dispensation from the Lenten fast and abstinence on Friday, March 17th (St. Patrick's Day).

The bishop also authorized the use of the special Collect, Epistle, and Gospel prescribed for St. Patrick's Day by General Convention's Standing Liturgical Commission.

This year marks the 1,500th anniversary of the death of Patrick, bishop and missionary to Ireland. The patron saint of Ireland was reared in Christian Britain, and established the see of Armagh in 444 A.D.

CHILE

Indian to the Diaconate

An Indian lay reader was ordained to the diaconate recently in Chile. He is reported to be the first Indian native to be ordained in that country for 18 years. Four or five other men are scheduled to

be ordained during Trinity-tide.

The Rev. Manuel Llancavil, 60, who was ordained late in 1960, has been in charge of the Church's work in village of Zanja, near Quepe, Chile, for 30 years. He was the first Christian in the village. His congregation today numbers about 100.

The Rev. William A. Franklin, chaplain at St. Andrew's Church, Santiago, Chile, writes:

"We have 12 chaplains and missionary priests in this part of the [diocese of Argentina and Eastern South America with the Falkland Islands], and of these five are chaplains to English and American congregations in the cities of Santiago, Valparaiso, Antofagasta, and Lima (Peru). The rest work in the area around Temuco in the south of Chile on the Araucanian Indian Reserve which stretches all round that district. I must qualify the word 'reserve,' because the area is not for Araucanians only. This work is Anglican and under the direction of the South American Missionary Society, who, through the bishop, pays for the work from London. . . .

"In Temuco, Chile, the work has its headquarters in the city. . . . Thirty kilometers away to the south and southeast are the two sub-stations. The one called Chol-Chol and the other Quepe. In Chol-Chol we have a central church which is the base for about 20 small village congregations scattered over an area of 30 kilometers square [also] at Chol-Chol a small mission hospital of about 10 beds, and a boarding school for boys and girls with a total enrollment of about 250 children.

"In Quepe [is] the mission farm with a smaller village hospital and a small agricultural school for about 30 boys. [There is also] a newly-started Bible Institute having a membership of eight or 10. . . . Quepe, which has its central church set in beautiful surroundings, has a smaller number of out-stations than Chol-Chol. Five ordained priests from England, with their families, are settled in this work, and there are also two Indian priests who were ordained . . . in 1934 and 1939. . . . One of these is an Indian chief and the other the . . . schoolmaster of his village. The work is done in Spanish, though many of the women understand only . . . their own tongue. Hence all the Indian lay preachers and lay readers are able to use both languages."

SCOTLAND

Issues of the Year

by the Rev. THOMAS VEITCH

The synods of various dioceses of Scotland are concerned this year in dealing with the suggested alterations of the canons and the Prayer Book sent down to them for consideration by the Provincial Synod.

Among the alterations to the canons the most important are probably those dealing with the name of the Church, the Sacrament of Penance, the membership of the Provincial Synod, and alterations in the method of electing bishops.

"The Scottish Episcopal Church" is proposed as an alternative to the present

name of the Church, "The Episcopal Church in Scotland." The point of the canon on the Sacrament of Penance is mainly to affirm, and put down in black and white, the seal of secrecy of the confessional. The membership of the Provincial Synod, if the proposed canons are adopted, will consist of both clergy and laity, one layman to every two clergymen. The laymen would be elected at the annual diocesan councils. The main idea in the alterations to the rules governing the election of bishops is to give a chance to the whole province to have some say in the matter. A Provincial Advisory Committee would be set up, which could suggest three names to the diocese for consideration along with the names of their own choice.

The proposed alterations to the Prayer Book are to be permissive for a period of experiment. A number of new "propers" for holy days have been suggested. Other suggestions are that in the Eucharistic service "Lord have mercy upon us, etc." may be replaced with the Greek, "Kyrie eleison"; that the shorter forms of confession and absolution, as permitted at Mattins and Evensong, may be substituted for the longer confession at weekday celebrations; that the Fraction may be omitted in the Prayer of Consecration, as it has been provided for at the Pax; and that the congregation should join with the priest in the prayer of humble access.

No action can be taken in any of these matters, of course, until the comments of the diocesan synods have been reported to the Provincial Synod.

Industrial Church

The Scottish Episcopal Church has recently been responsible for holding, in Edinburgh, a conference on "The Task of the Church in Relation to Industry."

Bishop Warner of Edinburgh presided and the guest speaker was Bishop Wickham of Middleton. The conference was attended by industrialists, trade-union officials, civil servants, educators, and clergy.

Campaign for Raises

The Executive Committee of the Scottish Episcopal Church has taken steps to launch a Provincial Stewardship Campaign "as soon as possible this year."

The campaign will cover all the requirements of the Church, and no other appeals will be allowed while it is in progress.

One of the immediate reasons for the campaign is the hope that minimum clergy stipends can be raised to something approaching those of the English Church. A suggested raise of minimum yearly stipends from £600 (\$1,681.50) to £750 (\$2,101.88) would mean that an increase of about £25,000 per year would be necessary in the income of the Clergy Stipend Fund.

COINS

Continued from page 12

through the hands of our Lord during the 18 years (from the boy-apprentice at 12 to the man of 30) when he was a working carpenter in Nazareth, paid to make shepherds' crooks, mend broken spades, shape ox yokes, build chests and chairs and tables.

St. Paul, St. Peter, St. Mark, and St. Luke, during their residence in Rome, all likely knew and used the coin of yellow-bronze Nero, first Roman emperor to persecute the Christian Church, riding with his flag-bearer at the head of the Praetorian Guard in the Coliseum at Rome in the spectacular military cavalry



Obverse of tribute penny

exercises called "the Decursio." Nero, vain and a lover of pomp and pageantry, issued many beautifully designed coins like this large *sestertium*, almost all with his head upon the reverse side. Chained daily to a Roman soldier-guard, St. Paul made converts of his captors — "There are saints in Caesar's household" — and this interesting coin of Apostolic days links us with the Imperial Guardsmen and the ruler who traditionally condemned St. Paul to beheading and St. Peter to crucifixion.

Domitian, the callous and cruel son of the great Emperor Vespasian, is shown on the little silver *denarius* minted about the time when St. John the Apostle and Evangelist was Domitian's prisoner in the convict-quarries of the rocky island of Patmos in the Mediterranean, a decade before the end of the first Christian century. Vespasian was in command of the Second Legion stationed in southwest Britain when, 40 years after the Crucifixion, the great Jewish rebellion broke out in Palestine in A.D. 70. Exactly as foretold by Christ, Jerusalem was ringed with armies in a terrible siege. Vespasian, with his sons Titus and Domitian, took the Second Legion and British auxiliary troops from Britain to Palestine to join the Tenth Legion in the siege of Jerusalem, during which, as Jesus had prophesied, the Temple was completely destroyed and Jerusalem was "trodden down of the Gentiles."

Also depicted here is the famous "Tribute Penny" or silver *denarius* of Tiberius Caesar in whose reign occurred our Lord's Crucifixion, Resurrection, and Ascension.

St. Mark writes: (12:13ff) "And they

send unto him [Jesus] certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him . . . 'Is it lawful to give tribute to Caesar, or not?'"

Jesus saw through the trick at once. If He said "Pay the tribute money," He would incur the anger of the tax-oppressed Jewish nation. If He said "Don't pay it," a simple report to Pontius Pilate would bring about Jesus' immediate arrest on charge of treason. "Bring me a penny, that I may see it," He said.

The "penny" was the silver *denarius* bearing Tiberius' portrait, the same type of coin as shown here.

"And they brought it. And he saith unto them, 'Whose is this image and superscription?' And they said unto him, 'Caesar's.' And Jesus answering said unto them, 'Render to Caesar the things that are Caesar's, and to God the things that are God's.' His foes left Him, in defeat.

Last coin of the few shown here is the crudely-minted *cystophoric tetradrachm* of the city of Ephesus, this one minted about 48 B.C. and in circulation at Ephesus during the dramatic incidents connected with St. Paul's missionary activities there. Snake-worship had many devotees locally, the snakes being in the charge of priests and priestesses and kept in cysts in the temples. While St. Paul's main opponents were the priests and silver-smiths concerned with the highly profitable sale of the small silver statuettes of the goddess Diana — St. Paul's conversions just about ruined their business —



Cystophoric tetradrachm

it is certain he would meet with open hostility also from those making profits from the snake cult. The coin shows snakes writhing their way out of a temple cyst.

Coins of the days of Christ and the Apostles! Held in the hand, they bring the great events of the life of Christ, the drama of Man's Redemption at Calvary, and the bravery of the Apostles who defied the might of Rome to carry the Gospel through pagan lands, very close during Holy Week.

Coin photos by Austin Studio, Bakersfield, Calif.
©Rev. Harry Leigh-Pink, 1961.

OSBORNE



CHALICES & CIBORIA

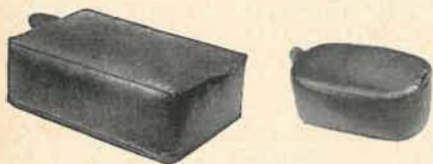
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LETTERS

Continued from page 4

the increase of human knowledge" and a bit later of risking lives "for the sake of curiosity or adventure or fame." Are both equally laudable? How lofty are the motives behind this space penetration?

You ask "Do you feel a sneaking little nudge of envy for the first man who will ride a rocket out of this world?" My answer is definitely "No." Nor do I see the connection between this and dropping on my knees in the parish church saying "Here am I, send me." That *does* promise a thrill. That is getting out of the world the right way, Jesus' way, being "in the world but not of it." That offers all the adventure any man could desire, although perhaps not the fame which he seeks. And it offers plenty of risks if that is what one desires. And best of all, it follows the example and teachings of Him whose we are and whom we serve.

RICHARD GREELEY PRESTON
Wellesley, Mass.

With the news that the United States is about to send a man into outer space, perhaps eventually to open other worlds to interplanetary travelers, it seems that hymn 513 in our Hymnal should have another verse added to it. I therefore appeal to our poets to get to work on the project. For a start I append my own small effort, but hope some genuine poet will produce something a great deal better. What have they to say?

O God, who said, "Let there be light,"
Who ordered chaos by Thy might,
Who set the remotest star in place,
Guide Thou Thy sons in outer space.

Protecting Power, be with them there;
In mercy keep them in Thy care.

(Miss) MARGARET KEPHART
Ithaca, N. Y.

Even Greater

Soon after writing to you last year about the comparative weakness of the missionary effort of the Episcopal Church seen alongside the amazing energy of the Church of England's missionary societies, I realized my letter [L.C., November 27, 1960] was inaccurate. The annual budget *increase* of the English missionary societies is not £1,000,000 but £1,500,000 or the rough equivalent of \$4,200,000! Considering both the great spending power of the pound and the great existing commitments of these societies, this figure is nothing short of colossal.

The real reason for writing, however, and that which reminded me of the above, is to congratulate you on your Overseas Mission Number [L.C., February 19th]. May it not be forgotten!

(Rev.) F. HUGH MAGEE
Curate, St. Mark's Church

Bury, Lancashire
England

Bibles for the Navy

I would like to invite the attention of the Church to the American Bible Society's work in the Armed Forces, particularly in the U. S. Navy.

As the only Episcopal chaplain at the U. S. Naval Training Center, Great Lakes, Ill., I find a great challenge in meeting the

spiritual needs and opportunities which hundreds upon hundreds of Episcopalians and Anglicans present. One of the most valuable aids I have is that provided by the American Bible Society. The society provides free of charge well-published copies of the New Testament, Holy Bible, seasonal Gospels, portions of the Holy Scripture plus innumerable other Bible aids, *all without editorial comment.*

This free service is available not only to the Armed Forces but also to mental institutions, penal institutions, nursing homes, homes for the aged, etc. I sincerely and prayerfully commend the work of the American Bible Society, 450 Park Avenue, New York 22, N. Y., to every Episcopal parish and mission budget. Thousands of Navy recruits encounter the Bible for the first time in their life at Great Lakes, Ill. The same is true of the other Armed Forces.

This priest's budget for literature is not sufficient to buy Bibles for even his own men much less the tens of thousands of other men who pass through this training center. The support of every parish and mission of our branch of the Holy Catholic Church will help in our work in the Armed Forces, a real missionary facet of the Church's work.

(Rev.) CHRISTOPHER B. YOUNG
Lt. jg.

Great Lakes, Ill.

House Communion

In your discussions of the house Communion [L.C., December 11, 1960] one important point has been overlooked. It has taken many years to restore Baptisms and weddings to the church building where they belong, and we are still battling for church funerals. Will future generations bless us or curse us when they try to restore the Holy Communion to the church building?

(Rev.) EDWARD A. SICKLER
Rector, All Saints' Church
Parma, Ohio

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BOOKS

Continued from page 3

book succeeds in covering the whole field with which it deals, there are obviously so many facets left unpolished and so many loose threads which the author would have liked to tie more closely, that one reads it with feelings almost equally compounded of regret at its incompleteness and of gratitude that it has appeared at all.

Both the title and the subtitle reveal the author's point of view. His unswerving opposition to anything in the nature of "Biblical theology" leads him to call it a study of religion *in* the Old Testament rather than "The Religion of the Old Testament." The secondary title, "The History of a Spiritual Triumph," expresses his conviction that the Hebrew scriptures are the record of a human achievement rather than of a divine self-disclosure. His lack of sympathy with the contemporary mood is shown by the index of authors, which fails to include any reference to the work of such seminal thinkers in the Old Testament field during the past quarter century as Albrecht Alt, Martin Noth, or Gerhard von Rad, and mentions W. F. Albright only because of two rather insignificant citations in foot-notes.

The book is divided into two main parts entitled "The Religion of Israel," and "Judaism." The former deals with early Israel and the prophets; the latter, with "incipient" Judaism (Deuteronomy), "plastic" Judaism (the Priestly Code), and "normative" Judaism (the Chronicler and his contemporaries). Although its point of view is roughly similar to that of Oesterley and Robinson's standard *Hebrew Religion*, this is a better book and, with its limitations properly understood, would make a useful addition to the library of any student of the Bible.

ROBERT C. DENTAN

Books Received

A STUDY OF HEBREW THOUGHT. By Claude Tresmontant. Translated by Michael Francis Gibson. New York: Desclee, 1960. Pp. xx, 178. \$3.75.

TO LIVE IS CHRIST. Nature and Grace in the Religious Life. By R. W. Gleason, S.J. Sheed & Ward. Pp. xi, 180. \$3.

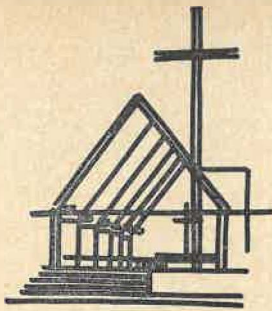
THE GERMAN PHOENIX. Men and Movements in the Church in Germany. By Franklin Hamlin Littell. Doubleday, 1960. Pp. xv, 226. \$3.95.

HOW CHURCHES GROW. The New Frontiers of Mission. By Donald Anderson McGavran. Friendship Press. Pp. vii, 186. Cloth, \$3.50; paper, \$1.95.

OUT OF OLD RUTS. By Oscar C. Hanson. Augsburg Publishing House. Pp. viii, 104. \$1.75.

BETRAYAL AT THE UN. The Story of Paul Bang-Jensen. By DeWitt Copp and Marshall Peck. Devin-Adair. Pp. 335. \$4.75.

EVERY TRIBE AND TONGUE. Reflections from the Joint Assembly, Division of Home Missions, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A., Atlantic City, N. J., December 8-11, 1959. Edited by Elsie C. Pickhard and Louisa Rossiter Shotwell. Friendship Press. Pp. 127. Paper, \$1.



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PEOPLE and places

Appointments Accepted

The Rev. Garry A. Cooper, formerly curate at St. Mary's Church, Hamilton, Ont., has for several months been curate at Christ Church, Hudson, N. Y.

The Rev. Robert W. Duncan, formerly curate at St. Paul's Church, Troy, N. Y., is now on the staff of the Adirondack Associate Mission located at Barry House, Brant Lake, N. Y., the diocesan conference and retreat center.

The Rev. Robert B. Gatto, who was temporarily on the staff of the Adirondack Associate Mission, Barry House, Brant Lake, N. Y., is now rector of St. James' Church, Au Sable Forks, N. Y., in charge of the church at Keesville.

The Rev. George W. Kaulfuss, formerly rector of Zion Church, Colton, N. Y., in charge of St. Augustine's, Hermon, and All Saints', Pyrites, is now rector of St. Hubert's on the Lakes, Lake Pleasant, N. Y. (St. Hubert's was formerly served by his father, the late Rev. Harold P. Kaulfuss, who was instrumental in founding the church and served as its first rector.)

The Rev. Herman F. Nelson, Jr., formerly curate at St. Luke's Church, Kalamazoo, Mich., is now canon chaplain for college work in the diocese of Western Michigan. His address remains: 247 W. Lovell St., Kalamazoo, Mich.

Resignations

The Rev. Donald C. Stuart, assistant at All Saints' Church, Winter Park, Fla., has retired because of age. After Easter his home address will be 30 Canterbury Rd., Albemarle Park, Asheville, N. C. Fr. and Mrs. Stuart will spend this summer in Europe, returning October 1.

Depositions

Georges Henri Sterlin, presbyter, was deposed on January 3 by Bishop Voegeli of Haiti, acting in accordance with the provisions of Canon 60, Section one, with the consent and recommendation of the council of advice of the missionary diocese; renunciation of the ministry.

Corrections

In the issue of March 5 the name of the new baby (and first child) of the Rev. James S. Petty and Mrs. Petty was given as Stanley. The child's name is Stephen Lowell Petty. Stanley is the name of the Virginia town the Pettys live in! Yes, Stanley, there is a Virginia.

Marriages

The Rev. Enoch R. L. Jones, Jr. (priest of the diocese of Los Angeles and clinical chaplain at an alcohol treatment center in Los Angeles) and Miss Elizabeth Woodruff Jones were married in San Francisco on December 26 by Bishop Pike of California.

The Rev. Mr. Jones, who served as a chaplain during World War II and during the Korean Con-

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The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

March

- 26. Chota Nagpur, India
- 27. Christchurch, New Zealand
- 28. Clogher, Ireland
- 29. Colombo, Ceylon
- 30. Open
- 31. Open

April

- 1. Open

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flict, renewed acquaintance with his wife-to-be at the Canadian-American Welsh Gymanfa Ganu held in San Francisco last Labor Day. He had been out of touch with her and her family for over 20 years. Her mother lives in San Francisco; her father is the late Rev. John R. Jones, pastor for many years of the Welsh Church in San Francisco.

Miss Doneta Swarts, organist and choir director at St. Andrew's Church, Amarillo, Texas, and Mr. George Weatherley, an interior decorator, were married on February 4.

DEATHS

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

The Rev. Sidney Thomas Ruck, retired priest of the diocese of Albany, and for more than 40 years rector of St. Eustace's Church (at one time St. Eustace and St. Hubert's Church), Lake Placid, N. Y., died on February 27th at the age of 74.

Mr. Ruck was born in Daguscahonda, Pa., in 1886. He studied at Washington and Lee University and at the Virginia Theological Seminary. He was ordained to the priesthood in 1915. He served churches in Goochland County, Va., and Williamsport, Pa., before becoming rector of the church at Lake Placid, in 1916, where he stayed until his retirement in 1957. From 1919 until 1957 he was also priest-in-charge of churches at Bloomingdale and Vermontville, N. Y.

He is survived by a son, Sidney T. Ruck, Jr., and a grandson, Sidney T. Ruck, III.

Deaconess Mabel Adelia Pennock, died on January 29th, in Cambridge, Mass., at the age of 85.

Deaconess Pennock was born in Cambridge in 1876. She studied at Boston University and at the Training School for Deaconesses in New York City, and was set apart in 1907. During her ministry

she served in the dioceses of Massachusetts, New York, Pennsylvania, and Rhode Island. She retired from the active ministry in 1944.

Gustave Orville Caution, father of two Episcopal priests, died on March 2d, in Baltimore, Md., at the age of 86.

Mr. Caution was the father of the Rev. Tollie L. Caution, executive secretary of the National Council's Division of Racial Minorities, and the Rev. Gustave H. Caution, rector of St. Matthew's Church, Savannah, Ga.

He was library assistant for the medical and chirological faculty of the state of Maryland for 62 years, and had been honored by the Baltimore medical society and the state board of medical examiners for his service to the medical profes-



sion. The governor of the state of Maryland sent a special letter of sympathy to his family at his death.

Besides the two priests, he is survived by a third son, and two daughters.

Charles C. King, Jr., communicant of Calvary Church, Memphis, Tenn., died on December 13th. He was 42 years old.

Mr. King, an insurance executive, was a graduate of the University of Virginia. He was active in Church and civic affairs. He received the Distinguished Flying Cross "for extraordinary achievement" in flying "unarmed, heavily loaded transport airplanes" in Burma and Southwest China during World War II.

He is survived by his wife, Margaret Batchelor

King; two sons, Charles C. King, III, and Robert S. King; and his parents, Dr. and Mrs. Charles C. King.

Dorothy Christina Longfellow, wife of the Rev. Albert E. Longfellow, priest-in-charge of St. John's Church, Townsend; Grace Church, White Sulphur; and the Church of the Holy Nativity, East Helena, Mont., died in Townsend on February 18th.

Requiem was celebrated in Grace Church, Salem, Mass., on February 23d, and interment was in Beverly, Mass.

Mantous Uht, senior warden of St. John's Church, Wayne, Mich., died on January 10th, at the age of 73.

Mr. Uht was born in New Boston, Mich., and had lived in Wayne for the past 35 years. He was director of the Uht Funeral Home in Wayne. Mr. Uht was responsible for many gifts to St. John's Church, including the land on which the present church is built.

He is survived by his wife, Mary C. Uht, and four sisters.

Laura P. Wells, missionary nurse in China and the Philippines from 1915 until her retirement in 1955, died on February 19th.

Miss Wells was born in Boston, Mass., in 1889. She studied at Syracuse University, Mt. Holyoke College, and St. Faith's Training School, and was graduated from the nursing school of St. Luke's Hospital, New York City.

She served at St. Elizabeth's Hospital, Shanghai, from 1915 until the onset of World War II. After spending the war years in the United States, Miss Wells went to St. Luke's Hospital, Manila, and served there until her retirement in 1955. Since her retirement she lived with Dr. Ellen C. Fullerton, former superintendent of St. Elizabeth's Hospital, Shanghai.

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PRIEST, fifteen years' parish, diocesan promotion, seeks parochial challenge. Prayer Book Churchman, relevant preacher. Reply Box S-553.*

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 C Sat 4:30-5:30, 7:30-8:30 & by appt

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 ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

HACKENSACK, N. J.
ST. ANTHONY OF PADUA Lodi and So. Main Sts.
 Rev. Harry Brooks Malcolm
 Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;
 Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri
 7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

NEWARK, N. J.
GRACE Broad and Walnut Streets
 Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
 Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP
 10:40, EP 5. Daily: Masses 7:30, Wed also 12:10,
 Fri & HD also 9:30; MP 7:10, EP 5:10; Tues Sta,
 Meditation, & Adoration 8. C Sat 11-12, 5-5:30,
 7:30-8

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
 Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
 Thurs 10; C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.
GRACE Church and Davis Sts.
 Sun MP 7:15, HC 7:30, 9 & 11; EP 8; HC Tues,
 Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP 5:15;
 C Sat 5-7; Healing 1st Mon 7:30

NEW YORK, N. Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
 Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Terence J. Finlay, S.D., r
 8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
 4 EP (Spec. Music); Weekdays HC Tues 12:10;
 Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
 Wed 12:10; EP Daily 5:45. Church open daily for
 prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
 Rev. René E. G. Vaillant, Ph.D., Th.D., r
 Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave., & 20th St.
 Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
 Rev. John Ellis Large, D.D.
 Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
 Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
 46th St. between 6th and 7th Aves.
 Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
 B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
 C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
 2-5, 7-9

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH
 Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
 MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
 EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible
 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
 Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. C. Kilmer Myers, S.T.D., v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
 minutes before HC, Int 12 noon, EP 8 ex Wed
 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
 Rev. Paul C. Weed, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
 and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
 9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt



NEW YORK, N. Y. (Cont'd)
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
 Sun MP 7:45, HC 8, 9:30, 11 (Spanish); EP 5:15;
 Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
 C Sat 4-5, 6:30-7:30 & by appt

SCHENECTADY, N. Y.
ST. GEORGE'S 30 North Ferry St.
 Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul
 Parker, B.D., assoc. r; Rev. George T. Snell, B.Div.,
 ass't
 Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S of
 Rel 8:55; Children's Service 10; H Eu daily 7 ex
 Mon & Thurs 10, HD: 7, 10; Daily MP 9, EP 5:30;
 C Sat 4:30-5, 8-9 & by appt

SYRACUSE, N. Y.
CALVARY 1507 James St. at Durston Ave.
 Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
 Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30;
 C Thurs 8:45, Sat 4:30-5:30, 7-8

SOUTHERN PINES, N. C.
EMMANUEL East Massachusetts Ave.
 Rev. Martin Caldwell, r
 Sun 8, 9:45, 11; Daily 10 & EP 5 ex Wed 8

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
 & Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
 Sat 12-1

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
 Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.
ST. PAUL'S 15 Roy St., at Queen Anne Ave.
 Rev. John B. Lockerby; Rev. Eugene L. Harshman
 Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

YAKIMA, WASH.
ST. MICHAEL'S Yakima & Naches Ave.
 Rev. R. Riley Johnson, r; Rev. Frank Palmer, ass't
 Sun HC 8, MP 9:30, 11, EP 7:30; Wed HC 10:30,
 EP 7:30; C by appt

WHITE SULPHUR SPRINGS, W. VA.
ST. THOMAS' (near) The Greenbrier
 Rev. Edgar Tiffany
 Sun 8, HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho, Choral; Ch S, Church
 School; c, curate; d, deacon; d. r., director
 of religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev Evensong; ex, except; 1S, first
 Sunday; HC, Holy Communion; HD, Holy Days;
 HH, Holy Hour; Instr, Instructions; Int, Inter-
 ceSSIONS; Lit, Litany; Mat, Matins; MP, Morning
 Prayer; P, Penance; r, rector; r-em, rector-
 emeritus; Ser, Sermon; Sal, Solemn; Sta, Sta-
 tions; V, Vespers; v, vicar; YPF, Young People's
 Fellowship.