

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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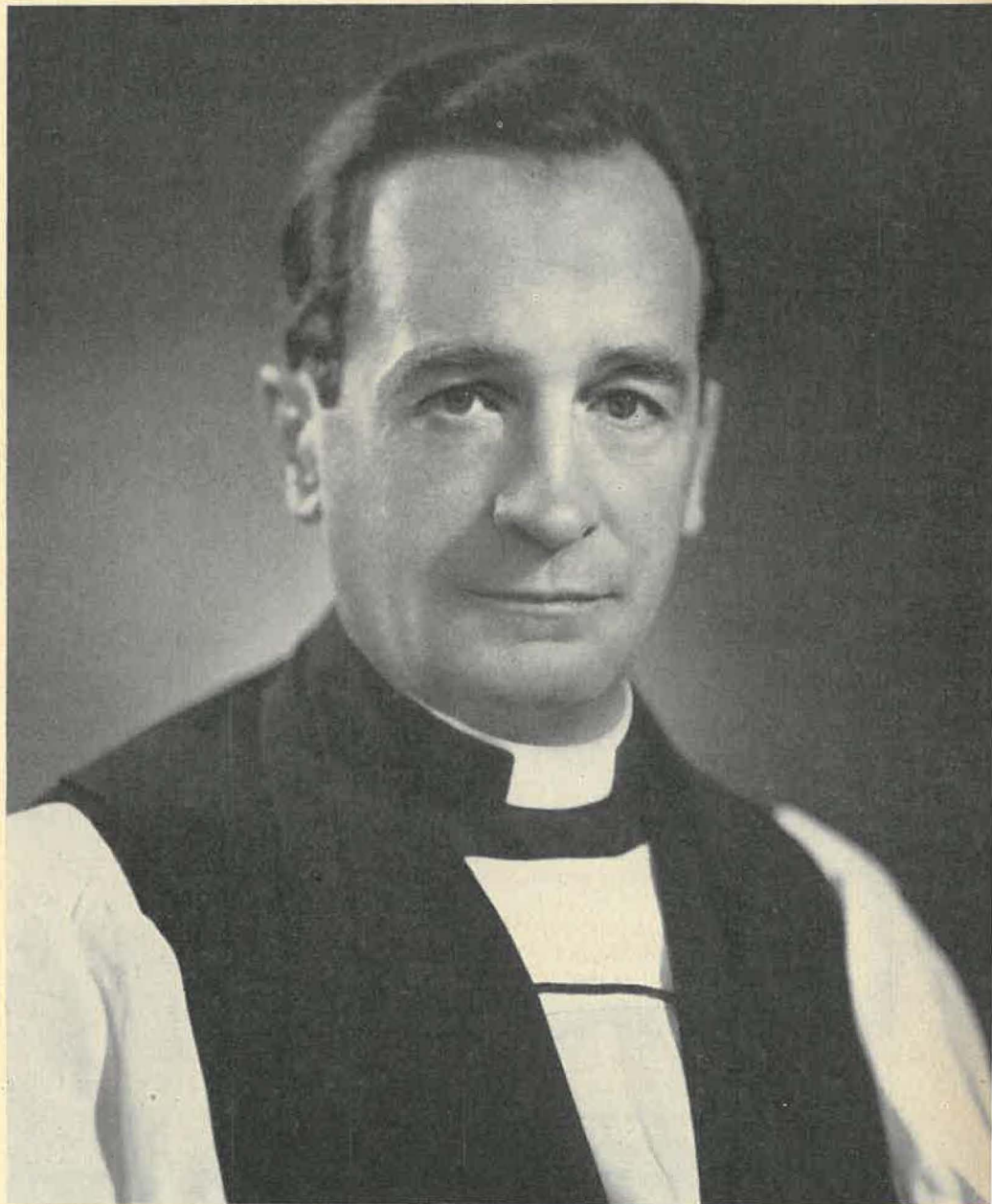
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The Life of the Incarnation Through the Church

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© Bachrach
THE RT. REV. HORACE WILLIAM BADEN DONEGAN, D.D.
Bishop Donegan was consecrated Suffragan Bishop of New York on the Feast of St. Simon and St. Jude, October 28th. [See page 5.]



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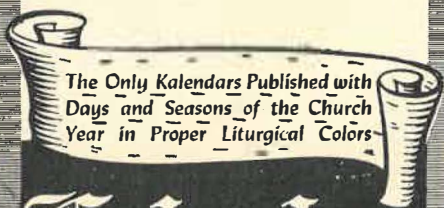
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Evangelism

TO THE EDITOR: We are all thankful that our Presiding Bishop and National Council have the matter of evangelism on their hearts and minds. Nevertheless, we should not forget what has been done in the past and what is being done today. Who can estimate the great spiritual results of the Forward Movement and Forward in Service? I know personally that from these evangelistic efforts there issued schools of prayer, preaching missions, Bible studies, an intelligent knowledge of the Prayer Book, and a deeper relationship to each other in Jesus Christ. We have been talking since Atlantic City and since Kansas City, but I maintain, not in our sleep. The Church has drawn from her strength, and not from her weakness, in using writers like Canon Symons, and spiritual promoters like Bishops Henry Tucker and Avery Mason. God has blessed us in the past through these efforts, and the blessings still continue. An anxious young man wrote me recently from the far Canadian north, telling of finding an old copy of "Forward Day by Day" in the mission house, and, said he: "It has changed my whole outlook." Such testimonials could be multiplied many times.

Surely the National Council must know that it is the steady fire which keeps the building warm, and that people do loosen up to witness, but not all in the same way. A lawyer called me recently to see if I would give some time to a young man, a stranger to me, who was now in the city. We talked in confidence for an hour, had prayers together, and he departed with my blessing. Since then he has gotten in touch with a parish priest and is attending services regularly. I maintain that my lawyer friend has some spiritual fire in him, and also he loosened up effectively for Christ by sending the young man to me.

I feel that we should continue to build on the good foundations already laid, asking God's forgiveness for not having built a better structure, and praying for His direction in future efforts.

HENRY:

Bishop of Montana.

Helena, Mont.

New Benedictine Priory

TO THE EDITOR: The other day I chanced to come across a batch of back numbers of THE LIVING CHURCH. I was very taken with the format and also the information and news items.

We are a small community just out from England and trying to establish the Religious life for men in the West Indies. Therefore, it is of the greatest interest to us to know what is taking place within the Church in America.

We are not blessed with the goods of this world and our funds are only enough for our daily needs. We are in great need of theological, historical, and travel books. We wish to build up a section of books on the history of the Church in America, its canons, and its theology. Can you help us in this matter by gifts of second hand books or by contacting publishers who will

give us soiled copies? Some time ago we received a gift of books from a priest formerly on the staff of Nashotah House.

Do you know of any of your subscribers who would be willing to pass on to us their copy of THE LIVING CHURCH? We are not able to afford to subscribe as our income is very limited.

Before closing I want to congratulate you on your excellent publication, THE LIVING CHURCH ANNUAL. It is the best of its kind that I have ever seen. The prior of Holy Cross Monastery, West Park, N. Y., was kind enough to send me a copy last year.

DOM AELRED OGDEN, OSB.

Windward Islands, B.W.I.

Aid to Churches in Orient

TO THE EDITOR: Now that parcel post shipments are allowed to China and Japan, I have asked Bishops Chen and Reifsnider whether it would be practicable and helpful to send parcels to native Church workers there. Both Bishops replied that such parcels would be a blessing and both sent me a list of clergy, catechists, and Bible-women who are in need and personally known to them. Bishop Reifsnider writes:

"First the bishops and their families who, of course, have to give full time to their responsibilities as spiritual leaders and cannot help supplement their incomes by any outside employment with the American armed and civil forces, or as teachers, as some of the clergy are forced to do. The bishops' annual salaries are \$200 a year, and with the high cost of living and black market prices, they are actually suffering from lack of food."

He goes on to give 25 names, some with notations such as: "tubercular children; incipient tuberculosis due to malnutrition; large family in great distress for lack of food." Bishop Chen sent me 20 names.

I thought at first of appealing through the Lent *Forward—Day by Day*, but that would be too slow, some might have died. I want to stress that only those who have already given to the Presiding Bishop's Fund for World Relief should re-

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LETTERS

spond to my special appeal. To such I am ready to send a bulletin explaining how to send and what to send together with a name and address from these lists. Will those who respond please indicate "Japan" or "China"? The postage to Japan is 14 cents a pound; to China, 22 cents. Japan seems to have the greater need at present. Please do not ship me money, but your offer to pack and ship a parcel.

(Rev.) GILBERT P. SYMONS.

412 Sycamore St.,
Cincinnati 2, Ohio.

TO THE EDITOR: As you know, here in China the late war destroyed many of our churches, hospitals, and other Christian institutions, among the latter, our Central Theological School in Nanking. The Chinese House of Bishops asked me to go to England last year to study theological education there and to appeal for the school, of which I was appointed dean. I returned last December, and in February of this year we reopened the school in Shanghai. We had six students last term, but this term we have 16. We are in a borrowed double-house on the university campus, but our quarters are painfully inadequate. We have no library, no proper chapel, and only one classroom, which has to serve as a dining room also. Everything is makeshift.

I was hoping to have several full time teachers on the staff, but so far I have none. Those who teach are the clerical members of the university faculty. Furthermore, the inflation of our currency is getting worse, so that our students find it difficult to carry on with the allowances given them by the diocese. Four of the students who are not diocesan-supported come from self-supporting parishes in Shanghai. They gave up their business or teaching positions to study for the ministry. Now their resources are getting low and I have to find help for them. So in order to have a less precarious existence, the school needs a fund to pay the salaries of full time tutors and a fund to help the needy students.

Your honored paper has been promoting a seminary Sunday in America; may I draw the attention of your readers to the need of helping our Central Theologi-

cal School? We are grateful to the American Church for laying the foundations and for supporting totally, or at least in part, four of our 14 dioceses. May I request that the Church in America will consider the opportunity of helping us gain our clergy and insure that we carry on the Anglican heritage in China?

(Rev.) T. K. SHEN.

Shanghai, China.

Editor's Comment:

THE LIVING CHURCH RELIEF FUND will be happy to receive and transmit contributions "For the Central Theological School in China." We also hope that many of our readers will respond to Canon Symon's appeal for Churchmen in the Orient.

Letters to Mrs. Luce

TO THE EDITOR: I have greatly appreciated Fr. Wittkofski's articles, "Letters to Mrs. Luce," and have received many favorable comments on them from my parishioners. Many people who do not understand Anglo-Catholics think we are weak imitators of Roman Catholics, and think that the reason we do not "go all the way" into Romanism is that we want the trimmings without paying the price, and in the case of priests, we are Anglo-Catholics because we want to get married.

In confirmation instructions, I point out why we are Catholics, then why we are Anglo-Catholics rather than Roman Catholics. This I do in spite of the great love and respect I have for our sister communion. If I were not an Anglo-Catholic, I would certainly be a Roman Catholic. In the propagation of free Catholicism, it is an unfortunate necessity to point out the errors of slave Catholicism, that we may be on guard against them—thanks to Fr. Wittkofski.

(Rev.) ROY PETTWAY.

Atlanta, Ga.

TO THE EDITOR: Your comment following the letters of Fr. Wittkofski in the current issue of THE LIVING CHURCH puts the matter just right. Your policy is the soundest.

I shall want a reprint of the articles.

(Rev.) LAIRD W. SNELL.

Fairhope, Ala.

Army and Navy Commission

TO THE EDITOR: Would you help me to remind the churches on the Mainland that the Army and Navy Commission is still alive in Hawaii? The Commission maintains a service center on the grounds of St. Andrew's Cathedral, in the heart of Honolulu.

Of the many service men who daily enjoy its hospitality, not one ever heard of the center before leaving his home.

Could the parish priests tell any of their men stationed near Honolulu, or passing through, that they will receive a hearty welcome here?

RUTH T. MOORE.

Honolulu, T. H.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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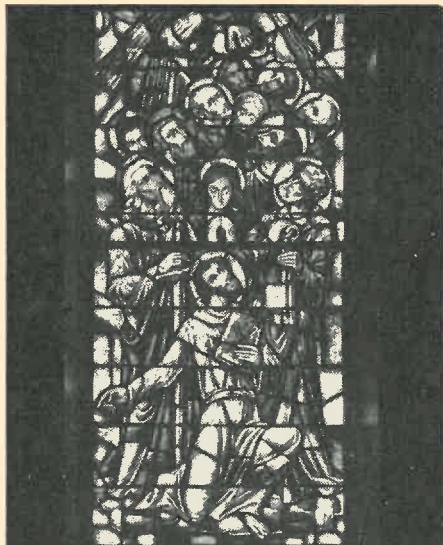
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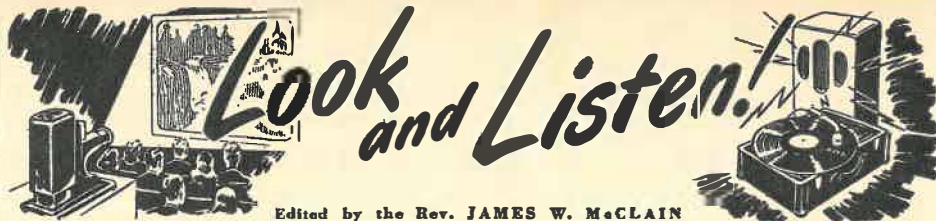
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Edited by the Rev. JAMES W. McCLAIN

Questions and Answers

¶ Editor's note: the mail-bag has been piling up lately. We are using the major portion of our department this issue to answer some of the letters which ask questions of general interest to our listeners.

Your column on visual aids to evangelism this week was very interesting to me. This Advent I should like to carry out the program you suggested, taking up the subjects (1) What is the Episcopal Church? (2) What do Episcopalians believe? (3) What do Episcopalians do? (4) What are Episcopalians living for? Would it be possible for me to rent the 3¼ x 4 glass slides and have the lecture sermons which go with them, and where could I get them? Rev. E. P. S. Spencer.

The slides used were obtained from Fr. Nell, Director of the Co-op Parish Activities Service, Effingham, Ill., and are available only to members of the Co-op. The fee for membership is \$10 per year, and entitles the member to full use of a large library of 3¼ x 4 glass slides, as well as 2 x 2 slides and filmstrips. Fr. Nell was nice enough to make a special selection of these slides for this particular occasion, and cannot, at this time, make such a selection available to the general public. Membership in the Co-op, however, would allow you to borrow several series of slides at a time, from which you could pick your own selections. As for the lectures we are sorry to report that they are not available. Most missionaries would prefer to write their own lectures, putting them in a style suited to their own abilities and personality.

I think I read within recent months of a film produced by Roman Catholics on the Mass. Could you give particulars of this? Rev. John Grinstead.

The film mentioned was "My Sacrifice and Yours," a 16 mm silent picture, in color, available from Guardian Films, 145 E. 5th St., St. Paul, Minn. The cost for rental is \$5. The film can be used (1) as a devotional or instructional basis for studying the Liturgy, the main acts of which are common to all historic Liturgies, or (2) as basis for a liturgical comparison of our own Mass with the Roman structure.

I have your letter regarding the movie

my Church school made on the "Seven Sacraments." It is a 16 mm silent, in color. I am sending it to you this coming Monday. Rev. H. E. Wagner.

The film Fr. Wagner is speaking of is excellent. It was produced by the Church school of St. David's Church, Jewelcrest, and St. Peter's Church, West Allis, Wis. The children do all the acting. The story theme, also prepared by the children, pictures the angel of the sacraments, telling a group of young children about the sacraments, and showing them what is done in each sacrament. Then the children themselves reenact the sacrament. The costumes were made by the parents of the Church school youngsters. We presume that the photographer and producer was Fr. Wagner, though he modestly takes no credits. Our only criticism of the film is that it is much too short. The sacraments cannot, we believe, be given adequate treatment, even for very small children, in this length of time. The whole film runs only about 10 minutes and the overall effect is a little confusing. The method we used in showing it was to let it run without stopping through the first time. Then we discussed the film, the idea of sacraments, the need for special help from God at certain times in our lives and the way God has provided for this help through His Church. Then we played the film a second time, stopping it from time to time in order to make the points clearer and to emphasize the teaching. All in all, the children were helped a great deal by the use of this film, particularly in as much as the film was acted by children. We would like to see Fr. Wagner do more work along this line. The Church should welcome a series of such films, one reel on each of the sacraments. A longer presentation would give the producer an opportunity to deal with important fundamentals which such a short presentation could never cover. If our readers would write to Fr. Wagner and encourage him to do more of this sort of thing, assuring him of a rental market for his efforts, to help pay the cost of filming, we would be doing the Church a valuable service as well as assuring ourselves of the sort of visual aids which make teaching a thing of creative joy. Write the Rev. Harold E. Wagner, 1310 Rawson Ave., South Milwaukee, Wis.

TWENTY-THIRD SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Consecration of Bishop Donegan

The Rt. Rev. Dr. Horace William Baden Donegan was consecrated Suffragan Bishop of the diocese of New York on the Feast of St. Simon and St. Jude, October 28th, in the Cathedral of St. John the Divine, New York City. The Presiding Bishop was the consecrator, with Bishop Gilbert of New York and Bishop Nash of Massachusetts as co-consecrators. (Bishop Nash substituted for Bishop Manning, retired of New York, whose physician did not wish him to undergo the fatigue of so long a service.) The Presiding Bishop was the celebrant of the Holy Eucharist, with the Most Rev. Dr. Philip Carrington, Archbishop of Quebec, as epistoler, and Bishop Dallas of New Hampshire as gospeller. The Presenting Bishops were Bishops Bayne of Olympia and Remington, Suffragan of Pennsylvania. The litany was read by Bishop Gardner of New Jersey, and Bishop Hobson of Southern Ohio was the preacher. The attending presbyters were the Rev. Harold H. Donegan, brother of the new Bishop, and the Rev. James A. Paul.

Promptly at 10:30 AM, the two processions entered the cathedral. The first procession, coming from the ambulatory, was made up of four crucifers, civic and religious leaders, the Suffragan Bishop-elect with his attending presbyters, the registrar, the canons of the cathedral, the visiting bishops, the bishops taking part in the service, the co-consecrators, and the Presiding Bishop. The second procession, which came from the crypt and up the great nave, consisted of two crucifers; the chancellor of the diocese of New York, G. Forrest Butterworth; the president of the standing committee, the Rev. Dr. Randolph Ray; the assistant secretary of convention, the Rev. Lawrence B. Larsen; the standing committee; the trustees of the cathedral; the clergy of the diocese of New York; and the clergy of other dioceses.

The organist and choirmaster of St. James' Church, New York City, Gordon D. Richards, with full choir, joined with the cathedral choir, under the direction of the cathedral organist and master of choristers, Dr. Norman Coke-Jephcott. The Rev. Dr. Edward N.

West, canon sacrist of the cathedral, was master of ceremonies, assisted by the Rev. James H. Morgan and Mr. Byron G. Clark.

Bishop Hobson preached the sermon, from St. Mark's Gospel, 13:10: "The gospel must first be published among all nations." He said:

"Our times differ from all past history not in the fact that adventure is offered, but because today no one can escape it. There has always been ample opportunity for daring spirits to launch forth on high adventure. Yet to those who shrink from the strange, the dangerous, and the new, the past has always offered the chance to drift within the peaceful inlet, or to ride at anchor in the quiet harbor. Now, life has become a surging, rushing flood, carrying all with it. . . ."

"We who are of the Church must ask ourselves with all honesty and humility: why is it that in the adventure which life today presents, when not only we but the majority of the keen and eager leaders in every area of society recognize the desperate need for spiritual foundations, there are so many who shun or give only casual attention to the channel the Church offers to discover a vital and valid religious faith? Such a question demands our best attention if even we who are active in organized religion are to find in the Church the power to win through in these

stern days. Far more such a question must be answered if the Church is to have a strong leadership and wide outreach in society, which can come only as she draws men and women unto herself. . . ."

"In the minds of many who stand outside active Church membership, as well as in the thoughts of those within the family who are concerned because they love the Church, the too frequent tendency to exalt the trivial and neglect the essential looms large. . . . With millions in most of the world contending with greater hunger, physical want, hopelessness, and spiritual thirst than has ever been known in any moment of past history, the Church seems to think more of her own possessions and well-being than of the survival of those in dire need. . . . Closely allied with this widespread, casual, at times, indifferent attitude of many Church members toward the problems and suffering of such countless children of God throughout the world, is the lack of participation on the part of those in our congregations in the primary purpose for which the Church exists—her world mission. The majority of our communicants in the Episcopal Church know little, care less, and give nothing when it comes to the fulfillment of the one great responsibility which Christ placed upon the Church: publishing the Gospel. . . ."

When the Bishop-elect was presented to the Presiding Bishop and the co-



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CONSECRATION OF BISHOP DONEGAN: (left) the Suffragan-elect is presented to the Presiding Bishop and the co-consecrators by Bishops Bayne of Olympia and Remington, Suffragan of Pennsylvania. (Right) the laying on of hands at the consecration on October 28th at the Cathedral of St. John the Divine.

consecrators, the testimonials were read: the certificate and testimonial of election by the chancellor; the evidences of ordination by the assistant secretary of convention; the consents of the standing committees by the president of the standing committee of the diocese of New York; and the consents of the House of Bishops by Bishop Powell of Maryland. The Bishop-elect then read the promise of conformity, and Bishop Gardner read the litany.

While the Bishop-elect was being vested in the rest of the episcopal habit, the Presiding Bishop, the co-consecrators, and the other Bishops taking part in the laying on of hands moved from the sanctuary and presbytery to the middle of the choir. They were followed by the 30 other bishops, who formed a square around them. Taking part in the laying on of hands, in addition to the Presiding Bishop and the co-consecrators, were Bishop Hobson, Bishop Remington, Bishop Bayne, Archbishop Carrington, and the Rt. Rev. John Misiaszek, auxiliary bishop of the Polish National Catholic Church. Bishop Bayne began the *Veni, Creator Spiritus*, and the alternate lines were sung by the bishops, clergy, choir and congregation. The laying on of hands followed.

The service proceeded to the end. The congregation of over 7,000 men, women, and children remained in their places while the processions marched from the East end to the West doors, and up the South aisle to the ambulatory.

The Bishops present, in addition to those taking part were: Bishops Banyard, Suffragan of New Jersey; Barry, Coadjutor of Albany; Bennett of Rhode Island; Block of California; Budlong of Connecticut; Campbell, OHC, retired of Liberia; Clark of Utah; Conkling of

Chicago; Davis, retired of Western New York; Gooden of the Panama Canal Zone; Gray, Coadjutor of Connecticut; Jenkins, retired of Nevada; Kennedy of Honolulu; Littell, retired of Honolulu; Ludlow, Suffragan of Newark; Mallett of Northern Indiana; McClelland of Easton; Moody of Lexington; Nichols of Salina; Pardue of Pittsburgh; Reinheimer of Rochester; Rhea of Idaho; Roberts of South Dakota; Sawyer of Erie; Sterrett of Bethlehem; Stires, retired Bishop of Long Island; Bohdan, of the Greek Orthodox Church; and John, of the Russian Orthodox Church.

A luncheon was given for Bishop Donegan in the undercroft of Synod Hall after the service. Almost all the visiting Bishops attended the luncheon. There were no speeches, but the guests all had an opportunity to shake hands with Bishop Donegan and to wish him God-speed. Bishop Donegan, after the luncheon, went immediately to St. Luke's Hospital where Bishop Manning is having the regular, periodic check-up ordered by his physician. The new Bishop later said that Bishop Manning had given him his blessing.

In the evening, the Church Club of New York gave a dinner for Bishop Donegan in the Ball Room of the Hotel Plaza. There were 300 guests. Bishop Gilbert made a short speech of affectionate commendation of the new bishop. Dr. Donegan then spoke, giving a moving account of his impressions of Great Britain during a visit of three months, beginning in June and ending in September. He paid high tribute to the English people and called upon his hearers to show their admiration of the mighty spirit of England by sending generous and immediate help to her people.

Dr. Donegan was presented with a

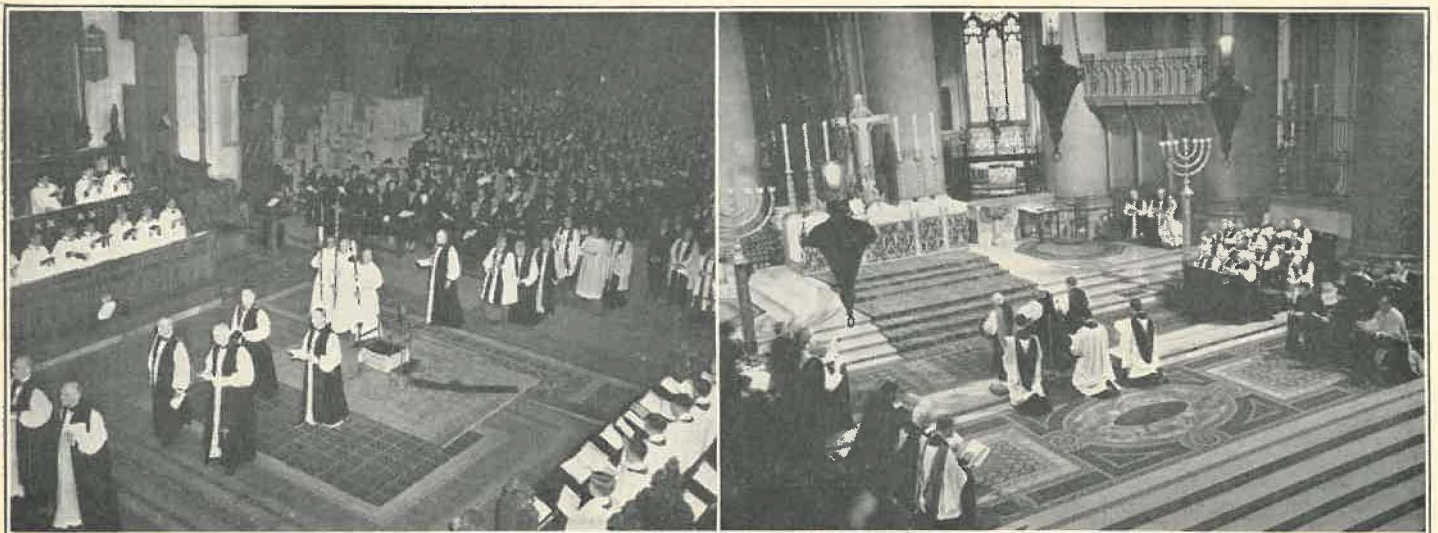
pectoral cross by the altar guild of St. James's Church. The cross is of gold, set with garnets, and is a copy of St. Cuthbert's cross, the prized possession of Durham Cathedral. The clergy of the diocese of New York gave Dr. Donegan an episcopal ring, also set with a garnet. His robes were given to him by various friends, with the exception of a purple cassock, which was presented by the boys and girls of the church school of St. James' Church. The boys of the servers' guild gave him a copy of the Prayer Book.

UNITY

Commission Hears Statements from Varied Groups

Representatives of every shade of Episcopal Church opinion presented their views at the open hearing of the Commission on Approaches to Unity at the College of Preachers in Washington, October 28th. National organizations represented included the American Church Union, the Anglican Society, and the Episcopal Evangelical Fellowship. In addition, representatives of several dioceses presented resolutions adopted by their respective conventions and supplemental statements, and some Churchpeople spoke as individuals.

Speakers were in some cases asked questions by members of the Commission. Apprehension at the possibility of a fruitless and possibly undignified hearing faded as the speakers presented generally well prepared material and showed awareness of the Commission's problems. At the outset, Bishop Strider of West Virginia, chairman of the Commission, turned over the chairmanship of the open session to the Hon. John Lord O'Brian, of Washington, former



DONEGAN CONSECRATION: (left) the procession of Bishops enters the choir of the New York cathedral. (Right) The Presiding Bishop, the co-consecrators, Dr. Donegan, and his attending presbyters kneel during the *Veni, Creator*. Acme.

solicitor general of the United States, who presided with genial impartiality.*

First speaker to be heard was the Rev. Albert J. M. Wilson, representing the Episcopal Evangelical Society of Greenwich, Conn. He said that the group which he represented affirmed the Lambeth Quadrilateral, but considered Protestant ministries "valid" and approved the South India Scheme. The position he outlined, however, sought to provide for a long-term process of reunion, safeguarding the Church's practice of accepting only episcopally ordained ministers. He concluded his presentation with a quotation from Dr. A. E. J. Rawlinson, Bishop of Derby, which made a distinction between non-episcopal and episcopal orders.

LAYMEN'S VIEW

Second was F. M. Blanton, a layman of Elkton, Md. Mr. Blanton, avowedly representing only himself, gave a layman's view of the reaction of a rural parish to the unity proposals brought before the 1946 General Convention. "High, Low, and indifferent," he said, were equally opposed to the then Proposed Basis of Union. He urged the Commission, to draw up, alongside the statement of Faith and Order in harmony with the Lambeth Quadrilateral, a statement on what the Episcopal Church really believes and does, and on the significance of the varying ceremonial practices to be found in the Church.

The views of the diocese of Milwaukee were presented by a Committee of three—the Rev. Frs. Francis J. Bloodgood, and Carroll E. Simcox, and Mr. Peter Day. They presented a resolution adopted by the diocese urging a sacramental approach to reunion and asking the Commission "to adopt as its own the following statement agreed upon by a joint commission of Anglican and Orthodox theologians in Bucharest, 1935, and subsequently ratified by both convocations of the Church of England:

"We agree that Baptism and the Eucharist, the first as introducing us into the Church, the second as uniting us with Christ and through Him with the Invisible Church, are preëminent among the Divine Mysteries. We agree that because Holy Scripture and Tradition

witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick are also Mysteries in which, an outward visible sign being administered, an inward grace is received."

The three Milwaukee speakers presented sections of a 17-page report consisting of a brief survey of Anglican actions in the past, seeking to show that the official line of action on unity has been one of adherence to Catholic Faith and Order with a few abortive exceptions; a statement on the Eucharist, emphasizing the two-fold aspect of oblation and Communion along the lines of the Liturgical Movement; a statement on the ministry, reaffirming the strongly pastoral character of the Anglican view of the priesthood and episcopate; and discussion of the right approach to non-episcopal ministries.

STATUS OF "DECLARATION OF PURPOSE"

"Certain preliminary assumptions" of the Milwaukee committee did not go wholly unchallenged. One of these was that "The action of General Convention in 1946 decisively cancelled any directive the Commission might have had to elaborate plans for synodical and constitutional union with the Presbyterians." "The problem which we assume the Commission is now considering," the report continued, "is the problem of achieving a basis for intercommunion with the preservation of entirely distinct ecclesiastical bodies; crossing this bridge before coming to the question of 'organic federation'—a term which we understand as still implying a wide autonomy within a federal framework."

Questions by Bishop Strider and Bishop Keeler of Minnesota indicated disagreement with the implication that the 1946 resolution cancelled the Declaration of Purpose. Peter Day, speaking for the committee, upheld the position that the 1946 resolution by interposing the objectives of intercommunion and organic federation did cancel any directive to take immediate steps to the framing of plans for the merger of governing bodies, adding that the unwisdom of considering such plans was indicated by the furor in the Church before the 1946 General Convention which, he asserted, decreased instead of increasing the desire for intercommunion with the Presbyterians.

Fr. Bloodgood, presenting Anglican action on unity, laid stress on the unfortunate history of the effort of the Prussian and Anglican Churches to establish a joint mission in the Holy Land. He replied to a question by Gordon K. Chalmers, president of Kenyon College, that he felt that the Milwaukee resolution did demand that statements made to the

Presbyterians be consistent with statements made to the Eastern Orthodox.

The section on the Eucharist, presented by Mr. Day, pointed to the growth of the Liturgical Movement in Roman, Lutheran, Methodist, and Calvinist, as well as Anglican Church life, and urged the presentation by the Commission of the doctrine of the Eucharistic sacrifice as "the means appointed by Christ for us to share in the eternal offering and memorial in heaven which He makes as our great High Priest, as described in the Epistle to the Hebrews."

"The doctrine of the Real Presence," the report stated, "is often presented in a way which obscures its rational basis. Too often the emphasis is on the secondary aspect of adoration of Christ sacramentally present, a worthy and inevitable response of the Christian soul which, however, as the Thirty-Nine Article accurately state, 'was not by Christ's ordinance.' The Real Presence is vouchsafed to us primarily for the Eucharistic gift of union with Christ in offering and communion. 'Take, eat.' 'Do this as My memorial.'

"The awareness of the centrality of the Eucharist is growing rapidly in those communions which have for a time relegated it to a subordinate position, a more balanced and winsome view of the Eucharist is also growing among those who have kept it in the center but over-emphasized secondary aspects and under-emphasized primary ones. Cannot the Commission on Approaches to Unity make the Eucharist the central subject of its negotiations with other Churches, not in an apologetic search for a formula to conceal differences but rather in a bold effort to enrich the whole world with the treasures of true belief and consecrated action?"

APOSTOLIC SUCCESSION

Presenting the ministry in Anglicanism, Fr. Simcox pointed out that the Catholic view of the Apostolic Succession "is not the passing on of a magical power to make God do something He does not will to do. It is the transmission of authority to speak and act for Christ in the furtherance of His will for the salvation of mankind." Under questioning by Dr. Alexander C. Zabriskie, he upheld the position that the episcopate is the means which the Church has historically chosen for the transmission of this authority.

Speaking of the issue posed between the minister as "sacrificer" or "pastor," he pointed out that the Anglican ordinal does not, and empirical investigation cannot find a genuine antithesis between the two views of the ministry. The pastoral, prophetic, and priestly notes are found in the functions of all ministries, and are explicitly declared in the ordinal,

*Other Commission members present at the open hearing included: Bishops Fenner of Kansas, Keeler of Minnesota, and Washburn of Newark; the Very Rev. Messrs. Alden Drew Kelley, Claude W. Sprouse, Gerald G. Moore, and Alexander C. Zabriskie; Messrs. Gordon K. Chalmers, Howard T. Foulkes, Clifford P. Morehouse, and John C. Spaulding. Bishop Sturtevant of Fond du Lac and Mr. George F. Thomas arrived later. Bishop Penick of North Carolina and the Rev. Sherman Johnson were absent—the former because of his responsibilities in preparing to act as host to the House of Bishops the following week; the latter because he is spending his sabbatical year on the faculty of the Oriental Institute in Jerusalem.

where the strongest emphasis of all is laid on the pastoral ministry.

The concluding section, on non-episcopal ministries, presented by Mr. Day, urged the exploration of a meeting ground for both Catholics and Protestants in the doctrine that Christ is uniquely our Prophet, Priest, and Pastor; and that the Church, which is His body, has a priestly, prophetic, and pastoral office which is in some measure shared by every member.

Rejecting the negative judgment implied in the term "invalidity," the report urged that, in the language of Canon 36, non-episcopal ministers be asked to "add to the ministry they have already received . . . the grace and authority of Holy Orders" as conferred by the minister to whom this function is assigned by the vast majority of Christendom.

The report pointed out that the ministry was not the only basic question at issue in unity discussions. The sacraments, with the meaning which the Church has given them throughout history, are an important part of the purpose of the apostolic ministry. Moreover, the report expressed concern over "the extent of the heresy called modernism in Protestant Churches," and expressed a desire for "some definite reassurance that those with whom we are discussing unity hold fast to basic Christian beliefs."

ANGLICAN SOCIETY

Representing the Anglican Society, the Rev. Dr. William Dunphy gave a closely knit discourse attempting to place the current unity negotiations in an adequate historical and geographical setting. He warned against a development of unity negotiations which would lead the Episcopal Church into closer relationship with the Calvinistic one-eighth of Christendom at the cost of alienating it further from the Lutheran, Orthodox, and Roman Catholic bodies which together make up perhaps three-quarters of Christendom.

Tracing the development of the Reformation, Dr. Dunphy pointed out that the Lutheran ministry was regarded by early Lutherans as a distinctly extraordinary ministry raised up by God to meet an extraordinary situation, and raised the hope that present-day Lutherans might be willing to unite their ministry to the ordinary ministry as it exists in Anglicanism. Doctrinal differences between Anglicanism and the Lutheranism of the Augsburg Confession, he indicated, might not be insurmountable.

Commenting on the argument that the Presbyterians and some other inheritors of the Reformed tradition are similar in language and culture to the Episcopal Church, he commented, "We don't want the Church to be merely the English-

speaking Union at Prayer!"

Dr. Dunphy was followed by the Rev. L. A. Haselmayer, Ph.D., representing the American Church Union and other Anglo-Catholic organizations, who presented the members of the Commission with advance proofs of a book, *Lambeth and Unity*, shortly to be published by the Morehouse-Gorham Company*.

Dr. Haselmayer pointed out that there were three different Lambeth Quadrilaterals, one of which had three points instead of four, and that these varied from the official form of the Quadrilateral in the American Church, adopted by the House of Bishops in 1886 and subsequently affirmed by the House of Deputies. In the successive changes in language he traced a growing ambiguity due to the confusion attending the development of scholarly studies of the ministry in the primitive Church.

The Faith and Order of the Episcopal Church, and of Anglicanism generally, Dr. Haselmayer declared, is not to be found in the purely advisory statements of the Lambeth Conference, but in the Faith and Order of the undivided Church and in the official formularies of the various Anglican Churches: the Books of Common Prayer; the preface to the Ordinal, which appears in all Anglican Prayer Books; the various Ordinals; the Constitutions and Canons; and secondarily in the Thirty-Nine Articles and the various catechisms. Accordingly, a statement of the Faith and Order of the Episcopal Church, such as the Commission was instructed by General Convention to prepare, must be based upon the official formularies of the Church and should take as its point of departure the Quadrilateral in its original form as set forth in the statement of the American Church in Chicago in 1886.

In this statement, the American Church declared its conviction that Christian unity "can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposits of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

"As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit. . . ."

This statement, Dr. Haselmayer pointed out, does not make the four points an exhaustive presentation of the

"sacred deposit" but rather treats of them as exemplifying its major characteristics.

The continuity of the pre-Reformation Faith and Order of the Church, except where explicitly modified by later pronouncements, was maintained by Dr. Haselmayer, with illustrations from doctrinal pronouncements and legal judgments. A number of times American courts have found it necessary to review this question in deciding the rights of litigants, and Dr. Haselmayer asserted that the courts have consistently based their judgments on the continuity of the canon law.

"When new Anglican provinces have been established," he said, "they have always reaffirmed their adherence to the ancient Faith set forth in the Scriptures, summed up in the Creeds, held by the primitive Church, and affirmed by the General Councils — and specifically contained by Anglican formularies."

Pointing to the advancement of negotiations with the Orthodox and the achievement of intercommunion with the Old Catholics as based, not upon four bare points but upon the whole Faith and Order of which those points are signposts, he urged that the Commission present to Protestant Churches a statement grounded on the same basis: "The substantial Faith and Order."

"The substantial deposit of Christian Faith and Order committed by Christ and His apostles to the Church," he pointed out, is still incapable of compromise or surrender, and is held by the Church not for itself but for the benefit of all men.

After the noon recess, a statement adopted by the executive committee of the Episcopal Evangelical Fellowship was presented by the Rev. Charles D. Kean and the Rev. Gardiner M. Day. Their statement, somewhat abridged, follows:

It is the intention of the Protestant Episcopal Church to achieve organic unity with the Presbyterian Church in the United States of America. The resolution which was passed at the Cincinnati General Convention in 1937, and which was accepted in good faith by the General Assembly of the Presbyterian Church in the United States of America the following spring, is still the official policy of the Protestant Episcopal Church. . . .

The representatives of this Church must inform Lambeth of our solemn purpose to "achieve organic union." There is no need to consult Lambeth on this point, as it is certainly within the framework of the previous Lambeth decisions. . . .

As regards a statement of faith and order in harmony with the Lambeth Quadrilateral to be the basis for the practical achievement of this official purpose, we refer the delegates to Lambeth to the specific support of the South India scheme by the 1930 Lambeth Conference, which gives

* Publication date, December. Price, \$2.50.

us ample warrant for an approach to reunion on the basis of the mutual recognition of orders.

It is plainly the declared opinion of Lambeth that the Episcopacy is of the "bene esse" of the Church — "history and present experience testify that the Episcopate has been, and is, and will be, the best instrument for maintaining the unity and continuity of the Church (The Appeal to All Christian People," Section 7) which implies, Mr. Kean said, that there can be other instruments. The controversial plank in the Lambeth Quadrilateral is that on the "Historical Episcopate, locally adapted." Lambeth has already interpreted this plank in such a manner as to make legitimate the South India Scheme and the Proposed Basis for Union. "Although it is not before the Church for action," Mr. Kean interpolated here, "it is still a document." Section No. 6 of "The Appeal" states that the visible unity of the Church will require "a ministry acknowledged by every part of the church possessing the inward call of the Spirit, the commission of Christ and the authority of the whole body." Previous action by Lambeth itself, therefore, gives this Church all the guidance it needs in formulating a statement of faith and order in harmony with the Quadrilateral.

The support given the United Church of South India by the 1930 Lambeth Conference was clear and unequivocal — particularly paragraph C of Resolution No. 40 — which clearly envisions a liberal and practical application of the principles of the Quadrilateral to the local situation....

We are aware that the Archbishop of Canterbury has pronounced that the United Church of South India cannot be called an Anglican Church. But we are also aware that under this pronouncement Anglican participants in no way forfeit their standing in the Church of England, and we are grateful that the Archbishop himself led the movement which resulted in the Society for the Propagation of the Gospel reversing its previous refusal to continue support of its missions now under United Church jurisdiction. With all loyalty to, and reverence for, our Anglican heritage, we cannot regard membership in the Anglican Communion to be an end in itself, and we feel today, as did the Lambeth Conference of 1930, that the United Church of South India is a forward step toward a new and Protestant understanding of the Holy Catholic Church for this age. We covet for the Protestant Episcopal Church an adventure of equal significance.

With this background of historical action, and with the understanding that the greater includes the less, it would appear to be the duty of the delegates of this Church to Lambeth to present the document "The Proposed Basis for Union" — the majority report of the Joint Commission on Approaches to Unity to the last General Convention. Here is a document which is certainly in complete agreement with the letter as well as the spirit of the previous Lambeth action. It is to be expected that it, no less than South India, will receive the interested support of the conference. We would remind the dele-

gates to Lambeth that this document was never voted upon at the last General Convention, but that due to a parliamentary substitute and to the manifest desire of the convention to avoid a difficult problem in the interests of what was believed to be harmony, it was by-passed in favor of the action finally taken.

The mandate of the last General Convention to refer to Lambeth proposals for intercommunion and steps toward organic federation deals with a new area of negotiations. This mandate, however, cannot be interpreted in any other way than by the formal, declared policy of the Protestant Episcopal Church as contained in the 1937 resolution. We propose to "achieve organic union." In good faith, we propose to try a new approach to this declared end. And we ask the advice of Lambeth on the steps to be taken.

It would, therefore, appear to be the duty of the Commission on Approaches to Unity to propose a scheme of intercommunion between this Church and the Presbyterian Church in the United States of America, which can be presented to Lambeth for its opinion, which can be studied by the church at large, and which can be acted on by the next General Convention.

It would also appear to be the duty of the Commission to consult with the Presbyterian negotiators about this proposal for intercommunion, if possible before Lambeth, and certainly to keep them informed as to the nature of our proposals. . . .

In preparing such a proposed basis for intercommunion, the Commission should be guided by the Lambeth Quadrilateral as interpreted by the "Appeal to All Christian People" and the resolutions on the South India Scheme. These latter documents provide unequivocal warrant for a true intercommunion with complete mutual respect for the orders and sacraments of the two negotiating churches. . . .

It is the convinced feeling of the Episcopal Evangelical Fellowship that the Commission can best carry out its tasks in these regards by further: (1) initiating a regular method of "grass-roots" discussion of its proposals by the laity in the parishes and missions of this Church; (2) by setting forth courses for greater appreciation of the ecumenical movement as a whole, since it is within the setting of this movement that specific negotiations take place, and since it is the spirit of this movement which gives increased urgency to our task; and (3) by initiating parallel negotiations with other interested Protestant churches, for instance the Methodists, as early as possible.

The Rev. Mr. Kean added a proposal that either the Commission on Approaches to Unity or the Advisory Council to the Presiding Bishop on Ecclesiastical Relations be disbanded in order to unify the Church's dealings with other religious bodies. In his comments he stressed the point of view that the Church is a "living fellowship" capable in every age of creating a ministry to carry on its life, and referred to the episcopate as "purely a question of effici-

ency" and of Church government.

The Rev. Gardiner M. Day, commenting on the catastrophic shape of world affairs, asked how the nations could be expected to get together if the Churches could not unite. He said that the members of the Episcopal Church in the United States deal primarily with members of Protestant Churches, and should place more importance on unity with them than on unity with Roman Catholics, Polish National Catholics, or Orthodox.

The unity committee of the diocese of Virginia, through its representative, the Rev. B. B. Comer Lile, drew attention to a resolution declaring the practice of the diocese to be "open Communion" — permitting all who are communicants in their own religious bodies to receive the Holy Communion in the Episcopal Church. An invitation to this effect, Mr. Lile said, is added to the Prayer Book office of Holy Communion in the diocese.

The Rev. Gregory Mabry presented a proposal for return to the apostolic tradition originally prepared as an article for THE LIVING CHURCH. [See page 10].

The Rev. Dr. Francis J. Moore of the diocese of Southern Ohio presented a report declaring that particular interpretations of the Scriptures, the Creeds, and the Sacraments of Baptism and the Holy Communion have no official standing in Anglicanism and asserting that the statement of Faith and Order which the Commission is instructed to draw up should not "add — by definition — to these first three simple conditions for unity set forth in the Quadrilateral."

Similarly, the historic episcopate, the report stated, should not be presented "with attached definitions of a 'Catholic' kind."

Of four possible ways of regularizing ministries in the period before episcopally ordained ministers are universal — reordination all round, reordination of the non-episcopal ministers, extension of ministerial commission on both sides, or simply recognizing non-episcopal ministries as already true and valid ministries, the Southern Ohio committee found itself in favor of one or the other of the last two, he said.

The argument was presented, with citations from Anglican scholars, that the Reformers intended to continue the Church's ministry of Word and Sacraments, and that the historical situation they faced was such as to justify revolt from the prelatical episcopacy of their time.

The committee report was signed by Dr. Moore as chairman, and by the Rev. Raymond K. Riebs, Margaret Rogan, Charles P. Taft, the Rev. Almus M.

(Continued on page 20)

The Open Road to Unity

By the Rev. Gregory Mabry, D.D.

Rector of St. Paul's Church, Brooklyn, N. Y.

AFTER the last General Convention an article, "Union Begins at Home," was published in this journal. It struck a responsive chord in a number of hearts and minds, in as far as better than eleven hundred letters received in the following four months can be considered a reliable gage. Many of the correspondents asked to be informed as to the reception of the article. It seems as well to let the number of letters, and the public comment made, stand as the answer to the inquiry, without going into any extensive analysis. However, the correspondents predominantly approved of the thoughts expressed; something like nine hundred of them were lay persons, which means that for once the pews spoke; and some of the writers are in places of leadership in the Church. As a whole the letters compose an eloquent tribute to the Book of Common Prayer, and bespeak the devotion there is to its principles.

At the conclusion of "Union Begins at Home," a program was suggested as a means for creating greater unity among ourselves. It was entitled "A Starter." It was meant to be just that, and nothing more. That it did arouse a fresh realization on the part of many that we have a basis of unity among ourselves — the Book of Common Prayer — justifies the temerity of the author in proposing a program; and, while there have been no Church-shaking results, there have already been some definite small fruits, and there is promise of more. For these, God be praised.

NECESSARY PREPARATION

If any readers recall the program laid down, they will remember that it had almost entirely to do with study of, and instruction in, the contents of the Prayer Book. *Study* was the keyword. This article, too, is concerned with study, but this time not for the purpose of attaining unity among ourselves alone, but of all Christendom.

While the 1946 General Convention supplied the spark which touched off my thoughts and caused them to explode into words, yet I fully realize that "Union Begins at Home" had its genesis in a restudy of Confirmation which I made in 1939-1940, after which I came to ponder if any part of Western Christendom (I am unacquainted with the Churches of the East) knew the full truth about it. Apparently sometime previous to the ninth century much of the doctrine concerning it — and its very

significance — had become obscured. It seemed reasonable, therefore, to surmise that perhaps other doctrines and rites had also become distorted, even those of the ministry and the Eucharist. But at the time there was no way of checking. This statement should not be taken as a doubt of the validity of either the teaching or rites of the Prayer Book, but only that the time seems near when we should amplify the instructions given on them. If I may venture an opinion, we do not now need a revision of the American Book of Common Prayer, but we do very much need a revision of our books of instruction on its teaching.

RECENT GREAT BOOKS

Happily in 1945 Dom Gregory Dix's *The Shape of the Liturgy* appeared, followed by his *The Theology of Confirmation in Relation to Baptism*, the very subject which had aroused my conjecture. Last winter the monumental *The Apostolic Ministry*, written by eleven eminent English scholars and edited by Bishop Kirk of Oxford, was published. Lately the 56-page brochure, *Catholicity*, actuated by the Archbishop of Canterbury and drawn up for him in the form of a report by fourteen leading scholars, became available to the public. To say that the whole of it is illuminating is to make an understatement. But it is the final chapter, on the Anglican Communion, which is of particular interest to us, for it supports the thesis of the books mentioned above, and, indeed, should be read in connection with them. This is especially true of *The Apostolic Ministry*, without study of which no one should feel free to express an opinion on unity — one way or another. Both *Catholicity* and the other books referred to make us realize that the full truth does not lie alone within the realm of any one of our present several schools of thought, that none of them are either *all* right, or any of them *all* wrong; and that rather than through synthesis Christendom will regain its unity by the recovery of the Apostolic Tradition. This conclusion is of utmost importance. And it should receive our most careful consideration, for it is the consensus of nineteen of the foremost scholars England possesses today, representing the several fields of theological learning, and its dissemination is sponsored by the Archbishop of Canterbury. Furthermore, it conforms with the statement in the Chicago Declaration, adopted by the House of Bishops in 1886 and accepted and concurred in by

the House of Deputies of both the General Conventions of 1892 and 1895, that "we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian Communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." It is sometimes overlooked that for the Protestant Episcopal Church in the United States of America the original Chicago Quadrilateral remains binding, for General Convention has never rescinded its action on it. So far, however, most of the efforts towards unity made in the Anglican Communion have been by way of synthesis. So far that has got us nowhere. Now, at long last, we have the implements with which to clear the trail pioneered by our Chicago Fathers.

THE NEW APPROACH

It would appear, therefore, that at present the most promising contribution Christians, as individuals and in groups, especially the clergy, can make toward the cause of unity is to turn their attention in this new direction, and to explore it thoroughly.

Our communion, beyond all others, is best qualified to give leadership in this, for as we see the whole ocean in a glass of water, so we see the whole problem of unity within the Anglican Communion. If we should — ultimately, of course, we must — solve the problem among ourselves, we would open the way to the whole of Christendom, which, no one can be other than convinced, would result in that visible unity for which we do so earnestly long; pray, and work.

THE MEANS

Suggestions are generally worthless unless a way for implementation is provided. So I presume to offer one, deeply conscious of my own ignorance and limitations. Let all of us clergy, of whatever present opinion, lay it upon ourselves as an obligation, to study individually, and in small groups in proximity to each other, and as many lay folk as can be persuaded to do so, the above mentioned books, and such others as may be relevant to the subject; and then come together from time to time for calm discussion, as earnest seekers after more of the truth, not as protagonists of any one point of view. To be specific, let members of the Episcopal Evangelical Fellowship, the Anglican Society, the American Church Union, members of local

clerical associations, and those who may not belong to any, study in small groups. The object should be to bring together — in small groups — men of open minds who are willing to learn. For any one organization to take up such a program just within its own meetings, without reference to other organizations representing other viewpoints, is not likely to achieve the desired end.

UNITY IN LOWER BRACKETS

Nothing but good can result in any diocese where some such program is humbly followed. It would bring understanding and more coöperation among the clergy, for when men study together they become mates, even though they may have been total strangers when they

began. This is no theory. It has already taken place in some degree in the diocese of Long Island, where pastoral counseling groups have been meeting during the past two years. Those groups contain clergy of every shade of opinion, but they not only have learned much from each other, they have also learned a lot of good about each other. Consequently there is increasing coöperation in diocesan affairs.

A study of the Apostolic Tradition may not solve the whole problem of unity, but it is an approach which cannot be ignored, and must inevitably be taken into consideration, and it will quite as inevitably make an important contribution. At least it is the direction to which the present bids us. Fortunately,

today we have the guide books and maps back to the period when unity did obtain.

None of those were at our disposal even five years ago. Increasingly during the past twenty years much has been uncovered by the scholars, but it was not accessible to the public. Now it is. We are all in earnest about unity, so it behooves us to buckle down to reading and study. That is the stage at which the movement has now arrived.

This is no reactionary proposal. It is only that we must go back before we can go forward — “back to the wells from whence we are sprung.” Our healing is in the waters of that rock which is Christ. Those waters are the Apostolic Tradition.

A Layman in Shangri-La

By Irene E. Soehren

I KNEW a bishop in Shangri-La. This remarkable prelate was a living embodiment of perpetual motion — always frightfully busy, always in a terrific rush. I recall the time I asked him for an appointment when he was just on the verge of leaving the diocese. He could give me a few minutes on this very important matter if I would come down to the railroad station a few minutes before the departure of his train.

Curiously, in ten years that first hurried impression never changed. The bishop went round and round. He was on his way to a meeting to arbitrate a labor dispute. He was about to go on the air to give endorsement to a political candidate. The diocesan convention was impending, and he had preparations to make. He was president of the board of trustees of the diocesan school and hospital. He had important duties as chairman of the city's housing code commission. He must attend meetings of the diocesan council, Y.P.F., vestry, clericus. The Council of Churches and the Fair Employment Practice Commission demanded his attention. In a few months he had travelled thousands of miles by train, plane, and automobile, making visitations. He had a deskfull of papers to sign. Yes, he was very busy. What did I mean coming in there like that anyhow? Why hadn't I made an appointment?

I knew a priest in Shangri-La. This extraordinary clergyman was a dynamo of energy and bustle. During the depression he had led his parishioners in establishing businesses for themselves with what capital they could muster. No member of his parish had had to go on relief. As an army chaplain at a great Western port of embarkation, he solicited thousands of dollars from shipyard

workers whose jeans were full of jangling coins, in order to give homesick soldiers a wonderful Christmas. He was the sparkplug that got the G.I.'s a new non-coms' club nearly as luxurious as the one the officers had. Benefit parties, big shows, relief funds — he could handle those all right, but when it came to grappling with the problem of some individual soldier, you couldn't depend on him. He'd start with enthusiasm but never follow through. He'd take your confidences and leave you holding the bag. So the Army was killing my faith in God and man? I felt like cutting my throat? There was nothing he could do about that.

TREES AND FORESTS

In the secular language we have a saying: “He couldn't see the forest for the trees.” Turn it around and you've coined a new one, just as significant, which expresses all this very well: “He couldn't see the trees for the forest.”

Now don't get me wrong. I'm not arguing that the clergy of Shangri-La should not have a highly developed social consciousness, that they should not interest themselves in the material welfare and happiness of all the people. I'm merely pointing out the lack of balance and perception of fundamental values in Shangri-La. There is no forest without first the tree. The Church begins with the individual human soul.

Years ago in France I read the rule of “our Father St. Benedict.” Not every clergyman can or should be a monk, but all might learn something from the rules of the great monastic orders. St. Benedict taught his spiritual sons to welcome every stranger who knocked at the gates as the Christ Himself. The Benedictine was to receive every child of God as the

Incarnate Son and to administer to him with as tender devotion as he would lavish upon our Lord. Modern monastic founders have followed that ancient ideal. Fr. Karl Tiedemann, OHC, writing of the Father Founder of the Order of the Holy Cross, has this to say of Fr. Huntington: “Merged into that resurrection life, Father never thought of himself. He always thought of others and gave himself wholly to every soul that sought him. In this service he exemplified another admonition of the Rule he wrote — ‘to treat every soul as if it were the only soul to which we were to minister.’ And to how many souls Father gave all of himself only the high courts of heaven know.”*

Dogs know instantly whether people like them or not. Children have that same uncanny faculty. The grown-up child of God who seeks assistance or spiritual counsel of his Fathers in God knows it just as unerringly. The ministry of reconciliation will always be a ministry to the individual human soul — not God and committees or councils or groups — not God and men, but *man*. Woe to the bishop whose head grows too big for his miter, who has no time for his flock! Woe to the priest whose eyes are raised so high that they cannot see Everyman kneeling in the dust!

And where is Shangri-La? It is closer than you think. It is here and there and everywhere. It is North and South, East and West, wherever the Church sends her ministers, wherever they fail her children. How do I know? Well, you have already guessed the answer. I was the layman in Shangri-La. I was the unhappy soldier.

* “The Founder of the Order of the Holy Cross,” by Karl Tiedemann, OHC, *The Holy Cross Magazine*, August, 1935.

The Christian Unity Hearings

IN CONTRAST with the widely publicized hearing being conducted by a Congressional committee in the same city, the open hearing of the Commission on Approaches to Unity was characterized throughout by a high level of seriousness and decorum. Never having conducted such a hearing before, the Commission did not know just what to expect, and the general reaction seemed to be one of some surprise and relief, coupled with realization that the Church public has a constructive contribution to make.

As the news account in this issue shows, however, articulate groups in the Church approach the question with widely contrasting presuppositions which issue in equally various proposals for action. Between the American Church Union position that unity must be effected by a return to the faith and order of the undivided Church and the Episcopal Evangelical Fellowship's position that the Church as a "living fellowship" is capable of Protean changes to fit the exigencies of the times, there is a wide gap which it is difficult indeed to bridge by intellectual argument. For, no matter how conclusively the ACU shows that the Episcopal Church has always held to the teaching and practice of the ages, the EEF counters with the assertion that "new occasions teach new duties."

Perhaps if the Liberal Evangelicals were to concentrate on history and the Anglo-Catholics were to concentrate on the pragmatic value of the Catholic position for the "living fellowship," a meeting of minds would not be quite so far removed. From this standpoint, the reports of the Episcopal Evangelical Society of Greenwich, Conn., and the Southern Ohio Unity Committee, on the one side, and the committee of the diocese of Milwaukee on the other, provided a "universe of discourse" which seemed to be lacking in the reports of the two national organizations.

Some Liberal Evangelical spokesmen seemed impatient at the concept of the Church as a "legal" entity with a continuous body of teaching and practice. Yet they would, we are sure, admit that the whole texture of secular civilization is knitted together by its laws, and that what security man has is due to his ability to find legal recourse when his fellowman transgresses on his rights.

Similarly in Church life, departure from the continuous teaching and practice of the Church of the ages divests men of the security they ought to have in their relationship to God. There may be times — as at the Reformation — when the corruption and resistance to reform of the official leaders of the Church have already destroyed the effectiveness of the law, so that rebellion is inevitable. But in the divine society founded by Christ, the object of rebellion must

surely be a return, as the American bishops declared in 1886, to "the principles of unity exemplified by the undivided Catholic Church during the first ages of existence" which exist "for the common and equal benefit of all men."

HENCE, when Liberal Evangelical spokesmen call for a unity based on the principle that the Episcopal Church should depart from its declared position in the direction of one particular Church with which union seems to be a practical possibility, without regard to history, law, or even the general shape of Christendom today, it seems to us that they are calling for a departure from that clarity of teaching and regularity of administration which the laity have a right to expect. If they are not concerned with the question whether their position is official or legal, they can hardly object if Catholics and Central Churchmen call it unofficial and illegal. And the demand that the Commission present the "Proposed Basis for Union" to Lambeth, despite its rejection by General Convention, is a clear example of disregard of legality.

Liberal Evangelicalism has its spokesmen within the Commission as well as outside it. So do central Churchmanship and Anglo-Catholicism. They are capable, as the whole Church is capable, of living together in one religious fellowship, of praying together, receiving Holy Communion together, of learning from each other. But when the issue is posed of narrowing down the broad bases of their common Church life into a short statement of essentials, they find themselves faced with serious difficulties. None would have the arrogance to present the whole tissue of Anglicanism as a "Statement of Faith and Order on the basis of which the Episcopal Church will enter into intercommunion" with other Churches, but each is willing to eliminate things which another group prefers to stress. The danger is that the resulting document may not truly represent the many-sidedness that is at once the glory and bane of Anglicanism.

The measure of Christian charity and wisdom required of the Commission if it is to do its task successfully is difficult to estimate. We hope that it will not again meet the impasse that calls for majority and minority reports. It would be far better to retain the unity we now have than to intensify interior disunity and perhaps even promote schism by a departure from the agreed basis of Anglican unity.

As a matter of fact, Anglicanism stands today at the strongest point in its history. It has withstood all the assaults of scientific investigation and critical

inquiry, as many Churches have not. The desire for unity is growing throughout both Catholicism and Protestantism, partly under the pressure of world events and partly as the forces which originally led to schism have weakened. Protestantism, having undergone a catastrophic loss of Christian conviction, is seeking a firmer foundation to preserve the Christian values emphasized by the Reformation. If the "Bridge Church" is really to serve as a bridge, its piers and pillars need to be strengthened rather than undercut. We believe that most of the members of the Commission share this conviction, and we hope it will govern their conclusions.

The open hearing was a decided success, and we hope it will prove to be a precedent to be followed on other important occasions, not only by the Commission on Unity, but by other General Convention commissions as well.

As matters stand now, the Commission cannot possibly meet the timetable confidently urged upon it by some of the speakers — a complete unity plan by the time of the Lambeth Conference next summer, ready for canonical action by the General Convention of 1949. It would be unfortunate, we think, to present an ill-considered plan just in order to "do something," and we are confident that the Commission has no intention of so doing. But it is working hard at the task assigned to it by General Convention, and hopes to make real progress.

The issues are not so simple as the promulgation of the four bare points of the Quadrilateral. These four points are not by any means the only points of the Christian Faith — for example they say nothing about loving one's neighbor, obeying the ten commandments, and a good many other basic Christian beliefs. Rather, they are representative features of the life of the "living fellowship" and it is that life as a whole, not just four isolated aspects of it, which it is the concern of the Church to preserve and extend, and to share with the members of other Christian bodies in exchange for the treasures we may receive from them.

Young People and the Classics

ONE rector who does not believe in "playing down" to the young people of his parish is the Rev. J. Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y. During the past summer, as for several years now, Fr. Price conducted a seminar on the reading of great books. Ten high school and college students devoted three hours a day, five days a week, throughout July, to the reading and discussion of St. Augustine's *Confessions*, Aristotle's *Ethics*, and Dante's *Paradiso*. Some of them were returning for the second or third time for a generous sampling of the classics, and for the mental discipline that comes from tackling the large

AGNUS DEI

NOW we offer Him to Thee
 And He aids our offering.
 While we watch on bended knee
 While we Agnus Dei sing.
 Now His death, and now His rise
 Here portrayed before our eyes.

Love descends to earth again
 In continued Incarnation,
 Visiting the hearts of men
 In each land and every nation.
 Palace, farm and factory
 Cradles are of Mystery.

MILDRED WHITNEY STILLMAN.

problems that are of universal importance to us all.

The only outside assignment was the writing of a short paper indicating how they liked the course. Here is the typical reaction of one high school senior:

"One reason I enjoyed this sort of work is that we were completely on our own. We did it because we wanted to, not because we had to. . . . However, you may ask what good it did me.

"For one thing, it cleared up many questions I had in mind. For example, I always wondered whether stealing for good motives was wrong. We decided that the fact of stealing was wrong no matter what the motives. Dante recognized this, and therefore we understood. But that was only a minor thing. The real help was that I learned what we're all striving for. Aristotle called it happiness which means, in a sense, peace of mind. Also I learned that happiness is not to be achieved by worldly goods, but by the virtuous and contemplative life. . . .

"But why is this sort of training good, or what use is it? I realize it won't help much in earning a living, but it helps one to live. And just what is the point of making a living if you don't know why you are living? As I have indicated already, reading Aristotle and St. Augustine will clear up many questions on that score."

Exactly. What is the point of making a living if you don't know why you are living? If more of us, adults as well as young people, would try to find an answer to that question, we should have a better contribution to make to the welfare of our community and of the world.

Fr. Price and his young people are to be congratulated on this truly valuable educational venture. We should like to see it duplicated in scores and hundreds of other parishes. Perhaps if it were it would mean the dawn of a new day in the history of the Church, for one of her greatest needs today is a large body of intelligent, well trained young Churchmen who know why they are living and who are determined to make something worth-while of their lives.

The Life of the Incarnation Through the Church

By the Very Rev. Robert Dean Crawford

Dean of St. Paul's Cathedral, Fond du Lac, Wis.

THE poet Swinburne once remarked that while he had unbounded admiration for Christ, he had nothing but contempt for Christ's leprous bride, the Church.

I was brought up by the best of parents as a Bible-reading Protestant without any ecclesiastical or sacramental teaching. The Bible and the Bible only was our religion. I remember sitting in a hard pew at "Sabbath school," and with other boys reading Leviticus verse by verse, helped over the hard passages by a dear lady who knew them all. I was taught that we Bible-reading people were the true successors to the first Christians; that a Christian was a person who was Christlike; and that Christianity and Churchianity were diverse if not antithetical things.

When I began to study at the General Theological Seminary, however, I made several discoveries. I found after listening to the learned doctors of the faculty, that the Bible was not the sort of authority I had been led to believe. Simon Peter had no New Testament. The Apostle Paul knew nothing of any documentary Christianity. In a letter to Corinth he asked "Despise ye the Church of God?" but he had no idea that he was writing a book of the Bible, and could he have gotten to Corinth in person he wouldn't have written the letter. Had you gone to any of the Apostles and said, "This and that religious practice of yours is not authorized by the New Testament," the answer could have been, "We never heard of any New Testament, but we have been preaching the faith, baptizing converts, celebrating the Eucharist, and conferring the Holy Spirit through the laying on of our hands." Obviously these men were not "New Testament Christians." What then were they?

Evidently when Christianity first arose it appeared in the lives of a few transfigured men in the Mediterranean cities of the Roman Empire. The converts who separated themselves from the Ghetto or broke with the contemporary paganism to join them, did so because they wanted to stand in the extraordinary position of advantage which these men seemed to enjoy. It seemed worth while to suffer martyrdom in order to obtain the faith, hope, power, and charity of Peter, Paul, and John. This advantage they were told derived from a personal force behind the scenes: Jesus Christ, crucified, risen, ascended, communicating Himself continually to His members through the

mighty power of the Holy Ghost. In reply to the query, "What must we do to be saved?" they were invited to receive Baptism with the imposition of the Apostles' hands. When they had done this with faith and repentance, they were

¶ This is the second of the papers presented at the recent Catholic Congresses.

admitted to a common worship which found its climax in a mystical offering of the sacrifice of Christ and a sacramental feeding upon Christ. Thus they were not so much Christlike as Christmade. The gist of the new faith taught them was found in a shortened form of our Apostles' Creed, illustrated by a wealth of imagery from the Jewish scriptures, in which they saw a prophetic foretaste of their religion. Christianity as a way of individual life apart from the corporate Christian fellowship was inconceivable. The definition of a Christian was very simple. A Christian was a person who had been Christened or Christianized. The origin of their experience of Christ lay in His incarnation, sacrificial death, resurrection, and ascension, and His present activity in the fellowship through the Spirit.

Those who try to account for the origin of Christianity on any other lines must be embarrassed by the facility and celerity with which it assumed the characteristics it continued to exhibit. Whoever wrote St. Peter's sermons in the Book of Acts was no "Liberal," and behind the Pauline Epistles we see a Catholic community which wears a settled air. Christianity in its origin was essentially ecclesiastical. The author of the Fourth Gospel tells us that so far from Catholicism being a development of a simpler Christianity, Our Lord preached it at the beginning of His ministry on the occasion of His first visit to Jerusalem. "He spake concerning the Temple of His Body." *The Temple of His Body* — there is the Catholic religion in five words. There have come to be many conceptions of Christianity which have split off from the parent stem, but to none of them is the Body of Christ of much importance save as the necessary vehicle of His Spirit when He was on earth. To the Catholic however it is the material of a new creation.

THE MYSTICAL BODY

What is the meaning of such a phrase as "for His Body's sake which is the

Church?" The meaning is that when Our Lord's natural body was withdrawn at the Ascension, He did not abdicate the premises. The Incarnation was no temporary expedient. It was to continue visibly in time and space. On Pentecost the Holy Spirit came not to take the place of an absent Christ but to make an ever-present Christ real to men, not as a poetic figure of the divine omnipresence but real as the Rocky Mountains, real as our concrete highways, as real as the matter that impinges on our senses, so that in very truth Archbishop Temple could describe Christianity as the most materialistic of all religions.

A live body is an organism, not an organization, and the difference is palpable and incisive. A human being is an organism. A doll on the other hand is merely an organization. A doll can be a beautifully organized thing and that is what it remains, a thing. One has seen dolls that were prettier than some people, but if you sever a doll's arm all you find is sawdust. Sever the member of a live body however and you get the rush of red blood. An organization will not do if it is Christianity one is talking about, for Christianity is a living, integrated organism, and in it all the laws of biology prevail — birth, growth, nourishment, adaptation, reproduction. Christ is its Head, we are its members, the Holy Ghost is its life. The reproductive faculty of the Body of Christ is the Sacrament of Orders.

Many members go to make up the Body but there is diversity of function between them. You can't hear with your eyes, nor see with your ears, nor taste with your fingers. For similar reasons no layman can absolve himself from sin, nor can a deacon offer the Eucharistic Sacrifice, nor can a priest consecrate a new bishop. Sometimes certain cells of the body become lawless and go off on tangents which are treasonable to the common life. This is the carcinoma of heresy. There can be dead cells in the living body. Because the Body is alive and you are a member of it, it does not automatically follow that you are alive. Sometimes for the health of the whole, amputation is necessary. And the Body has the power to bind and to loose. If the Body is to function properly it must have one mind. The alternative is schizophrenia. "Let this mind be in you which was in Christ Jesus." Men can no more create a new Body of Christ today than they could create many bodies for Him in the sixteenth century. The concep-

tion of the Church as the Mystical Body of Christ, and the conception of the Church as the invisible society of all who claim to share in the Spirit of Christ, are not mere variants of the same religion. They are virtually two different religions.

For ourselves no doubt all this is familiar ground, but is it so taken for granted by all who claim to speak with authority to others? What of the South India Schemes and the Basic Principles and the Presbyterian Concordats? What of the attempts one hears are being made so to broaden the boundaries of the Church as to include others whose fundamental conception is that of a purely spiritual society without bodily integument? We all know the contention, born we would believe of a sincere charity, that reunion is so urgent today we ought to make almost any concession to achieve it. In that charity we hope we share, but it is not charity to give away that which is not ours to give, that which we hold in trust until He comes.

FOUR NOTES OF THE CHURCH

If the Church as the Mystical Body of Christ is familiar truth, her notes of unity, sanctity, Catholicity, and Apostolicity must be even better known.

We hear a great deal today about the reunion of Christendom, very little about the unity of the Church. There can be no reunion of Christendom apart from the unity of the Church. There is only one Church now because there is only one Christ. The Church of Jesus Christ is neither "one of the Churches" nor the totality of "all of the different Churches." For the Church's unity isn't something we create. It is something given by her divine Head. Men can depart from her unity but they cannot destroy it. The Church holds one common faith, has one sacramental system, possesses one ministry, and is indwelt by one divine Spirit. From her inception this oneness has been patent and unmistakable. And like the Church Triumphant, the Church Militant also lies foursquare. She is a sheepfold with walls separating her from the surrounding wilderness. She is an ark, not the sea on which the ark floats. She is not a cake of ice, as those who seek to caricature her nature assert. She is indeed a flowing stream, but a stream with channel and banks, rather than diffused mist in the atmosphere. And she is a family household, not a public cafeteria. Hence there is definite demarkation between what is the Church and what is not the Church. By her very nature she is exclusive.

The Church's holiness, actual in Heaven, progressive in Purgatory, potential on Earth, is all derived from the holiness of her Head. Because the life flowing through her is His life, it is holy life. Because the doctrine she teaches came about through the operation of

His Spirit, it is holy doctrine. Holiness is the reason for her being, her aims, and her effects. The Catholic saints are the proof of this. You and I are not yet saints and we know it well! Who is sufficient for these things? How poignantly the world situation today drives home the truth of the old hymn, "*Bella premunt hostilia.*" And not least are the foes at work within each one of us, the temptations to arrogance and over-confidence, temptations to sloth and indifference, and the sin which doth so easily beset us. Ignatius of Antioch said, "In times during which it is the object of the world's hatred, Christianity is not a matter of persuasive words but of greatness." The failure of the Church in the modern world lies in part at least on our own consciences.

The Apostolicity of the One Holy Catholic Church consists in her historic descent from and her unbroken continuity with first century Christianity. It means more than just her episcopal succession, important and essential as that is. Catholic worship is a unique kind of worship in which heaven and earth, spirit and matter, nature and supernature meet and overlap and inhere. It is not a worship we have invented for ourselves. It is the reverberation of Calvary through the centuries, the earthly counterpart of an eternal activity in Heaven, where with angels and archangels we adore the Lamb that has been slain. Such worship has never survived except among those who have preserved the Apostolic Order. Not only can it not be found elsewhere, it is not consciously desired elsewhere.

The Catholic Revival from its inception until now has taken its stand on the conviction that the Book of Common Prayer can be understood aright only when interpreted by its Catholic background and used in its historic setting. This is true, not merely in the conduct of its prescribed services but in regard to the doctrine and discipline set forth in the Prayer Book. The background of the book we all love is the faith and worship of the undivided Church. On the basis of the Prayer Book we assume that the American Episcopal Church claims to be and is, along with the rest of the Anglican Communion, an integral part of the One, Holy, Catholic, and Apostolic Church of the ages. It is on that basis that the American Church Union and similar organizations claim to be no party, no point of view merely tolerated, but rather representatives of the mind of our communion as expressed in official formularies. The greatest need of the modern world is for this faith in its entirety, held and lived with persevering loyalty. It is our task and privilege first to restore, then to preserve, then to propagate that faith.

While through a miracle of Providence, the English Church of the six-

teenth century retained what was essential, subsequent generations lost much that belongs to the Church's well being. The work of restoration is always discouraging and arduous as any reader of Ezra, Nehemiah, and Zachariah can see. At various times circumstances have required over-emphasis on some particular value to be recovered. That was inevitable in periods of controversy. Fifty years ago public worship and the administration of the sacraments was slovenly almost to the point of indecency. The situation forced the ceremonial controversy with all of its unpleasantness into the foreground. The danger today is of quite a different kind. Pageantry is popular. Episcopalians burn candles like pyromaniacs. We are nothing if not colorful. But the Catholic religion employs ceremonial primarily as a witness to doctrine and only secondarily because it looks pretty. What concerns us now is the preservation of the Church's very nature, of her life as a divine organism, the City of God not made with hands nor of man's devising.

Can there be no development then, no adaptation to modern needs? Of course there can be. There can be increase without fundamental change. The nature of increase is that the thing itself grows greater. The nature of change is that the thing itself is turned from what it was into that which it was not. After all, God rules the Church and He is no more baffled by the chaos of the twentieth century than He is bound by the riddel posts and color sequence of fifteenth century Sarum. The Church must indeed fulfill the law of increase, but she must avoid at all costs the law of alteration. It is the abiding survival of the past in the present that enables a religion to continue to be the same religion.

The measure in which our energies have been absorbed in restoring and preserving at the expense of propagating is calamitous, and we had now better take seriously what secular strategists have long known, namely that the best defense is attack. Propagation is the best technique both for restoring and preserving. There is no such thing as a practicing Catholic who is not a missionary. The same who said "Do this in remembrance of me," also said, "Go ye into all the world"; and we cannot continue to "do this" in remembrance of Him if we do not also go into all the world. There is no greater caricature of a Catholic Church than an isolationist sect. We seek to restore and preserve our treasure for the great Church of the future. That we are a small minority is irrelevant. Have the votaries of bigness never heard of the remnant, nor of the bit of leaven hid in two measures of meal? A Western communion of constitutional Catholicism that has retained the faith, the ministry, the sacraments, the worship, and all the essentials of the

historic Christian tradition, but which like the Orthodox East repudiates the Roman autocracy, has a providential part to play in the Christianity of the future.

The conclusion of the Psalmist's prayer is, "That thy way may be known upon earth, thy saving health among all nations." There is the answer to our uncomfortable Anglican isolation. The children of Israel found themselves in a position where their first business was to pray for their own safety and welfare. Their primary obligation was to look to themselves and preserve inviolate their own heritage. But when they were at their unselfish best, their own prophets and psalmists plead with them to keep inviolate their sacred trusteeship of spiritual life committed unto them, not simply for their own sakes but for the sake of the world. "God be merciful unto us" — yes! But why? "That thy way may be known upon earth: thy saving health unto all nations." Because Israel added that, Israel made an incalculable difference to history. Some Anglicans would stop with the first verse of that psalm. But no Anglicanism is either holy, Catholic, or apostolic that does not go through to the end of it.



Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Constructive Discipline

ISN'T Mr. Winter's class terrible!" Everybody in the school is saying it. Just when classes were going nicely last Sunday, there was a crash and loud shrieks of laughter from the alcove. A boy, who had been balancing on the back legs of his chair, had at last fallen backwards. The superintendent, ever vigilant as an officer for maintaining quiet, had rushed in, finding Mr. Winter apologetically trying to stop the violence and confusion. He was trying to smooth it over, to get them back into reasonable quiet again.

It is true that poor Mr. Winter doesn't have much chance with the make-shift arrangements in the parish house. There is a screen in front of the alcove he must use for his circle of fifteen small boys. He knows from the past that the five other classes adjoining the same space can hear his class, and have complained, frequently. This makes Mr. Winter terribly self-conscious. He is more concerned now with keeping them quiet than anything else. He will bribe, promise, cajole. He lives in a momentary dread of a fresh outburst of a shout, a laugh, or a crash. Although he labors to prepare his lessons, he just doesn't seem to be able to get "good discipline." Yet the other teachers within earshot have little trouble maintaining order, and conducting peaceful and attentive classes. Why?

ANALYZING MR. WINTER

Mr. Winter expects bad order. It is true, he does not wish it, but he has had so much noise, he is content if he can now get through the period without too much clamor. Frankly, he has no picture of the order he hopes for. He has no plan for real discussion, no devices for activity.

He does not check the first outbreak of disorder. Several voices join in the talk, the pitch is raised to be heard, and almost in a moment all are talking loudly. [This is the noise-hunger of growing children, which flares up instantly at the slightest suggestion. They like noise.] Instead, he must learn to demand, every time there is a violation: "Only one person talks at a time in our class!"

GOOD CONDUCT

But the good conduct of a class is the result of good teaching. Teachers who know their lessons, and know how to teach, have almost no disciplinary prob-

lems. The very word "discipline," however, has in it the idea of constructive teaching. It meant, and still means, "discipleship." The children are the teacher's disciples. That changes everything. They have been called — here they are, the leader's faithful dozen, separated from the world for the moment, ready and willing to do anything suggested. And Mr. Winter only tries to keep them from making too much noise! The good teacher rises to the opportunity, is inspired, works, prays, struggles, and wins.

Constructive discipleship, in which the teacher accepts his rôle as personal worker for our Lord, begins with the intense resolve not to fail, and continues in the weekly effort to get definite results. The teacher who has "good discipline" has a plan, and finds methods. Instead of having to stifle childhood vitality, he knows how to use it. Talk there must be, but always skilfully planned for just this group, this age. And always the talk is only preliminary to action.

ACTIVITY THE KEY

Think of the many kinds of activity at hand, even under the inadequate conditions of the average parish: directed talk may be suitable activity. Discussion, debate, reports, recitation, choral reading, Bible reading, quiz tests, review. Handwork can be used, if planned for the conditions of Sunday space and time, and related to the teaching unit: art work not too pretentious — crayoning, lantern slides, posters, manuscript writing, scrap books, clay modeling. There may be a game, contest, drill, or dramatization. Writing, if for a purpose, and not requiring too much time or difficulty. Packing, decorating, painting, delivering, selling — these activities are done outside the class, but issue from its planning, and react on next Sunday's joyous class. Worship is a form of activity, as we understand it in our Church, and may be injected into any period.

The activity method is possibly the best short cut to happy teaching. Fix your mind on this, as you prepare your lesson: What can I have them do, what shall I start them wanting to do, in this period, or as a result of it? The truth is, Mr. Winter doesn't know what he wants. He expects nothing but "youthful energy" and — listen again next Sunday: "Those boys are just terrible!"

CHURCH CALENDAR

November

- 9. 23d Sunday after Trinity
- 16. 24th Sunday after Trinity
- 23. Sunday next before Advent
- 27. Thanksgiving Day
- 30. Advent Sunday

THE LIVING CHURCH RELIEF FUND

Presiding Bishop's Fund

| | |
|------------------------------------|------------------|
| Anonymous | \$ 100.00 |
| Rev. & Mrs. George G. Burbank..... | 10.00 |
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Stateless Children's Sanctuary

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| Miss Halley Newton | 10.00 |
| A Navy chaplain | 5.00 |
| Anonymous | 3.00 |
| | <u>\$1,828.04</u> |

CARE for Old Catholics

| | |
|--|-------------------|
| Previously acknowledged | \$4,121.97 |
| John G. Bragaw | 20.00 |
| Woman's Auxiliary, Good Shepherd Church, Waban, Mass. | 15.00 |
| A Friend | 10.00 |
| | <u>\$4,166.97</u> |

Children in France

| | |
|---|-------------------|
| Previously acknowledged | \$3,461.78 |
| St. Peter's Guild, Rockport, Texas..... | 8.00 |
| Miss Caroline B. Cooke | 2.50 |
| | <u>\$3,472.28</u> |

American Mission to Lepers

| | |
|-----------------|---------|
| Anonymous | \$ 2.00 |
|-----------------|---------|

St. Stephen's Chinese Church, Manila

| | |
|--------------------------|----------|
| Prof. C. W. Barker | \$ 10.00 |
|--------------------------|----------|

NORTHERN INDIANA

**Bishop Mallett's Anniversary
Observed by Diocese**

The third anniversary of the consecration of Bishop Mallett of Northern Indiana was observed throughout the diocese on Saturday, October 25th, when clergy and laymen of the diocese gathered in South Bend, Ind., for the blessing and dedication of the new episcopal residence. After the dedication, an open house was held in honor of Bishop and Mrs. Mallett.

The Rev. William C. R. Sheridan, rector of Gethsemane Church, Marion, Ind., wrote of Bishop Mallett:

"From the very beginning of his episcopate, Bishop Mallett infused into his flock, both priests and laymen, high spiritual standards, an increased vision of the Kingdom of God on earth, convictions witnessed to with courage, and a contagious joy in the Lord."



BISHOP MALLETT celebrated the third anniversary of his consecration October 25th.

NORTH CAROLINA

**Bishop Penick Celebrates
25th Anniversary**

Bishop Penick of North Carolina was the guest of honor at a reception at St. Peter's Church, Charlotte, N. C., in observance of his 25th anniversary of consecration.

Mr. William H. Ruffin, chairman of laymen's work in the diocese, presented Bishop and Mrs. Penick with an inscribed silver service and tray, and a check from the laymen of the diocese for the Bishop's discretionary fund.

The city-wide observance of Bishop Penick's anniversary began with a banquet at Hotel Charlotte, sponsored by St. Peter's Church, of which Bishop Penick was rector at the time of his election to the episcopate.

MICHIGAN

**Bishop Creighton Requests
Nominations for Coadjutor**

Bishop Creighton of Michigan has requested the standing committee of the diocese to receive nominations for a bishop coadjutor, to be elected at the next diocesan convention, January 28th.

The standing committee's letter to the clergy, secretaries of vestries, and bishop's committees, read:

"At a meeting of the standing committee held on Tuesday afternoon, September 23d, the Bishop of the diocese requested that said committee receive nominations for bishop coadjutor. This is in anticipation of Bishop Creighton's consent to the election of a bishop coadjutor at

the next regular convention, to be held January 28th, 1948.

"At a subsequent meeting of the standing committee, held Monday, October 20th, it was therefore voted that the standing committee will receive up to November 30th, 1947, the names of all clergy that are recommended, and will from such a list present to the diocese for consideration those nominees whom the committee believes best qualified to be bishop coadjutor of the diocese of Michigan."

LONG ISLAND

St. Michael's, 100 Years

St. Michael's Church, Brooklyn, L. I., N. Y., began its centennial observance on the eve of St. Michael and All Angels' Day, September 29th, with the service of Solemn Evensong and Benediction of the Blessed Sacrament.

On September 29th a Solemn Mass was celebrated, with Fr. Joseph, superior of the Order of St. Francis, as the special preacher. The centennial dinner was held on the evening of October 1st, and the speaker was Mr. Edward Ellwell, vestryman of St. Saviour's Church, Old Greenwich, Conn.

A Solemn Requiem Mass for the repose of all departed members of the parish was celebrated on October 3d, and the centennial observance came to a close on Sunday, October 5th, with a Solemn Pontifical Mass in the presence of Bishop De Wolfe of Long Island. The Bishop preached and also installed the Rev. Victor A. Menard as rector of St. Michael's at that time.

On its 100th birthday, St. Michael's is faced with a most serious problem, as the present church plant is located on

**THE PASTORAL
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Burton Scott Easton

The New Testament books I and II Timothy and Titus (generally known as the Pastoral Epistles because they deal with the duties of a minister in caring for his people) have long required a new and original commentary of this sort for non-technical readers.

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Igor I. Sikorsky

A prominent scientist and inventor, who has already written on the Christian faith in *The Message of the Lord's Prayer*, is the author of this moving plea for a present-day re-dedication to spiritual values. His argument is based on a searching study of the temptations of Jesus.

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DIOCESAN

the site of a proposed Federal Housing Project. The buildings have been condemned and the award offered has not been enough to cover the cost of a new plant. St. Michael's Parish is made up of people who do not have enough income to even pay the costs of the upkeep of the church; therefore, if the parish is to survive, help must be received from people who do not belong to the church.

CENTRAL NEW YORK

St. Philip's, 50 Years

"We have made great strides in work among our Negro population," Bishop Edward T. Demby, retired Suffragan Bishop of Arkansas, told the congregation of St. Philip's Church, Syracuse, N. Y., on the occasion of the 50th anniversary of its consecration, Sunday, October 12th.

"Nevertheless," he declared, "we are still far from filling the need for missionary work among the minority races. The Church should have two well-trained missionaries on the Pacific coast to bring the word of God to the thousands of Negroes there, who have never heard it."

Bishop Demby expressed the belief that the best work among minority peoples can be done by members of the race themselves. He pleaded for active evangelism among those of their own race by the members of St. Philip's parish.

"Can you say that you have grasped the message of Christ by going into the highways and hedges and bringing to the un-Churched the message of the gospel?" Concluding, he accused the whole with forgetting evening services. Many people, he said, didn't even know Evening Prayer. "The quicker we can discharge our religious duties, and go out into the social whirl, the better we like it. If any Protestant church is closed Sunday night, it will be the Episcopal Church."

St. Philip's is the only all-Negro church in the diocese of Central New York. Its present rector is Rev. Victor E. Holly, grandson of the first Episcopal Bishop of Haiti.

NEW YORK

20th Anniversary of St. Martin's

St. Martin's Church, in the Harlem section of New York City, opened on Sunday, October 26th, a series of special services in commemoration of the 20th anniversary of its organization on February 19, 1928. The Rev. Dr. Fred-eric S. Fleming, rector of Trinity Parish New York, preached and dedicated the new altar and reredos, a gift of the congregation. The rector of St. Martin's,

the Rev. Dr. John H. Johnson, officiated.

The new altar is of Italian marble, pale tan in color, and the design is Romanesque, enriched on the front panel with mosaics. The reredos is of carved oak, surmounted by a carved canopy, hung with red and gold damask. In the centre of the reredos is a carved and polychromed figure of Christ the King. To the right and left of the cross are statues of the Blessed Virgin Mary and St. John. A row of twelve statues along the top of the reredos represent the Apostles. Ten of the Twelve are shown, together with St. Matthias and St. Paul, and at each end of the canopy are angels.

LOS ANGELES

La Jolla Parish Celebrates

Four Anniversaries

The parish of St. James-by-the-Sea, La Jolla, Calif., recently celebrated a fourfold anniversary, commemorating the 40th anniversary of the founding of the parish, the 30th anniversary of the achievement of parochial status, the 10th anniversary of the rectorship of the Rev. Donald Glazebrook, and the fifth anniversary of the consecration of the new church building.

The Rev. Richard F. Ayres, rector of Trinity Church, Santa Barbara, was the guest preacher at the 11 o'clock anniversary service, and the late Bishop Stevens of Los Angeles was the speaker at the anniversary dinner, at which time a check for more than \$1,000 was presented to Fr. Glazebrook in appreciation of his ten years as rector. During his rectorate the communicant number has almost doubled, a \$14,000 mortgage has been paid off, and plans for a new rectory have been completed.

MILWAUKEE

Priest Overcomes Blindness to Serve as Rector

One of the highlights of the 100th annual council of the diocese of Milwaukee was the tribute paid the Rev. Thomas S. Kell, retired priest of the diocese, by Bishop Ivins of Milwaukee. Fr. Kell has been going blind for several years, but became so popular in the parish of St.-John's-in-the-Wilderness, Elkhorn, Wis., while temporarily filling the vacancy there, that he was elected rector of the parish.

Bishop Ivins said:

"It is with great happiness and respect that we pay tribute to the courage and bravery, the faith and devotion of the Rev. Thomas S. Kell. A good many years ago he was told that he was going blind. He accepted the verdict with true Chris-

tian fortitude and prepared himself by learning Braille and otherwise adjusting himself. Apparently now, after a long period of years, the progress of the blindness is halted and Fr. Kell has just enough vision to enable him to get around in familiar places and he has committed to memory most of the services of the Church, in fact, almost all of the Prayer Book.

"Fr. Kell will have the assistance of several of the vestrymen who have been licensed as lay readers and who are authorized to read the Collects, Epistles, and Gospels.

"Fr. Kells' sweetness and courage are an inspiration and a joy to all of us who know him."

Elected at the annual convention were:

ELECTIONS: Mr. J. H. Daggett, treasurer; Mr. H. T. Foulkes, chancellor; Bishop Ivins, Mr. Daggett, Mr. Hibbard Greene, trustees of funds and property.

Standing Committee, clerical, K. A. Stimpson, K. D. Martin, J. O. Patterson, W. F. Whitman; lay, F. F. Bowman, jr., Dr. Milton Borman, Philip Robinson, H. T. Foulkes.

Executive committee, reappointed by Bishop Ivins, Very Rev. M. D. Maynard, W. V. Osborne; elected, clerical, K. D. Martin, G. F. White, V. P. Stewart; lay, J. M. Bruce, V. M. Stamm, H. V. Smith.

Board of directors of Haug Memorial Foundation, Very Rev. M. D. Maynard, Rev. V. P. Stewart, Rev. F. W. Lickfield, and Messrs. H. E. Bradley, H. S. Greene, H. T. Foulkes.

Delegates to Synod, clerical, Harold Baker, Benjamin Wood, E. H. Creviston, B. D. Bowers; lay, H. R. Noer, L. L. Kay, Alan Jones, C. W. Brew. Alternates, clerical, Fred Ludtke, A. M. Heederik, William Donnelly, William Whittle; lay, William Snow, W. B. Mills, C. F. Schwenker, J. W. Tatge.

Examining chaplains, Rev. K. D. Martin, Canon M. M. Day, Rev. M. B. Stewart, Very Rev. M. D. Maynard.

The Ven. William Dawson and the Ven. C. C. Jones were reappointed by the Bishop as archdeacons, and the Very Rev. E. A. Batchelder and the Very Rev. Henry W. Roth, as rural deans.

ERIE

Clergy Conference Held

Bishop Sawyer of the diocese of Erie recently held a two day conference for his clergy in St. Paul's Cathedral, Erie, Pa. The conference, under the direction of Bishop Sawyer, was led by the Rev. Dr. Massey H. Shepherd of the Episcopal Theological School, Cambridge, Mass. Dr. Shepherd gave a series of lectures and led discussions on the liturgies of the Church, with a special emphasis on the Eucharist.

ARIZONA

Professor Whiston Speaks

The clergy conference of the missionary district of Arizona was held October 1st and 2d in Trinity Cathedral, Phoenix, Ariz.

Prof. Charles Whiston, of the Church Divinity School of the Pacific, Berkeley, Calif., conducted a series of three meditations on devotional life, and the Very Rev. James W. F. Carman, dean of the cathedral, discussed plans for the Every Member Canvass.

Proportionate Giving

So long as we do these little "editorials" in these columns, just so long will we dedicate one each year to the matter of proportionate giving to God and to His Holy Church. We have tithed (one tenth of one's income) for many years, and there are growing numbers of Episcopalians joining our ranks each year, — but we do not enjoy the harsh, uncompromising sounding word "tithe." It was a compulsory thing under the old Levitical law, though later it grew into a fine, earnest Christian custom of those who loved Jesus dearly, wanting Him to have a definite part of their wherewithal. So, whatever you call it, that's what we should, as Episcopalians, be coming to.

Because over the years we have never learned either the joys or the POWER of giving in proportion to

one's income, we as a church never reach our financial objectives except by campaigns, and we are having too many of them these days, and none of them are uproariously successful. ALL our money needs in The Church would be AMPLY met AND MORE, if every one of us faced up to our incomes, faced up to how we are NOW spending them, and faced up to how shamefully we let Our Blessed Lord down in the money needs of His Kingdom, — He who gave all He had for us in so kingly a manner. When we stop matching our weekly givings to The Church with the price of a mere movie ticket, we'll begin to go places and have a right to hold up our heads in comparison with other faiths, which we haven't now. A Christ-following Episcopalian is a GIVING Episcopalian.

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GENERAL

(Continued from page 9)

Thorp, and the Rev. John R. Youngblut. Dissenting was the Rev. Harris J. Mowry.

A resolution from the diocese of Missouri was presented by the Rev. Clifford L. Stanley reaffirming the "Declaration of Purpose" and directing the attention of the Commission to the 1920 "Appeal to All Christian People" of the Lambeth Conference as "the kind of interpretation of the Lambeth Conference to which the Anglican communion is already committed." The resolution also called for "immediate steps in proposing a practical basis for intercommunion" to be agreed upon by both Presbyterian and Episcopalian Commissions, approved by Lambeth in 1948, and adopted by General Convention in 1949, and for informing the rank-and-file membership of this Church of the likeness and differences between this Church and the Presbyterian Church.

Commenting on the resolution, Dr. Stanley stressed the fact that the resolution envisaged a scheme for future intercommunion, not a permission for present intercommunion, and expressed the belief that such a scheme should accompany a plan for organic union, not preclude it.

He raised the question whether the problem of validity might not be dealt with by recognizing a difference in kind between Catholic and Protestant Orders, and Catholic and Protestant Sacraments, each with a validity of its own.

The Alpha Club of the diocese of Newark reported in a letter from the Rev. James S. Mitchell that the diocese was conducting unity discussions, and asserted that the 60 clergy who belonged to the Alpha Club (so called because it puts first things first) urged the Commission that definite action for reunion with some other Christian Church be proposed to General Convention.

The Unity Department of the diocese of Rhode Island made no statement, but wanted the Commission to produce a syllabus on Christian Unity.

A letter from the Orthodox-Anglican Fellowship was read, urging that negotiations with Protestant Churches be not conducted in such a way as to damage relations with the Orthodox East.

After the hearing, the Commission adopted a resolution thanking the speakers who had appeared, and directing its members to study the statements presented.

A committee under the chairmanship of Bishop Sturtevant was appointed to organize and analyze the material. The Commission is at work on the statement of Faith and Order which it was directed by General Convention to draw up, but is not yet ready to make public any findings.



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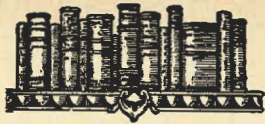
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BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

The Christian Way Today

A MAN CAN LIVE. By Bernard Iddings Bell. New York: Harpers, 1947. \$1.75.

B. I. Bell has written in this text another important book of direct appeal to the troubled, uncertain, and yet perceptive men of the twentieth century.

The foreword reveals much of the thinking which Christians and others of this generation have seen hopefully pursued and then relinquished. Canon Bell's father, with some dramatic sense of *fin de siècle*, called his children to him on the last day of December, 1899, and bade them think about the new century—a century which he told them would be glorious. Man had advanced far in science and knowledge, superstition had ended, illiteracy would be abolished. The new century would result in great fulfillment of human happiness and in freedom from the disasters of war. A brief recollection of the contemporary comment of that period would indicate that the elder Mr. Bell held a common hope and belief of the times.

Canon Bell in his foreword analyses the elements which entered into making that hope unrealized. He makes four affirmations: first, contemporary civilization is in a desperate state, able to be

salvaged only by revolutionary changes in Man's thinking and behavior. Second—and this is important in these days of universal attempt to find a scapegoat—"that the cause of decay is not due to iniquity in politics or to out-moded economic structure, but to Man's belief, first secret and then overt, that all a human being lives for or that society exists for is the satisfaction of greeds and of an appetite for power." The neglect of consideration of the *why* of anything, including Man, has led to a notion that there is no reason why. Third, he affirms that our only hope lies in rediscovery by the common man, of design in the universe and of how he may fit into that design his life and the life of his children. And fourth, that if there is to be new hope for human beings, there must be a realization of purpose comprehensible to the ordinary man not based on abstractions but on realities—a purpose in terms of ethics, and a science of the Good Life. To live with one's self, with others, and to satisfy the ultimate meaning of things, is the goal.

Christianity is not a series of philosophical propositions. Dr. Bell pokes a little fun at "Christian thinkers" who assume that one need be a thinker first and last, but ignore the practice of Christianity.

The book has a humane understanding of Man's blundering and persistent groping for knowledge of the Mystery, which lies beyond his capacity to perceive through the five senses and beyond his intellectual and mental abilities. The limitations of Man's mentality, so seldom thought of, are here accepted and expounded. Here is stated clearly the redemptive action of which God, through Jesus, which has met this limitation in Man's capacities and made available to him in terms of human experience (which can comprehend) that knowledge of God which makes it possible for him to love and serve and finally to be joined with Him. Religion is redefined in its simple, original meaning as the method by which Man is bound to God.

In art and religion men in part touch God and acquire some grasp of meaning in life. No animal is capable of these desires to know Meaning. All thoughtful Christians began by being agnostics in the true sense of the word, says Dr. Bell. Christianity, through the revelation of God to Man in Jesus, is the answer to the agnostic, to the man "who does not know."

Perhaps the strongest theme of the book is the redemptive adventure and the consequent concept of "the right-

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BOOKS

eous remnant." The Church is the society within which the righteous remnant can live and develop. This righteous remnant has persisted through corruption and collapse in the past, says Canon Bell, and in the conscience of modern society, that remnant goes on working and forwarding the redeeming process. A righteous order will rise again purged of concepts of self-fulfillment of individuals or nations and based on the wisdom of God which Jesus Christ has proclaimed. Men like these of the religious remnant have been the saints of all ages but saints can be made today by God only from people like ourselves. A Man can live according to these principles and so living continue the redemptive process.

The chapter on Christian Morality might well be reprinted as a tract and widely distributed. The concept of the Christian's membership in two communities—one the World and the other the Church, the body of Christ, the Kingdom of Heaven on Earth—is well developed. To live within the Kingdom of Heaven with Christ as King and Ruler is stated as a concrete project. The chapter has a clear analysis of the why of Christian morality—why the sins of omission and commission are sin because they prevent Man from doing good, serving God, and realizing and expressing love. The redemptive pattern and the relationship of the struggling Christians to Jesus as companion and guide, is laid out in terms which the learned can follow and which the simple can comprehend easily.

The book is easy to read, written in popular style with a pungent and often original statement of truth. It will be widely read. In spite of its analysis of the disorder of modern man, it is a book of hope for it points the way to build upon the defects and destruction of the day to a pattern of human life which will have meaning, significance, and a positive relation to the will of God.

FRANCES PERKINS.

Easton on "The Pastorals"

THE PASTORAL EPISTLES. By Burton Scott Easton. New York: Scribners, 1947. Pp. 237. \$3.

This commentary upon I and II Timothy and Titus is the fruit of very ripe scholarship and it will probably supersede all earlier commentaries on the Pastoral Epistles.

Dr. Easton rejects the Pauline authorship of these writings and regards the true author—the "Pastor"—as an ardent admirer of the Apostle who understood him not too well. The case against the Pauline authorship is cumulative as Easton recognizes, and there is no single argument that is finally decisive one way

or the other. It seems to me that in building up his "cumulative" case for a non-Pauline authorship Easton sometimes draws very positive conclusions from very thin evidence. A theory of composite authorship, allowing for some passages from Paul's own hand and others by the "Pastor," would probably be more acceptable to most of us.

But regardless of that, Easton's book has convinced me that the question of actual authorship is not nearly so important as I had hitherto considered it. And I want to say emphatically that you can use this commentary to great profit whether you agree with the author on this question or not. The chief end of a good commentary is the exposition of the text, and this commentary is a rich mine of illuminating information. It enables us, among other things, to see the real adversary in the situation to which these Epistles were originally addressed, *i.e.* gnosticism.

The most valuable single feature of the book is the section called "Word Studies." In this, such basic terms as Bishop, Elder, Faith, Gospel, Grace, In Christ, Saviour, Spirit, and others are dealt with lexicographically. The essay under "Bishop" is itself a valuable contribution to our knowledge of Church order in the sub-apostolic Church.

Worthy also of special praise is the excellence of the translation of the text. This compares favorably with the best that any modern translator has done.

If many of us have neglected the "Pastorals" in our study of the New Testament it is partly because we have found the commentaries inadequate. Dr. Easton has given us what we have lacked.

C. E. S.

In Brief

Those concerned with the religious education of children and with the drama as a vehicle therefor will be interested in *The Story Without an End* (by Ross Williamson. London: Mowbray, and New York: Morehouse-Gorham, 1947. Pp. 316. \$3.65). It is a collection of broadcasts in the interest of Christian education for school children of Great Britain. When the officials of the British Broadcasting Corporation, as well as leading clergy, discovered that children were pretty well bored with the conventional programs that had been offered, they turned to Mr. Williamson to produce something that would have the elements of drama and suspense. He responded effectively with the programs which now appear in print for the first time. In the manner of a serial, the life of our Lord is presented in 28 short dramatic programs, and these are followed by 22 based on the most significant events recorded in the *Acts of the Apostles*.
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CHANGES

Appointments Accepted

The Rev. Henry L. Ewan, formerly rector of St. Luke's, Billings, Mont., will become rector of St. Barnabas', Omaha, Nebr., on December 1st. Address: 129 N. 40th St., Omaha, Nebr.

The Rev. Ross H. Greer, formerly rector of Grace Church, Millbrook, N. Y., will become rector of St. Andrew's, South Orange, N. J., on January 1st, and may be addressed there.

The Rev. Paul E. Healy, formerly assistant at the Church of the Epiphany, Chicago, Ill., is now deacon in charge of St. Paul's Mission, Fort Morgan, Colo. Address: 311 E. Kiowa St., Fort Morgan, Colo.

The Rev. James W. Hyde, formerly rector of St. Peter's, Delaware, Ohio, will become assistant at St. James', New York City, on December 1st. Address: 865 Madison Ave., New York 21, N. Y.

The Rev. Charles R. Johnson, formerly assistant at All Saints', Omaha, Nebr., is now assistant at St. Andrew's, Jackson, Miss. Address: Box 1366, Jackson, Miss.

The Rev. Paul L. Lattimore, formerly rector of Grace Church, Martinez, Calif., will become curate of St. Stephen's, Coconut Grove, Miami, Fla., on December 1st. Address: Box 318, Coconut Grove, Miami 33, Fla.

The Rev. Turner W. Morris, formerly priest in charge of Christ Church, Halifax, Va., is now rector of St. Mark's, Charleston, S. C., and may be addressed there.

The Rev. Arnold S. Nash, formerly professor

of Church History at McCormick Theological Seminary, Chicago, Ill., is now professor of the History of Religion at the University of North Carolina, Greensboro, N. C. Address: 509 North St., Chapel Hill, N. C.

The Rev. William E. Stevens, formerly rector of Christ Church, Coudersport, and All Saints', Brookland, Pa., is now rector of St. Luke's, Mechanicsburg, Pa. Address: 8 E. Keller St., Mechanicsburg, Pa.

The Rev. Norman J. Stockett, formerly rector of St. Andrew's, Peoria, Ill., is now rector of St. Stephen's, Innis, La., and may be addressed there.

Changes of Address

The Rev. George Norton, formerly addressed at 65 Barrington St., Rochester, N. Y., should now be addressed at 13 Vick Park, B., in that city.

The Rev. John T. Williston, formerly addressed at 45 E. Marshall St., Norristown, Pa., should now be addressed at 60 E. Chestnut St., in that city.

Ordinations

Priests

Michigan: The Rev. Hugh Carleton White was ordained to the priesthood by Bishop Emrich, Suffragan of Michigan, on October 26th in St. Luke's Church, Ypsilanti, Mich. He was presented by the Rev. Robert L. DeWitt and the Rev. Charles H. Cadigan preached the sermon. Mr. White is to be assistant at St. Luke's, Ypsilanti, Mich., and may be addressed there.

Deacons

South Florida: The Rev. Jay Hudson Whitney, was ordained to the diaconate by Bishop Wing of South Florida on October 26th in All Saints' Church, Lakeland, Fla. He was presented by the Rev. William F. Moses and the Rev. Mark T. Carpenter preached the sermon. Mr. Whitney is to be assistant at All Saints', Lakeland, Fla. Address: 915 S. Pennsylvania Ave., Lakeland, Fla.

ACU CYCLE OF PRAYER

November

9. St. Barnabas', Rumford, Maine
10. St. Andrew's, Denver, Colo.
11. Grace Church, Hartford, Conn.
12. Holy Apostles', Oneida, Wis.
13. St. Mary the Virgin, New York City
14. All Saints', Orange, N. J.
15. St. Clement, New York City
16. St. Andrew's, Princess Anne, Md.
17. Church of the Advent, Chicago
18. All Saints', Dorchester, Mass.
19. St. Alban's School, Sycamore, Ill.
20. Trinity, Hamburg, N. Y.
21. St. Matthias', Los Angeles
22. Intercession, New York City
- 23-29. Church of the Good Shepherd, Rosemont, Pennsylvania
30. St. James', Pewee Valley, Ky.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30; Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchinson Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others pasted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
7:30 Low Mass, 10:40 MP, 11 Sung Eu; 9:30 Low Mass Wed & HD

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (Cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30 The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v, Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 Confessions: Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

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

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11—Sung Masses Daily: 7; Fri 8 HC; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30



The Rev. F. W. Kates

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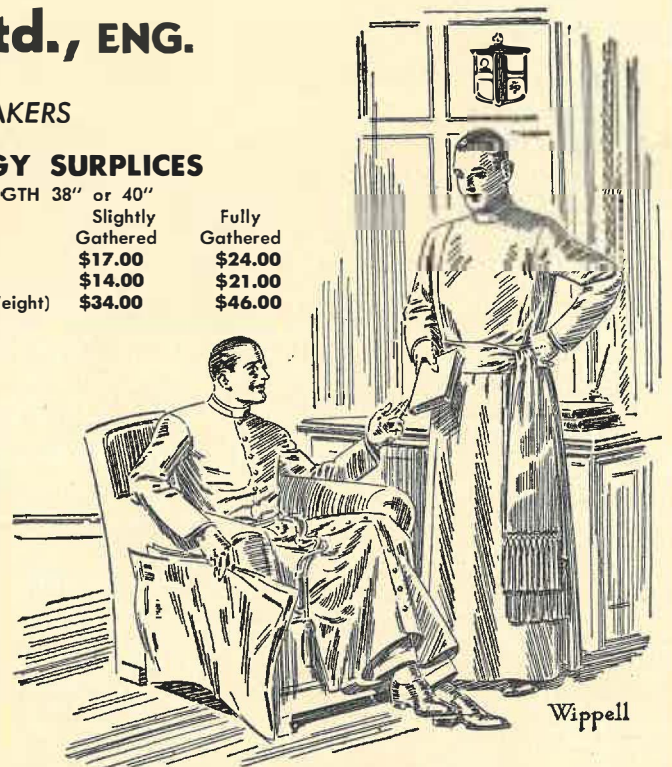
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