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# The Living Church

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

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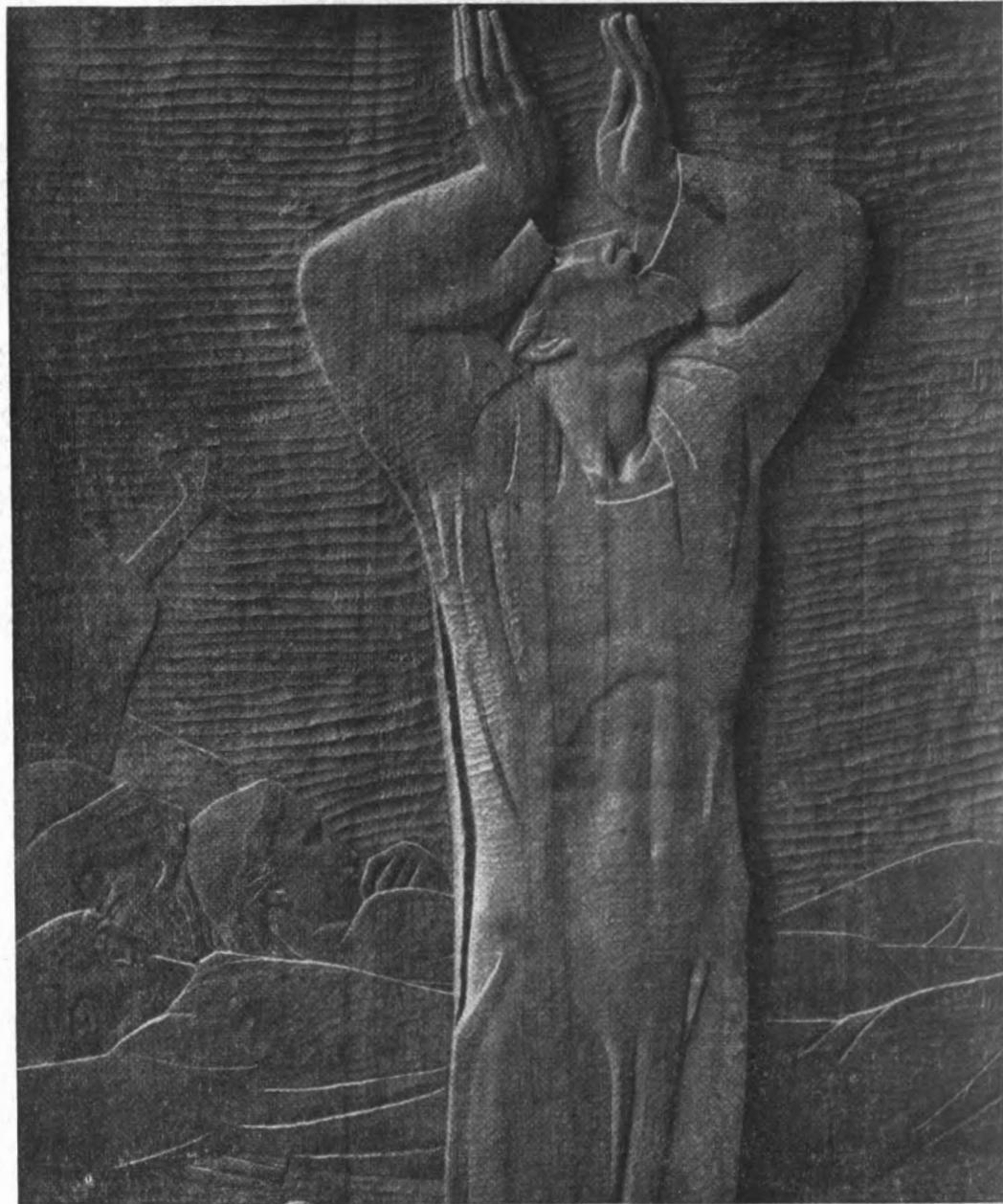
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## **CHRIST IN GETHSEMANE**

**By Ivan Mestrovic**

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**LETTERS**

**Thanks from the Bishop of Maine**

**TO THE EDITOR:** Contributions coming to this diocese "For Relief in Maine" from THE LIVING CHURCH RELIEF FUND reached a total of \$3,006.25.

Both the spirit and the material assistance of these gifts brought great comfort to forest fire sufferers. On their behalf I write this letter of acknowledgment and very real appreciation.

(Rt. Rev.) OLIVER L. LORING,  
The Bishop of Maine.

Portland, Maine.

**The United Church of South India**

**TO THE EDITOR:** I am wondering if some of us are not working ourselves up overtime, and maybe unnecessarily, in regard to the South India United Church. Anglicans in the four dioceses who joined the Union are no longer members of our ecclesiastical fellowship. They left us, with regret on both sides. Neither they nor we wanted to separate. They made the decision, and withdrew from their Mother Church. To follow them with over-criticism or blame seems to me as uncalled for and irrelevant as such criticism of the Methodist Church, for instance, would be if unfriendly. We are sorry they have gone: it hurts. It is the same sort of feeling, I suppose, that the Roman Church is experiencing in the departure from its jurisdiction of a large section of Christians in the Philippines; of all the Polish Catholics who have recently transferred themselves from Rome to Utrecht and the Old Catholic fellowship; of the return of most Ukrainians to the Eastern Orthodox fold. Uncharitable comment is not called for; much less imputing of wrong motives.

Furthermore, I cannot follow those who take to task and criticize, a bit unmercifully, the actions of the Archbishop of Canterbury in this difficult and critical matter. Would they have him adopt a hands-off policy? That is not possible, for the Churchmen of South India have sought his advice and help. He knows the implications of this unprecedented effort towards Christian unity; he is vitally interested. Or, should he declare that the South India Churchmen are retained on the rolls of Anglican membership? They have decided conscientiously that they are not. Thus the break in ecclesiastical connections is their doing, not his. Excommunication of course is quite out of the question.

The Archbishop, being a good Catholic Churchman, refuses to ignore or to quench the Holy Spirit's life-giving grace guiding into all truth; and he is too good a sacramentarian to minimize or overshadow the regenerating grace of Holy Baptism, in which sacrament each of these former Anglicans "was made"—and still remains by sincere conviction and living connection—"a member of Christ, the child of God, and as inheritor of the kingdom of heaven." These Christian believers retain both name and relationships in the Father's family:

they are members of the Body of Christ. They are worthy of respect, whether they think and act as we do or not. They have been born again of water and the Spirit. Though they have moved away, at least from our domicile, we dare not shut them out and bar the doors, because they are not of this fold.

So, I conclude, we shall (shall we not?) measure the South India United Church and ourselves, in a way that is at once realistic, relevant, relaxed, and religious.

(Rt. Rev.) S. HARRINGTON LITTELL,  
Retired Bishop of Honolulu.  
New York, N. Y.

**Union with Methodists**

**T**O THE EDITOR: I read with great interest the letter of the Rev. Henry H. Chapman [L. C., February 8th]. As a Methodist minister, I am delighted that our sister Church is beginning to become interested in the possibility of union with our denomination, and I hope that Fr. Chapman's letter expresses the sentiments of many Episcopalians.

We are not far from each other, although we have drifted apart during the last 150 years. It may be that many Episcopalians are suffering from the same malady which infects most Methodists—a sort of mental astigmatism regarding other denominations. Many Methodist laypeople are totally unaware that we possess a common heritage, were organized in this country at about the same time; and originally differed only in emphasis, not in ritual or doctrine.

During the last few years the liturgical movement has spread to our denomination. I am president of the Brotherhood of St. Luke, a liturgical fellowship dedicated to the emphasis of sacramental doctrine and life. In the sixteen months since its organization, it has grown by leaps and bounds and counts in its membership some of the most scholarly and devout ministers of our Church. At the Washington Conference of the American Church Union held last October, several of our members were privileged to be present and to have a part (as spectators) in the various meetings. It was our opinion that the eventual reunion of the two Churches will be furthered by a candid evaluation of differences, as well as agreements.

Methodism has no sharply defined parties, such as High Church and Low Church, but it is divided into groups of varying emphasis. There are some among us who are holding on to the evangelistic methods and teachings of the Moody era; others who are almost Unitarian in their beliefs; still others who pin their faith to organization and activity; and a smaller group who are essentially Catholic in belief and practice.

Any plan of union will have to take into consideration the common opinion among Methodists that Orders are somehow unnecessary and ritual something to be looked upon with suspicion. But, against this handicap, is the fact that Methodist doctrine (which is defined in our Twenty-Five Articles and in the regulations regarding ritual and conduct of services) provides a basis of agreement. We know

that Anglicans do not accept their Thirty-nine Articles as gospel; nor do we pin our faith to our abridged version; but they form a sort of foundation.

Union of the two Churches would take time, but it would be well to begin thinking along the line. Our Anglo-Catholic friends will find much to criticize in some of our practices; they will, no doubt, insist upon a clearer definition of Orders, and will with reason ask for reordination of our ministry. This would cause friction, but should not prove an insuperable obstacle. Many of us are not sure that Wesley was right in thinking that he had authority to ordain or consecrate. But we Methodists have always been practical. We accepted irregular ordination as a matter of expediency (rather than give up the sacraments, the English bishops having refused to ordain any men for America), and we, no doubt, would accept episcopal ordination in the same spirit. Certainly we are prepared to make some sacrifices in the interest of unity.

Members of the Brotherhood of St. Luke are eager to further the union of Methodists and Episcopalians, and we are glad to know that Episcopalians are beginning to become interested in the matter. Several Methodist bishops have publicly expressed approval.

Last year I wrote an article for an Episcopal journal in which I discussed the problems of such a union. I was pleased to note the friendly response that came from the brethren "on the other side."

(Rev.) R. P. MARSHALL,  
President.

The Brotherhood of St. Luke  
First Methodist Church  
Brooksville, Fla.

**Subscription Wanted**

**T**O THE EDITOR: For two years I had a subscription to THE LIVING CHURCH, and as a Roman Catholic priest, fully acquainted with the Anglican Church in England, this was a magnificent intension of information and interest with the same Church in the USA.

I have to say with sorrow that my subscription expires on the 24th of this month and that I haven't at the present the possibility of renewing it. I hope that in a few months time my monetary situation will improve a little bit, but in the meantime I have to cancel by subscription.

I am so sorry to lose that link with the Episcopal Church in these months of preparation to the Lambeth Conference and I am wondering if you have, as they have in England, an organization which provides members of foreign Churches with free copies in second reading of religious magazines.

I'd appreciate very much if any subscriber would be ready to send me his copy of THE LIVING CHURCH in second reading until I am able to renew my own subscription.

In closing this letter, may I say a word of praise for your well written and widely-informed magazine.

(Rev.) JOHN W. SAATMAN, S. J.  
Institut Gramme,  
Angleur (Liège), Belgium.

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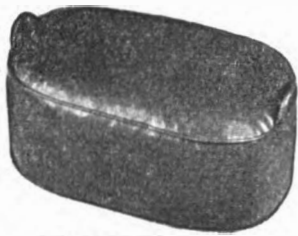
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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *I know that red is the color of the Holy Spirit, but would like to know why so many doors of our Episcopal churches are painted red.*

I had not noticed the custom to which our questioner refers. Most of the church doors that I have seen have been simply the natural wood with some kind of a protective varnish or stain. I imagine that the red doors were simply so colored because the architect thought that red would look best in this particular case.

• *Why do some calendars give St. Matthias' Day as celebrated on the 25th of February this year? I should think if there were a change the whole Church should make it, not just one part of the Church.*

Strictly speaking, "the whole Church" does not agree on the date of St. Matthias' Day at all, for the Easterns keep it on August ninth. The early Western rule was "the sixth (*sextus*) day before the calends of March," which in leap year would be February 25th. This rule was followed in England till 1689, when Archbishop Sancroft ordered that the feast should always be observed on the 24th. By strict liturgical and astronomical propriety, the extra day in a leap year is the day before the day called *sextus*, hence the name "bissextile year." This would put St. Matthias' on the 25th. But it hardly seems worth a division in practice of the Anglican Communion.

• *On what basis can Anglicans recognize as a saint the man who excommunicated Queen Elizabeth, the hierarchy, and members of the Church of England? Yet "The Prayer Book Office," edited by the Rev. Paul Hertzell, contains a feast of St. Pius V, Confessor.*

Such books as "The Prayer Book Office" or the "American Missal" and others are not the expression of the Church, and have no authority beyond that derived from the known scholarship or devotion of their proponents. Even if specifically licensed for use by the Ordinary they may be used in whole or in part at the discretion of the user.

But anyone must admit the Pius V fulfills the definition of a saint as a man who in comparison to his generation and

locale exhibited Christian virtue and devotion to an heroic degree. He is as well entitled to the veneration of his admirers as is John Wesley, equally guilty of schismatic acts whose consequences have not been wiped out, to a place in the reredos of the high altar of Washington Cathedral.

• *At Evensong I have recently seen the officiant assisted by two other priests wearing dalmatic and tunicle. Is this correct? Are the dalmatic and tunicle not definitely eucharistic vestments?*

If there are clergymen assisting the officiant at Solemn Vespers they should be also vested in copes. If, however, Benediction with the Blessed Sacrament is to be given solemnly after the service, the deacon and subdeacon might very well wear their dalmatics, on the analogy of the celebrant's stole, which is worn during the office when Benediction is to follow.

The dalmatic and tunicle are not exclusively eucharistic in their character, however. When the Bishop of the diocese sings Solemn Evensong he should be assisted by two deacons or priests, wearing dalmatics.

• *I read in the correspondence column of THE LIVING CHURCH the statement that a person did not have to be a clergyman to be eligible to election to the office of bishop. Is this correct?*

It is theoretically correct, except in some dioceses, where the canons specifically limit candidacy to priests. But though Article II of the Constitution does not require the person elected bishop to be in Holy Orders at all, he can only be consecrated under the provisions of Canon 39, section 1, paragraphs (a) and (c). These require the testimonials sent to the standing committees of the various dioceses to be accompanied by evidence of the bishop-elect's ordination as deacon and priest. Also the form of the testimonial refers to him as "the Reverend A. B." So a layman thus elected would have to pass through the two lower Orders before the consents to his consecration could even be asked. This would take a little over a year, at the least, and would involve two canonical examinations.

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FIFTH (PASSION) SUNDAY IN LENT

## GENERAL

### LEAP SUNDAY

#### Some Reports In

If straws show which way the wind blows, the Presiding Bishop's Fund for World Relief for 1948 will be well over the top when all the returns are in.

In spite of heavy snows in several areas, reports indicate great congregations in all the churches, with intense interest in Presiding Bishop Sherrill's broadcast, and a real desire to aid the needy overseas, for whom the Presiding Bishop appealed.

Some little time must elapse before every diocese and missionary district can be heard from. The diocese of Maine, for example, telegraphed National Council that it has \$4,700, but that on account of a heavy snow storm, it had not been possible to communicate with a number of the parishes and missions, which will undoubtedly swell the total.

Telegrams started coming to Church Missions House early Monday. One of the early ones was from Southern Ohio, which gave the assurance that the diocesan goal, \$35,000, had been reached. Rhode Island reported \$14,527 "to date," Vermont \$3,266, Central New York \$17,666. Nearly all the telegrams intimated that money is still coming in and that another report will show a still greater response.

From Pittsburgh comes a report of a total of \$18,639. Kentucky has \$7,057,

Lexington \$2,557, South Florida, with a goal of \$11,494, wired "We are over the top."

Most amazing of all reports thus far is that from Upper South Carolina. The quota was set at \$3,952, and Bishop Gravatt telegraphed that the total on Tuesday, March 3d, was \$10,056!

Eau Claire received \$1,007 on February 29th; Northern Indiana, \$3,000; Wyoming, \$1,267; Arkansas, \$3,528, which is \$400 more than the objective they had fixed. Olympia reported \$5,000, Sacramento "over the top" with an objective of \$2,471; and Spokane reported \$6,100, with an objective of \$4,445.

Most reports indicate "Christmas and Easter congregations," also that the Presiding Bishop was heard clearly, that people were deeply impressed with his statement, and that congregations were enthusiastic about the national network arrangement which made possible the broadcast directly to the people.

"Congratulations on thorough and perfect planning," wired one bishop. Said another, "Entire plan worked out well. Reception good. Appreciated greatly by those we persuaded to expose themselves to the opportunity. Believe value of this will reach beyond immediate objective. Beg to express gratitude to Presiding Bishop and assistants." Still another bishop in reporting that his diocese revised its expectation upwards, concluded with, "Much enthusiasm here."

From the incomplete returns available at the time this is written, it seems evident that where parishes and missions followed the plan suggested by the National Council, the whole plan was a success, either reaching or passing the predetermined goal.

Robert D. Jordan announced that he hopes to be able to release a complete report by about March 10th.

#### The Broken Record

By MARION Q. WIEGMAN

Chicago's radio station WBBM may not have known at 11:30 AM Sunday, February 29th, that it was supposed to be carrying the Presiding Bishop's address on world relief, but by 11:34 AM, when calls from hundreds of puzzled Churchmen began to pour in, the station

began to suspect that it should have.

At 12:30, when irate clergy began to call, the station switchboard operators gave up answering. By Monday morning, when Chicago newspapers began to ask "How come?" in front page stories, station executives were frantically seeking an explanation. And when William Eynon came to Chicago from New York bringing correspondence between the National Council and the station, including a receipt for a transcription shipped February 9, the station manager, Frank B. Falknor issued an apology from the station.

Explaining that the mixup was due to an error made in the station's program department, Mr. Falknor wrote:

"My dear Bishop Conkling:

"We wish to express our sincere regret for the unfortunate error made by one of our departments, which resulted in WBBM's not broadcasting the Episcopal service at 11:30 AM on Sunday, February 29th. The error was committed by the failure of one of those supposedly fool-proof systems which has worked perfectly for years, but in this case failed completely.

"We hope that you will feel free to avail yourself of a comparable period of time on WBBM at some later date convenient to you and to your Church."

Parishes and missions of the Chicago diocese had all made elaborate plans for the broadcast which was scheduled on 600 and carried on 599 stations of the country. The larger churches had radio

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### The Living Church

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technicians on hand to insure good reception. The smaller churches, fearing their parish hall radios would not be adequate, had borrowed better instruments from parishioners and local merchants. In all churches, the hour before the start of the service had been spent by the clergy and acolytes checking watches, the dials, and the volume.

When the big moment arrived at 11:31½ and the choir of the Cathedral of St. John the Divine was not heard as expected, the clergy, technicians, acolytes, and congregations waited, puzzled but still confident. When at 11:32½ instead of the voice of Bishop Sherrill they heard a voice saying: "I think what happened is the same thing that happened in Poland," they hastily checked the dials and tried again, wondering what had happened in New York.

What happened next in the various churches varied only in detail. In all there was confusion for an instant. Some of the dials were frantically twirled bringing in snatches of boogie-woogie and commercials. Others were snapped off and the clergy immediately began to read the advance printed copy of the address. In one parish there was just silence. In another, where the advance copy of the address had been mislaid the rector tuned in a good, sound, Lutheran sermon and settled back to listen with his congregation.

Another rector who had neglected to bring with him the advance copy but who had read it thoroughly, ad libbed from memory and later reported triumphantly that he guessed he must have done quite well — his offering for world relief had broken all parish records!

In another parish the rector, the radio failing, signalled for a hymn while he dashed to the telephone only to find it was dead. He confessed later to a panicky moment of thinking that gremlins really existed.

Many of the parishes with acoustical problems used recordings. In these there was no confusion — until the following day when the surprised parishioners learned from the newspapers that although they had heard the Presiding Bishop he hadn't broadcast in Chicago.

But after 48 hours of chaos, filled with rumors and counter-rumors, the confusion cleared leaving only WBBM officials worried, but leaving the clergy and acolytes relieved that the mess wasn't, as they had feared in a red-faced moment, their fault after all.

Returns on the offering for world relief received to date by the Chicago diocesan office show that even without the broadcast 52 parishes and missions gave \$13,719 in one hour. This can be compared with the \$12,619 raised in last year's campaign from all of the 126 parishes and missions of the diocese.

## EPISCOPATE

### Consents Received for Bishop Emrich

The Rev. James G. Widdifield, president of the standing committee of the diocese of Michigan, has notified the ecclesiastical authorities of the dioceses and missionary districts that concurrence in the election of the Rt. Rev. Dr. Richard S. Emrich, to be Coadjutor of the diocese, and express consents thereto, have been received from a majority of the bishops and standing committees of the Church.

This therefore complies with the Canons of the General Church, and Bishop Emrich accordingly becomes Bishop Coadjutor of Michigan. He will hold this title until March 31st, when, in accordance with action previously taken, he will succeed the Rt. Rev. Dr. Frank W. Creighton upon the latter's retirement.

## WORLD COUNCIL

### German Church Representatives Named to Amsterdam Assembly

Because of the "present confused situation" in Germany, the local Churches in that country have been grouped together and assigned twenty places at the first assembly of the World Council of Churches in Amsterdam, Holland, next summer, it was announced by Dr. Herbert Newell, associate general secretary of the Council.

This includes all the Lutheran, Reformed, and Union Churches in Germany, but does not include the Old Catholic Church in Germany or the Mennonite Church.

In mentioning the "confused situation" in Germany, Dr. Newell was referring to the fact that the status of the Evangelical Church in Germany, known as EKID, has not been cleared up. Since its organization in the fall of 1945, some quarters have claimed that EKID is only a federation of the Lutheran, Reformed, and Union Churches, while others have maintained that it should be recognized as a Church.

Selection of the German delegates has been made by the Council of the Evangelical Church in Germany, and will include six members of the Council as delegates and two as alternates. The delegation will consist of five Church leaders, five advisers, four representatives of Church administration, and six laymen.

The Church leaders chosen to attend the sessions at Amsterdam are Bishop Theophil Wurm of Stuttgart, Bishop F. Otto Dibelius of Berlin, Bishop Hanns Lilje of Hannover, Dr. Martin Niemöller of Frankfurt, and Pastor Niesel

of Dornap, all members of EKID's Council.

Alternates to this group are Dr. Hans-Asmussen of Schwab-Gmund and Bishop Hans Meiser of Munich, both on EKID's Council; Dr. Otto Fricke of Frankfurt, a Professor Albertz of Berlin, and Dr. Karl Hartenstein of Stuttgart.

Delegates who will be advisers are Pastor Wilhelm Menn of Frankfurt, Prof. Edmund Schlinck of Heidelberg, Professor Smend of Göttingen, who is a member of the Council of EKID; Prof. Erik Wolf of Freiburg, and Prof. Ernst Wolf of Göttingen. Their alternates will be Dr. Hans Schoenfeld of Frankfurt former staff member of the World Council; Dr. George Merz of Heilsbronn; Professor Iwand of Göttingen; Bishop Staehlin of Oldenburg; and Prof. Ernst D. Sommerlath of Leipzig.

Church administration will be represented by Dr. W. Freytag of Hamburg, Dr. Hermann Ehlers of Oldenburg, Dr. Wilhelm Eichhorn of Munich, and Dr. Walter Zimmerman of Berlin. Three alternates have been named for this group, consisting of Missions Director Sigfried Knak of Berlin, Dr. Hans Boehm of Berlin, and a Pastor Benn of Berlin.

Lay delegates are Dr. Reinhold von Thadden of Genf, Prof. K. V. Dietze of Freiburg, a Dr. Gablentz of Berlin, Mayor Metzger of Darmstadt, and Frau Professor Peters. Their alternates will be Walter Bauer of Heilbronn, Prof. Gerhard Ritter of Freiburg, former Minister-President Steltzer of Kiel, Dr. Tillmans of Berlin, Dr. Collmer of Stuttgart, and Frau Dr. Nopitsch of Nurnberg. [RNS]

## COLLEGE WORK

### Faculty Churchmen Meet to Form New Group

Two members of university faculties from each province met recently at Seabury House, Greenwich, Conn., and formed an organization to be known as the National Association of Faculty Episcopians.

The group conferred for three days on topics including the Christian professor in the classroom; responsibilities of the Christian professor in his relationship with students outside the classroom; the relationship of the Christian professor with his colleagues; the purpose and work of the Guild of Scholars; and the spiritual and moral needs of faculty Churchmen.

The Presiding Bishop made the opening address on the meaning of the worldwide mission of the Church, and the final session was led by the Rev. Dr. Bernard Iddings Bell, pastor of the Episcopal

church at the University of Chicago. The general purpose of the conference was stated as being the consideration of ways in which faculty Churchmen might play a larger part in the presentation of the Christian religion to students and faculties of American colleges and universities.

The activities of the Association are to be directed toward four basic purposes drawn up by members of the Conference. These are:

- (1) To promote a sense of companionship among those engaged in scholarly pursuits who have a common realization of loyalty to Christ and a common appreciation of the beliefs and practices of the Episcopal Church.
- (2) To encourage one another to make plain within the academic framework our faith in the centrality of God in human thinking and action; and our common concern that this centrality be recognized in education.
- (3) Through publications and conferences mutually to enlarge our knowledge of the Christian religion and of its relevance to the whole field of intellectual and moral affairs.
- (4) To deepen our own devotional lives to make them honest, mature and consonant with modern knowledge.

Temporary officers of the new association are Dr. Virgil Hancher, president of the University of Iowa, president; Dr. Virginia Harrington, Barnard College, vice-president; Dr. Edward McCrady, University of the South, and Dr. Elliott Van Diller, Mills College, regional representatives; and the Rev. Thomas V. Barrett, secretary.

A selected group of faculty Churchmen will be invited to become charter members of the association, including members of the Guild of Scholars, to which the new association will be a complementary body. General invitations to join the association will be sent out before May to all Episcopal members of college and university faculties and administrative officers.

The Commission on College Work and the Division of College Work of the National Council have expressed the opinion that the new association will be of great importance in the Church's work on the campuses, and will prove to be of great significance to the members of the association and to the Church's mission to the world.

## ORTHODOX

### Proposes Athenagoras as Ecumenical Patriarch to Defeat Communists

Election of Greek Orthodox Archbishop Athenagoras of New York as successor to Ecumenical Patriarch Maximos, who is slated to retire because of ill health, was urged in New York by the

newspaper *Son Saat* to defeat "Soviet intrigues against the Ecumenical throne."

*Son Saat* charged that Russian Communism, "which denies the existence of God," is assuming the role of patron of Orthodoxy "for the sole reason of making the Ecumenical Patriarchate serve its own interests."

"Patriarch Maximos is ill and unable to exercise influence," *Son Saat* declared. "His continued occupation of the Ecumenical throne would expose him to being exploited by the Reds, while, on the contrary, the election of Archbishop Athenagoras to succeed him, would completely overthrow their plans."

The newspaper concluded by expressing hope that Patriarch Maximos "will not fall into the Communist trap and so be obliged to give up the traditional and historical rights of the Ecumenical Patriarchate."

New York Orthodox circles report that recently the *Journal* of the Moscow Patriarchate, official organ of the Russian Orthodox Church, accused Patriarch Maximos of following an anti-Soviet policy.

The *Journal* declared that the Ecumenical Patriarchate has up till now been recognized as the leading Orthodox body "by reasons of courtesy and because of its past influence," but added that "no ecclesiastical canon justifies the continuance of this condition." [RNS]

### Theophilus Observes 50th Anniversary of Ordination

Metropolitan Theophilus, head of the autonomous Russian Orthodox Church of North America, presided at services in Holy Trinity Cathedral, San Francisco, commemorating the 50th anniversary of his ordination.

Accompanied by his ten-year-old grandson, George Gnesdiloff, who acted as an altar boy, Metropolitan Theophilus wore his jeweled mitre and a trimmed brocade robe once owned by Patriarch Tikhon of Moscow, former supreme head of the Russian Orthodox Church, who died in 1925. [RNS]

## RADIO

### Virginia Seminary Broadcasts Over "Church of the Air"

As the second in a series of events looking forward to the 125th anniversary (next June) of the founding of the Virginia Theological Seminary, Alexandria, Va., the Columbia Broadcasting System is presenting a broadcast from the seminary over the "Church of the Air" program on Sunday, March 14th (10:30 to 11 AM, EST).

The preacher will be the Rev. Dr. Stanley Brown-Serman, professor of

New Testament language and literature at the seminary, who will speak on "The Cross, the Measure of the Word." The choir of the seminary, under the direction of the Rev. Kenneth Heim, will sing.

## INTERCHURCH

### Baptists Give Church to Episcopalians

Episcopalians in Marshfield, Mass., will have their own church for the first time since before the Revolutionary War — because of the generosity of the Marshfield Baptist Church.

The Baptists have turned one of their church buildings over to the Episcopalians, asking only that Bishop Nash of Massachusetts appoint a priest and assist the clergy of other churches in religious work of the town.

The last Episcopal Church in Marshfield was located on a distant hill and members of the parish thought it should be nearer their homes. Farmers got tired of the long dispute and one night hitched their oxen to it and moved the building nearer. Today it is part of the Grand Army hall.

In 1916 the Episcopalians established a mission, and services have been held in an old schoolhouse since. [RNS]

## CANADA

### Canadian Churchman Under New Management

The *Canadian Churchman*, a magazine of the Church of England in Canada, announces in the issue of February 5th that the General Board of Religious Education, with the approval of the Executive Committee of the Executive Council of the General Synod, has taken charge of the management and direction of the magazine. This means, of course, that the *Canadian Churchman* has now become the official newspaper of the Canadian Church.

The new directors are, *ex-officio*, the Most Rev. George Frederick Kingston, Primate of All Canada, and the Rev. Canon E. A. Hiltz; by appointment, the Rev. Canon C. A. Moulton, chairman; Dr. W. J. Dunlop, vice-chairman; the Rev. H. R. Hunt, secretary; the Rev. Messrs. L. A. Dixon, W. W. Judd, D. B. Rogers; Messrs. R. H. Soward, F. D. L. Smith, E. Fricker, and F. J. Coombs.

In a subsequent issue, the name of the new editor and the policy of the magazine are to be announced.

## COMING EVENTS

### April

5. Consecration of Philippine Independent bishops, Manila, P. I.

## HAITI

### Convocation Called to Threefold Program

Among the many reports and resolutions presented to the convocation of the district of Haiti was a significant report on evangelism, calling all clergy and laymen to take part, especially during Lent, in a definite program of study, prayer, and service. The convocation met at the Cathedral of the Holy Trinity, Port-au-Prince, from January 22d to 24th.

The report, prepared under the chairmanship of the Very Rev. Elie O. Najac, dean of the cathedral, urged a deepening of personal spiritual life, which would carry through to service in the community.

Some of this spirit was reflected in a resolution which set up a central Scout committee through which the Scout movement could be fostered within the Church in order to help meet some of the needs for a youth program. More than a thousand persons attended the Scout rally held in the cathedral at the close of the second evening of convocation.

A week before, a large group of laymen were commissioned to conduct simple services, outlined by the clergy, in private homes.

## DENMARK

### Parliament Passes Bill Permitting Ordination of Women

The Danish parliament has passed unanimously a bill permitting ordination of women in Denmark's State Lutheran Church, despite objections by a large group of clergy and laymen who regard the new act as contrary to ecclesiastical tradition.

All nine bishops of the State Church have announced they will accept women ministers in their dioceses, but so far only two bishops have intimated they will be willing to ordain women themselves. One of the bishops modified his position by stating he will only ordain women elected to serve in his own diocese.

The new act provides that where a woman is elected a minister in a parish whose bishop declines to ordain her, the parish may be transferred to the jurisdiction of a bishop who will be willing to confer ordination.

Two women are expected to be ordained in the next three or four weeks as a result of the new legislation. One is Miss Johanne Anderson, who was offered a post last year as minister of a Lutheran congregation at Noerre Alslev,

in the Danish island of Faltser. The parish is in the diocese of Odense, whose bishop, Dr. Hans Ollgaard, is one of the bishops willing to ordain women.

The second woman is Miss Ruth Vermehren, who for many years has been working among the inmates of a Copenhagen women's prison and has had the permission of her bishop to administer the sacraments.

### SCHISM FEARED

Passage of the bill has led to speculation whether ministers and laymen who regard the ordination of women as contrary to the conservative interpretation of Holy Scripture may decide that the Danish Church is no longer a true Church and form a new "confessional front."

In a recent memorandum to the Danish bishops, a group of laymen urged that the seven bishops who have declined to ordain women continue to maintain their stand and, furthermore, refuse to recognize the validity of any ordination conferred by other bishops on women.

Meanwhile, in reply to an inquiry submitted by a number of clergymen, after the ordination of Miss Anderson had been proposed, the bishops declared that "even though divergences in this matter have caused great tension, we feel it would be wrong to provoke a schism on the basis of the present case."

### CHURCH NOT CONSULTED

During hearings on the bill, opponents charged that leftwing parties in parliament showed no compunction in passing laws dealing with internal affairs of the Church without consulting the Congregational Council, which is composed of elected ecclesiastical representatives of the congregations. It is said, meanwhile, that the broad masses of the Church have a "vague" attitude toward the measure, which was introduced by Dean Carl Hermansen, the Minister of Ecclesiastical Affairs. [RNS]

## ENGLAND

### Archbishops Ask that Jerusalem be Spared

A demand that Jerusalem and its surrounding towns and villages be "kept inviolate" in the present Arab-Jewish conflict was made in a joint appeal in London by the Archbishops of Canterbury and York.

"Is it impossible that now at this late hour, but still before it is too late," the appeal asked, "that all parties to the conflict shall determine that this area shall be kept inviolate till it can be handed

over at the earliest possible moment to the Trusteeship Council?"

"Let the future of the rest of the country be fought out, if it must be, elsewhere," the appeal added, "but not in the Holy City."

Declaring that decision in the matter must come from within Palestine and that it rests primarily with political leaders, the Archbishops urged at the same time that religious leaders of the Christian, Moslem, and Jewish faiths "demand, in the name of the three religions, and of the God to whom they all look, a holy peace in Jerusalem."

It was announced that Dayan Harris M. Lazarus, Acting Chief Rabbi of Britain, has given his "unreserved" support to the Archbishops' joint appeal. [RNS]

### Patriarch Christopher Invited

Greek Orthodox Patriarch Christopher of Alexandria has been invited by the Archbishop of Canterbury (Dr. Fisher) to attend the Lambeth Conference when it meets in London next July.

The invitation was contained in a letter brought to the Patriarch by the Bishop in Egypt (Dr. Allen). [RNS]

## AFRICA

### West African Anglicans Plan Separate Province

Ten Anglican bishops met recently in conference at Accra, capital of the Gold Coast Colony, to prepare a constitution for a self-governing Church of England Province of West Africa. The new province would be independent of the already-existing Province of South Africa and would have its own archbishop.

The bishops' meeting was a sequel to a conference in 1945, at which a draft constitution was drawn up and submitted to the Archbishop of Canterbury, who returned the draft with certain suggested modifications.

The constitution as it now stands would, if accepted by the bishops, provide, among other things, for a House of Bishops, a House of Clergy, a House of Laity, and the establishment of a theological faculty.

Present at the conference were the Rt. Rev. John O. Aglionby, Bishop of Accra, who presided, and the Bishops of Gambia and the Rio Pongas, Lagos, the Niger, and Sierra Leone.

The conference was opened by a service at Holy Trinity Church, Accra, attended by the Acting Governor, government officials, and representatives of the Methodist and Presbyterian Churches of the Gold Coast. [RNS]



# Sacrifice and Today's World

By the Rev. Carroll E. Simcox

Chaplain of St. Francis House, Madison, Wis.

THE word *sacrifice* has become in modern times, even in modern Christianity, one of those "blessed words": thoroughly respectable, full of unction, always in good form in the pulpit, but signifying little or nothing to most who hear it and use it. Words, like all things temporal, have their ups and downs, ins and outs, and when a word has finished its work in the world there is no need to repine if it dies the honorable death of desuetude. But can we Christians regard *sacrifice*, in its present moribund condition, with this philosophical resignation? After all, it is a key word in the Christian vocabulary, and that because the thing itself is a key in Christianity.

## SACRIFICE AND LENT

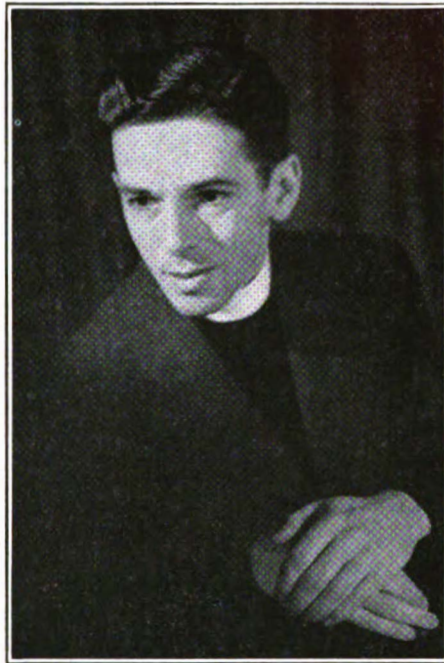
There are several reasons why I raise the question here. One is that I have recently finished reading the Epistle to the Hebrews with special care, aided — and greatly so — by Bede Frost's new commentary on this strange and wonderful book. Another reason is that Christian sacrifice is the central theme and activity of Lent. Still another reason is that I have been thinking lately about the relationship between Christian sacrifice and the urgent and terrible needs of the world today. Is there any such relationship? If so, what is it? More specifically: what has our participation in the Sacrifice of the Holy Eucharist to do with our discharge of our responsibility of Christ's hungry brethren in Europe?

Consider first the fate of the word *sacrifice* in our age. Even to Christians it has the ring of the remote, the archaic, and the irrelevant. Bede Frost is surely right in his explanation of this:

"That it is so foreign is due to such facts as those of the failure to recognize the vast difference which exists between the Creator and the creature, of man's dependence upon God, of his obligations toward God, worship, love, service, and of the fact of sin which makes it impossible for man to render to God that to which He has a right as God. Both Holy Scripture and human history show that these were the sources of the beginnings and development of priesthood and sacrifice which were not imposed upon men from without, but sprang from within man's inner nature which, created in the image of God, and illumined thereby, recognized its creaturely condition, and its essential need to express itself in the worship, love, and service of the Supreme Being. Only in periods of high material civilization, like that of Rome in the latter days of the Empire, or that of today, have men lost the sense of God, and of their relation to Him, only to

find that they could not divest themselves of that inner imperative of their nature which, when God is denied or ignored, compels them to worship and serve gods of their own devising . . . to their ruin."

We accept this account of the spiritual condition of modern man and of the consequent fate of priesthood and sacrifice in modern religion. Assume, then, that this is where we stand as a people: surfeited by our abundance of this world's "goods" we have lost the sense of



FR. SIMCOX: "A Christian is, by proper definition, Christ's alter ego."

God and of our relation to Him, which is that of creature to Creator. Assume also, as we must, that men in this condition are bound to obey somehow "that inner imperative of their nature," and that if they will not sacrifice to the true God they will sacrifice to false gods of their own devising. The Nazis did exactly this; the Communists are doing it; and many people much closer home than they, "whose god is their belly" — or their bank balance — are doing the same thing. To the extent that we are not Christians we are all idolators. Assuming these things, then, what next?

The great theme and argument of Hebrews is worship of the true God, worship in the peculiarly Christian sense of sacrifice. The author contrasts the imperfect sacrifices of the Old Covenant with the one "full, perfect, and sufficient sacrifice" of Christ. We need not and cannot summarize his argument

here. To the modern reader it must inevitably appear highly elaborate and indeed artificial. We do not live in a world in which the ritual sacrifice of bulls and goats is a common thing. We need a good scientific commentary to Hebrews if we are to follow its logical thesis at all. But with the exercise of such historical imagination as our Lord has given us, we can get our minds sufficiently into the skin-and-bones of the treatise to apprehend its basic teaching.

## SELF-OFFERING

The high priest of the Old Covenant would offer a consecrated beast for the sin of the people. But Christ offers Himself. No other kind of sacrifice is comparable to self-offering. It is one thing to give your most prized possession to somebody, and a real sacrifice such an offering is, to the degree of the value to yourself of that possession. But it is another thing to give your very self to another. Your most valuable possession is as nothing in value compared to your own self. And it is this offering, not of our tithes, but of our selves, "our souls and bodies, to be a reasonable, holy, and living sacrifice" that God wants of us. It is us He wants: not just the things He has given us. This is the first principle of Christian sacrifice.

Our Lord, the great High Priest, is not only the supreme example of such sacrifice; He is Himself the supreme Sacrifice: "Himself the Victim and Himself the Priest." We find ourselves at this point, of course, in the middle of the whole profound mystery of the Atonement. There are several theories of the Atonement, and none of them is wholly satisfactory. But the important thing for every Christian to recognize, to believe, and to build his whole life upon, is the fact that our Lord, through His offering of Himself, removes the great barrier between God and ourselves which our sin creates. Not only that: but we, as members of His Body, are actual sharers in His Sacrifice as well as partakers of its benefits.

At this point a warning seems in order. As devout and grateful Christians we say much about what our Lord through His Sacrifice has done for us. This is assuredly right. But it is assuredly wrong to leave it at that. An old, so-called "gospel hymn" declares that "Jesus did it all" — that is, the reconciliation of God and man, on Calvary. And certainly it is better to put it that way than to suggest that somehow it is we ourselves who, through our own

virtuous efforts, effect the Atonement between God and us. "Jesus did it all" — the Atonement itself. "There was no other good enough to pay the price of sin: He only could unlock the door of Heaven, and let us in." True enough.

But is this all? If we may put it so: is it our part simply to sit back and let Him do all the work of the atoning Sacrifice? "Must Jesus bear the cross alone, and all the world go free?"

God forbid that we should ever imagine so. And if we read the gospel and the New Testament we shall never be tempted to imagine so. For our Lord Himself very plainly calls us to be sharers in His Sacrifice as well as partakers of its benefits.

#### LIFE OF SACRIFICE

This is where we come into the picture. "If any man will come after me, let him deny himself." This is what it means to be a sharer in His Sacrifice. He gives His own divine Life, His perfect Self, a Sacrifice for many. But we who are "in Him" are actual sharers of His life and self. We need not shrink, in false humility, from the implications of this. St. Athanasius was not perverting the gospel, but simply giving it a wonderfully terse and vivid summation, when he declared that Christ became what we are in order that He might make us what He is — make us His own self. A Christian is by proper definition Christ's alter ego. This is a glorious dignity indeed: the eternal Christ actually in us, and we in Him — His life our life. But note this: His life is a life of perfect, absolute, unremitting sacrifice. It is an eternal sacrifice. It isn't something confined to a few hours of agony on the last day of His incarnate life. For what we mean when, with the author of Hebrews, we say that He ever liveth and maketh intercession for us, is that He eternally lives and offers Himself for us. So His Sacrifice goes on unceasingly in Heaven.

But where do we come into this? Is He doing this independently of us? No. If His life is our life, His Sacrifice is our sacrifice. And we offer our sacrifice in union with Him in the Holy Eucharist. In the Upper Room He linked His mysterious actions with the bread and wine with the Sacrifice He was to continue on Calvary and to consummate in Heaven, linked them in such a way that, for us, the Sacrifice of Calvary and the Sacrifice of the Mass are one and the same. Any doctrine of the Eucharist which is to measure up to the New Testament teaching on the subject must assert this as its central premise. It is in the Eucharist preëminently that we offer to the Father "our selves, our souls and bodies." But not only when we are kneeling before the altar. If what we do before the altar is not the gathering up of our whole lives as we are living them from day to

day, and the formal presentation of them to God, then we are indeed guilty of the Body and Blood of Christ. Our right to partake at the altar presupposes that we have taken up the Cross of Sacrifice; that we are living members of the Body of Him who offers Himself eternally; that all that we are, all that we have, all that we do, is a glad and total offering to the Father. In a word: the whole life of a serious Christian is a eucharist, an offering.

Granted all this, then. We have still to face the question: what has the offering of ourselves to do with the needs of a perishing world? There are many thoughtful people who are very impatient with Christianity, at least with Christianity in its full Catholic form, because, they say, it stultifies our concern for the needs of our fellow men. This idea is systematically set forth by Herschel Baker in his book, *The Dignity of Man*, published in 1947.

Mr. Baker is a man with a great and commendable social passion, and he condemns Christianity for its God-centeredness. A man like St. Augustine, he argues, becomes a misanthrope because he gives all of his heart to God and so has no love left for his fellows. It is news to some of us that St. Augustine was a misanthrope, but let us waive that and consider the argument. Is it true that one can love God to such excess that he has correspondingly less love for men? The answer is yes, if the God one loves is not the God and Father of our Lord Jesus Christ. If the God one loves is our God, the answer is no.

For why does our God ask us to offer ourselves to Him, anyway? Not for any "lust of possessing" of His own. His desire is not to absorb us but to use us, and He cannot use us until we have given ourselves to Him and thereby placed ourselves at His disposal.

#### THE FATHER'S WILL

When we have done that, actually done it, God lets us know, with astonishing clarity, what He would have us to do. If any man will follow Christ, he shall know — not only the doctrine, but the will of the Father. For it is through our offering of ourselves to God that the mind of Christ is formed in us, and with that mind in us we know what God wants us to do. When we are confronted

by any human need, we have our marching orders. We know the Father's will that not any should perish, either bodily or spiritually. We know that we are the hands and feet of Christ. We know that whatsoever we do, or fail to do, to the least of His brethren upon earth, we do or fail to do to Him.

Bring the matter as far "down to cases" as we can: what shall we do for the people of Germany, who only yesterday were our mortal enemies? And why shall we do it?

We can let them "sweat it out" for themselves: "They got themselves into this mess: let them get themselves out." This is one answer. But for anybody who has the Mind of Christ in him it is an intolerable answer.

The only alternative is to let Christ "stretch forth his hand to heal," through us. But in what measure? Just enough to keep body and soul together, or enough to show the Germans that we are as generous today as we were invincible yesterday? Again, the first answer is out, for any Christian. Our love for all men must be without limit if it be truly the love of Christ.

#### CHRISTIAN MOTIVES

One question remains: our motives. These are more important even among men than we generally realize, and of course in the eyes of God our motives are all-important. The recipients of our help are always quick to detect our motives. They know why we are helping them. And in this case of the Germans and Italians and Japanese, or, for that matter, all people who need our help and get it, why should we help them? There are many who say, "God help us if we don't. World War III will be upon us, and soon." They are probably right in their logic, though we have no grounds for assurance that we can "buy off" World War III. But in any event they are wrong, from a Christian viewpoint, in their motivation. We are to love both friend and foe, bind up the wounds of humanity, and minister in Christ's Name to the suffering, the friendless, and the needy — not because we want peace with them later, not because we want them in our camp in the event of an emergency when we'll need all the friends we can get, but simply, solely because *we have given ourselves to God and God is using the gift.*

That is the only Christian reason under the sun for turning a finger to help anybody. But if we have taken up the Cross, if the mind of Christ is in us, if we are sharers in His eternal Sacrifice, if the Blessed Sacrament is the Food in whose supernatural strength we fight the good fight (*sacramentum* meant, originally, "soldier's oath"), this is the only reason we need. We have given ourselves to God: we belong to God: and this is what God would have us to do.

#### CHURCH CALENDAR

##### March

14. Fifth (Passion) Sunday in Lent
21. Palm Sunday
22. Monday before Easter
23. Tuesday before Easter
24. Wednesday before Easter
25. Maundy Thursday
26. Good Friday
27. Easter Even
28. Easter Day
29. Easter Monday
30. Easter Tuesday
31. (Wednesday)

# "That They May All be One...."

By the Rev. Frederick Ward Kates

Rector, Christ Church, Oswego, N. Y.

**N**INETEEN years ago this month—March 27, 1929, to be exact—Bishop Charles Henry Brent, founder of the Faith and Order Movement and guiding genius during its formative years, died in Lausanne, Switzerland. The forthcoming first general Assembly of the World Council of Churches in Amsterdam, Holland, in August, which in a real sense marks another step in the fruition of his lifetime's labors, makes highly appropriate a review of his convictions with regard to healing the splintered Body of Christ.

The necessity for a reunited Church was the strongest claim laid upon Bishop Brent during the years that followed World War I and until his death in 1929. As far back as 1907, when he came from the Oriental missionary frontier of the Philippine Islands to the United States to attend the General Convention, he felt with an almost consuming passion the poignant and desperate need for a reunited Christian Church. "The unity of Christendom is not a luxury," he said at that time. "The world will go limping until Christ's prayer that all may be one is answered."

## THE NEED

From every angle he saw the imperative need for an organically reunited Christendom. "Divided Christendom has had fair trial—it is a failure," was his solemn and soberly-expressed conviction. "God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of sectarianism, we cannot hope that He will use it much longer." In 1915, he declared: "It may be that up to the present a divided Church has been used by God for the extension of His Kingdom among men, but we have no guarantee that He will continue to do so. Indeed there are indications that the divided Church has passed the zenith of such power as it has had and is declining toward desolation."

For survival alone, Bishop Brent felt organic Church unity was necessary. "If it is a prophecy that the gates of hell shall not prevail against the Church, it is also prophecy that the Church divided against herself will fall. Disorder in the Church is more terrible than feuds in the family or civil war in the State." He was convinced that "Division is the Achilles heel of the Christian enterprise."

For efficiency and that the Church might have a sharp cutting-edge, Bishop Brent championed the cause with which

his name will forever be identified. As a Christian statesman, he realized that until the Church could give its united witness upon such matters as sex relations,



BISHOP BRENT: *The World Council is the fruition of his life's work.*

marriage, divorce, the use of force, class hatreds, racial antagonisms, social injustice, education, and international problems the greatest force for righteousness would be lacking in modern life.

The blasphemy and the scandal of a divided Christendom impelled Bishop Brent to fight for unity. "If war is an evil in national life," he declared, "it is a thousandfold greater evil in Church life." To him, "Disorder in the Church, the Body of Christ, is sacrilege and blasphemy." The divisions in Christendom, he believed, "present a moral affront to the enterprise inaugurated by Jesus Christ and constitute the outstanding limitation of its progress. They are an essential denial of His Spirit of love and fellowship and a misuse of the resources of His followers."

Bishop Brent learned from his own experience in the Philippines that a divided Church cannot succeed in its task of conversion. "Do not be deceived"; he admonished, "without unity the conversion of great nations is well-nigh hopeless. The success of missions is inextricably bound up with unity." In his opinion, "It would seem that missionary progress in the future will depend mainly

upon the Church's unity, and that national conversions can be brought about by no other influence."

"It is the purpose of Jesus Christ to unify the Church," he told the students of the General Theological Seminary in a sermon in 1910, stating in these words his basic, underlying motive for his unceasing labor for Church unity. "Unity, visible and invisible, is not an accident of the gospel, it is the gospel," he insisted. "The call to unity is primarily from God to man," he declared in his address opening the first World Conference on Faith and Order in Lausanne, Switzerland, on August 3, 1927. "It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Him to the whole human race. It stands as the unalterable condition on which he can fulfil his mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour."

Finally, he championed the cause of Church unity in his day and generation because he believed, as his disciples today likewise are convinced, that "unity of heart and hands among the Churches is the sole hope for the great peace," to use the words he spoke before the Stockholm Conference on Life and Work in 1925.

## OBSTACLES

As clearly as he discerned the need for a reunited Church, just as clearly did Bishop Brent appreciate the obstacles in the way of its achievement.

One major obstacle in achieving the goal was in Bishop Brent's day, as it is in ours, the attitude of the Church of Rome. Said Bishop Brent, anent this point, in a sermon delivered in Westminster Abbey entitled "A Plea for Fairness": "There can be no hope of reunion with Rome, because of inexorable law, until the papal see lays aside her garb of arrogance and apologizes to the rest of Christendom for her long history of unfairness, which has made her the provoker and maintainer of schism. When that happy day dawns, the end of our splintered Christendom will be in sight."

Bishop Brent detected four main obstacles in the way of promoting unity. The first was "acquiescence in the broken order of the Church." The second was "the sense of security among great

dominating Churches like the Church of England, the Roman Catholic Church, and the Orthodox Churches of the East." Thirdly, "misunderstanding and misuse of the word 'Church,'" and, finally, "substitutes for unity, of which there are two principal ones, called respectively Interdenominationalism and Uniformity."

Another, and perhaps the greatest hindrance, in the Bishop's view, was the small mind, the withered spirit, the mind of prejudice, smugness and pride, and the spirit of sectarianism. He had this to say about sectarianism:

"Sectarianism, in spirit and in form, is *par excellence* the cult of the incomplete. It is a refusal to consider truth and life in terms of the whole, not merely the whole of now but the whole of yesterday. It pins its trust to the dicta of a group or the findings of a fixed period. It is content to worship and to defend a conception of God instead of God. It lacks the shape of the Cross which rises vertically as high as God, and stretches right and left to the outermost bounds of humanity. In its extremist form it not only refuses to recognize as acceptable to Christ any group-culture save its own, but it also questions others' right to continue to be. It is precisely this spirit, not in one special Church but in many, which has disrupted Christendom."

#### HOW TO ACHIEVE UNITY

"Humbled and awakened the Churches must renew their search for peace and unity according to God's will. But how?"

By way of answer, Bishop Brent said: "Not by slurring over honest differences or by slighting convictions. There is one thing worse than war—saying peace, peace, where there is no peace." And while the goal of reunion should be the objective of all Christians, it was not, in the Bishop's opinion, to be pursued for economic reasons nor "for the sake of ease and convenience."

He believed that unity would come about by remembering the astoundingly high degree of unity already achieved in many fields of activity; by recognizing the common faith of Christians; by practising fellowship—"The way to recover unity is to practise fellowship"; by unremitting prayer; and by labor—"Labor for unity must lay its claim on every Christian soul. It will come when it does come, not with observation, but through the slow process of the mills of God." Bishop Brent held that "If unity has slipped from our grasp, it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it."

As a way of effecting ever-increasing unity among the Churches, Bishop Brent

believed profoundly in what has come to be known as the "Faith and Order Method"; the coming together of Christians of different traditions with the single purpose of seeking to grow in mutual understanding of one another's beliefs and practices, resolutely putting aside any desire to convert one another or to prove the superiority or deficiency of this or that type of Christian faith and order, seeking constantly to clear away misunderstandings, and to win knowledge and appreciation of that which calls forth the loyalty of others.

His work for Church Unity through the Faith and Order Movement was the major interest of Bishop Brent's life after his service as Chief-of-Chaplains,

AEF, during World War I and until his death. It possessed and permeated him. It seemed to many that his zeal for unity was leading him to minimize fundamentals of Christian doctrine. He was criticized for the breadth of his definition of the Catholic Church and especially for his latitudinarianism with regard to Holy Orders. But his attitude and position is explained by a single magnificent sentence, in a sermon entitled "The Unity of the Church of Christ" delivered in St. Paul's Cathedral, London, in 1913: "We must have unity, not at all costs, but at all risks. A unified Church is the only offering we dare present to the coming Christ, for in it alone will He find room to dwell."



The Rev. CARROLL E. SIMCOX, Editor

#### On Visual Aids

**PROJECTED VISUAL AIDS IN THE CHURCH.** By William S. Hockman. Boston: Pilgrim Press, 1947. \$3.75.

To those familiar with Mr. Hockman's excellent department in *Educational Screen Magazine*, this book will come as no surprise. As the outstanding authority on visual education in religious fields, the author makes a valuable contribution to any teacher's library.

In this book, Mr. Hockman deals with practical matters. Here is no argument or apology for audio-visual education in general, but rather a down to earth facing of the problems involved, and an honest report on laboratory experiments. The most valuable contribution of the book lies in its careful reporting of the effect upon learners of the various techniques employed. The author discusses each type of visual aid, the methods by which the teacher can utilize each one, the results to be expected as a result of comparative study, the physical factors involved in visual education, and the use and care of projection equipment. Of particular value is the chapter dealing with the film forum and the techniques by which it can be utilized in the teaching ministry.

Chapter Eleven, the concluding chapter, contains five complete programs for Church school groups, with full instructions as to slides, films, music, and commentary. One would like to suggest that this chapter be expanded to make a second book—one that would be of great value to Church school teachers.

The only criticism of the book would be on the grounds that Mr. Hockman is not an Anglican, and makes no attempt to deal with the problems of teaching a sacramental religion. However, since the emphasis we place upon the "outward

and visible" is so much greater than Protestants, the visual element in Catholicism makes the use of visual aids ever more logical and effective. Thus, with Mr. Hockman attacking the difficult problem of making a Protestant abstraction into a concrete reality, we can use his excellent findings to help us in making a Catholic sacrament even more visible and applicable. Ours is the easier task. His is the difficult one, and he accomplishes it with dignity and charm.

JAMES McCLAIN.

#### In Brief

**THE WINE OF VIOLENCE.** Edited by Nathan Zuckerman. New York: Association Press, 1947. Pp. 378 (with index & bibliography). \$5.

Although the price of this book is out of proportion to its material and manufacture, the Association Press is to be commended for issuing it at this time. Doubtless the extensive quotations from copyright material have contributed to its costs. Subtitled "An Anthology on Anti-Semitism," it has the general lack of appeal and of sustained interest that one finds in all anthologies. It is, however, a useful book of reference. Anti-Semitism throughout the centuries—the millennia indeed—is its general theme, although greater space is allotted to that social phenomenon as it has appeared in modern and contemporary history. The subject matter is well organized, for interest and for reference, under such striking headings as "The Anatomy of Hate," "Techniques of Anti-Semitism," "Organizations Combatting Bigotry," and a supplementary section on Negro-Jewish relations. For its content and for its extensive bibliography the book is useful for any thinker on the subject of race relations.

H. B. V.

## Christian Discipline

**W**HEN the Christian Church began to emerge from its Hebrew chrysalis, its first great controversy was not over doctrine but over discipline—although, as always, it was discipline with doctrinal connotations. The question was whether the Gentile Christians should be required to be circumcised and to keep the complicated regulations of the Old Testament Law; or whether, as St. Paul taught, Christ had superseded the old Law by establishing His New Covenant.

The controversy was decided by the Council of Jerusalem (Acts 15) with complete abandonment of the idea that Gentile Christians must become Jews. Thus once for all was established the principle that Christian discipline is the voluntarily accepted rule of those who have been freed from the Law by Christ. St. Luke describes the primitive Christian community as celebrating the Eucharist daily, and sharing their possessions "with glad and generous hearts" or, in another translation, "with gladness and singleness of heart." And this note of gladness remains the keynote of true Christian discipline from the First Century down to the present day.

In the Episcopal Church, with its characteristic insistence on the model of the primitive Church, the disciplinary emphasis is not on the letter of the law that killeth but on the spirit that giveth life. There are those among us who envy the crossed t's and dotted i's of Roman disciplinary regulations, covering such matters as whether taking a pill before receiving Holy Communion breaks the fasting rule (it does), or whether it is permissible to smoke a pipe before receiving (it is). And there are also those among us who appear to believe that the only way to prevent the law from killing is to disobey it habitually. But the return of seriousness in religion which inspired both the evangelical movement and the Catholic movement has led to a renewed emphasis on obeying the Church's laws, and doing so with that glad spirit which does indeed give life.

What does discipline have to do with religion? We refer, not to the keeping of the moral law, which is another and greater subject, but to the rules as to church attendance, fasting, etc., which are matters of manners rather than of morals. These rules have undergone great changes through Christian history and in different geographical areas. Their purpose, as the preface to the Prayer Book states, is "the edification of the people." The word "edification," of course, means simply "building up." It is a good word to apply to disciplinary regulations. For discipline helps build up the individual Christian by providing him with a framework on which he can fashion his own rule of life; and it helps build up the Church by

providing a rallying point for the whole people of God.

The observance of Christmas Day is a good example of Christian discipline. There is no definite information as to the actual day of our Lord's birth. In fact, the Eastern Church does not celebrate it on the same day as the West. It might be plausibly argued that each individual Christian is privileged to select his own Christmas day, on which he renders heartfelt thanks to God for the birth of Christ. But the annual miracle of Christmas is due to the fact that the Church throughout most of the world joins in a corporate act of rejoicing. The individual, the Church, and the world are built up in the knowledge and love of God by the simple disciplinary act of doing their rejoicing together instead of separately.

There is another significant fact about the celebration of Christmas as a disciplinary rule—there is no word in the Prayer Book or the American canons about Christmas as a day of obligation for the laity. The large congregations that attend Christmas services are moved to do so not by a written law but by the spirit of Christian solidarity. The unwritten law is stronger in effect than the written law of worshiping God "every Sunday in His Church," for many people who habitually neglect Sunday observance go to church on Christmas.

**C**HURCHPEOPLE rightly have an instinctive suspicion of an elaborate disciplinary code. Manners can become so overgrown that they stifle religion instead of expressing it. For example, Roman Catholics are required to receive their Easter Communion under pain of grave sin—but, for the purpose of this regulation, Eastertide is taken to extend from the First Sunday in Lent to Trinity Sunday! The pitfall of pharisaism—externalizing religion so that it becomes a matter of following a rule book instead of the living Christ—is one into which humanity is prone to stumble. The most devout Jews of our Lord's day more than once criticized Him for placing human welfare above disciplinary regulations.

But the Jews' criticism on these occasions serves also to underline the fact that our Lord did normally observe the rules of the Jewish religion in dress and food and Sabbath-keeping and temple worship. That was why His followers at Jerusalem took it for granted that the way to become a Christian was first to be circumcised and abide by the Law. It was only the repeated rejection of Christ by the majority of those who lived by the Law that brought home to the First-Century Church the fact that the New Israel could no longer remain within the shell of the Old.

The disciplinary rules of the New Israel, as

brought down to us in the Episcopal Church for observance by laymen and women, are few; indeed, they are hardly more than would be the instinctive response of Christian devotion without any rules at all. But what petty occasions we find for breaking them! Indeed, among large numbers of Churchpeople there is so little awareness of any real obligation to lead the life of the Church that many of them do not even know the existence of these rules or, knowing them, ignore them without the slightest feeling of compunction.

**WHAT** are the Church's rules? They are well summed up in the Offices of Instruction (Prayer Book, page 291): "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His Kingdom." Worship, work, praying, and giving — all directed toward the end of building up the Kingdom of God — these are the means whereby every member of the Church is called upon to carry out his primary obligation to "follow Christ." Within this inclusive framework, the Church sets up certain self-disciplinary measures designed to help in building the kind of life that will lead to the fulfillment of that primary obligation.

The first such measure, set forth almost in the same breath as that primary obligation, is the duty of regular church attendance every Sunday. This weekly memorial of the Resurrection is a fundamental of the life of the Christian community. The widespread customs of non-communicating attendance at the Holy Eucharist, or of substituting Morning Prayer for this central act of Christian worship, have somewhat dulled the point of this rule. Ideally, the Christian parish family should meet at the altar weekly for Communion and fellowship, and the weekly parish Communion is the best way to approach this ideal. Indeed, the Bible (Acts 2:46) shows that daily Communion is the truly Apostolic practice. But the Church recognizing that perfectionism cannot be made a minimum rule, has set forth attendance at worship every Sunday as the normal obligation for its lay members.

What about days of obligation other than Sundays? Our Church does not make hard and fast rules about these; it sets forth "propers" for the major saints' days and for other special occasions, and leaves the observance of them up to the individual Church member. But some of these have come, through custom, to have their own degrees of obligation, sometimes even exceeding that of the Sunday observance. We have already mentioned Christmas as a good example of this customary observance. Ash Wednesday and Good Friday are other examples of days on which Churchpeople feel a special obligation to go to church, though no canon or Prayer Book rule directs them to do so. The Prayer Book does, however, set forth both of these days as fast days, taking prece-

dence of "other days of fasting" (Prayer Book, page xxxv in most editions).

Unlike the Roman Church, with its meticulous rules, the Episcopal Church does not define a strict fast. Our Roman Catholic brethren have a definite rule to go by: two ounces of food for breakfast, an eight-ounce "collation" for lunch or supper, and a full meal without meat at dinner. Some Churchmen follow a similar rule. Others abstain from all food until three o'clock in the afternoon, following the practice of the primitive Church. Others simply limit their eating on these days to the amount that they judge necessary to carry out the kind of work, physical or mental, that their occupation compels them to do. But everyone who is loyal to the Prayer Book practices some degree of fasting on these days.

The other week-days during Lent are among those declared by the Prayer Book to be days "on which the Church requires" (not suggests, be it noted) "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." The measure of this abstinence is left to the individual; indeed the important thing about it is that it is self-imposed, and thus strengthens the self-discipline which is the basis of the Christian life. It is not the abstinence alone, but the abstinence combined with special "acts and exercises of devotion," that builds Christian character.

In the same category are the ember days at the four seasons, and all the Fridays in the year, except those that may fall between the Christmas and Epiphany feasts, both inclusive. Just as every Sunday is a little memorial of the Resurrection, so every Friday is a little memorial of the Crucifixion. The customary form of self-discipline on these days is abstinence from meat, signifying our obligation as Christians to forego all fleshly desires whenever they stand in the way of our loyalty to Christ our Lord. While the Prayer Book does not specifically mention meat as the thing abstained from on Fridays and ember days, this is so ancient and universal a custom in the Holy Catholic Church that any substitution would appear to be placing the letter of the law above the spirit. And when a Church group deliberately serves meat at a Friday dinner of a parish or Church organization, it is an admission either of ignorance or of disregard of the Church's plain rules.

There is an increasing movement throughout the Church today for better observance of Church discipline, and it is a good thing. Many parishes are crying out for the specific teaching on this subject that the clergy have too often hesitated to give. The large number of adults who come to Confirmation without the childhood background of Churchmanship constantly ask the clergy what is expected of them in the way of outward observances. Such people are not looking for a minimum on which to claim "good standing," but for the materials on which they can fashion a rule of loyal, Christ-centered living. We

think that the Church could furnish them more positive direction than it now does without incurring the risk of undoing the work of the Council of Jerusalem, or the ill-informed charge of ecclesiastical partisanship. There is nothing "High Church," in an invidious sense, about following the disciplinary directions of the Book of Common Prayer.

Essentially, of course, the spirit underlying the Church's discipline is the same as that which prompts the observance of such family occasions as birthdays and wedding anniversaries, or the recollection of departed members on the day of their death. It is love, not law, which impels us to rejoice together, and to undertake austerity together, as the family and body of Christ. The Church calendar, observed in its entirety, is the means by which the parish proclaims the good news of our redemption, offering one by one opportunities to consider Christ's mighty acts and the lives of those who bore notable witness to Him in the past. We may well rejoice that His Church invites us to join with Him in self-denial, even if only in token form; since by means of this self-denial we are privileged to strengthen within ourselves the power to set love of God above our appetites for the things of this world.

We are entering the last two weeks of Lent—Passion Week and Holy Week. It is a good time for us to rethink this whole matter of Church discipline, in the light of our Lord's passion and death. For while such things as abstinence from meat on Fridays and the observance of a lenten rule of self-denial are in a much lower category than the great moral principles set forth in the Ten Commandments and in our Lord's summary of the law, they also have their proper place in the Christian life.

The observance of Lent is increasingly commending itself to our Protestant brethren. Let us not forget its values just when others are beginning to learn them. And, if we are not entirely satisfied with the way we have "kept Lent" so far (who is? Let him beware of the sin of spiritual pride!), let us intensify our "extraordinary acts and exercises of devotion" during Passiontide, and resolve to live more closely in accord with the wise discipline of Holy Church in future.

Thus we shall come to the joy of Easter with the feeling that in some measure we have earned the right to rejoice in our Lord's Resurrection because, in our small way and afar off, we have shared a little bit in His Passion.

## The Church in the Holy Land

By the Rev. C. T. Bridgeman

On the staff of Trinity Church, New York, N. Y.

**W**ARLIKE conditions in the Holy Land seriously impede the constructive work of the Christian Church, and the uncertainties of the future months pose grave problems for all Christians, according to a private letter just received from the Anglican Bishop in Jerusalem, the Rt. Rev. Dr. Weston Henry Stewart.

"Your Christmas card and its note," writes the Bishop to the Rev. C. T. Bridgeman, formerly his archdeacon for Syria and the Lebanon, "reached us only a day or two ago. Our posts have been badly dislocated, and were out of action for some weeks about Christmas time. They'll probably break down altogether after May 15th.

"No casualties among the staff so far, except for our washerwoman injured in a bus-bombing and two of the school (*i.e.*, St. George's School) servants hurt by one of the Damascus Gate bombs. But the Close (*i.e.*, St. George's Cathedral Close, Jerusalem) and Miss Emery's School (English High School, Haifa) lost about 500 windows and 25 doors—in both cases

the Haganah blowing up alleged Arab sniping posts. And we lost more this evening from a bang not as yet identified.

"I'm afraid it is pretty clear that we are in for some months of chaos. It seems that even in theory there will be no government at all between May 15th and October 1st. Our own main preoccupation at the moment is to keep the combatants out of our premises. No one particularly wants to attack us, but the wall of your late garden is a grand place to shoot from at night. I am trying to get the whole compound wired up by the Army.

"Schools are trying to struggle on with a quarter of their pupils, or less, but the financial loss will be terrible. (Note: Because, aside from certain overhead expenses, the schools are almost wholly supported by fees.) I am trying to launch an Emergency Appeal for £50,000 to see us through. We shall need it all. . . ."

The Bishop also adds a note that owing to lack of funds he may have to close the valuable farm school for Assyrian settlers on the Khabur River,

Syria, which was started by Good Friday Offering funds.

These laconic notes remind us that the land made forever holy by our Blessed Lord's Incarnation, Passion, and Resurrection has become a blot on civilization; and that His blessed gospel of redemption and peace is being drowned out by communal hatred and warlike clamor.

The witness of the Christian Church in Palestine is of supreme practical as well as sentimental importance. In this we think naturally of the ancient Orthodox Church of the East, the strong Roman Catholic Church, the various minor eastern and western Churches, and not least of our own Anglican Church.

The Anglican Church in the Holy Land, supported by all parts of the world-wide Anglican Communion through Good Friday Offerings, has a distinctive task, and is our special opportunity for keeping alive the Christian faith in Christ's Holy Land and for witnessing Our Lord's teaching to those who as yet do not know Him as Son of God.

# Celestial Fire

## VI. Challenges and Chances

By Richardson Wright

Editor of *House and Garden*

ONE of the most poignant cries of the Church down the ages has been, "O take not Thy Holy Spirit from us." We cannot conceive of a world grown completely spiritually dark and cold. And yet within our memory there have been times when it would seem that the Celestial Fire was all but extinguished. Then gradually, we learn of those Germans who chose prison to denying Christ, those Japanese enduring persecution for their faith in Him. Even when it seems most dark, a few valiant souls keep the Celestial Fire burning.

What a bitter commentary is theirs on the weak, wavering faith and heedlessness of the rest of the world today, whose faith has never been challenged. Or perhaps we are not aware that it is being challenged, being judged for letting that fire die out of our lives and not missing it.

Awareness of having missed something utterly essential is often expressed by those converted late in years. "Why didn't someone tell me this before?" or "Why did I refuse to believe when it was told me? How different my life would have been!"

There are those, too, who, believing and practising their faith, are forced by circumstances to miss its fellowship. At a communion breakfast a man witnessed his life in religion. His parents, devout, practising Churchpeople, saw that he was baptized early, helped instruct him for Confirmation and, up to the age of twenty-one, went with him every month to make his Communion. "Then, after I was twenty-one, I started coming every Sunday. That was forty years ago, and I've missed it only once — when we first changed to daylight saving time. I missed it by an hour. And, by God, wasn't I mad!"

Such long faithfulness throws into macabre relief those frivolous people who arrive at the claim of being Christians by specious argument instead of faith. Since they are not Mohammedans or Buddhists or whatnot, they must be Christians. It never occurs to them, or never has been told them, that they cannot claim to be Christians unless they accept Jesus Christ as their Lord and God, and live accordingly.

"If I say the truth, why do ye not believe me?" our Lord asks. Then He lays down His uncompromising challenge: "He that is of God heareth God's words. Ye, therefore, hear them not because ye are not of God." That challenge

is as true today as when it was first spoken.

On this Sunday, entering into Paschionied, the gospel draws a clear distinction between those who are of God and those who are not, those who hear His word and those who refuse to hear it. Unless we want to hear it, how can we call ourselves Christians?

Too long have we pictured our Lord as haloed with saccharine gentleness; too little, His coming to challenge what we claim to be. We cannot share the glory of His Resurrection unless we first share the responsibility for His Cross. We can never know how easy His yoke of faith, how light His burden of truth, unless through the length of our days we assume the one cheerfully and carry the other boldly. We need not sigh for Paradise unless we accept the irrevocable fact of Judgment. By that true balance set up on the arms of the Cross are weighed those who are of God and those who are not.

When we say, "I'll accept this — but not that and that," are we not refusing the chances He offers us to draw closer to Him? Sometimes our refusal is due to ignorance. Sometimes it is the expression of honest opinion, the right to which is ours by virtue of the free will God gave us all. But in all too many instances, it is a cavalier attitude, which reveals us as stubborn, recalcitrant members of God's family. Instead of pleading, "O take not Thy Holy Spirit from us," we openly declare that we don't want or need it.

### ADVANCEMENT

We become "of God" by two steps: (1) from a life of heedless sin to godliness; (2) from a life of godliness to a closer walk with God. These are the ascending degrees of dedication, for in each of them we offer ourselves to our Lord.

The sacraments are means by which we advance and by which each of us, according to his calling, can attain that closer certainty when Christ lives in us, is "formed" in us, as St. Paul expressed it.

Four of them were instituted by our Lord Himself: baptism, wherein we are born again; reconciliation through repentance, confession and absolution — powers He delegated to His apostles — and spiritual counsel; Holy Communion, by which we most acutely enter His life and He ours; and marriage, sprung from His teaching on the unbroken compan-

ionship of man and wife. Through the apostles came Confirmation, by which the laity are ordained to their own particular priesthood; Anointing or the Laying On of Hands, through which we may be strengthened in body and spirit. The degrees of Holy Orders were evolved in "what seemed good to the Holy Spirit and to us," as the Church expanded and labor in it must be divided and delegated.

Since we are considering the Christian way as an ascending life, led up by the Holy Spirit, we might study two of the sacraments, because they follow in orderly succession. In doing so, we can see how they illustrate the sixth gift of the Holy Ghost — spiritual knowledge, which is a particular type of increasing apprehension and understanding. And it brings its particular intimacy with our Lord.

We come to the fulness of spiritual knowledge by painfully slow degrees. Some never do attain it in this world. God knows what advancement He plans for those who surmount all their falterings to be faithful to Him. He makes no explanation. He merely pleads, "My son, give me thy heart." And we, having obeyed as best we can, know that we grow closer to Him.

Spiritual knowledge of our Lord's intimacy comes to all sorts and conditions of surrendered people. Not alone to cloistered religious rapt in contemplation or to those engaged in storming Heaven with the violence of their devotion, has this intimacy been granted. It comes to simple people out in the world, to men busy with the obligations of their callings. Even children have left us testimonies of that hour when the heart of God called to their hearts.

### THE RE-BIRTH

It would be difficult to find a better definition of Baptism than that "Wherein I was made a member of Christ, the child of God." We are grafted onto the true Vine and the vitality of the Vine flows into us. We are re-born sons of God by water and the Spirit. Our birth implies a new nature, and this we are able to assume because of the Incarnation of our Lord, who took our nature upon Him that He might impart His nature to us.

Baptism is the sacrament of the child. In early Christian days, when adults were baptized, even they were referred to as "children." It meets our first spiritual needs. It is our first contact with the saving work of God in action. In being



made members of Christ, we are made members of Christ's Church here in our time and place, for the Church is essentially Christ living and acting in the world.

Once baptized, we need never be baptized again, or, as we say in the Nicene Creed, "I believe in one Baptism for the forgiveness of sins." It is thus our first step toward salvation, toward inheriting the Kingdom of Heaven. The seed of God is planted in our souls to mature toward God. "By it we receive the spirit that is of God, that we may eventually know the things that are given us from God."

### THE GROWING UP

As Baptism is the sacrament of infancy, so Confirmation is the sacrament of adolescence. Baptism makes us children of God; Confirmation makes us grownup sons and daughters. By the Holy Spirit and the imposition of the bishop's hands, we are strengthened for the warfare that lies ahead. It makes us spiritually mature. "It helps us, as mature Christians, to apply the things we believe about God to the things we have to do among men . . . It is the ordering of the priests of the laity, our beginning to share in the priesthood of Christ, to lead the world back to love through love."

If we have any doubts of the necessity for Confirmation, we adults need only look back at our own bewildered adolescence. Read any of the books on the psychology of that transitional stage of our lives, and we cannot miss the awakening and evolution of the religious urge when, having gained our freedom, we have to face the greater world, have to decide whether we will allow it to mold us, or whether, with high resolve, we are going to be strong enough to stamp our personality upon it.

It is during adolescence that religious vocation is often first awakened. Like our Lord, we must be about our Father's business at an early age. When a survey was made among a group of missionaries as to the period in their lives when they first felt the call to enter the mission field, 75% of them stated that it came around the age of fifteen! Already, in the very beginning of their adolescence, God had called them from the world to go out and bring forth His fruit in far places and near.

Our times sorely need an increase of such vocations. As parents, a grave responsibility is laid on us when a child expresses the desire to serve God in His Church. We should make every effort to prove that vocation, and thereafter spare no pains and expense to see that the son or daughter is adequately trained to answer that call. It may be into distant mission fields he or she is called; it may be in a religious order or in the usual ways of a humble, obscure parish priest.

Wherever the call may lead, let us accept it with gratitude and joy. Let us never think that we are "sacrificing" a child; rather let us devoutly thank God that one of our own flesh and blood has been chosen to walk the Way of the Cross.

As for those who have no such calling, surely the seven gifts which are given us at Confirmation are essential for our growing up in God. In the face of a rampant neo-paganism that is leaving souls wide open to mis-belief or no belief at all, it is a pity that some should minimize Confirmation. In doing so, they obviously disregard the working of the Holy Spirit in our growing lives.

In childhood the batteries of our souls can carry only a low current. Then we reach the threshold of adolescence; we are instructed in the faith; and in Confirmation the current is stepped up to our new capacity. The seven gifts of the

Holy Ghost are made available to us. We are infused from still another level of reality and make our first movements toward another kind of life. Our souls are ready to expand upwards and outwards. We are re-conditioned that we may become useful, that in our daily lives and dealings we may transmit God's radiance to the world.

Bewildered though we may be by what is opening before our spiritual eyes, still the pattern of a simple faith begins to take shape: we can know the Father through the Son, aided by the gifts offered us through the Holy Ghost.

Teach us to know the Father, Son,  
And Thee of both to be but one.

To know them through the guidance of the Holy Spirit is to attain true spiritual knowledge.

(NEXT WEEK: *The Way of Victory*)

## The Day of Woden

By Francis W. Buckler

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THE Tree of Woden is the Ash, and Woden is none other than the forerunner of Jesus the Anointed King for the Northern Germanic peoples, hence they prefer the name Woden's Day (Wednesday) to the Latin Mercury's Day (Mercredi), which refers to the disreputable intrigues of Jove and Juno with the mother of Mercury, Semele, who was tempted by Juno to ask Jove to reveal to her his heavenly glory. She did, and Jove's glory reduced her to ashes, among which was found the child Mercury. Händel, who wrote *The Messiah*, also set to music Dryden's drama, *Semele*. Mercury became the Saviour god of classical antiquity and his symbol is still the badge of the medical profession. There are, therefore, two meanings of "ash" behind Ash Wednesday: one classical, the other Barbarian (for all who did not speak Greek or Latin were called Barbarians), and Jesus Christ was the greatest of the Barbarian Kings of Kings, into whose Kingship Christians claim to have entered by virtue of the royal feast and taking up the Cross. Woden is the royal god of the Teutonic peoples.

### BARBARIAN RITUAL

More than that, his ceremony of making a king was the same ritual as that suffered by Jesus Christ. It was a Barbarian ritual, which, as St. Paul remarked, was "a stumbling-block to the Jews and nonsense to the Greeks." What then is the relation between the ash tree of Woden, the tree on which Jesus was crucified, and the Christian's "entry into

the divine Kingship of his Lord"? Pilate saw it, and he wrote his testimony. I suggest that he had served in Germany ten years before he went to Syria and Judea. He was probably an officer in the army of Germanicus, which had defeated Arminius, who died in A.D. 21. Tacitus tells us that Arminius was murdered. He was more probably offered as a sacrifice to Woden. By his death, the German hero became the German King, and Pilate, who saw Jesus, the Jewish Hero about to go to the same fate, wrote the superscription, "This is Jesus the King of the Jews." It is now necessary to refer to the word "Hero," as it meant one thing to the Greeks and another to the Barbarian Goths. To the Greeks, the superhuman bravery of the hero was held to be due to divine paternity or maternity as in the cases of Mercury and Aeneas, and therefore the result of discreditable relations between the gods and men or women. Not so to the Barbarians, however. For them, the hero was the man who was prepared to die for the people, and so he was the King or the King designate, for it is by the death of the King that the Kingdom is established. Caiaphas admitted it ("it is expedient that one man die for the people"), ironically no doubt, but he admitted the principle. Pilate endorsed it in his superscription for the Cross, in the face of Priestly opposition; our Lord confirmed it, when He drank wine, new in the kingdom of His Father, and the Apostles were to complete this verdict.

"The God of our fathers raised up Jesus, whom ye slew hanging him on a

tree. Him did God exalt with his right hand to be a Prince and a Saviour" (i.e. a King).

There is an interesting story of a western King Vikar, whom Woden desired to come into his presence. An attempt to carry out the sacrifice in form only was defeated. The branch on which the king was suspended swung back and he "was lifted up" and entered the presence of Woden, i.e., he died.

**BEOWULF**

Now in early English Christianity this likeness—as a matter of fact the unity—of this concept of Kingship was realized. When an abbot of Northumbria set out to write a book of guidance for a prince, he took over the pre-Christian barbarian Hero-King Beowulf, and wrote the earliest epic in our language. Beowulf thereby serves the English in the same role as

John the Baptist served the Jews, but more. He was almost a translation of the Christ into Anglo-Saxon barbarian symbolism. His successor—his only loyal follower—is invested in his King's armor, and so "enters the Kingship" as the deputy and successor. This leads directly to the Cross, which was the weapon of Jesus against the champions of Law, by which St. Stephen could brand them as murderers and provide them with a chance of vindicating his judgment on them anew. It is in the power of the Cross as the fellow sufferers of Christ the King that we find the legacy of the cult Woden bringing forth a treasure; and here it should be remembered that Pope Gregory the Great himself warned St. Augustine not to destroy what was harmless and might prove helpful to the faith of the Anglo-Saxons. It is found in the short epic known as *The Dream*

of the Rood, completed, probably, under Alfred the Great. The Rood is the Cross and it tells its tale to the poet, who introduces the Cross with the words,

"No cross was that of wickedness and shame  
But holy spirits, men on earth, and all  
The glorious creation on it gazed.  
Sublime the tree victorious"

Then the Cross tells of how, as one among many trees, it "was hewn down" and "commanded by evil men" "to bear their criminals,"

"Until they set me down upon a hill  
And stayed me fast; mine enemies indeed.  
Then I beheld the Master of mankind  
Approach with lordly courage as it He  
Would mount me" . . .  
"A cross upraised, I lifted a great King"

with whom the Cross suffered from the nails and the shame, only to find itself glorified by Him whom it had borne.

By that Glory, the Cross of Shame becomes the Cross of the Glory, and, to him "who takes it up" and "wears it," his Robe of the Glory. He, like Beowulf's faithful friend, who entered into Beowulf's Kingship as he put on Beowulf's discarded armor, enters into the Kingship of Jesus Christ, of whose Body, he becomes a living member.

This tradition has been lost by the Greeks and the Romans, who despised the Barbarians. It was reserved for the Germanic and Oriental Barbarians, and particularly the Anglo-Saxons to preserve and transmit it, in all its grandeur and beauty. It is the message of the tree of the King's sacrifice to Woden, the Ash, transformed to the Glory of the King of Kings of Calvary, and not of the ashes (*cineres*) of Semele, (slain through the treachery of a jealous Juno, by the glory of the voluptuous Jove), penitentially transmuted and translated. Its preservation is the most glorious legacy of our Hero-King to the keeping of our Church. It is nothing less than the revelation of the meaning of the Cross.

**Palm Sunday**

Somehow or other, the story of Our Lord's entry into Jerusalem on Palm Sunday runs parallel with what is going on so rampantly in The Church today.

Last year in the American Episcopal Church there were confirmed 75,287 souls. It is fair to say that most of them felt the thrill of The Holy Spirit fusing into their lives by the hands of their Bishop. It was a great day in their lives and experience. They were waving palms and crying out their Hosannas. Today, only one year later, where are 30% of them? By next year, where will 50% of them be? Waving palms? Don't be silly. Just try and find them, and if you do, they will be all cooled off. Why? Who let them get that way? What was done to nurture them in the days RIGHT AFTER their Confirmation? Were they even given

Church Envelopes, and faced with the Christian responsibility for giving? Or were they simply, flatly and almost CRIMINALLY forgotten? Now, they are not even waving palms, and negative people who are not actively all out for Jesus are against Him. He said so, Himself.

Methinks that Palm Sunday will not be too, too happy for most of us, as we do our turn of palm-waving, if we let ourselves get to thinking of how little we've thought or done about those we have permitted to get away from the joys and privileges of palm-waving and the singing of Hosannas.

It sounds to us like a grand project for the active men, women and young people of really alive parishes, to get out and reclaim their lapsed confirmees. What do YOU think?

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CALIFORNIA

Episcopalians Buy Ranch to Train Youth

A ranch, five miles west of Heraldsburg, Calif., has been purchased by the diocese of California and will be transformed into a youth conference center.

Known as El Rancho del Obispo (Ranch of the Bishop), the property covers 65 acres and includes three houses, swimming pool, tennis court, baseball diamond, and horse show grounds. The three houses, one a 27-room home, can accommodate 150 persons.

The ranch will be opened this summer and, according to Bishop Block, will attempt to show young people that "democracy is the political expression of Christian affirmation." Bishop Block said the center would equip youth to face "present day ideologies—the isms that are not social theologies, but competing religions."

Though emphasis will be on youth conferences the year round, adult members of the diocese will not be forgotten, the Bishop said. Retreats are planned for lay members of the Church and for the clergy.

"We are not unmindful of the older people," Bishop Block explained. "But we do realize they have reached a period of rigidity in character and attitude which makes it more profitable to expend much of our time and strength on the young people in the hope that they can become leaders in their communities." [RNS]

WESTERN NEW YORK

Dr. Scaife Opposes Unity at Any Price

The Rev. Dr. Lauriston L. Scaife, rector of Calvary church, Pittsburgh, Pa., and Bishop-elect of Western New York, who was in Buffalo on Monday, February 9th, to view his future see for the first time, called for interfaith cooperation, but took a firm stand against Church unity at any price.

"Humble at the thought of following in the footsteps of such leaders as Bishops Brent, Coxe, and Davis," the 40-year old rector of Calvary Church, Pittsburgh, said:

"I'm anxious to work with my Christian brethren of every faith in Buffalo, where we have common interests and insights. I'm anxious to learn about them and I'm anxious that they learn from us."

Dr. and Mrs. Scaife were guests of the standing committee, which gave a luncheon in their honor at the Buffalo

Athletic Club. They returned to Pittsburgh later that evening.

The Bishop-elect who is a member of the board of directors of the Allegheny County Council of Churches (which includes Pittsburgh) and a leading exponent of interchurch cooperation, pursued this thought farther with the remark:

"I feel that the task of every Church, Protestant or otherwise, is to put first things first and attempt in the lives of our people to apply the Christian gospel to problems they have, rather than stand apart in self-complacency.

"I'm not interested in any Church's being less than what it is just for the sake of unity. We must hold to the basic heritages of our separate denominations without losing our individual identities and without watering down fundamental doctrines."

Asked what contribution the Church can make to world peace, he replied simply:

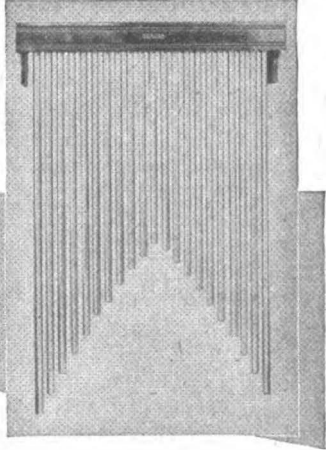
"If Churches are absolutely loyal in preaching the doctrines of Him whom we follow, the import of such preaching, to say nothing of the kind of lives we lead, will contribute much to peace. The trouble is that the void between what we preach and what we practice is too great in many areas."

Dr. Scaife, who is active in promoting cooperation with Orthodox Churches in this country, said that "we can learn a great deal from the Orthodox as well as the Polish National Catholic Church, with which the Episcopal Church is in communion, and we should at every opportunity hold out to them the hand of Christian brotherhood and fellowship. They are as anxious to be thought of as American Christians as any other denomination."

He said that he felt that the "potential strength of the Episcopal Church is stronger today than it has been in a long time." The Church has gained strength, he added, from "the laity's im-

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pact on current affairs and their devotion to the Church."

Referring to the proposed union of the Presbyterian and Episcopal bodies he said:

"We must work together, play together and learn from one another, but I am not interested in any movement for reunion based on the least common denominator that would mean losing our separate identities."

The consecration has been tentatively set for May 13th in St. Paul's Cathedral, Buffalo, subject to consents of the House of Bishops and standing committees of the Church.

## PITTSBURGH

### 1,100 Attend Corporate Communion

More than 1,100 men and boys of the diocese of Pittsburgh attended the annual George Washington Corporate Communion on Saturday, February 21st. Bishop Pardue of Pittsburgh, assisted by ten priests of the diocese, celebrated the Holy Eucharist, which was held in the auditorium of the Shrine Temple, Pittsburgh. The choirs of Trinity Cathedral, Calvary Church, the Church of the Ascension, and the Church of the Redeemer, all of Pittsburgh, sang the service.

At the breakfast which followed, Frank J. Chesterman, a Churchman and president of the Pennsylvania Bell Telephone Co., delivered an address, in which he said:

"Is it wrong to say that the Church needs to be sold? I think not. If men will not come to the Church, then the Church must go to men. These are days of super-salesmen. In the world of business we spend a high percentage of our time, effort, and money in persuading the public to buy what we have to sell. The Church is the cornerstone of our civilization. The clergy alone cannot save man from the challenge of the atomic bomb. The laity, too, must do all within their power to make God real in human experience."

## EAU CLAIRE

### Council Expands Budget

Laymen and delegates attending the opening dinner of the 20th council of the diocese of Eau Claire at Christ Church Cathedral, Eau Claire, on January 25th, heard Dr. Chad Walsh, professor of English at Beloit College, discuss the Return to Christianity, and, more particularly, the appeal of the Episcopal Church.

Mr. Charles Ambelang, chairman of the Bishop's committee on layman's work, was toastmaster at the dinner. Mr. Howard O. Hutchens, chairman of the

**DIOCESAN**

Men of Christ Church Cathedral, gave a welcoming address.

Bishop Horst'ck of Eau Claire delivered his charge at the service of Choral Evensong which preceded the dinner. At the business session on January 26th, an expanded budget was adopted for the coming year.

An exhibit prepared by Deaconess Evelyn E. Seymour, field worker, included photographs and explanations about construction work on buildings in the diocese; vacation school children; various types of projectors and slides used in visual education; the Church school by mail; and the diocesan lending library.

**ELECTIONS:** Delegates to provincial synod, Rev. Messrs. R. E. Ortmyer, E. O. Douglas, G. E. Brant, A. R. Heyes; Messrs. Willard Jackson, W. G. Ballentine, Sam Pitts, M. G. Eberlein.

**ERIE**

**Laymen Organize "Bishop's Men" to Further Diocesan Work**

Bishop Sawyer of Erie is in the process of organizing the laymen of the diocese into a unit to be known as the "Bishop's Men." Last autumn five conferences were held in the five districts of the diocese, at which large numbers of enthusiastic laymen from the parishes and missions attended.

During the intervening time a key man has been appointed in every parish and mission. His duty will be to lead and inspire the men of his own parish and to be the right hand layman, working at the side of his rector.

The Bishop called the key men of the parishes and missions to a conference the weekend of February 1st, led by the Bishop and the Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work. This was one of the most highly successful conferences ever held in the diocese. Discussions were held on such subjects as "The layman's place in evangelism"; "The layman's place in advance missionary work in the diocese and outside"; "What the layman can do in instructing the youth of the Church"; "The layman's place in advancing the spiritual life of the men of the Church"; "What the layman can do in increasing Church attendance"; "The layman's place in social action and in the interest of Church unity." The key men will lead the men of their own parishes in similar discussions and conferences.

Out of the Key Men's Conference grew the Central Committee for Laymen's Work in the diocese. Eight men were elected to head up the diocesan organization under the direction of the Bishop, and to determine methods of work in the diocese and policies of administration. These eight men in turn

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will chose the diocesan chairman for laymen's work.

There will be frequent Corporate Communion of laymen in the parishes of the diocese, and there will be an annual mass meeting of all men in the autumn. These will be in addition to annual laymen's conferences and retreats.

The only financial obligation is that each man have a "Bishop's Bank," into which he will drop a coin a day for the Bishop's Men's advance missionary projects.

**UPPER S. C.**

**Successful Children's Mission**

The children's mission which was held during the first week of Lent in Grace Parish, Anderson, S. C., was so successful that the father of one of the children was moved to give \$5,000 toward the building of a new parish house.

The missioner was the Rev. C. E. B. Robinson, rector of the Church of the Good Shepherd, York, S. C. He used the church building as the "picture-show" of our Lord's life and of every Christian's. The children marched from one point in the church to another, singing songs, "following our Lord Jesus." At the conclusion prizes were given for perfect attendance and perfect recitations.

The Rev. Mr. Robinson also met with the young people at night and with the parents.

**TEXAS**

**Churchwomen's Conference**

The diocese of Texas is conducting its first vocational conference for Churchwomen March 12th to 14th with Miss Helen Turnbull, directress of Windham House, as leader. Sponsored by the personnel committee of the Associated Women of the diocese, the conference's purpose is to present opportunities for a vocation in Church work to college graduates and students. A recent questionnaire sent to the clergy of the diocese indicates that numerous girls are already interested in Church vocations.

The conference is being held at the administration building of the Lower Colorado River Authority on Lake Buchanan, 65 miles northwest of Austin, Texas.

At the recent 99th annual council, the diocese approved a committee report recommending the establishment of a graduate training center for women religious workers in Austin. A special committee with executive board representation has been assigned the task of working out details of the proposal. It is hoped that the center may be opened by September.

It probably will be a coöperative project with the Austin Presbyterian Theological Seminary.

**MICHIGAN**

**Denounce Bingo**

Bingo and other gambling devices for the support of religious and charitable purposes were denounced by the executive council of the diocese of Michigan in a resolution published by Bishop Emrich, Coadjutor of Michigan.

Copies were sent to Governor Sigler of Michigan, the Wayne County prosecutor, Judge Gerald W. Groatt, who is conducting an investigation of alleged charity rackets, and Police Commissioner Harry S. Toy.

The resolution read:

"That the executive council of the diocese of Michigan disapproves of bingo and other gambling devices for the support of religious and charitable purposes, and expresses the hope that the public authorities will impartially enforce the laws against them." [RNS]

**NEWARK**

**Oppose Military Training**

At a meeting of the Board of Christian Social Relations of the diocese of Newark, held in Newark, N. J., February 16th, the following resolution was introduced:

"Resolved, that this board go on record as opposing Universal Military Training and that our action be so communicated to the judiciary committee and to our representatives in Washington."

The motion was seconded and carried by a split vote of the board.

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16. St. Andrew's, Cleveland, Ohio
17. St. Peter's, Phoenixville, Pa.
18. St. Ambrose's, Philadelphia, Pa.
19. Holy Communion, Paterson, N. J.
20. St. Stephen's, Baltimore, Md.
21. All Saints', Anchorage, Alaska

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Ivan Mestrovic

(Yugoslavia, b. 1883)

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He faced the horror of a slow and cruel death. There was still time for Him to flee and save Himself—if He was ready to acknowledge defeat. But even if He suffered death courageously—would not the Cross, in the eyes of men, mark His whole ministry as a dismal failure? Could His disciples, without His leadership, carry out the task He had to leave unfinished? Or would everything be in vain, His living just as His dying?

It is not easy or comfortable to contemplate the terrifying reality of this conflict. Ivan Mestrovic, the great Yugoslav sculptor (now teaching as guest professor at Syracuse University) had the courage to face its bitterness. He was born and brought up among poor peasants, sharing the hardships of their struggle for existence among the bare hills of Croatia. During the occupation of his country Mestrovic was imprisoned, ill, in danger; but sufferings could not shake his belief in the brotherhood of man. His paintings and sculptures bear the imprint of a strong personality, uncompromising, truthful, fearless.

Mestrovic's relief penetrates to the depths of the Gethsemane experience. Jesus' soul burns toward heaven in the searing flame of His anguish. Every taut muscle strains against the vise-like grip of the sharply cut, unyielding verticals and the constricting triangles of the arms until the tension becomes unbearable and the cry breaks from His lips: "O my Father, if it be possible let this cup pass from me!"

Yet the uplifted hands that seem to shape the outline of the painful cup between them hold on to it as if in token of submission: "Not as I will but as Thou wilt."

We shall never fathom the greatness of Jesus' heart, nor the full meaning of His sacrifice, unless we follow Him into the agony of the lonely hours when "His sweat was as it were drops of blood falling to the ground," when He fought His hardest fight, and won His greatest victory.

## CLASSIFIED

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### POSITIONS WANTED

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**SEMINARY ORGANIST** desires summer supply work commencing June 6 through August 22. Familiar with both Gregorian and Anglican Chant. References. Reply Box P-3320, The Living Church, Milwaukee 3, Wis.

**COMPETENT** Parish and Rector's Secretary desires position in Southern California, preferably Los Angeles, in Parish or Diocesan work. Executive ability. Experienced also in Educational and Administrative work. Highest references. Reply Box A-3317, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH



# GO TO CHURCH DURING LENT

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.



## ALBANY, N. Y.

**GRACE** Rev. L. N. Gavitt  
Clinton Ave. & Robin St.  
Sun Masses: 7:30, 10:45; Daily: 7 (Thurs 7, 9:30),  
Wed 7:45 Sta & B, 1st Fri 7:45 HH; C Sat 5-  
5:30, 8-9

## ANSONIA, CONN.

**CHRIST** Rev. G. Ross Morrill, B.D.  
Sun HC 8, 9:45, 11, 7:15; Daily: Wed 9:30, 7:30,  
Sat 9:30, HD 9:30

## ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway, r  
1068 North Highland Ave., N.E.  
Sun Masses: 7:30, 9:30, 11; Sta Sun 8; Mat, Mass,  
& V daily; C Sat 4

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS'** 20th & St. Paul Sts.  
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A.  
Knox, c  
Sun 8, 9:30 HC; 9:30, 11 Ch S; 11 MP in Feb.,  
HC in Mar.; 8 EP; HC & EP daily; Wed 8 EP &  
Ser

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; Daily: 11; Ser 12:05; Tues 7:30,  
11

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

## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Marchison Duncan, r; Rev. Robert  
Leonard Miller  
Sun 8, 9:30 & 11 HC; Daily: 7 HC, Wed Lit &  
Instr 8

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

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low  
with hymns & Instr; Daily: 7, Fri 8 Sta, Instr & B

## DETROIT, MICH.

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

## EVANSTON, ILL.

**ST. LUKE'S** Lee St. & Hinman Ave.  
Sun: Eu 7:30, 9, 11; Daily Eu 7, 7:30, 10, MP  
9:45; C Sat 4:30-5:30, 7:30-8:30; School of Reli-  
gion Mon 8:15 "Lent with the Bishops"; HH  
& B, Fri 8:15

## GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun 8 & 11; Wed 7:30 & 10 HC; 8 EP; HD 10.  
Church open daily for prayer.

## HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9;  
Lent: Fri 7:45 V & B, Special preacher.

## INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 9:30 & 11 Morning Service & Ser;  
Daily: Wed 10:30 HC, 7:45 EP & Ser

## KANSAS CITY, MO.

**ST. MARY'S** Rev. Edwin W. Merrill, r  
13th & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed  
& Fri 7:30; C Sat 3-5

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, D.D., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Fri 9 HC

## 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

Key—Light face type denotes AM, black face, PM; addr, address; 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 ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW ORLEANS (METAIRIE), LA.

**ST. MARTIN'S** Rev. David C. Colony, r  
Metairie Road and Arlington Drive  
Sun 7:30, 9:30, 11 & 7:30; Daily: HC 7:30, MP 9

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8, (also 19:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC, 11 Morning Service & Ser, 4 Evensong;  
Daily: HC Wed 8, Thurs & HD 10:30, 12:10 Mon to  
Fri Special Preachers, Wed 8:30 Special Musical  
Service

**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. R. Richard  
P. Coombs, Rev. Robert E. Terwilliger  
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

**HOLY TRINITY** Rev. James A. Paul, v  
316 East 88th Street  
Sun 8 HC, 9:30 Ch S, 11 Morning Service & Ser,  
8 EP; Daily: MP 9, Wed HC 7:45, Thurs HC 11,  
Lent Thurs 8 EP & Ser

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis,  
Broadway and 155th Street D.D.  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily: HC 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12, Wed 8 Vicar's  
Evensings (during Lent)  
C Sat 4-5 by appt

**ST. MARY THE VIRGIN** Rev. Grieg Tober, 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. Paul's Church  
Glen Cove, L. I.

## NEW YORK CITY (Cont.)

**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; Daily ex Sat 5:15

**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;  
Daily ex Sat 12:10

**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.  
Fitter, Th.B.; Rev. Francis Voelcker, B.D.  
Sun: Holy Eu 8, 9; Mat 10:30 Sung Eu & Ser 11  
Cho Evensong & Address 4; Daily: Mat 7:30  
Eu 7 (ex Sat) 7:45, 12:10; Thurs & HD 9:30  
EP & Int 5:30 (ex Fri — Fri 5) Fri Lit 12, Fri St  
5:15; Address Wed & Fri 12:30; C Fri 12 to  
Sat 12 to 1 & 4 to 5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel M.  
Baxter, Jr. Rev. A. Dixon Rollie  
Sun 8, 9:30, 11 & 8; HC Mon, Wed, Fri 7; Tues  
Thurs, Sat 9; Wed & Fri 10:30 & 12; EP daily 5  
Wed 8 (Special Preachers)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. at Bainbridge St.  
Rev. E. R. Carter, Jr., r. Rev. J. N. Atkins, Associate  
Sun Masses: Low, 7:30, Mass & Ser 11, EP & B  
Weekday Masses: 10:30 Tues, Wed, Thurs; C Sat  
7:30-8  
Lenten Services: Lit & Meditation 8 Wed; Sta 8 Fri  
The chapel is open daily for prayer.

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller,  
Franklin Ave. at Cottage Place  
Sun 8, 9:30, 11; Wed in Lent, 8; all Fri & HD 9:30

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 9:30, 11; Wed 8; Fri 11

## 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

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Darwin Kirby, Jr., r  
Sun 8, 9:30, 11; HC daily during Lent, 12 Noon

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton St.  
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st  
Sun; 6 Young Churchmen; Lenten Services: Tues.  
EP, 7:30 (Special Preachers); Thurs HC, 10; Fri.  
Twilight Service, 7:30

## SPRINGFIELD, ILL.

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

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c  
Sun 8, 9:30, 11, 4:30; HC Tues & Thurs 10, Wed  
& Fri 7:30; EP 5

## WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. duBois, S.T.B.  
46 Que Street, N.W.  
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with  
Ser; Daily: 7; C Sat 7:30; Fri 8 Sta and Ser

**EPIPHANY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard  
Williams  
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8  
ex 1st Sun; Thurs HC 10:30, 12:30; Preaching  
Service daily 12; daily ex Sat 5:30

## WAUKEGAN, ILL.

**CHRIST** Grand at Horne  
Rev. Osborne R. Littleford, r; Rev. David I. Ucci-  
na, associate; Rev. Richmond R. Barge, c  
Sun 8, 9:15, 11; Wed & Thurs 7, 9:15