

# The Living Church

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

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*Samuel H. Edsall*

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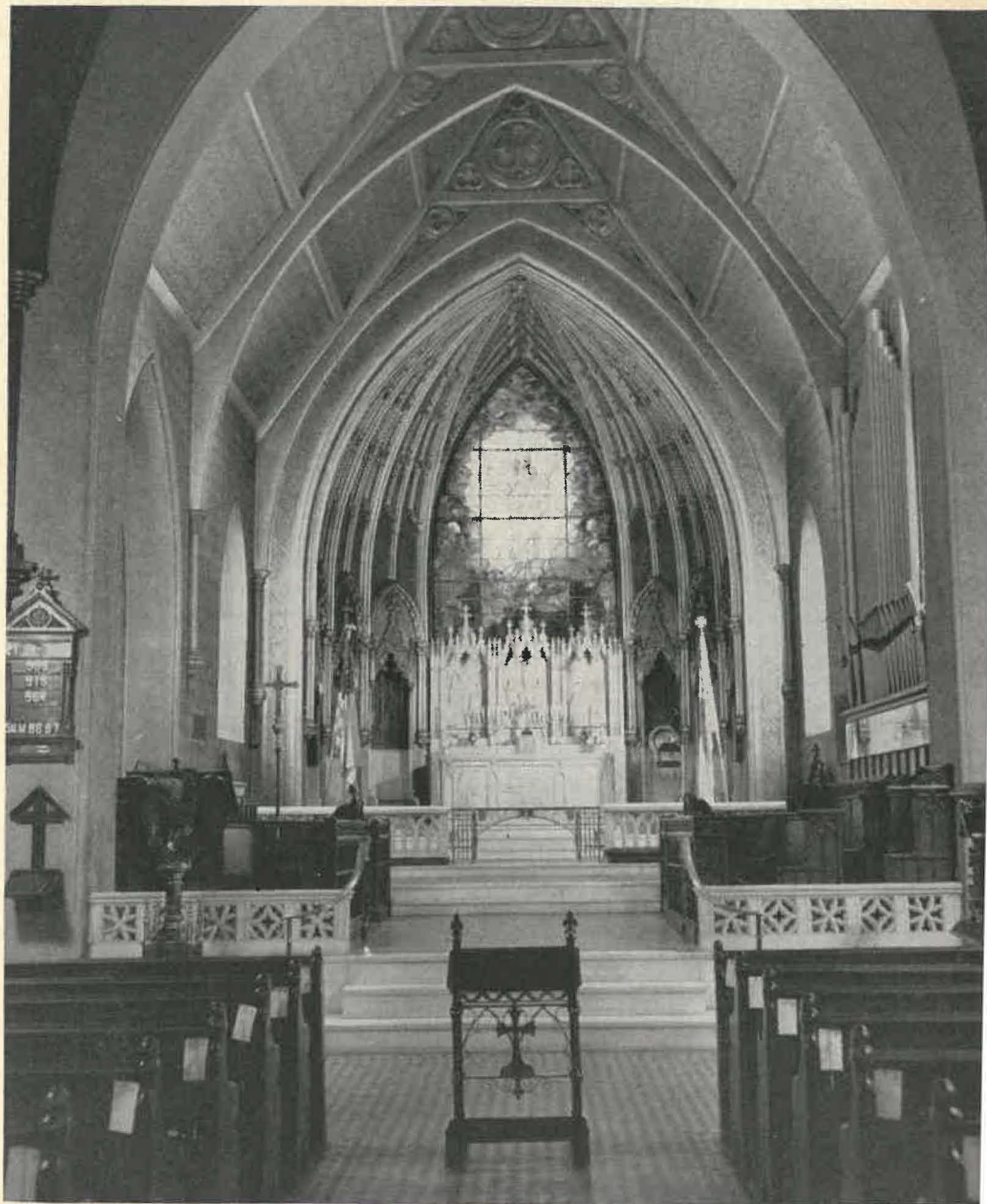
*Bishop John*

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## **Talks With Teachers**

*Victor Hoag*

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**Methodists and Episcopalians**

**TO THE EDITOR:** I have read with great interest the splendid letter of Harry W. Osborne in your magazine. As one of the Methodist clergymen mentioned by him as being interested in the reunion of Anglicans and Methodists, I wish to add a few words to his anent the letter of Louis O'Vander Thomas in which he quotes from Bishop Kenneth Mackenzie's book, *Union of Christendom*.

For several years I have used this book as a reference in my study of the problems of union. I find it excellent, and I am sure that it was accurate in most of its statements when first written. Like Mr. Osborne, I do not believe it can be accepted as authoritative now, for times have changed. However, in one chapter it never was accurate, for it accepted (seemingly without question) the conclusions of a representative of English Methodism and let its readers assume that he was speaking for world-wide Methodism, when actually the position stated by the writer of this chapter is that of the group of English Methodists which he represented.

English Methodism is only a very small part of Methodism as a whole, and is almost totally different in organization and outlook from Methodism in this country. For instance, the writer says: "Membership in the Church is not constituted by baptism nor participation in the Eucharist, or indeed by acceptance of any form of creed save faith in Jesus as the Divine Savior." He goes on to say that Methodists are not even required to be baptized. That this is an inaccurate picture of American Methodism goes without saying. American Methodists join no "classes" in order to be received into the organization; English Methodists join a "class" and receive a ticket, which must be renewed periodically. In other words, the English Methodist belongs to a "society," while the American belongs to a Church, which he entered through Baptism and Confirmation (called "reception into Full Membership"), and he is taught to accept Holy Communion as a sacrament of the Church. Through the ritual he comes to know the great liturgy of the Church, which is prescribed for use in all congregations. English Methodism, on the contrary, still feels its limitations as a "society" and proceeds upon that assumption. However, it is encouraging to note that there is in England a Methodist Sacramental Fellowship similar to the American Order of St. Luke and members of these groups are beginning to get together in an effort to further the study of liturgy and the promotion of the idea of the Holy Church.

As a further antidote to the insufficient interpretation in *Union of Christendom*, let me point out that American Methodists would dissent heartily from the statement on page 497 that, Methodists have a "dislike of any but the simplest ritual." This may be true in England, but a reading of the American *Book of Worship* will show that we on this side are going back to the Anglican Church for our worship pattern.

Well, why shouldn't we? The fact is that John Wesley did for American Meth-

odists what he could not do for his English followers. He gave us a Prayer Book and a Church organization, hoping that we would become a true Episcopalian Church. In England he was hampered by the fact that he was still a priest in the Church of England and his followers members only of societies within that Church. This was all to the good as long as he lived, but after his death his followers left the Church and perpetuated themselves in a religious organization which followed the pattern of the society, yet had no connection with the Church. Wesley intended the Society to be a supplement to the Church, and he expected Methodists to receive the sacraments at the hands of the priests of the Church of England.

There are many obstacles to what I prefer to call "Reunion," some of which I have outlined in an article which appeared several months ago in the magazine, *The Pastor*, an official publication of the Methodist Church. This article was requested by the editor because of what he says is a widespread interest in the question of union with the Protestant Episcopal Church. (Copies of this magazine may be obtained from the publisher at 810 Broadway, Nashville, Tenn.)

Mr. Osborne refers to the Brotherhood of St. Luke. This Methodist organization held its national convocation in Hamilton, Ohio, recently. At this time it was voted to change the name to Order of St. Luke, to avoid confusion with an Episcopal organization of the same name. The writer was named director and his term of office set for life. The Rev. William Esler Slocum was reelected national secretary, and anyone desiring information regarding the Order may address him at Eldred, Pa. We gladly affirm our continuing interest in the cause of union with the Episcopal Church, and hope for closer ties with the brethren of our sister Church. We may not yet see eye to eye on some matters, but we hope for eventual cooperation in the essentials. (Rev.) R. P. MARSHALL.

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**The Living Church**

Established 1878

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

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# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## Concerning Modern Idols

YE GODS. By Ed Willock. New York: Sheed and Ward, 1948. \$2.50.

This little book by a Roman Catholic layman deals in a whimsical, terse, and perceptive fashion with the idolatries of modern society in America. It should be read by all the clergy of every Church, and we hope by the laymen as well, for with a discerning finger, Mr. Willock points to many of the things we take for granted as harmless, revealing them to be the objects of modern man's adoration.

There is nothing novel about Mr. Willock's fundamental thesis: it is a materialistic age which has created its own extraordinary pantheon of gods and goddesses. But Mr. Willock's gargoyle-like eyes have missed few of the present evidences of myth-making. "The ancient saint and the modern pagan," says Mr. Willock, "have this in common: they are both mystics. The difference between them is that the saint is mystical about mysteries and reasonable about facts; the pagan is ignorant about mysteries and mystical about facts. He is mystical about Speed, Romance, Omni-Science, Sports, Progress, Glamour, The Regular Guy, and other gods of this culture. Being ignorant of mysteries, the pagan has endowed the matters which should be accepted without special reverence, with a curious and fanciful holiness. They have become his 'household gods.'"

It is certain there can be no real restoration of Christian faith until Christians understand these spurious mysticisms of our time, to which, in many cases, Christians themselves are addicted. If we are to destroy idolatry we must recognize the idols. Mr. Willock's witty, sometimes hilarious book will help us to recognize these idols, and the altars for worship which we and our neighbors have constructed.

The one serious fault in this book, it seems to me, is that the author is not content to let his satire speak for itself. There is an annoying tendency to add a little preachment at the end of each sharp and insulting chapter. I have a feeling that this will prevent the book from achieving the popularity of *Screw-tape Letters*. Mr. Lewis is a better workman, and better understands his literary device. Mr. Willock wavers between vitriol and balm; whimsy, broad humor, and Catholic Action.

But by all means read the book. It will make you laugh, and open your eyes two inches, and help you to see things you haven't seen for many a moon. Lest my last quotation do the author an in-

justice, here is one more to my fancy: "Nature will tolerate Bigness for just so long. Many centuries before this, the heavy tread of mammoths and leviathans had been heard on this planet. After their passing came silence. Silence, unless one listened closely for the scratching of tiny creatures. These tiny things of wisdom had watched the giants black and bloody against the sky, strong in the glory of battle. Later, they had feasted at the requiem, these tiny things, and had grown strong.

"The atom bomb is very small. New York, London, or Moscow would make fine targets, but never Nazareth. Nazareth is too small to bother with. Nazareth will survive." THOMAS BARRETT.

## On the Social Movement

MAURICE TO TEMPLE: *Scott Holland Lectures 1946*. By Maurice B. Reckitt. London: Faber & Faber, 1947. Pp. 245.

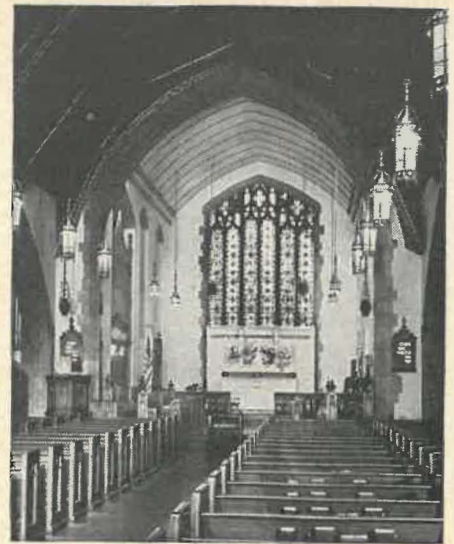
This study of the past hundred years of "social movement" in the Church of England is commended first of all by the prime authority of the writer. The reader who is new to the field of Anglican "social movement" and who is therefore at the mercy of the author can unreservedly trust Reckitt as a guide and interpreter.

Reckitt has more than knowledge of his subject. He has a remarkable objectivity in his treatment of it: remarkable in view of his own vigorous commitment to, and activity in, this movement. He is a partisan, writing on a partisan subject with an irreproachable non-partisanship of perspective. No man could be more sanely critical of his own school than he without scrapping his own convictions.

On the faulty side one or two things need to be noted. Here and there you come upon some unargued assumptions which the unconvinced or unenlightened reader might like to see argued. But it is doubtful whether this can be called a fault in a book which is history rather than apologetics. Reckitt's style is very packed and loaded and does not make for easy reading, but it is always comprehensible if you read with close concentration. Finally, the American reader who is not thoroughly at home in English Victorian history will have to do some real historical imagining as he reads the chapters dealing with that period.

A "select bibliography" is provided which will be helpful to anyone who wants to do some collateral reading.

C.E.S.



Trinity Church, Asheville, North Carolina  
Rev. J. W. Tuton, Rector

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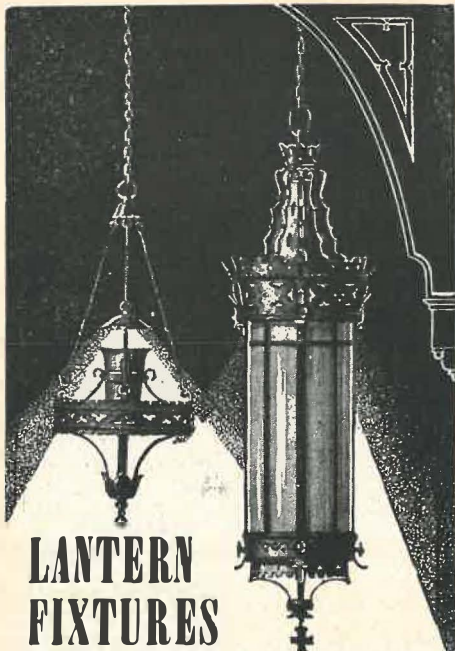
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# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## Those Noisy Eighth-Graders

THE ARTICLE "Duel in the Sunday School" has brought in a flood of comments. Men and women from Massachusetts to California who are struggling with the problem of Sunday School class discipline read the article which appeared in the January 30th LIVING CHURCH. They read, and then they wrote:

"Your article . . . left me completely exhausted."

"Boys of this age (8th grade) . . . have always been hard to manage."

"Yes. Wisecracking in increasing!"

Many readers charged that the restraint imposed upon the adolescents by the worship service produces outbursts during class period.

One said, "Boys verging on adolescence should not be expected to 'behave' for a long period without relaxation. Their sheer animal spirits, exhibitionist traits, and reactions from the emotional pitch of the service, combine to cause the explosions."

Another reader denied that public schools command more respect; "All 'modern' schools have the same problem. A visit to a university training school will reveal this. Today's child is encouraged to think for himself, to be vocal at all odds, and to treat his parents, teachers, and others in authority with exactly the same amount of respect that he accords his pals! It is hard on the oldsters, but . . . God bless the children."

### GETTING AT THE ROOTS

A discerning letter asks, "In this day of overcrowded class rooms in the public schools, and jagged teachers' nerves, aren't the teacher-pupil relations everywhere somewhat less than happy?" His point is that many a child is resisting the whole educative system, and takes it out on his Church teacher.

"The fault with the Church school is that it expects to combine too many things in one short period. Why not devise a better and more extended instruction period?"

Better planning and teaching are the solutions offered by most of the letters. "The work must be made fascinating enough to hold the boys' interest. Drastic departures from routine might be made, such as attending a service in some historic church during the class time. The aim would be to substitute a purposeful activity for aimless flippancy. A hand-work project, such as making a relief

map of Palestine, often interests older boys, who are frequently good with their hands, and breaks up the monotonous inactive, class period."

### CHANGES

An experienced teacher gives these positive proposals for changes:

"Cut the worship service to 30 minutes and increase the class period. Allow a few minutes between for adjustment and settling. Then start the class promptly at a given time, and remain business-like every minute until the closing bell. 2. Mixed classes of boys and girls are easier to handle than all boys. 3. Use varied devices and tools, but there are no substitutes for good teaching. 4. Workbooks are an abomination, and most of them miss the vital interests of this age. 5. Eighth grade students are probably the most difficult to discipline. They seem to be at the height of adolescent instability. They require sympathy, friendliness, and a great deal of firmness. The teacher's control is personal. Experience alone will teach."

### STRONG METHODS

"The policy that most helped the tone of our school was the attitude of our director that a misbehaving student was getting nothing from class, learning bad habits, setting a bad example, and should therefore be excluded if need be.

"This is an attitude prevalent in the average school. The whole set-up can be drastically changed only by *teaching individual teachers how to teach*. A short handbook on teaching methods would be invaluable or a talk from some trained secular teacher who knows the tricks of the trade.

"Our biggest need is for *more time with the student*, and our next biggest need is intelligent, practicing Church folk who know how to teach and realize the high importance of this task."

But, says one, this is only a cover-up for adolescents: "A lighter touch by the teacher will help break the tension and reduce the need for flippancy as an outlet."

But we preserve our ego by the reminder that "when one of the foremost child psychologists was asked how to deal with the adolescent boy, his reply was, 'Seal him up in a barrel and feed him through the bung hole.'" Dare we retort that this would be bungling our responsibility?

SECOND SUNDAY IN LENT

## GENERAL

## EPISCOPATE

## Bishop Gilman Comes Home

After 47 years of service in the China mission field, the Rt. Rev. Dr. Alfred Alonzo Gilman, retired Bishop of the Missionary District of Hankow, is returning to make his home in Pompton Lakes, N. J., where his son, Fred Gilman is a vestryman of Christ Church.

After four o'clock Evensong on the First Sunday in Lent, Bishop Washburn of Newark and Archdeacon Gordon T. Jones, together with other clergy, joined with the rector, the Rev. Albert Ferryman Chillson, and Senior Warden Frank A. Marion in welcoming Bishop Gilman as a member of Christ Church parish.

Bishop Gilman became a missionary priest in Changsha, China, in 1902. Editor of the *Chinese Churchman* and later president of Boone College and its successor, Huachung University, he remained head of that institution until 1929. In the meantime he had been consecrated Bishop in 1924, and was Suffragan until 1937. He then succeeded Bishop Roots as Diocesan of Hankow, which includes an area of 100,000 square miles and a population estimated at 45,000,000. Throughout the war years, Bishop Gilman carried on, heading various organizations devoted to relief and rehabilitation of the unfortunate victims of the Civil and Japanese Wars.

## ORTHODOX

## Athenian Condemns Proselytizing

The World Council of Churches should condemn proselytizing carried on by any of its members, according to Dr. Amilcas Alivizatos, professor of canon law at the University of Athens.

Writing in a recent issue of *Ekklesia*, official organ of the Greek Orthodox Church, Dr. Alivizatos said he would propose such a ban at the next Assembly of the World Council.

Dr. Alivizatos condemned proselytism as "a restriction of religious freedom and a sin" because it aimed at "the dissolution of a Christian Church in favor of another."

His condemnation came in an article refuting a charge made by the *Christian Century*, undenominational religious



THE REV. FREDERICK A. McDONALD: Arrives in Honolulu to become rector of St. Clement's Church. He was formerly associate director of the Presiding Bishop's Committee on Laymen's Work.

journal, that religious liberty was being violated in Greece.

The magazine had asserted that the "betrayal" of religious liberty in this country "must be charged to the account of the Greek Orthodox Church." It demanded that the World Council of Churches "disassociate" itself from the actions of the Greek Church if the latter failed to "mend its ways."

Dr. Alivizatos denied that religious liberty was being abridged in Greece. He said that Churches were free to evangelize, a term he related to the right of anyone to "undisturbedly change his dogma or sect at will."

"This freedom," he continued, "has nothing to do with proselytism, which seeks to detach members from one Church to join them to another."

Dr. Alivizatos said proselytizing was wrong because it was "an anti-Christian" way of trying to persuade a person that his faith was in error while the proselytizer maintained the "infallibility" of his own dogma.

The Greek theologian also took the *Christian Century* to task for assailing a death sentence imposed recently on a

Jehovah's Witness who refused to fight in the Greek army because of his religious scruples.

"Conscientious objection is completely unknown and inconceivable among us," Dr. Alivizatos said. "In any case, it is unacceptable, especially when claimed by persons who do not have a high concept of religion." [RNS]

## Dr. Zouboff: Russians

## Respect Church

The present position of the Church in Russia is difficult, but it has won the admiration and respect of the people, said Dr. Peter P. Zouboff of the Russian Orthodox Church as he addressed the New Haven Chapter of the Orthodox and Anglican Fellowship. The group met February 23d, in Dwight Chapel, Yale University, for Solemn Evensong. The service was conducted by the Rev. E. R. Hardy and students of the Berkeley Divinity School.

Dr. Zouboff, who spoke after Evensong, described the recent rapprochement between the Church and the Soviet government as evidence that the Bolsheviks cannot stamp out Christianity. He said, moreover, that the war provided the Church with occasions for proving that it was far from being an enemy of the people.

Though religious education has been difficult in Russia, said Dr. Zouboff, Russian art, particularly the classical literature, provides an inescapable Christian influence on the young Russians who study it.

## SOCIAL RELATIONS

## Churchpeople to Be Represented at UNESCO Conference

The United States Commission for UNESCO (United Nations Educational, Scientific, and Cultural Organization) has called a second national conference to be held in Cleveland on March 31st and April 1st-2d. Mr. Milton S. Eisenhower, chairman of the United States Commission, has announced that invitations have been sent to over 3,000 delegates representing organizations from every phase of American life.

The Department of Christian Social Relations of the National Council will

be represented by three delegates. They are the Hon. Robert N. Wilkin, the Rev. Francis B. Sayre, jr., and Mrs. Clifford C. Cowin, all of Cleveland. Judge Wilkin is a Justice in the United States District Court. The Rev. Mr. Sayre is industrial chaplain for the diocese of Ohio. Mrs. Cowin is a member of the Department of International Justice and Goodwill of the Federal Council. Each of the three also served as delegate to the Federal Council's Conference on the Churches and World Order held in Cleveland, March 8th-11th.

The National Conference on UNESCO will include sessions on the United Nations; the work of UNESCO; its future goals in human rights, education, and the advancement of world community and culture. There will be special sessions on the role of American churches in UNESCO's program.

## DEACONESSES

### New Executive Secretary

#### Appointed

Executive secretary for the Order of Deaconesses for 1949 is Deaconess Ruth Johnson. The Executive Committee of the National Conference of Deaconesses made the appointment.

Deaconess Johnson was formerly head of the New York Training School for Deaconesses and other Church workers.

## FEDERAL COUNCIL

### Study Conference Speakers Are Announced

Working papers on five areas embraced by the National Study Conference agenda have been prepared by committees of the Department of International Justice and Good Will, sponsors of the conference. March 8th-11th are the dates of the conference which is being held in Cleveland.

The subjects and the names of the speakers who are presenting them at the conference are:

1. Guiding Principles of the Churches for World Order; Prof. Walter Horton, Graduate School of Religion, Oberlin College, Oberlin, O.

2. The Churches and the United Nations; Hon. Francis B. Sayre, member, Department of International Justice and Goodwill and U. S. representative on the Trusteeship Council.

3. The Churches and Soviet-Eastern Tensions; Bishop G. Bromley Oxnam, Methodist bishop, New York Area, and a president of the World Council of Churches.

4. The Churches and American Policy in the Far East; Mrs. Leslie Swain,

president, The Woman's Baptist Foreign Missions Society, and member, Executive Committee, The World Council of Churches.

5. The Churches' Strategy of World Order, Education and Action; Prof. Howard Y. McClusky, professor of educational psychology, mental measurements and statistics, University of Michigan.

## CONVENTION

### Los Angeles Plans

The diocese of Los Angeles will have a part in welcoming General Convention delegates to the West Coast, according to plans now being formulated by the committee of the Very Rev. John M. Krumm, Ph.D., St. Paul's Cathedral, Los Angeles.

The committee plans a post-Convention weekend, October 8th and 9th, with a series of tours through the Los Angeles area including visits to motion picture studios, notable churches, and diocesan institutions.

Social highlight will be a tea for visitors and local clergy and lay readers to be held at a Los Angeles country club, October 8th. Visiting bishops and other Church leaders will officiate in a number of Los Angeles churches on October 9th. Provisions have been made for visitors to return home via Southern California at no extra cost.

Chairmen of sub-committees planning the weekend event are: transportation, Rev. David De L. Scovil; hospitality, Mrs. Harry Beal; diocesan tour, Mrs. W. Bertrand Stevens; pulpit supply, the Rev. John A. Bryant, D.D.; finance, the Rev. Clarence Parlour; publicity, the Rev. Kenneth Cary; mass meeting, the Rev. J. Herbert Smith; relations with other communions, Dean Krumm.

## WORLD COUNCIL

### Aid to Iron Curtain Churches

The World Council of Churches plans to continue its program of relief and reconstruction among religious groups in countries behind the Iron Curtain, despite the persecution of religious groups by Communist-controlled governments.

Dr. Robert E. Mackie, director of the World Council's Department of Reconstruction and Interchurch Aid, asserted "we're not going to haul down the flag and cease to help our Christian brethren."

Dr. Mackie, who recently came to this country from Geneva, made his statement when asked to comment on the arrest and imprisonment of 15 Protestant pastors in Bulgaria on charges of treason, espionage, and black marketing. In their "confessions," the ministers im-

plicated officials of the World Council. "We have done nothing about the Bulgarian situation except to put out straightforward announcements as to what we did in that country," Dr. Mackie said.

He added that "we shall continue to help churches that need our help without being affected by political judgments."

Dr. Mackie succeeded Dr. J. Hutchison Cockburn as head of the Reconstruction Department on January 1st of this year. [RNS]

## NATIONAL GUILD

### Series of Tracts Offered

A series of pamphlets designed for popular consumption is being prepared by the National Guild of Churchmen. The series will seek to trace and interpret historic teachings and ritual of the Church.

Four to six tracts will be published each year. Now in preparation are "The Church in the Scriptures," by the Rev. Dr. Cuthbert A. Simpson; "The Church in History," by the Rev. Dr. Leicester C. Lewis; "The Church in the Reformation," by the Rev. Dr. Powel M. Dawley; and "The Church in Worship," by the Rev. Dr. Edward R. Hardy.

Single copies of pamphlets distributed by the Guild during the past year may be obtained without cost from the National Guild of Churchmen, 145 W. 46th St., New York 19, N. Y.

## EDUCATION

### Report on New Curriculum

*Specifications*, a technical document outlining a Christian educational philosophy in terms of the needs and problems of today's society, has been released to the clergy, it was reported at the February 10th-11th meeting of the Editorial Board of the Department of Christian Education. Release of the document marks the first step in acquainting the Church with the Board's judgments on adequate lesson materials.

The Rev. John Heuss, director, said he hoped that some chapters of the *Manual of Instruction*, now being written by a committee of theologians, would be ready for General Convention. The manual will provide a theological basis for the new curriculum.

Staff members of the Board have prepared charts on religious-readiness traits of children from three to nine years old. Technical details of the training program will be faced tentatively. Decisions on technical details of the training program are being made only tentatively until committees submit recommendations.

The Editorial Board is organized to cooperate closely with the Youth Divi-

sion, the Town and Country Division, and the Woman's Auxiliary. Chairmen within the Board are Parents' Committee, Dr. Felix Kloman; Leadership Training, Rev. Robert Brown; Children's Committee, Miss Frances Young; Youth Committee, Canon Gardner Monks; Adult Committee, Mrs. Alfred M. Chapman; Music and Worship Committee, Rev. Walter Williams; Research and Testing Committee, Mrs. Harold Kelleran; Special Interests Committee, Professor Reuel Howe.

Editor-in-chief is the Rev. V. O. Ward. Associate editor is Mrs. Dora Chaplin.

Other Editorial Board members are Bishop Louttit of South Florida, Bishop Jones of Louisiana, the Ven. W. S. Thomas, Jr., the Rev. Messrs. F. Douglas Henderson, Bernard W. Hummel, William Lee, Matthew Warren; Prof. Randolph C. Miller; Drs. Wilbur G. Katz, Clark C. Kuebler; Mrs. Rutherford Platt; Mmes. Elizabeth Rhea, Maude Cutler.

## RELIEF

### Needed: \$18,427,388

A total of \$18,427,388 will be required by Church World Service in 1949 to meet urgent requests for aid under its program of overseas relief and reconstruction, according to a report made at the annual meeting of the board of directors in New York, February 17th.

Of this amount, the first \$2,211,798 received from the various cooperating churches will be used to fulfill current commitments and minimum requirements; the next \$4,857,090 to underwrite "A" priority projects and services; and the rest, or \$11,358,500, will be devoted to "B" priority needs.

It was reported to the directors that relief supplies contributed to Church World Service during the past three years had an estimated value of \$23,557,561.

In 1948, Church World Service expended \$14,270,547 in goods and cash. Of this amount, \$10,920,729 represented the value of 32,918,767 pounds of supplies sent to Europe, Asia, and Africa, and \$3,349,728 represented cash expenditures for other assistance in these fields.

It was further reported that \$4,335,679 in cash was contributed by the various participating denominations of CWS, of which \$1,791,097 was given for designated projects, \$2,349,110 for undesignated work, and \$195,472 for designated CWS projects.

Largest contributor was the Episcopal Church, with \$1,097,668; the Presbyterian Church in the U.S.A. was second with \$1,055,609, and the Disciples of Christ third with \$535,448. [RNS]

## THE MINISTRY

### The Melish Case

The Rev. Dr. John Howard Melish, removed from his position as rector of Holy Trinity Church, Brooklyn, N. Y., has indicated that he will resist the Bishop's decision as the result of a meeting of his supporters, March 7th. Called as a parish meeting, the group adopted a resolution calling for immediate removal of the vestrymen who had opposed the rector. The vote was 261 to 27, and it was announced that there were 446 qualified voters. The nine vestrymen named in the resolution did not attend the meeting, holding that it was not a legal or proper parish meeting. Supporters of the vestry contended that a large proportion of the voters at the meeting were not *bona fide* members of the parish.

On March 2d, Bishop DeWolfe of Long Island, acting on the unanimous advice of the standing committee of the diocese, issued judgment terminating the pastoral relation between rector and parish as of April 4th. On March 3d, Dr. Melish issued a statement in which he said, "I cannot withdraw from this fight as long as my congregation desires me to stay." At the meeting of parishioners, it was revealed, Dr. Melish's supporters, describing themselves as the "Committee to Retain Our Rector," would make "charges" against the nine vestrymen who signed the petition for the rector's removal which resulted in the Bishop's judgment.

The facts in the case are these:

The assistant minister of Holy Trinity, the Rev. William Howard Melish, a son of the rector, has been for several years active and prominent in circles allegedly "pro-Communist," is the author of a number of articles which reputedly give aid and comfort to Soviet Russia, and is chairman of the National Council of American-Soviet Friendship, Inc., an organization listed as "subversive" by the Attorney General of the United States. His activities so gravely disturbed a large proportion of Holy Trinity's parishioners that in the autumn of 1947 the vestry requested Mr. Melish, for the peace of the parish, to cease such associations and activities. This he refused. He was sustained by his 74-old rector and father. By the spring of 1948 the dissension was so rife in the parish that the vestry made representations to the Bishop, who, in his "godly admonition," advised Mr. Melish to resign as assistant. This he refused. Finally, the Bishop made an official visitation to the parish on December 9th, when he heard the complaint of the vestry and the defense of the rector. Again the Bishop made conciliatory recommendations. They proved unacceptable to the assistant minister. Having no authority to

remove him themselves, last January 17th the vestry requested the resignation of Dr. Melish, the rector and father, which, had he complied, would have meant the removal of his assistant and son. The vestry accompanied their request with an offer of a pension from the parish in addition to his allowance from the Church Pension Fund. Dr. Melish refused. Whereupon, on January 21st, the vestry filed a petition with the Bishop for the dissolution of the pastoral relation.

### STANDING COMMITTEE REPORT

The Bishop referred the petition to the diocesan standing committee, to act as his council of advice in the matter. The committee granted every privilege to both Dr. Melish and the Holy Trinity vestry. It devoted February 15th and 16th to hearings, and the following seven days to studying and weighing the evidence. On February 24th it returned its findings to the Bishop in a closely reasoned report of 17 pages, and recommended dissolution of the pastoral bond.

Their report said, "We . . . approach the question before us upon the basis, first, that Communism is incompatible with the Christian faith, and, second, that there must be no exhibition of indecision, disunity or of internal disintegration within this country in the disposition to be made of the question before us." It reviewed a long series of articles, activities, and associations covering a period from 1943 to 1948 in which Mr. Melish had supported Communist individuals, Soviet Russian policies, and Communist front organizations, and found that there was widespread dissension in the parish due to the failure of the rector to bring about the resignation or removal of the associate minister.

The Bishop studied and weighed the report, and, after a three-hour attempt at a reconciliation between the rector and the vestry, on February 25th, issued his order on March 2d, accompanied by a full statement, in which he explained that his "approach to the whole case has been intentionally pastoral." He requested the vestry to follow through on its earlier offer to match Dr. Melish's Pension Fund allowance with an equal amount from parish funds for life.

On Sunday morning, February 27th, Dr. Melish announced a parish meeting for Monday, March 7th. According to the provisions in the Laws of the State of New York relating to the Protestant Episcopal Church, special meetings can be fixed only by a vestry. Holy Trinity's vestry did not call the meeting. Legal opinion states that it is "illegal."

All parties to the dispute have recourse to the civil courts, who can review canonical action to ascertain whether any civil rights have been invaded.

## ETHIOPIA

### Compromise Settles Dispute

Settlement of a long-standing dispute which threatened to separate the Ethiopian Coptic Church from the parent Coptic Church of Egypt was announced by religious leaders in Addis Ababa, February 25th.

The settlement marked the successful climax of negotiations begun in 1942, when difficulties arose over demands by Ethiopian Churchmen that an Ethiopian should be elected archbishop of the Ethiopian Church. The archbishop has always been an Egyptian appointed by the Patriarchate of Alexandria, ruling body of the Egyptian Coptic Church.

Another Ethiopian demand was that an Ethiopian archbishop, if appointed, should have the power to consecrate Ethiopian bishops.

Although the text of the Ethiopian-Egyptian agreement has not yet been made public, church authorities disclosed that an apparently satisfactory compromise has been reached on the issue of an Ethiopian-born leader for the Ethiopian Church.

The agreement stipulates that Egyptian-born Archbishop Cyril will retain the nominal title of Archbishop of the Ethiopian Church until his death, but will remain in Alexandria, although continuing to receive his salary from Ethiopia.

Meanwhile, the on-the-spot head of the Ethiopian Church will be newly-consecrated Abuna (Bishop) Basilios, who will also retain his former position as Ichege (administrative head) of the Church.

Another concession made by the Alexandrine patriarchate was the nomination of five additional Ethiopian bishops. The prelates were consecrated in Alexandria, together with Abuna Basilios, and have already been assigned to their dioceses in Ethiopia. They are Bishops Isaac, Yakob, Theophilus, Timoteos, and Michael.

Abuna Basilios, whose diocese embraces the central Ethiopian province of Shoa, left Ethiopia at the time of the Italian conquest, but returned in 1941, in company with Emperor Haile Selassie. [RNS]

## HUNGARY

### Communists Close Churches

Two of Budapest's Roman Catholic churches were ordered closed after the sentencing of Joseph Cardinal Mindszenty, according to refugees from Communist-dominated Hungary, who arrived in Vienna. They said the closings were ordered by Hungarian authorities



RNS Photo.  
ETHIOPIAN COPTIC CHURCH BISHOPS: (Left to right) Bishops Basilios, Isaac, Theophilus, Timoteos, Yakob and Micael.

because prayer services in the churches for Cardinal Mindszenty were conducted "too ostentatiously."

The same informants asserted that in order to maintain the appearance of religious freedom in Hungary, authorities are continuing religious classes in the schools. However, they charged that priests and teachers are frequently removed as "enemies of Hungarian democracy," and replaced by laymen who are more "loyal" to the regime.

"This system," one informant said, "is more perfidious in its effect than would be the abolition of religious instruction. Children are taught, for instance, that some people believe in Christ while others don't." [RNS]

## BULGARIA

### Communists Stage Trial; Brand "Evidence" Conclusive

One by one 15 Protestant ministers were taking the witness stand in the courtroom in Sofia and pleading guilty to charges of spying for the United States and black marketing.

At least one of the confessions was obviously false. The Rev. Vassil Ziapkov, head of the Congregational Church in Bulgaria, sobbed that in 1946, as a delegate to the Paris peace conference, he had given espionage information to Western delegates, including Bernard Baruch. Upon hearing of the confession, Mr. Baruch observed that he had not been in Paris at the time.

On March 2d the prosecution suddenly decided that the "evidence" against

the defendants was so conclusive that the scheduled appearance of 42 of its witnesses could be canceled.

On March 3d Bulgarians deserted their court room seats to march through snow-covered streets carrying banners that read "Long Live the Invincible Red Army, Our Liberator." The celebration marked the 71st anniversary of their freedom from the Turks.

One of the chief witnesses to appear before the March 2d cancellation of remaining prosecution testimony was Dr. Boris Pashev, organizational secretary for the Nikola Petkov, former Peasant party leader who was convicted in 1947 of plotting against the Communist government. Dr. Pashev quoted V. Ziapkov as having told Petkov that "the Red army could not have won the victory without American equipment which had been given it . . . The United States and England will actively intervene in Bulgaria and I can promise you financial aid in your opposition to communism. America has enough money." Petkov was executed shortly after his conviction.

Another Peasant party leader accused Nikola Naumov, president of the Supreme Council of Bulgaria's United Evangelical Churches, of receiving orders for Protestant Bulgarians from the United States through Cyril Black, former secretary in the American political mission in Sofia and now a Princeton professor.

The U. S. state department has branded such charges against former American officials in Bulgaria as ludicrous.

When defense summation began March 4th it was expected that verdicts would be handed down on March 7th.



## Jesus Among the Gadarenes

### II. Come Out of the Man!

By Bishop John of Brooklyn

Translated from the Russian by S. Taneyew

“**J**ESUS commanded the unclean spirit to come out of the man.”

The devil obtained the opposite of that for which he had asked. He wanted Jesus to leave him; but he himself was forced to flee the face of Jesus.

Before we look into this event which was painful for the devil, but which is full of joy to us, let us concentrate on some characteristic traits of the possessed. In what did the action of the evil power in him find its expression and how did it become manifest? In the first place, a tremendous inner burden, some fearful worry, some unaccountable anxiety ruled this man and induced him to flee men, making him fear and hate them.

It was less painful for him to live in the tombs than to dwell in houses with men. An enormous physical strength seemed to pour into him enabling him to withstand several men and to break strong chains. Like many a possessed in our own day, the sufferer of the Gadarenes was abnormally strong. His lack of spiritual, Divine strength was compensated for by great bodily strength.

Wise men say, “A sound mind in a sound body,” inducing those, who value their physical health above all to believe in this thesis. How false this wisdom! The examples of demoniacs and unrepentant sinners, who, spiritually, are virtually in hell, prove to us that physical vigor does not insure the health of the human spirit. This truth is also confirmed by the fact that many saints, who lived on earth almost like angels, were in poor physical health often spending all their lives in sickness and suffering. Physical health does not help spiritual life, but neither does it interfere with it, unless it leads to the preponderance of the carnal element over the spiritual. No doubt, in the case of the possessed lack of the spiritual principle furthered such an abnormal manifestation of the physical principle.

In order to save the man from suicide, to which every demoniac is inclined, the good people had put him in chains and fetters, thereby unintentionally increasing his sufferings. But

he broke the shackles and fled into the wilderness. “Was driven of the devil into the wilderness.”

The evil spirits who wish to destroy a man begin by driving him into solitude. Should, however, solitude prove salutary, they will drive him into public squares, into entertainments and amusements, into irresistible chatter with friends; they will prompt him to an unrestrained activity among people, they will inspire him to “great deeds” . . . But he, to whom intercourse with people would be useful, to whom assistance to or from others proves helpful, him the evil spirits, who oppose God, will force to flee into the desert and to go into that hiding. On this point much truth was said by a great Russian writer.

Demoniacal seclusion is not God’s seclusion; it does not liberate man from his innermost self, but, on the contrary, brings into greater evidence his sinful essence.

Not even to every monk is seclusion useful, because spiritually it calls for increased responsibility and requires total denial of a man’s “ego,” as well as constant apprehension of the spiritual world.

From the fact that the devil was driving the man into solitude we may see that the help of men was exactly what the miserable creature did require.

But how many of us, to whom it is at times indispensable to be alone, even for a short time, be it only in our own rooms, are driven by the forces of evil into the vanity of idle gatherings and talk. And we are thus unable to comply even with that easy commandment of our Saviour to “pray to our Father in secret” . . . When the hour for the evening prayer comes, in our hearts we still rove the world, with its passing interests, instead of making the most of that short but valuable solitude for our prayer.

Let the spiritual torment of the demoniac help us to a more profound perception of our own spiritual ways of life. We shall then better understand that his sufferings were not in vain.

The evil spirit always rejoices in vainglorious social intercourse where

he may captivate men through ambition, fostering in them all their passions, and where the masses may be led by the imposition of his own ideas, of his own spirit. But he also rejoices in every kind of man’s segregation, in any unhappy seclusion of the human soul. It is easier for him to steal the sheep which has been separated from the flock and to satisfy his appetite for evil on this lost sheep. What can be worse than such an unblissful isolation of the human soul! In such seclusion many a crime and certainly all suicides ripen. Hence, the evil spirit’s hatred of confession, not only before God but even before a priest, because, if confession is sincere, it destroys within the human soul the wall of devilish pride and cowardly seclusion and opens the way into the light of God.

All human passions and sins irresistibly draw the soul into unblissful isolation, into moral and psychic solipsism.

Hatred, pride, disdain (daughter of baseness), haughtiness, cowardice (daughter of egotism), covetousness, indolence, hardness of heart, and other similar passions drive a man into the underground, where as a result of isolation with only its own self and exclusively its own emotions, the soul meets its final end and disintegration.

Great is the benefit and salutary grace for such a soul to open itself before the light of God. For such a soul the way to God is also the way into God’s world, toward men-brethren enabling it to receive help from them and providing it with the opportunity of serving them.

How deep is life, how great are the mysteries of the human soul! Only the Word of God can penetrate them.

The Gadarene demoniac was driven into the wilderness because the devil believed that desolate seclusion would be his final perdition, as it had proved to be in the case of many others . . . But the Lord went not only into cities and villages to save the perishing, He went also into the desert. He, the Creator of all things, the Omnipresent, through His Divinity, likewise reveals everywhere His humanity, for His humanity is His love of men.

## “Great Scenes”—Ave Atque Vale

**T**HE FIRST series of the National Council's radio program “Great Scenes from Great Plays,” has now come to an end, and many will miss the Friday evening broadcasts by “the Episcopal families of your community.” The award given by *Pulpit Digest* on the closing day was a fitting recognition of this program as a notable achievement in national evangelism.

It is hoped that this program, which in 22 weeks forged to the forefront among religious programs with a reported audience of 6,000,000 each week, may be resumed next fall. Meanwhile the Church will have an opportunity to evaluate the program and to determine whether or not it justifies the expenditure of some \$18,000 to \$20,000 weekly of Church money. The total cost of the 26-week program has been within the vicinity of \$500,000, as compared with the 1949 missionary budget of \$3,600,000. Of its technical excellence and entertainment value there can be no doubt, but the Church must judge it on its value in bringing a religious message to the millions of unchurched men and women, and specifically in strengthening and increasing the membership of the Church itself.

We are glad that our Church has made such a fine pioneering effort in this field, which has such great educational and evangelistic possibilities. We not only hope that a new broadcasting program will be undertaken in the fall, but that the field of television will be explored. But we think that further thought should be given to the content of teaching in the program, so that the plays themselves will convey a more definitely Christian message. There are great religious dramas that might well be presented, either selected from the classics or specially designed for the occasion. Dorothy Sayers has written religious plays especially for the radio, and T. S. Eliot has done some that could be easily adapted to this medium. Why should not the Church's writers, as well as her actors, be challenged to turn their talents to this special form of service?

We think, too, that further thought should be given to the final announcement. Too often the voice of a local rector comes as an anti-climax. We repeat our previous suggestion that this invitation to attend Church be given by one of the actors, or by a professional announcer, rather than by an amateur. And, please, let's not interject our internal differences into the program by insisting upon the phrase “Protestant Episcopal,” which is an unnecessary irritation to so many of us.

Frankly, we have not yet been convinced that the expense of this program has been justified by results, from the Church's standpoint. The same amount of

money put into missionary work or the program of the Department of Christian Education would go a long way; yet the budgets of both of these vital aspects of the Church's work are pitifully inadequate. Somehow the members of the Church must be aroused to an understanding of the need for sacrificial giving; and a program must be worked out by the National Council that will put the various aspects of the work for which they are responsible in proper proportion. Radio evangelism should be a part of the picture, but it would be wrong to allow it to crowd out other vital matters or to throw the whole scene out of focus.

On March 1st the Presiding Bishop wrote all the clergy requesting prompt payment of pledges by parishes to meet an operating deficit of \$425,000 for the radio program. Much of this large sum, fortunately, is covered by pledges, some of which are not yet due; but we are glad the program was stopped before a further deficit was incurred.

We understand that Mr. Jordan will visit as many dioceses as possible this spring to report on the program and to outline plans for resumption of the broadcasts next fall. We hope that these plans will be correlated with those for the educational and missionary work of the Church with a unified budget and an effective plan for financing it on a pay-as-you-go basis. If the radio project, revised to correct the shortcomings that have been revealed by experience, can be worked into such a unified program and budget, we hope it may be resumed. But if it is to be presented again as an extra, with a special levy against parishes, or if it seems likely to affect adversely the normal missionary and educational work of the Church, then we fear it is a luxury that we cannot afford. That is a question that will have to be decided by the Church.

### *Protest Against Terrorism*

**I**N THE report of the Amsterdam Assembly's section on the Disorder of Society there occur these significant words: “It is a part of the mission of the Church to raise its voice of protest wherever men are the victims of terror, wherever they are denied such fundamental human rights as the right to be secure against arbitrary arrest, and wherever governments use torture and cruel punishment to intimidate the consciences of men.”

That these words aptly describe the methods of Communism, and that the instrument of terrorism is once again being used against the Church, have been made clear by developments since Amsterdam in many of the Soviet satellite countries. The trial and con-

demnation of Cardinal Mindszenty was the most spectacular instance of it, but by no means the only one. The even more pathetic spectacle of the trial of Bulgarian Protestant leaders, with their abject "confessions" that even include fulsome praise of the secret police who arrested them, is another. The rumors of nationalization of the Churches in Rumania under domination of the Russian Orthodox Church, and the favoring of the Soviet Church in Czechoslovakia are other significant indications.

Already the methods of these Communist "trials" are beginning to leak out, despite the efforts of the governments concerned to clothe them with the cloak of legality. Two Hungarian handwriting experts who escaped to Vienna have declared that they were required to forge documents in the Mindszenty case, and five co-defendants of the Cardinal, though still in Budapest, have repudiated their pre-trial confessions, charging that police had intimidated them. In the Bulgarian cases, the "confessions" were less skillfully manufactured. One of the defendants, for example, confessed to a treasonable conference with Bernard Baruch in Paris in 1946; but Baruch did not leave the United States that year.

What do the Communists hope to achieve by these trials? Probably their main aim is not to convince the Western world of the perfidy of these accused clerics, but to terrorize priests and ministers within the countries of the Soviet orbit, so they will not dare to open their mouths in criticism of their governments.

Why does not the Church "raise its voice of protest" more vigorously in the light of these challenges to religious liberty? Why does the Roman Catholic Church, which raised such a cry over the Mindszenty case, not vigorously protest against the persecution of Protestants in Bulgaria? Why does not our own Church, through its National Council or its Presiding Bishop, speak out as boldly as have Bishop DeWolfe and other individuals, protesting in the name of the Church and of Christianity itself against these methods of intolerance and aggression?

### *The Melish Decision*

THE BISHOP of Long Island, acting upon the unanimous advice of his standing committee, has given his decision in the case of the vestry versus the rector of Holy Trinity Church, Brooklyn. The pastoral relation is to be dissolved; the rector is to go, and with him his son, whose radical secular activities have caused grave dissension in the parish.

But the Melishes, father and son, have declined to accept the Bishop's judgment, which was arrived at through orderly and canonical procedure, after both private conferences and hearings in which both sides were able to give their testimony fully and freely. Instead, they have appealed the case to a parish meeting, called with doubtful legality, and have threatened to carry it to the civil courts. Thus they are acting

upon Dr. Melish's novel dictum that this is "a congregational church with episcopal oversight" — only they are now trying to throw off even the episcopal oversight. In this effort, which virtually amounts to an act of schism, they must forfeit the sympathy of loyal Churchmen who believe that this is really the Episcopal Church, with episcopal polity and a recognized body of canon law. If the Melishes really want to fight the whole Church on this basis, let the issue be joined.

Two personal factors in this case have puzzled us from the outset. Is it proper for a clergyman to employ his son, or any close relative, in a clerical position from which he cannot be removed except by the father himself? And how can a young priest, however convinced of his call to engage in controversial activities outside the Church, cause his aged father to pay the penalty for these activities, and for his defiance of the godly counsel of his bishop? We have genuine sympathy for the father's loyalty to his son; and we regret that the elder Melish must suffer for the younger one's obstinacy. But since father and son insisted on being judged together, we do not see how the outcome could have been otherwise.

We are genuinely sorry that the situation has come to such a pass, and that the newspapers and some of the Church press have been filled with recriminations, in which even bishops from outside the diocese have joined. It is a fact that both Bishop DeWolfe and the Holy Trinity vestry have walked the second mile more than once during the past year and a half. They have tried to settle the matter amicably; but since their recommendations always involved either the assistant minister's withdrawal from his activities in questionable secular organizations, or his resignation of his church post, the Melishes would have none of it. Many of the *bona fide* parishioners have long been deeply disturbed, and serious dissension obviously does exist in the parish. The vestry finally had to act, if it was to be faithful to its responsibility; and the Bishop gave the only decision possible, unless he was to ignore both the evidence and the findings of his standing committee.

We hope that Dr. Melish and his son will accept the decision and not resort to measures that will cause the good name of the Church to be dragged through the courts or further impugned in the public press.

#### INTROIT

YOU ARE the miracle — the touch  
Of April to the tired land;  
The song of new beginnings. Much  
We cannot see or understand  
Except as wonders, shows the clear  
Sign of Your magic where the mark  
Of life's renewal cancels fear  
Stamping Love's image on the dark.

ROSAMOND BARTON TARPLEY.

# What's Wrong With the Liturgy?

By the Rev. Samuel H. Edsall, D.D.

Rector, Trinity Church, Geneva, N. Y.

**I**N PRESENTING the subject of recent changes in liturgical development one must take into account the fact of the Liturgical Movement. In the Church of Rome, this movement has found its chief exponents among the monks at the Monastery of Maria Laach not far from Andernack on the Rhine. It is attempting to encourage the laity to understand and take their active part in the celebration of the Holy Communion. It seeks a return to the patristic standards represented by St. Augustine and it criticizes many of the medieval accretions as individualistic, sentimental, and subversive of the true spirit of Catholic worship.

It takes as its major premise the fact that the Mass is not a service to be said by the priest *for* the people, but is rather the prayer of the *whole* congregation. It means a return to the emphasis on offering rather than the medieval emphasis on presence, and is therefore an attempt to encourage their laity in the exercise of their priesthood.

There is little entirely new in the Liturgical Movement in the Church of Rome. The efforts of its leaders to give the people a place in liturgical worship, their emphasis on frequent Communion, their criticism of individualism and of the superstition of late medieval forms of worship, their appeal to the ancient patristic usage of the Church, and the hope which many of them share that the Mass should be translated into the vernacular of each country, or at least that the laity will be taught to pray the Mass itself—these in part are the ideals which animated the Anglican Liturgical Movement of the 16th century and produced our Book of Common Prayer.

Unfortunately, Archbishop Cranmer, who compiled much of our present liturgy, was only slightly influenced by the patristic writers. He was the product of the medieval system and could not throw off its influence. His errors had some effect on the Book of Common Prayer. Though written in matchless English they are errors nevertheless which we of the American Church have every right to correct and eradicate in the near future if we will. The trouble is that we have repeated them so often and become so familiar with them that unless they are pointed out to us we do not realize that they are there. As Dom Gregory Dix so ably points out in his masterful treatise, *The Shape of the Liturgy*: "Cranmer's rite of 1552 which we have so largely inherited was framed with exquisite skill to express the doctrine

of Zwingli, a doctrine which the Anglican Church has always repudiated, tacitly since 1559, explicitly since 1563."

This of course is an overstatement, since the words of the Liturgy mean what the Church as a whole intends by them, not what one liturgical draftsman intended. "Sacrifice," "memorial," "offer," and other key words which Cranmer undoubtedly did not understand in their traditional sense, retained that sense in spite of him, as the Presbyterians recognized in their criticisms of his Liturgy.

Nevertheless numerous marks of Cranmer's Zwinglianism and subjectivism remain in our Liturgy. What the Church actually means by its ambiguous language is explicitly declared by Articles XXV and XXVIII. To eliminate Cranmer's circumlocutions from the Liturgy would therefore be no departure from the teaching of the Church of England, but rather a dutiful carrying out of that teaching.

"Cranmer's understanding of the Eucharist," says Dom Gregory Dix, "seems to have been the idea that our Lord instituted a holy supper to be held in memory of His death." This is Zwinglianism. "Actually He instituted nothing. What our Lord really did was to give a new meaning to a double action before and after supper. But the action was so slightly connected with the supper that the Church in the first generation found itself compelled to discard the supper lest the new meaning of the action be obscured. And the meaning of the action in the earliest recorded version of the Lord's statement of it was not specifically connected with His death at all: 'Take, eat, this is my Body which is for you. Do this as an anamnesis of Me; this cup is the New Covenant in My Blood. Whenever you drink (the cup of blessing) do this as an anamnesis of Me.' The apostolic Church read into this, and rightly, a reference to His sacrificial death, but to much more also. It is Me, the whole Christ, not only the victim of Calvary which the Eucharist recalls." (Dix, pp. 670, *The Shape of the Liturgy*.) It is the Christ of Heaven forever pleading His Sacrifice at the throne of grace with whom we are united at every Eucharist. In other words, the Eucharist is an eruption into time of the heavenly Christ actualizing an eternal redemption in the earthly Church as the Body of Christ.

In consequence of Cranmer's misunderstanding both of what constitutes the Eucharist and its purpose he almost obliterated in his rite of 1552 the ancient Four Action Shape of the Liturgy. 1. He

deliberately discarded the offertory of bread and wine. 2. The eucharistic prayer was so watered down that the whole notion of consecration became a "setting apart to a holy use" attached to the words of institution which the Middle Ages had come to regard as the essential of the rite. 3. The fraction was dropped as it was an opportunity for superstition. 4. And the Communion Cranmer regarded as only a token act—"Take, and eat this *in remembrance* that Christ died for thee."

Thus for Cranmer the Eucharist becomes a series of subjective repercussions on the individual, a mental action which loses its central meaning as a corporate rite. Even his external token, the partaking of the bread and wine must be done "every man for himself." Not even the preparing of the supper is corporate. This is the business of the minister to whom the people are only to listen. From being the action which creates the unity of the Church as the Body of Christ, the Eucharist has become precisely that which breaks down the Church into separate individuals. The consequence of this, slowly gathering force over 400 years, is very manifest in the Anglican religion today and constitutes one of our most serious problems. As a piece of liturgical craftsmanship Cranmer's work would be a noble piece of literature, if its intention were understood as he understood it. To him it was not a disordered attempt at a Catholic rite, but the only effective attempt ever made to give liturgical expression to the doctrine of "justification by faith alone."

But those who shared Cranmer's theological views did not share his fondness for the ancient symbols to which he sought to give a new and subjective meaning. The Zwinglians rejected his liturgy, and the Anglicans appropriated his literary skill with little embarrassment at the fact that they rejected his intentions.

The fact is that Cranmer, whose theology was taken from reformers on the continent, had inherited the subjective individualism from the private devotions of the faithful of the Catholic Church as they attended Mass during the late middle ages. As Dom Gregory says again, "Through the frequent use of low Mass the old corporate worship of the Eucharist had declined into a mere focus for the subjective devotion of each separate worshiper in the isolation of his own mind. The part of the individual layman in that corporate action had been reduced from seeing (ceremonial) and hearing

# The Holy Eucharist Simplified

As proposed by the Rev. Samuel H. Edsall

[See accompanying article]

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Jesus Christ our Lord. *Amen.*

Collect of the Day.

## INSTRUCTION

Lesson from the Old Testament or New Testament.

Hymn or Gradual.

Gospel.

¶ *When the priest says the Holy Gospel for . . . is written in the . . . chapter of the Gospel according to St. . . . the congregation shall stand and say, Glory be to Thee, O Lord, and at the end, Praise be to Thee, O Christ. Then may come the notices and an instruction or sermon.*

## OFFERING AND INTERCESSION

¶ *The alms shall here be collected and placed upon the altar.*

*Then representatives of the congregation shall bring the bread and wine for the Holy Sacrifice, which the priest shall reverently place upon the altar while all stand.*

*Here the priest may state the special intentions for general causes such as the parish and diocese, all in civil authority, for social justice, the family of nations, and the spread of Christ's Kingdom; and he may ask the prayers of the Church.*

*While the alms are being collected an anthem or hymn may be sung by the choir.*

*When the procession of alms and oblations bearers starts up the center aisle, and while these are being placed upon the altar it is most fitting for the choir and congregation, if possible, to sing Psalm 115. 11 to 16 with verse 15 as an antiphon. ("All Things come of Thee" should never be used.)*

## THE PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH

### THE PRAYER OF CONSECRATION

The Lord be with you,

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

It is very meet, and our bounden duty, etc.

### PREFACE AND SANCTUS

**A**LL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there a full and perfect sacrifice for the sins of the whole world, and did command us to continue a perpetual memorial of Him, through which we may be at one with Him as He forever pleads His Sacrifice before thy heavenly throne; send down the Holy Spirit upon us and upon these gifts here set forth before thee, that He may hallow and make this bread to be the

Holy Body of Christ, and this cup the precious Blood of Christ; For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks (b) he brake it, and gave it to his disciples, saying Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his holy incarnation, his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we earnestly desire thy fatherly goodness to accept these Holy Mysteries with our praise and thanksgiving, and to unite us, our souls and bodies with Him as a reasonable holy and living sacrifice; most humbly beseeching thee to grant that by his merits, we, and all thy whole Church may obtain remission of our sins, and be filled with thy grace and heavenly benediction. And although we are unworthy to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; through Jesus Christ our Lord, by whom and with whom in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

And now as our Saviour Christ hath taught us we have confidence to say, Our Father, etc.

We do not presume, etc.

*When he delivers the Bread he shall say, The Body of our Lord Jesus Christ; to which the communicant will respond, Amen.*

*When he delivers the Cup he shall say, The Blood of our Lord Jesus Christ; to which the communicant shall respond, Amen.*

### THANKSGIVING

The Lord be with you.

And with thy spirit.

Let us pray.

**A**LMIGHTY and everliving God, we most heartily thank Thee, for that Thou hast vouchsafe to feed us in these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favor and goodness toward us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom. And we humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou has prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Gloria in Excelsis, or Hymn or Gloria Patri.  
The Blessing.

(music) to mere thinking and feeling. So it required only a continuation of the shift of emphasis for the eucharistic action itself to come to be regarded as a mere occasion for the accompaniment of the individual's subjective devotion and thoughts. This of course was Zwinglianism pure and simple and Zwinglianism has never been the official teaching of our Church.

"The logical development of this process would have been to remove the external action altogether, and so leave the individual's appreciations of and reaction to the passion and atonement in complete possession of the field. This is just what most of modern Protestantism has actually done, but at that time official Protestantism apart from the Quakers felt unable to do this. The reformers conscientiously tried to retain a central importance and meaning for the Eucharist in Christian worship, but in every case they failed to carry their followers with them. The Reformation in England found the great mass of people regular and enthusiastic churchgoers. With an inexcusable suddenness, between Saturday night and Monday morning on Whitsunday, 1549, the English liturgical tradition of nearly 1,000 years was overturned. Churchgoing never really recovered from that shock. Ridley, who could hardly be said to favor the old tradition declared, 'It was a great pity and lamentable thing to have seen in many places the people so loathsomely and irreligiously come to Holy Communion and to the Common Prayers . . . in comparison of that blind zeal and indiscreet devotion which they had aforetime to these things thereof they knew not a whit.' The same complaint was made by Latimer, Hooper, Bucer, Bullinger, and every leader connected with the Reformation under Edward VI, save Cranmer himself.

"The same complaints began again under Elizabeth along with measures of compulsion. The truth is that the great medieval half-Christianized bulk of the population had a tradition of Mass-going, and perhaps not much more. Although this is by no means all that the New Testament understands by Christianity, it did bring them to church, and this offered an unparalleled opportunity for teaching them something more. Instead of this they were suddenly compelled to accept not only a totally different conception of worship, but two new rites in rapid succession followed again by two further revolutions in the next six years, each accompanied by conscientious public murders on a nationwide scale. Is it any wonder that the habit of church-going broke down?" As Dom Gregory continues to say, "God alone can justly distribute the blame between reckless innovations and conservatives. But the methods employed—the enforcement by penal statutes of a novel liturgy and a

novel theology, on which the Church had never been consulted, were hardly suitable for the greatest opportunity for effective evangelization that England had ever known."

What then has this to do with our liturgy in the American Book of Common Prayer? The fact is that we have inherited from the Prayer Book of our Mother Church of England a great deal of Cranmer's subjectivism. In spite of successive revisions we still retain much of his Zwinglian notions, many of his wordy ambiguities, and altogether too much of his medieval emphasis and concentration on stimulating the devout emotions and reactions in the minds of the worshipers to the thought and memory of the passion and atonement to the practical exclusion of all other aspects of the Christian redemption. Given the dogma of justification by faith alone—there is every reason to expect that the Eucharist would not be able to maintain either a predominance in public worship or a central and unique place in the spiritual life of individuals.

Yet it was this dogma, so carefully provided room in the Prayer Book of 1552 by Cranmer, this preoccupation with the passion in the Eucharist transferred by him from the sphere of private devotion in which he had always lived to become the very substance and meaning of the liturgy itself, that still confronts us every time we celebrate our Holy Eucharist. It is high time that our Church should emancipate herself in her liturgy from the personal and quite unrepresentative opinions of one man. For no man is great enough or good enough to fix the act of the Body of Christ forever according to his own mind and understanding of it. The good liturgies were not written; they grew.

Our clergy and our people are accustomed to the idea that if they teach or are taught the Christian religion as interpreted by the Book of Common Prayer doctrinally at least they are on sure ground as far as the Catholic Faith is concerned. It is quite a shocking revelation therefore to discover so much equivocal teaching in the very heart of the Prayer Book itself, the canon of consecration in the Holy Communion service. It is here of all places that one would expect to find the truth, the whole truth, and nothing but the truth. But that is not all. For centuries now our boys and girls have been taught in the catechism that "the Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." Here the entire emphasis is on a purely historical achievement of redemption within this world and time by Christ at a particular moment by particular actions in the past.

The Convocation of 1662 had to content itself with registering the general

reaction against Cranmer's Zwinglianism by changes in terminology, such as "Consecrated bread and wine," instead of "bread and wine." This convocation also restored both the offertory and the fraction which brought the liturgy back along the lines of the four action shape. They also restored the manual acts in protest against Cranmer's notion that the recitation of the institution was directed to the hearers only and had no reference to the elements. At the words of administration they also restored the words "The Body of our Lord Jesus Christ," etc. . . . "The Blood of our Lord Jesus Christ," etc. . . . though they retained the following sentences of 1552. "Take this in remembrance that Christ died for thee," etc.

#### PELAGIANISM

By and large this convocation of 1662 was forced to retain the whole substance of Cranmer's liturgy of 1552 practically unchanged. By leaving the long gap between the offertory and the consecration they disassociated the Church's offering from its acceptance, and while retaining Cranmer's "sacrifice of praise and thanksgiving," "ourselves, our souls and bodies to be a reasonable holy and living sacrifice" without any explicit connection with the offering of Christ Himself they retained a substitution at least in the eyes of the lay people, of the oblations of the sons of men for that of the Son of Man. This is a kind of Pelagianism which we inherit in our liturgy today.

Obviously therefore our liturgy should be revised and corrected. It should be more universal and primitive, and at the same time more practical and to suit American taste, less depressing, more cheerful, and shorter. When we accomplish this by the grace of God and in due process of canon law, we may expect our people to demand that the Holy Eucharist will be restored to its proper place as the chief act of worship on every Lord's Day. We would be glad if the initiative in this matter might come from the chief pastors of the Church, but unfortunately the higher Church authorities are and have been since the 13th century largely absorbed in administrative routine. It is the parish priests of the Church who are in actual touch with the contemporary needs of ordinary individuals who must demand action from the next General Convention and set the wheels in motion.

The Book of Common Prayer for four centuries has exercised an incalculable influence for good throughout the English speaking world. Yet we cannot forget that originally it was an adaptation of older services to what Cranmer thought were the needs of his own day. That adaptation was made 400 years ago. Though adapted very largely by a Zwinglian archbishop and neatly phrased to express his beliefs, the adaptation was

couched in ambiguous language that would be as unoffensive as possible to Zwinglians, Calvinists, receptionists, virtualists, and Catholics. Controversies that influenced him are either now dead or have become embodied in Protestant sects. Liturgical science has made vast progress in the last 25 years. The standard manuals in liturgics in which most of the clergy have been trained are almost without exception disfigured by obsolete information. Surely we who are at heart loyal to the Prayer Book and whose duty it is to teach its meaning to our people are not disloyal to Christ and His Church if we do not wish to be bound forever by the language of one man who did his best to empty the Blessed Sacrament of its historic meaning.

The American Prayer Book through its various revisions has been vastly improved when compared with the authorized Prayer Book of the Church of England. The same is true with the Prayer Books of the Church of Scotland, the Church of England in Canada, South Africa, and other nations in the British Commonwealth, which have been similarly improved. These national Churches, not bound by the Church Establishment in England, are free like the American Church to revise their liturgy when they see fit. Since our last revision in 1929, however, much new evidence has come to light which makes it vital that we go further still and so revise our Prayer Book that it will be in keeping with modern scholarship and more adaptable to present day needs.

#### DEVIATION

There are a great many clergy who would shrink from any unauthorized deviation from the Book of Common Prayer. I am one of them. There are others who greatly desire a simple Eucharist, at least, for use on special occasions, emancipated from the individual subjectivism of the reformers and more in keeping with the patristic rite as a corporate act in which the laity have their appropriate part. I am also one of them.

On the basis of what I have said, if we were to improve, shorten, and simplify the Eucharist, remove its archaic and ambiguous wording, and correct its theology, where would we start?

1. Omit the commandments and the kyrie. Kyrie Eleison though now hallowed by centuries of use was originally a shout for the Roman emperor to which Christians gave a religious interpretation. The Romans took over the Greek phrase and worked it into a litany. The revisers of 1552, believing that the commandments were written by the finger of God, conceived a novel idea of making them a part of the Communion service, and tied them up to the traditional Kyrie, translating the latter, adding "us" and expanding it into its present form in

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the Prayer Book. As Bishop Irving P. Johnson so aptly put it, "There is no earthly reason for starting the Great Service of Love by reading out the riot act."

2. Revise the lectionary of Epistles and Gospels. This is particularly necessary in the Trinity season where there is a conspicuous lack of coordination in subject matter. Also as Dean Ladd suggests, include some Old Testament in the lectionary at least for optional use.

"All the arguments from tradition and reason favor the Holy Eucharist as the principal service in every church on the Lord's Day. But one of the difficulties with this is that the worshiper can attend every Sunday Eucharist throughout the year and yet hear only six verses of the Old Testament read. Originally there was always an Old Testament lesson read before the Epistle and Gospel. When St. Augustine went to St. Ambrose to ask for guidance, St. Ambrose recommended not the Gospels or the Epistles of St. Paul, but the Book of Isaiah. There is nothing better fitted to edify a young convert.

"The great passages of the Old Testament belong in the eucharistic lectionary. The Reformation deprived us of them. Their great truths have lasting validity. Here are a few of them: The unity of God, God the Creator, a moral God, God revealed in history, God works through a devout remnant, and lastly the distinctive mark of the true Israel is holiness; hence, the Holy Spirit, the Holy Church, Holy Baptism, Holy Communion, the Holy Bible. Any church which neglects these truths is untrue to its vocation." (Ladd, *Prayer Book Interleaves.*)

It would be a simple matter even without revision to introduce an Old Testament lesson at the Eucharist just before the Epistle. It could be read from the lectern by a layman. Such a step would call for no revision, for the rubric provides for an abbreviated form of Matins to be read optionally before the Eucharist. Again in place of florid anthems or sentimental hymns, we could bring back some of the psalms as at the offertory, and as the gradual between epistle and gospel, thereby restoring to the service its full meaning as the consummation of Messianic prophecy.

3. The Creed should be made optional for use at the greater feasts. It belongs liturgically to Holy Baptism, not to the Eucharist. The Nicene Creed was introduced into the Eucharist by, of all people, the monophysite heretics. It passed from the East to Spain and to Ireland and was imposed on the Frankish Church by Charlemagne. In the year 1014 the German Emperor Henry II made a visit to Rome and suggested to the Bishop that the Creed be introduced into the Roman Mass. The Bishop protested that there had never been any heresies in Rome, but the emperor insisted. Even today the Roman Mass has a creed on Sundays and festivals only and that is the rule of the First Prayer Book of

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Edward VI. The service itself is an act of faith, and needs no creed to support it. This would be doubly true if the service were worded in accordance with universal theology which the Church of England throughout the world has never ceased to teach and preach.

4. Make the offertory a real presentation of the elements as well as the alms. All too often we allow the presentation of the elements of bread and wine to be the most incidental act of the offertory. Yet it is these elements of bread and wine that are the symbols by which we are united in the Body of Christ. Obviously it is the anthem which is incidental. The collection of alms at this point derives its significance only from the fact that by it our material resources can strengthen and extend the sphere of operation of Christ's living Body in the Church and the world. For this reason the lay people should have a symbolic part in the presentation of the elements. Along with Massey Shepherd and some English writers I would suggest that the bread, the wine, and the water be placed on a table near the door of the church. After the alms have been collected by the wardens and vestrymen or ushers during the hymn or anthem, these alms-bearers might be followed by three oblation bearers up the center aisle to the altar rail. First the alms are presented at the altar. The alms-bearers then stand aside while the oblations are presented. During the procession of alms-bearers and oblation bearers from the church entrance there could be no more appropriate offertory wording or music than the plainsong setting of Psalm 116, 11-16.

After this offertory would come a collect asking God to accept our "alms and oblations" after which the priest would give the special biddings or intentions and ask the people to pray for the Whole State of Christ's Church.

5. Omit the Confession, Absolution, and the Comfortable Words. These are not found in the primitive Eucharist; they separate the offertory from its acceptance in the Consecration canon, and thereby break up the logical action of the liturgy. They are acts of individual devotion introduced for Cranmer's purposes which have already been mentioned. They might very fittingly be said by the faithful during a 10 or 15 minute devotional period before the Eucharist starts. The Confession first came into vogue at the Eucharist at the end of the Middle Ages. Up to that time the communicant was supposed to have examined his conscience and made his peace with God before he came to Mass.

The Comfortable Words have no liturgical significance.

"In our service itself there is," Dean Ladd says, "repeated and abundant acknowledgment of sins. Shortly after the Absolution we hear 'Grant that we

may obtain remission of our sins,' 'that we may worthily receive,' 'not weighing our merits but pardoning our offenses,' 'we are unworthy,' and other similar phrases. Surely God must be satisfied if we say it only once. But just to be sure that the congregation is not sufficiently depressed, some clergy add the Agnus Dei with its fervid appeal for mercy even though these words later appear in the Gloria in Excelsis, and still others borrow the 'non dignus' from the Roman Mass. We begin to wonder if the unpardonable sin is not ours. But no, we are simply the victims of the medieval obsession with sin and salvation and a patchwork of service construction. The service should go on immediately from the Prayer for the Church to the Sursum Corda, Preface, and Sanctus." It is sufficient to mention our unworthiness once in the Prayer of Oblation and once again in the Prayer of Humble Access.

6. The Gloria in Excelsis is a Christmas feature and whether said at the end or the beginning of the service breaks into its logical order. For centuries it was never a part of the Eucharist. It could be left like the Creed for optional use. The rubric now in the Prayer Book permits it as optional.

7. If we want a liturgy free from its inherited Zwinglianism and subjective individualism we could perform some skillful surgery in its canon and words of administration. In the latter when the worshiper kneels at the altar rail to receive Holy Communion what happens? He is turned back upon himself with the words, "given for thee," "preserve thy soul," "Christ died for thee," "His blood was shed for thee." Today this "save your soul" approach to religion is becoming more and more discredited. Personal salvation is of course part of our religion but not all of it. Theological scholars today think of it more as a by-product of the Christian life than as its sole end and purpose. If in the rubric before the words of administration, "shall," were changed to "may," we could forget ourselves and receive in silence. What a blessed relief silence is! We are told that once there was an hour of it in heaven. Or if we want revision the priest could simply say, as provided in the Scottish liturgy, "The body (blood) of our Lord Jesus Christ." To which the communicant would say "Amen," meaning not so much "so be it," as "the truth of God." This would tell us that "we are what we receive" in the words of St. Augustine, and would summon us to live sacrificially as becomes "very members incorporate of His Mystical Body."

As to the removal of wordy ambiguities which lead to downright errors in theology we could bring our canon of Consecration more into line with present scholarship, present-day needs, and primitive use, first by restoring the Invocation to its former place in the first part of



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this prayer. At the same time we could remove from it its present receptionist interpretation, which strange to say, is even found in the 'ut nobis' of the Roman Mass. Surely if Bishop Seabury were living today and were told that the Greek Orthodox representatives at a recent Lambeth Conference had informed the bishops assembled that the invocation of the Holy Spirit in the American Book of Common Prayer was not adequate, he would be the first to insist that it be put in keeping with universal theology and change it accordingly. A shortened form of the invocation in the liturgy of St. James would be most acceptable.

In the second place, as Dom Gregory Dix so frequently points out, it is the merits of the whole Christ which we plead. "Do this as an anamnesis of Me." This would seem to include His Holy Incarnation, as well as His Death and Passion, His Resurrection and Ascension. For without the Incarnation His other mighty acts would have been impossible. There seems to be no historic precedent for recalling the Incarnation here. But an obvious truth does not necessarily demand a precedent for its expression. Furthermore our people should never be allowed to forget in the Lord's own service the central fact of the Incarnation. It would be especially fitting to include it here in the prayer of oblation, if the Creed were omitted.

Thirdly, the sacrificial aspect in the latter part of our consecration canon is limited to "Praise and thanksgiving," "ourselves, our souls and bodies." All liturgical scholars who are not bound hand and foot by the Reformation settlement are dissatisfied with this Pelagian interpretation. We know that the words, "sacrifice of praise and thanksgiving" are a technical term for the Eucharistic Sacrifice, but the people believe simply what they read and hear. We know, but the people will not know unless they hear it repeated in the liturgy itself, that we are asking God to accept the sacrifice which Christ is forever pleading for us at the throne of grace. After a wonderful manner God takes the oblations of the Church including ourselves, our souls and bodies, and unites them to Christ's own sacrifice. "He only looks on us as found in Him." We who become partakers of His Sacrifice become one with Him in these Holy Mysteries as He dwells in us and we in Him. This great truth is brought out in our hymns. It should not be evaded in this part of the canon of Consecration itself, for it is, Amen, the Truth of God.

It is the central core of the prayer, at present unexpressed where it should be. This is "our bounden duty and service." It is only in connection with the Sacrifice of the Son of Man that the sacrifices of the sons of men can be acceptable.

From this interpretation so beautifully expounded by St. Augustine the Eucharist could once again be exhibited as the common offering of the members of the Body of Christ in union with the Head in which the communion of the people becomes the consummation of the sacrifice. The Offering, the Prayers, the Fraction, and the Communion should be forever inseparable. These four features are the classic shape of the Liturgy.


In view of what has been said there must be many who have the feeling that the writer of this paper is not very loyal to the Prayer Book. As a matter of fact he is so loyal to the Prayer Book that he has made it a principle never to use a prayer in public worship that is not taken from the Book of Common Prayer. To paraphrase a common saying, he was practically born with a Prayer Book in his mouth—the younger son of the late Bishop of Minnesota. The words of the Book of Common Prayer were made a part of him from early childhood. It was not without a startling degree of shock that he came to realize that the very heart and core of the book which he prizes above all others, the canon of Consecration in the Holy Communion

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Service, falls so far short of what it should be.

He does not feel that he is disloyal either to his Church or his Master, if by availing himself of the scholarship of liturgical experts he points out to his brother clergy the need for Prayer Book revision. Several years ago (1942) Dean Ladd of Berkeley Divinity School, in his *Prayer Book Interleaves* tackled the problem. Of his revision many scholars have said that it is in keeping with the Church's universal faith and practice. I am not presumptuous enough to question the scholarship of Dean Ladd. He is a pioneer in the field of liturgies in our country, but I have worked over a revision made by him in his *Prayer Book Interleaves*, and taken many liberties with his revision after reading and pondering the work of many other scholars. Nothing can ever be accomplished from a liturgical point of view unless concrete suggestions are offered for study. It is for this reason that after two years of study I present the foregoing suggestions in concrete form for the revision of our liturgy. I have taken many liberties with Dean Ladd's work as can be readily seen by comparing the two. For instance, simply because it is logical, direct, and practical I have placed the Invocation, a shortened form from the Liturgy of St. James in the first part of his Prayer of Consecration. This may seem revolutionary, but it was there in the Liturgy of 1549, which followed the classical liturgies in placing the intercessions for the Church within the Consecration Prayer itself.

There is no authorization whatever from our Church authorities for the actual use of this suggested revision. I place it before you simply as an individual parish priest whose work demands of him that he teach and exhort the people the principles of the Christian religion as set forth in the Book of Common Prayer. It is his hope and prayer that this revered Book may be so revised in his life time that he can do so with a clear conscience.

Liturgical prayer, though not credal in form is "prayed doctrine." That is why we must have for our use a service which is logical, short, practical, freed from errors in doctrine and from all teetering ambiguities, and above all one that delivers the people from their self interest and restores to them a corporate act of worship.

The writer wishes to acknowledge his debt to Dom Gregory Dix, A. G. Herbert, W. K. Lowther Clark, P. M. Barry, W. H. Frere, Massey Shepherd, Felix Cirlot, Dean William Ladd, and others. While urging all who can do so to read their works in full he trusts that he has made a step in the right direction by making this attempt to synthesize their work and so make their findings available to the average reader, especially to the parish clergy.

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morning lies the stupendous responsibility for maintaining a never-broken, never-ending. DAILY, almost continuous round of prayer—prayer for The Church, Her people, their sins, their sorrows, their selfishness,—prayer for our cities, our country, the schism-racked world, and for the preservation of that peace that comes to us only through Christ and His Holy Church. And so, daily, The Holy Mysteries are offered in behalf of us all, by priest, server, and a handful of the faithful, who count a bit of sleep and creature comfort as of less importance than the eternal verities. Have you ever thought of joining that group of the faithful? Have you ever experienced the joy that comes from thus intimately meeting One Whom you love, and Who loves you? Come, and let the marks of Him be increasingly discerned upon you. Many cannot come—many can. It is really just a matter of love, that's all.

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## DIOCESAN

### PITTSBURGH

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"In the belief that a better understanding of business principles and administration on the part of Episcopal clergymen is very desirable, and would be helpful to them in conducting the affairs of their parishes and result in a more comprehensive knowledge of financial problems.

"Be it Resolved, That the board of trustees of the Diocese of Pittsburgh, and the department of missions, urgently recommend that a course in business administration of at least one semester's duration, be included in seminary curriculums, and that the Bishop is hereby requested to send a copy of this resolution to the Episcopal seminaries."

### MICHIGAN

#### Confirmation Rate Tops Record

Bishop Emrich announced to the Michigan diocesan convention held in Detroit, February 2d and 3d, that more people had been confirmed in the diocese during 1948 than in any previous year.

The diocesan budget, he said, had been increased by \$20,000. Diocesan project for 1949 will be the raising of funds for "Parishfield," a new retreat center near Brighton, Mich.

The convention defeated, for the third time, a proposal to permit women to serve on vestries.

Measures passed included an increase in diocesan assessment from \$35,000 to \$40,000. The 1949 budget provides \$65,000 for General Church work.

The report of a special committee authorized at the last convention to study retirement allowances for retired clergy, widows and orphans of clergy, and lay members, was referred to the Executive Council which has power to act.

St. Luke's Church, Ferndale, was admitted as a parish in union with the convention.

The convention-dinner address was given by Bishop Hines, Coadjutor of Texas. He explained why the threat of secularism to American culture is more deadly than the threat of Communism.

Seventeen lay people received awards for notable service to the Church in 1948. Two among them received ceramic plaques of the diocesan seal. They were Miss Wihla Hutson who has

served the diocese for 25 years, and Mr. Edward M. Swan, who has been designated as the individual in the diocese who has done the most during the year to promote better race relations. Mr. Swan is secretary of the Detroit branch of the National Association for the advancement of Colored People.

ELECTIONS. Deputies, General Convention: Rev. Messrs. Canon Gordon Matthews, Henry Lewis, Irwin C. Johnson, G. Paul Musselman; the Hon. G. Mennen Williams; Messrs. George Bortz, A. Fletcher Plant, John C. Spaulding. New diocesan officers: the Rev. Allan L. Ramsay, assistant secretary; the Rev. Luther B. Moore, registrar. Executive council: Rev. Messrs. Clark L. Attridge, Ivor I. Curtis, Austin E. DuPlan; Messrs. Edward T. Gushee, W. Brace Krag, A. Fletcher Plant. New standing committee member: Rev. George R. Selway replacing the Rev. S. B. Creamer.

WOMAN'S AUXILIARY ELECTIONS, Mrs. Orren L. Andrews, president; Mrs. John R. Watkins, vice-president Detroit district; Mrs. George Gifford, vice-president northern district; Mrs. Charles Dengler, vice-president, southwest district; Mrs. Wm. Chesney, vice-president central district; Mrs. Cameron Patterson, recording secretary; Mrs. Wilfred Chick, corresponding secretary; Mrs. Walter J. L. Ray, treasurer; Mrs. Philip Robb, UTO treasurer; Mrs. Maurice S. Marr, director Church periodical club; Miss Elizabeth S. Thomas, Christian education secretary; Mrs. J. J. Dyer, director supply work. Delegates, Triennial meeting: Mrs. Andrews, Mrs. Gordon Matthews, Mrs. Dengler, Mrs. A. G. Ditmars, Mrs. Ethel Hogle, and Miss Ruby Lee.

### ARIZONA

#### Mission Adopts Navajo Orphans

Twenty Navajo orphans are going to have a home. The youngsters, all of nursery school age, will be housed and cared for by Good Shepherd Mission workers at Ft. Defiance, Ariz. Expenses will be defrayed by the federal Indian Affairs appropriation.

The mission has a full staff of U.T.O. workers for the first time in several years, Bishop Kinsolving said at the 56th annual convocation of the Missionary District of Arizona. The Bishop said further that plans are maturing for the

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## DIOCESAN

establishment of a "Shepherd's" school for those nomadic children who have no present means of education.

The Bishop also announced that financially the district has exceeded expectations so that it is able to absorb the \$1,500 cut which National Council has scheduled for Arizona in 1949.

One anonymous donor, said the Bishop, was helping the district's financial status by underwriting Blue Cross and Blue Shield dues for each active Arizona clergyman for two years.

The district's Woman's Auxiliary met concurrently with the convocation. The group voted to expand its budget.

**ELECTIONS:** General Convention: Rev. G. Ferguson, Dr. J. R. Newcomer. Alternates: Very Rev. J. W. F. Carman, Mr. B. Appleby. Secretary: Rev. M. T. Kelsey. Assistant secretary: Rev. Canon C. A. Dowdell.

### DALLAS

#### Church Expands

Reports on Church expansion in the diocese of Dallas highlighted the diocesan convention, January 26th-27th. During 1948, 27 new churches and rectories, two new missions, and a parish school were established.

The missions are St. Francis', Dallas, and St. Dominic's, Strawn. The school is in St. James' parish, Texarkana. It was founded under the direction of Mrs. Thomas H. Carson, wife of the rector.

The report on Camp Crucis showed that 2,800 people had shared in camp activities during 1948, and that four of them had been confirmed and two baptized. At the 24 conferences held there were 95 celebrations of Holy Communion and a large number of other Prayer Book services.

Finance committeemen revealed that the 1949 budget provides for an archdeacon to assist the bishop in missionary expansion. The committee indicated that a record had been reached in payment of assessments and quotas.

**ELECTIONS.** General Convention: Very Rev. G. G. Moore; Rev. Messrs. W. H. Fox, A. A. Taliaferro, J. R. Leatherbury; Messrs. E. C. Jordan, W. F. Maxwell, W. F. Salt, J. F. Holt. New standing committee members: Rev. O. D. Reed; Messrs. E. C. Jordan, W. H. Scanland.

### TENNESSEE

#### Convention Votes Scholarship Fund

Sparked by the emphasis laid in their addresses by both the Diocesan and the Coadjutor upon the urgent need for more men in the ministry, the 117th convention of the diocese of Tennessee inaugurated a movement to establish a permanent scholarship fund for education of candidates, in memory of Bishop James Matthew Maxon, former Dioc-

esan, who died last November. The nucleus of the fund will be contributions of some \$600 made by friends of Bishop Maxon, upon request of Mrs. Maxon that at his burial gifts for such a purpose be substituted for memorial flowers. Mr. H. Evelyn Buckingham of Memphis, a close friend of Bishop Maxon throughout his episcopate, was appointed to head the movement and authorized to select his own associates. It is planned to present to every communicant of the diocese opportunity to contribute to the fund.

A recommendation by a special committee that the diocese become a member of the Tennessee State Council of Churches, now in process of formation, was referred to the Bishop and Council with power to act, subject to approval of the Bishop and of the Bishop Coadjutor.

#### ELECTIONS

**ELECTIONS:** Diocesan officials generally were reelected. New members of the Bishop and Council are: the Rev. Messrs. Eugene N. Hopper, Elnathan Tartt, jr., Guy S. Usher; Messrs. Thomas I. Stephenson, jr., Thomas K. Robinson. Dean William E. Sanders of the cathedral succeeds Bishop Barth as examining chaplain.

Deputies to the General Convention: the Rev. Messrs. William S. Lea, James R. Sharp, Thorne Sparkman, Peyton R. Williams; Messrs. S. Bartow Strang, Dudley Gale, H. E. Buckingham, Charles M. Seymour. Alternates: the Very Rev. William E. Sanders, the Rev. Messrs. Prentice A. Pugh, Paul E. Sloan, and Eugene N. Hopper; Messrs. William S. Keese, jr., Arthur Crownover, jr., Philip Davidson, Henry M. Gass.

### NEW YORK

#### Youth Consultation Service

The Youth Consultation Service of the diocese of New York, Inc., held its annual meeting on the afternoon of February 15th, in St. Bartholomew's Community House. There was a large attendance, this being the 38th annual meeting. George W. Van Slyck, the president, presided. The executive secretary, Miss Margaret Stewart, gave a fine report of the year's work. This was followed by other reports.

The speaker of the meeting was the Rev. Otis R. Rice, Chaplain of St. Luke's Hospital. The meeting closed with a social hour and tea.

### JERUSALEM CYCLE OF PRAYER

#### March

18. California, U. S. A., Karl Morgan Block
19. Canterbury, England; Geoffrey Francis Fisher, Archbp.; Croyden, Cuthbert Bardsley; Dover, Alfred Carey Wollaston Rose; Stephen Neill, Asst.
20. Cape Town, S. Africa, Sidney Warren Lavis, Coadj.
21. Cariboo, Canada, Frederick Stanford
22. Carlisle, England, Thomas Bloomer; Penrith, Herbert Victor Turner.
23. Carpentaria, Australia, Stephen Harris Davies

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## COLLEGES

### Nine Lives Lost In Kenyon Million Dollar Fire

Nine students lost their lives and eight others were seriously injured when a million-dollar fire completely destroyed Old Kenyon Hall during the early hours of Sunday, February 27th. The 122-year old dormitory at Kenyon College for men, Gambier, O., was built by the first Bishop of Ohio, the Rev. Philander Chase, in 1827.

Three of the students, Edward Brout, Mount Vernon, N. Y.; Marc Peck, Fenton, Mich.; and Jack McDonald, Hamilton, O., died in Mercy Hospital in Mount Vernon, O.

Six other students are believed to have perished in the fire. They are Ernest Ahwajee, Akron, O.; Albert Lewis, Hazleton, Pa.; George Pincus, Brooklyn, N. Y.; Stephen Shepard, N. Y. C.; Colin Woodworth, Jamaica Plains, Husetts; and Martin Mangel, N. Y. C.

No clergymen's sons were among the casualties.

Investigations are now in progress to determine the cause of the fire and to reconstruct the tragic events of the hours between four and seven AM.

Bishop Hobson of Southern Ohio was in Gambier, Monday. He and the Rev. Thomas Barrett, chaplain of Kenyon, conducted a special service in the Church of the Holy Spirit. Students, faculty, staff, and townspeople crowded the college chapel to join in prayer for the dead and their families, for the injured and homeless, and for the college which has sustained such an overwhelming loss. Since several of the dead were of the Jewish faith, a student read a Hebrew prayer as a part of the service.

President Gordon K. Chalmers especially commended the students for their

bravery and thanked the people of Gambier and Mount Vernon, the alumni, and the friends of the college for their help.

Fr. Barrett has formed a committee to collect clothing and funds for the students who have lost all their possessions. Several large contributions have already come in toward the rebuilding of Old Kenyon.

## C H A N G E S

### Appointments Accepted

The Rev. John A. Atkins, formerly vicar of St. Stephen's Church, Westboro, Mass., and St. Andrew's Church, North Grafton, is now priest in charge of All Saints' Church, Springfield, Mass. Address: 606 Sumner Ave., Springfield, Mass.

The Rev. Lawrence C. Butler, formerly curate of St. Simon's Church, Buffalo, is now vicar of All Saints' Chapel, Lockport, N. Y., and curate of Grace Church, Lockport. Address: 7 Vine St.

The Rev. Robert M. Cook, formerly priest in charge of St. Andrew's and St. Peter's Churches in Nashville, Tenn., is now acting as supply priest at Grace Church, Huntington Station, Long Island. Address: 14 Irving Place, New York 1, N. Y.

The Rev. John D. Day, who formerly served the Anglican communion in the Church of India, Burma, Pakistan, and Ceylon, is now locum tenens of St. James' Church, Morenci, Ariz., and St. Philip's Church, Clifton. Address: P. O. Box 556, Morenci, Ariz.

The Rev. Denis A. Delicate, formerly priest in charge of Redeemer Church, Los Angeles, is now vicar of Holy Spirit Mission, Wilmar, Calif., and priest in charge of Immanuel Church, Elmonte, Calif. Address: 115 W. Ramona Rd., Wilmar, Calif.

The Rev. Ira A. England, who formerly served Trinity Church, Lincoln, Ill., is now serving St. Mark's Church, Waupaca, Wis. Address: 308 W. Union St., Waupaca, Wis.

The Rev. William M. Green, formerly priest in charge of St. Peter's Mission, Oxford, Miss., is now an air force chaplain. Address: c/o Wing Chaplain's Office, Sheppard A. F. Base, Wichita Falls, Tex.

The Rev. Jose Gregori, formerly vicar of San Pablo Mission, Phoenix, Ariz., is now serving St. Stephen's Church, Newton, Ia.

The Rev. William Hall, formerly at St. Mark's Church, Marine City, Mich., is now rector of Grace Church, Bay City, Mich. Address: Midland and Erie Sts., Bay City, Mich.

The Rev. Gordon Tyrone Jones, formerly rector of St. Mary's Memorial Church, Haledon, N. J.,

and archdeacon of Paterson, will become rector of the Church of the Good Shepherd, Scranton, Pa., on May 12th. Address: 2425 N. Washington Ave., Scranton, Pa.

The Rev. Vernon A. Jones, Jr., formerly minister in charge of Christ Church, Halifax, Va., is now minister in charge of St. James' Church, Emporia, Va. Address: 733 Halifax St., Emporia, Va.

The Rev. Lester M. Morse, formerly chaplain and director of organized recreation and social case work of Los Angeles, is now vicar of All Saints' Mission, Salome, Ariz.

The Rev. Harris J. Mowry, Jr., formerly rector of Christ Church, Springfield, Ohio, is now rector of St. John's Church, Worthington, Ohio. Address: 695 Hartford St.

The Rev. Donald J. Parsons, formerly curate of Immanuel Church, Wilmington, Del., is now rector of St. Peter's Church, Smyrna, Del.

The Rev. Clarence C. Reimer, formerly rector of Trinity Church, Logansport, Ind., is now rector of St. John's Church, Bellefonte, Pa. Address: 12 W. Lamb St.

The Rev. Frank W. Robert has for some time been curate of St. Francis' Parish, San Francisco. Address: St. Francis' Church, San Fernando Way at Ocean Ave., San Francisco 16.

The Rev. Cloud Clayton Rutter, formerly at Bexley Hall, Gambier, Ohio, is now deacon in charge of Grace Church, North Girard, Pa., and Trinity Church, Fairview. Address: Sampson Ave., North Girard, Pa.

The Rev. John E. Stevenson, formerly rector of Gethsemane Church, Marion, Ind., is now serving St. Anne's and St. Michael's Church, Fort Worth, Tex. Address: 108 Hovencant, Richland Hills, Fort Worth, Tex.

The Rev. Ralph L. Tucker, formerly a priest in the district of Shanghai is now priest in charge of All Soul's Mission, Garfield, Utah.

The Rev. Arthur A. Vogel, formerly curate at St. Mark's Church, Milwaukee, is now a graduate student at Harvard University. Address: 37 Wendell St., Apt. 43, Cambridge, Mass.

The Rev. Eric J. Whiting, formerly rector of Trinity Church, West Branch, Mich., is now rector of Trinity Church, St. Clair Shores, Mich.

The Rev. Richard Rhys Williams, formerly curate of the Church of the Holy Spirit, Lake Forest, Ill., is now a graduate student at Columbia University and half-time curate at St. Mark's Parish, New Canaan, Conn. Address: 29 St. John's Pl., New Canaan, Conn.

### Depositions

The Rev. Charles Howard Cadigan was deposed on January 4th by Bishop Emrich of Michigan for causes which do not affect his moral character.

The Rev. William H. Lankford was deposed on February 21st at his own request by Bishop Dagwell of Oregon.

### Restorations

The Rev. Arthur George Wilson was restored to the priesthood on February 17th by Bishop Hobson of Southern Ohio.



## 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 visting in the city.



### ALEXANDRIA, VA.

**GRACE** Rev. Edward L. Merrow, B.D., r  
3601 Russell Rd. Near Presidential Gardens  
Sun 8 & 11 H Eu, 9:30 Ch S, 7 EP & Instr

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Rev. Roy Pettway, r; Rev. T. B. Epting  
Sun Masses: 7:30, 9:30, 11; C Sat 4-5

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu daily

### BROOKLYN, N. Y.

**ST. ANN'S** Rev. Melville Harcourt  
Brooklyn Heights  
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays  
HC 7:30 (ex Sat), Wed HC 10:30

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evening song; 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.

### BROOKLYN, N. Y. (Cont.)

**ST. BARNABAS'** Rev. Fergus M. Fulford, v  
727 Belmont Ave., at Elton Street  
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7; Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B Fri 8; C Sat 8-9 & by appt;

### BUFFALO, N. Y.

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

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex  
Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 Ch S, MP; Tues 10:30 HC

### CHARLESTON, S. C.

**ST. MICHAEL'S** Rev. DeWolf Perry, r  
Meeting and Broad  
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC  
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,  
Wed, Thurs; Visiting Lenten Preachers 1: Tues,  
Wed, Thurs, Fri; Spiritual Counsel by appt



# GO TO CHURCH DURING LENT

(Continued from preceding page)



## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**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; Daily: 7; C Sat 7:30-8:30 & by appt

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to loop)  
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri  
Benediction 8; Confessions Sat 4-5, 8-9.

**REDEEMER** 56th & Blackstone Ave.  
Rev. F. W. Lickfield, r; Rev. W. N. Hawley  
Sun 8, 9, & 11; Daily: 7, 7:15 & 5:30

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex  
Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

## DECATUR, ILL.

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily  
7:15 MP, 7:30 HC, 5 EP

## DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser  
2015 Glenarm Place  
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon  
10; C Sat 5. Close to Downtown Hotels

**ST. MARK'S** Rev. Walter Williams  
Cor. E. 12th Ave. & Lincoln St.  
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,  
Fri & HD 7, Wed 10; C by appt. Near State Capitol

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30, Fri 7

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Re-  
quiem) 7:30; MP 9:45; Mon Adult Sch of Religion  
8:15; Wed Ch Sch instr thru Grade 6, 3:45; Fri HH  
& B 8:15, Confirmation Instr young people 11,  
adults 2:30; C 4:30-5:30, 7:30-8:30 & by appt

## FORT WAYNE, IND.

**TRINITY** Rev. George B. Wood, r  
West Berry St. at Fulton  
Sun 8, 9:30, 11; Eu Mon & Fri 9:30, Tues, Thurs,  
& Sat 8, Wed 7; EP 8

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

**ST. PAUL'S** Lauriston Castleman, r  
Sun: 8, 9:30, 11; HD 10; Wed 7:30, 10, 8 (spec.  
preachers)

## HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** Rev. Harold C. Williamson  
17th Ave. at Buchanan  
Sun 7:30, 11, Ch S 9:30, YPF 6:30, HC Wed &  
HD 10

## INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & 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; C Sat 3-5

## KEOKUK, IOWA

**ST. JOHN'S** Rev. G. E. Graham, r  
Fourth at Concert  
Sun 8, 11; Wed 7 (Special Preachers); Fri HC 7

## 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; 7 Service

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 S. Figueroa  
Very Rev. J. M. Krumm, Ph.D., r;  
Rev. P. T. Soderstrom, Canon Assistant  
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues & Thurs  
10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

## 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

## MIAMI, (COCONUT GROVE), FLA.

**ST. STEPHEN'S** 3439 Main Hy.  
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week  
Days: Daily 7:30 ex Mon at 10 & Fri at 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 9 HD & 10 Wed), HC; 8:30  
MP; 5 EP. 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 & Sermon; Week-  
days: HC Wed 8; Thursday & HD 10:30  
The Church is open daily for prayer

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

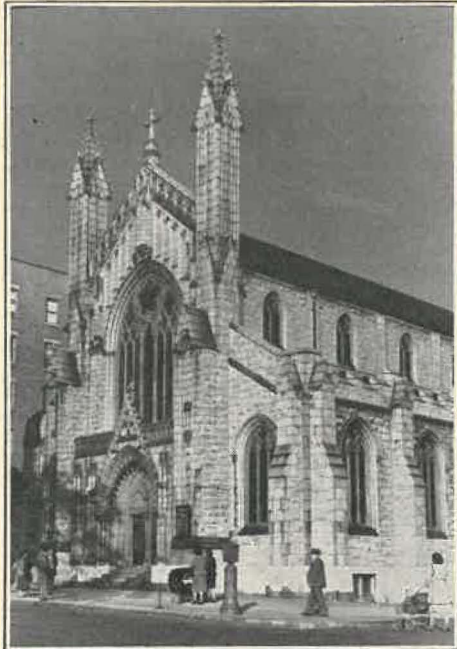
**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-  
lington, D.D., Rev. Richard Coombs, Rev. Robert E.  
Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**HOLY ROOD** Rev. Nelson L. Chowenhill, r  
Port Washington Ave. at 179th St.  
Sun HC 8, Ch S 9:30, Cho Eu & Ser 11; 4th  
Sun Ev & B 8; Wed HC 7; HD 10; C Sat 7-9

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, r; Rev. E. J. Nutter  
Sun 8 HC, 11 Cho Eu & Ser

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 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



**HOLY ROOD CHURCH**  
NEW YORK, N. Y.

## NEW YORK CITY (Cont.)

**ST. PETER'S** Westchester (Westchester Sq.)  
Rev. Leslie Lang, Rev. Thomas Brown  
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs, Sat,  
9:30, Wed 6:30 & 8, Father Joseph, O.S.F.; C Sun  
9, Sat 4:30-5:30

**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:  
8:30 HC; Thurs & HD 11 HC

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

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

## PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Rev. Philip T. Fifer, Th.B.  
Sun HC 8, 9, Lit (in Procession), Sol High Eu & Ser  
11, Mat 10:30, Cho Ev 4; Weekdays: HC 7 (ex  
Sat) 7:45, H Eu 12:10; HD & Thurs 9:30; Mat  
7:30, Ev 5:30; Address Wed & Fri 12:30; Tues  
Sch of Religion 5:15 (The Rector) "The Forgotten  
Book of Common Prayer: 1549-1949"; Fri Lit 12,  
C 12 to 1, Sta 8; Sat C 12 to 1 & 4 to 5

## PITTSBURGH, PA.

**CALVARY CHURCH** Shady & Walnut Aves.  
Rev. William W. Lumpkin, Rev. A. Dixon Rollit,  
Rev. Nicholas Petkovich, Mr. Richard J. Hardman,  
Lay Ass't  
Sun 8, 9:30, 11 & 8; HC: Mon, Thurs, 7:30; Fri 7,  
7:30, 10:30; Sat & HD 10:30

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

## RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30;  
Thurs V 7:30

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

## SAN FRANCISCO, CALIF.

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

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr.; Rev. David E. Richards  
Sun 8, 9, 11, HH 7; Daily HC 7 & 12; Wed Lit &  
Ser (Guest Preachers) 8; C Sat 8

## UTICA, N. Y.

**GRACE** Genesee and Elizabeth Streets  
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed  
& Fri HC 7:30; Thurs noons, Lenten Preaching  
Service

## WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses 7:30 Low, 9:30 Sung with Instr., 11  
Sung with Ser, 8 EP & B; Daily 7; Fri 8 Stations &  
Instr; C Fri 8:30, Sat 4 & 7:30

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore  
Sun 8, 9:30, 11 & 7:30; Daily 12, Wed, Fri 7:30;  
HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;  
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat  
5 & 7 and by appt

## WATERFORD, PA.

**ST. PETER'S** Rev. Paul K. Abel, r  
Sun 8, 9:45 & 11; HD 10:30;  
Others as announced

# Spring Books

Published by  
**MOREHOUSE-GORHAM**  
New York and Chicago

## THE SECRET WAY



A Handbook  
of Biotheology

By

Joseph  
Wittkofski

No study is more important than that in which man can come to know himself and his destiny. In *The Secret Way* we have a new approach to Christian mysticism that is yet as old as the teachings of all the great men and women of every age who have found their peace of mind within the life of God.

This is study material on a subject of which little has been written in the American Church. The author uses the truths of such sciences as Physics, Biology, and Psychology to underscore those of Biotheology—the spiritual science of the human life in God. Most important of all he offers the reader, as Bishop Pardue says in the foreword, a program that will lead him toward the spiritual dynamic which will again make alive the Church of Christ. Probable price, \$2.50

## AN *Outline* HISTORY OF THE EPISCOPAL CHURCH

By Frank E. Wilson  
Revised by The Rev. Edward E. Hardy, Jr.

Bishop Wilson's popular survey of the Anglican Communion in the USA revised and brought up-to-date, with a new last chapter, "Forward into the Future." Dr. Hardy has rewritten considerable portions of the booklet, at the same time bringing the story of the Church into the 1940's. An appendix gives a table of the Presiding Bishops of the Church. Additional new illustrations.

Probable price, 75 cents

## WHEN THE DOCTOR SAYS ITS NERVES

By The Rev. Henry J. Simpson  
Author of *Pastoral Care of Nervous People*

A sound and wise guide to the conditions of mental health. This book is directed to the nervous individual, whose cure, through a process of emotional re-education, lies within himself. It follows two basic steps: first, the gaining of a clear picture of just what a nervous condition is and what it is not; second, readjustment, through means of a guidance period and understanding the problem.

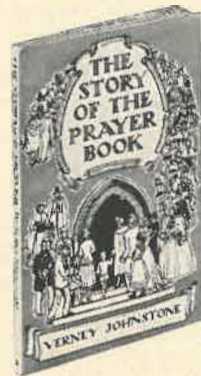
Probable price, \$1.25

## THE STORY OF THE PRAYER BOOK

By The Rev. Verney Johnstone

Honoring the 400th Anniversary of the Book of Common Prayer, this is a special American edition of an English publication devoted to that great document's origin, history, and contents. Before his death in 1948, the Rev. Verney Johnstone completed the first eight chapters dealing with three centuries of worship and the Prayer Book in the Church of England. He shows the conditions that in 1549 led to the publication of the Prayer Book in English, and describes the changes throughout the successive years, particularly 1612, and the vicissitudes of the Prayer Book since that time. The following two chapters are by Canon Ernest Evans; and the final chapter, by the Rev. Leicester C. Lewis, of St. Luke's Chapel, New York City, gives the story of the American Prayer Book, up to and including the 1928 revision.

Probable price, \$2.00



14 E. 41st Street  
New York 17, N. Y.

**MOREHOUSE - GORHAM**

29 E. Madison Street  
Chicago 2, Ill.