

The Living Church

February 13, 1955

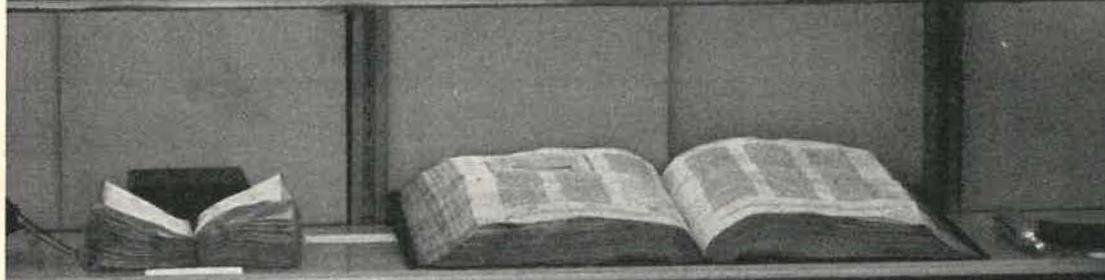
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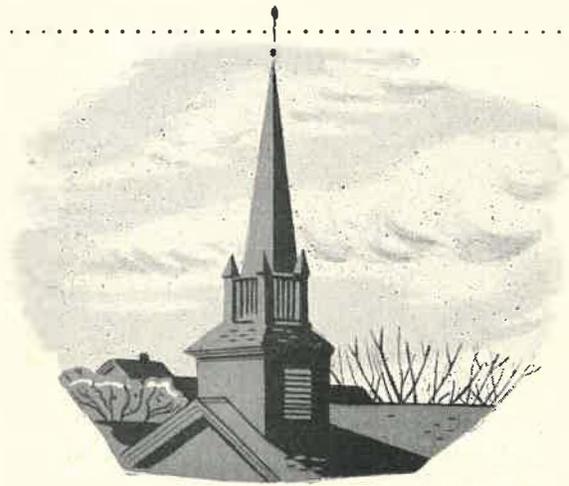
ST. JEROME: A bookish man [p. 12].

Leon Hecht-Del-phi.

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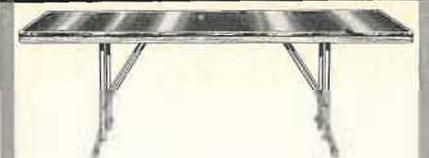
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SORTS AND CONDITIONS

BEING a vestryman is a privilege that combines something very ancient with something very modern. Legally, a vestryman is a member of a corporate board of directors, charged with maintaining the physical plant and financial resources of the parish. Spiritually, however, he has a great deal in common with the presbyters (elders) of the earliest days of the Church who gradually evolved into the order of priesthood as we know it today.

THE STRONG parish of today is usually one in which the rector realizes that the vestry can be not only a board of property and finance but a council of elders helping him to plan and carry out the total parish program. Under canon law, the rector has complete control over the worship and spiritual jurisdiction of the parish, the use of church and parish house and any other parish buildings, the music, the educational program, the offerings for the poor, and most other parochial matters. But his success in carrying out these responsibilities will probably increase in proportion to the extent to which he can share them with his vestrymen.

AT THE END of the apostolic age, the general pattern of Church life through the Roman empire appears to have been something quite similar to the parish as we know it. In each city, there was a church. (The proof that "rural work" was a tough problem even in those days is that the words "pagan" and "heathen" both mean rural people.) The head of the local church, called the "bishop," was, like the rector of today, the usual celebrant and preacher at services. Assisting him in the Church services were the deacons who, like the acolytes of today, were under his immediate direction. Deacons also served as ushers, did the work now done by the altar guild, and dispensed the relief for the poor under the bishop's direction.

THE VESTRY was represented by the council of elders, who shared with the bishop in administering the temporal affairs of the parish. They did not have much to do in the church service, although when the bishop said the Eucharistic prayer they joined with him in stretching their hands over the offering. But when the bishop was sick or absent, and when the growth of the church made it necessary to have another service in a distant part of the city, the task of taking the bishop's place fell to an elder instead of to one of the deacons.

THUS the priesthood of the bishop soon became the priesthood of the presbyters, and the task of serving on a vestry, or local church council, became only an occasional duty of the presbyter instead of his main reason for existence.

THIS IS a pretty good precedent for the modern rector. If he puts his vestrymen to work as the ancient bishop put his presbyters to work, the Church of today

will grow as it did in ancient times.

THE WORD "vestry" means the room in which the vestments are kept. In post-Reformation England, the parish meeting used to be held in this room, since the parish hall had not at that time been invented. In some English parishes, instead of attempting to have a meeting of the entire body of laity, a representative body known as the select vestry was elected by the parishioners. And in Colonial America, where distances were great and the majority of the laity might be dissenters, the select vestry was obviously preferable to the more loosely knit general parish meeting.

SO, a minority Church in a big world returned instinctively and almost unconsciously to the type of organization that the Church began with more than a thousand years before when it was a small and scattered body in a large and hostile empire. The colonial vestry became the vestry of the post-revolutionary period and of today, the form of local church administration, so completely taken for granted that it is difficult to imagine a different form of government.

IN MANY parishes today, the vestry is developing more and more into a parish leadership council, with committees devoted to evangelism, Church school, organizations, etc., as well as to the canonical responsibilities of physical fabric, budget, and every member canvass. But to have a vestry taking this kind of responsibility means that, more than ever before in recent Church history, the vestryman must have special qualifications for his task. General loyalty to the Church has always been important, together with a good business head and the ability to understand and handle financial problems. In today's vestry, energy and the capacity for leadership are important too. But there is another qualification, reminiscent of the second-century presbyter rather than of the 19th-century American vestryman.

SPIRITUAL vision and understanding, the ability to see the parish as an outpost of eternity in time, the awareness of the Holy Communion as the beginning and the end of parish life, an ability to count people as immortal souls rather than potential pledgers—a vestryman who shares in planning for the Church's ministry must make a continuous effort to see parish life as Christ sees it. A merely big, merely booming parish can be a spiritual graveyard, a thriving social club that presents a substitute for religion instead of the real thing, unless those who lead it are men of God themselves. Because vestrymen are not always men of God, the Church has taken care that God's ordained spokesman in the parish shall not be subject to their control; but because they can be men of God, the modern vestry can be, like the ancient council of presbyters, the main leadership pool at the disposal of His Church.

PETER DAY.

The Living Church

Established 1878

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

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Things to Come

FEBRUARY						
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13	14	15	16	17	18	19
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MARCH						
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February

13. Sexagesima Sunday.
Annual meeting, Episcopal League for Social Action, Newark, N. J.
Honolulu convocation.
14. Puerto Rico convocation, to 16th.
15. National Council annual meeting, to 17th.
16. Arizona convocation, to 17th.
20. Quinquagesima Sunday.
Brotherhood Week, to 27th.
23. Ash Wednesday.
Architecture conference, Church Architecture Guild and N.C.C., Cincinnati, to 25th.
24. St. Matthias.
25. Cuba convocation, to 27th.
26. Annual conference, heads of Church schools, Washington, D. C., to 28th.
27. 1st Sunday in Lent.
Radio & TV workshop, N.C.C., to March 4.

March

2. Ember Day.
4. Ember Day.
5. Ember Day.
6. Second Sunday in Lent.
Southern Brazil council.
13. Third Sunday in Lent.

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

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February 13, 1955



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L. C., Feb. 13, '55

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Indian Mission

In regard to your story [L. C., January 30th] relative to the gift of a station wagon to the San Juan Indian Mission, Farmington, N. M., I would appreciate your correction of the facts reported.

The station wagon was given to the mission by the Young Churchmen of the entire diocese, and not just by the young people of Albuquerque, Espanola and Santa Fe, as your source of information indicated.

(Rt. Rev.) C. J. KINSOLVING, III
Bishop Coadjutor of New Mexico
and Southwest Texas
Albuquerque, N. M.

All Ye That Travail

There seems to be a growing tendency among our priests to accent the last syllable of the word travail. This is unfortunate as the word appears in the Eucharist and is therefore heard very often.

Webster's *New International Dictionary* (Unabridged), Funk & Wagnalls', Century, and Oxford all accent this word on the first syllable, so that the effect is for it to sound almost the same as the word travel; in fact the second choice shows the last syllable as 'l.

It is interesting that there is a word travail which is accented on the second syllable, but its meaning is given by Webster's as "A frame for confining a horse."

(Rev.) JOHN H. MEARS
Treasurer, diocese of Long Island
Garden City, L. I., N. Y.

Prayer Book Revision

All going to General Convention in September should read the very able article by the Rev. Dr. Barrett of the General Theological Seminary on the Prayer Book Study IV in the current *Anglican Theological Review*. The author's suggestions in his last paragraph are noteworthy: "Let this Standing Liturgical Commission continue its consideration of the Eucharist and other Prayer Book offices. When the work is done to the reasonable satisfaction of all concerned, let the General Convention, instead of authorizing a new Prayer Book, send the revised offices out through the Church to be used on carefully selected occasions over a number of years. The Church cannot possibly evaluate them unless for a while she lives with them and observes how well they stand the test of time."

(Rev.) CHARLES E. HILL
Williamstown, Mass.

UMT

I was shocked and disturbed by your editorial [L.C., January 30th] entitled "Who's Afraid of UMT?" The most objectionable thing about the article is that

it presupposes the morality of Christian participation in war.

The teachings of Jesus are distinctively pacifistic. "Resist not evil," he said in the Sermon on the Mount. He also said, "All that take the sword shall perish with the sword," and "My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight."

A number of Christian scholars have "interpreted" the above and numerous other New Testament passages to mean that Christ did not teach non-resistance. And yet, we can "interpret" any passage of scripture to mean what we want it to mean, regardless of what it really says.

For its first 300 years, the Catholic Church was almost wholly pacifist in membership. Only when the Church became controlled by the Roman Empire did Christians abandon that basic doctrine of non-resistance which Jesus lived when He allowed Himself to be crucified.

BARCLAY JOHNSON
Winnetka, Ill.

Editor's Note:

Students of the subject generally grant that there are three conflicting positions on Christian participation in war, all well grounded in Scripture and buttressed by theological arguments: (1) The pacifistic position; (2) the belief that a Christian may engage in a war which he believes to be just; (3) the belief that the Christian must support the position of the State unless he is certain that it is unjust. In a sinful world, the authority of law must necessarily rest in some measure on force or the threat of force.

Dr. Peale

The editorial on Dr. Peale [L.C., January 23d] was excellent.

For some time I have defended and at the same time gently criticized *The Power of Positive Thinking*. The editorial does the same thing by bringing out both sides of the question, too, and is so well and fairly presented.

Perhaps Dr. Peale does teach too much of the "gimme" side of Christianity, but he does appeal to the man on the street who has paid little or no attention to this business of religion. He does draw them to Christ, even if it is selfish interest at first. Dr. Peale's teaching, above all else, makes men and women stop and think, and that is good. He does bring out God's love for man which our sick and mentally depressed world so badly needs.

I have defended the book on the grounds of Christ's teaching recorded by St. Mark in the 9th chapter when John was reprimanded by Jesus for having forbidden a non-follower of the group to do good works in the name of Christ. In the 40th

verse Jesus says, "For he that is not against us is for us." Certainly no one can accuse Dr. Peale of not being for Christ. I have enough faith in our loving, merciful Father to believe that, if we or anyone else will in any way help bring one of His lost sheep within seeing distance of the Cross, He will lead them to the Foot of the Cross and gradually cleanse their souls of selfishness.

However, there are people that use *The Power of Positive Thinking* as a form of sorcery to gain their own ends and ambitions. Jesus, Himself, had quite a few of this type in the beginning of His Ministry, who turned away and no longer went with Him when He began to teach that it wasn't the one-sided affair of "what is mine is mine and what is yours is mine too." Jesus, no doubt, was heartbroken to see them turn down their own salvation, but He didn't stop performing miracles of healing and throw out all material things or stop drawing men to Him because some of the followers were too blind and selfish to see His truth.

If our clergy and critics of Dr. Peale will continue to guide, *not push*, the hungry and sin-sick souls to their Father's bosom, they will be doing a far greater service for Our Lord and Mankind than they will running down a man's popularity because he doesn't give the whole picture of Christianity in one sitting.

Dr. Peale and his books probably are far from perfect (and although he is a positive thinker he would admit it, I feel sure), we are not perfect either, are we?

(Mrs.) MARY R. MURCHISON

Fayetteville, N. C.

Faith, Fact, and Fiction

I have read with much interest, your editorial on Faith, Fact, and Fiction [L.C., January 9th].

Mr. Paton, the distinguished novelist, and Dr. Pope, a well known minister and theologian, in their review of current fictional literature, which attempts to deal with Christ as a character, living in our day, have found these attempts unsatisfactory, you state. Your article explores the reasons for the failure of fictional literature to successfully and convincingly interpret Christ; you suggest that there is a deep conflict between the nature and purpose of such literature, and the nature and sole purpose of the gospel stories of Jesus; and you also note the essential conflict between genuinely religious literature and what you aptly describe as the "suspended disbelief literature" of our day, in which for pleasant relaxation, we escape from reality and lose ourselves temporarily in the heroic, exciting, and even tragic experiences of other lives.

We do, of course, need to lose ourselves in another and vaster life, but in the way Jesus desired for us: "If a man love Me, I will love him and My Father will love him and We will come and make Our abode with him."

My purpose in writing is to say that your article brings for me, very sharply into focus, the Incarnation of God in Jesus Christ. Deep down beneath all other reasons, it is *the* reason why it is so hard for

men to write a book dealing with a religion that is founded upon that great conviction. If he writes about Jesus, as the great compassionate soul, as the Prince of Peace, as the Great Teacher of the brotherhood of man, he will be an unsuccessful interpreter of the Jesus in whom God has revealed Himself and His great loving purpose to man.

It has been very truly said there are only two views the world can have about Jesus: either He is wholly contained and fully accounted for within the limits of human nature, or He transcends human nature. Marx wrote "nothing exists outside Nature and Man." He would agree that Jesus does not transcend human nature. The last words of Jesus are: "I came forth from the Father into the world—again, I leave the world and go to the Father."

From which side does the Bridge, that is Jesus, spring? From God's side, or from man's? "Beyond man and nature," the Communist uncompromisingly replies, "there is nothing," and the Christian religion has never compromised on this question, "Jesus is not the product of His age." It declares: "God so loved the world that He gave His only begotten son that whosoever believeth in Him, should not perish, but have everlasting life."

The Christian religion and Communistic ideology, are the two great forces shaping the world's life today. Surely in the days which will be soon filled with the urgency of a momentous decision, there will be a place in literature, in creative writing of literature, for the interpretation of Christ as the Church has received Him, and believes in Him. His leadership and His teaching will be more urgently needed than ever before.

Literature is today the most successful way in which great news and experience can be communicated to many people. Jesus communicated the great news of His Father's love to man through the Parable of the Prodigal Son. It is great literature. But it was the creative imagination of Jesus that gave us the Prodigal Son, as the creative imagination of Shakespeare gave us Hamlet; as the creative imagination of Victor Hugo gave us Jean Valjean in *Les Miserables*.

If a man is so gifted that he can stir men's hearts by his literary craftsmanship to accept Jesus as the Spiritual Leader who alone can save mankind, I imagine that Jesus would wish him to do so in the way that would best reach men's hearts.

If it did reach men's hearts, it would be great literature and would not be essentially irrelevant to the nature of great literature.

(Rev.) WILLIAM T. RENISON

Stockton, Calif.

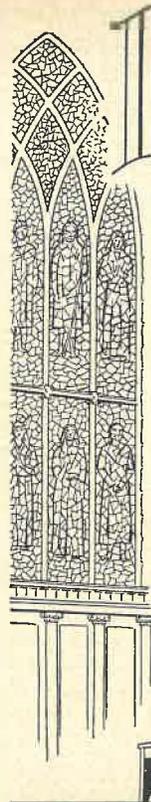
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ACU

Unity Octave

The Rev. Charles H. Graf, ACU national chairman for the Week of Prayer for Unity, January 18th to 25th, reports that orders for the prayer and intention cards indicate that the week was widely observed in the Church.

Among the services held under ACU regional branches auspices was one on Sunday evening, January 23d, at Grace Church, Cedar Rapids, Iowa. Participating were clergy of the Hellenic Orthodox Church and the Syrian Orthodox as well as priests of the Episcopal Church.

On January 25th, a service was held at St. Ignatius Church, New York City, under the auspices of the New York Metropolitan Branch of the ACU. Bishop Boynton, Suffragan of New York, was the official representative of the Bishop of New York; the Rev. Christopher Christodoulou was official representative of Archbishop Michael of the Greek Orthodox Church. Among other clergy participating was the Very Rev. Costa Belba of the Albanian Orthodox Church. The Rev. Dr. Edward R. Hardy of Berkeley Divinity School, New Haven, Conn., general secretary of the Orthodox and Anglican Fellowship, gave the address on "One Faith, One Church."

The Episcopal student congregation at the University of North Carolina, Chapel Hill, kept the Novena at daily Evening Prayer.

In the diocese of Long Island, daily services were held at St. James' Church, Jamaica, L. I.

ARCHITECTURE

Models, Drawings, Blueprints

Architects from all over the United States will submit models, drawings, blueprints, and photographs of churches to the Joint Conference on Church Architecture, to be held February 23d to 25th in Cincinnati. Awards for churches built during the past year, being built, or planned will be made by a jury of architects and church representatives. The Conover award will be presented to the person considered to have done

TUNING IN: †Sexagesima Sunday (roughly 60 days before Easter) is the second of the three "gesima" Sundays that form the Pre-Lenten Season (the others being Septuagesima and Quinquagesima). Collect for Sexagesima prays that "we



WEEK OF PRAYER FOR UNITY
Participating clergy, Cedar Rapids, Iowa.*

the most during the year to further good church architecture.

More than 200 delegates are expected to attend the meeting, sponsored jointly by the Church Architecture Guild of America and the National Council of Churches. Episcopal Church delegates are the Rev. Canon Darby Betts of the Cathedral of St. John the Divine, Bishop Hobson of Southern Ohio, and the Ven. David R. Thornberry, Archdeacon of the diocese of Southern Ohio.

MUSIC

Fellowship Hymnal

A new hymnal containing 167 selections for use in institutions has been published by the National Council of Churches.

Entitled *The Fellowship Hymnal*, it was prepared by a special committee of institutional leaders working over the past six years in cooperation with the Na-

*Left to right: Rev. D. A. Loferski, rector St. John's Church, Cedar Rapids; Rev. Dr. Elias Georges, pastor, St. John's Hellenic Orthodox Church, Cedar Rapids; Canon A. J. duBois, New York; Rev. H. B. Montgomery, pastor St. John the Baptist Syrian Orthodox Church, Cedar Rapids; Rev. A. T. B. Haines, Grace Church, Cedar Rapids; Rev. P. E. Pepper, vicar St. Andrew's Church, Waverly, Iowa.

may be defended against all adversity"; Epistle is St. Paul's own account, dashed off in a fit of anger at the behavior of his readers, of his labors for our Lord; Gospel is our Lord's parable of the sower, as reported by St. Luke.

tional Council's Commission on the Ministry in Institutions.

It is designed for use in hospitals, psychiatric institutions, homes for the aged, penal centers, and other agencies. Selections include some of the better known hymns as well as new ones.

The hymnal, a revision of a similar edition published 10 years ago, also has a special section containing responsive readings, prayers, and litanies. [RNS]

ARMED FORCES

Points North

Bishop Pardue of Pittsburgh, a member of the Chaplains' Advisory Board for the U.S. Air Force, left this country on January 25th to visit radar and air bases in Newfoundland, Labrador, and Greenland [L. C., January 23d]. His first report follows:

January 27, 1955. Goose Bay, Labrador. Wonderful night's sleep after a short walk just before going to bed. It is cold, crisp, clear, and exceedingly beautiful up here both day and night. It is closer to the weather of northern Minnesota than any other place I know.

Had breakfast in the Officers' Club. These clubs around the country cost each



BISHOP PARDUB
He found a Spartan spirit.

person dues anywhere from \$3 to \$11 a month. It is virtually obligatory for officers to join. The non-commissioned officers also have their own clubs. The clubs are paid for out of the pockets of the men. When visitors see these places, they sometimes criticize their reasonable decency because they are little aware of the fact the clubs are paid for by the men and not by the United States government. The enlisted men have their recreational centers which are, of course, paid for and maintained by the government. We never seem to have enough of such centers. The policy of the Air Force is practical and according to need for they build operational units first and housing and recreational units last. Since these vast new bases have been opened up only recently on account of changing world conditions, we find most of our bases are far behind on recreational facilities. It is understandable but regrettable and the people back home have little appreciation of the fact that to serve in isolated areas such as these is a real sacrifice. Would that there were some ways that civilians could be made aware of what is being done for them by hundreds of thousands of young men around the world.

I was briefed by Colonel Knapp, base commander, who told me that his command is not only to operate this base into which some 150 aircraft come and go every day but also to maintain a string of radar bases covering a 1,500 mile line. If and when the Russians strike for our industrial centers, they must almost of necessity pass over some-

where near this area and the radar scopes would undoubtedly pick them up. On this base there are almost 7,000 people. The total population of Labrador is about 5,000. Think what has happened to this desolate and isolated country since we moved in. The colonel told me glowing tales of the great missionaries, medical and religious, who work here among these isolated natives who are mostly Eskimo Indians or white people. There is no doubt about the power of the Grenfell mission.[¶] The chief doctor is Tony Paddon, of whom the colonel says superlative things. Were it not for these few doctors and amazingly gallant clergymen, no one knows how these people would have gotten along here. The chaplains on the base cannot say enough for the missionaries who travel thousands of miles a year by boat and dogsled. The clergy have become amateur medics and can take care of almost any kind of illness.

After the briefing, we started out in a weapons carrier (a most sturdy vehicle with four-wheel drive and a special ability to go through snow or mud) for Pinetree Radar Station which is under the direction of the Goose Bay base. It was a beautiful drive up into the mountains and the temperature was well below zero.

On our way, we saw three desolate-looking figures coming out of the woods on snowshoes with packs on their backs. We waited for them and found that they were three pilots who were up here attending what is known as "survival school." I have never seen three men who looked more exhausted. The Air Force sends them out into this terrible winter and deep snow and makes them live on their own for five days. They have little food and equipment and are told hardly anything about the ways of survival. The purpose is to teach them how to survive by learning through their own mistakes. In other words, they learn the hard way. Not only do they have to look after themselves and try to eat by trapping wild life, but they have problems to solve and must keep busy and working while they are living in the woods. Thus, these three men appeared to be exhausted tramps when we first looked at them. They had heavy beards, icicles all over their faces, and the fur of their parkas was equally ice-covered. They were ending their tour and were on their way back to the base. Apparently every pilot up in this region must go through such an experience. They all say that they would take nothing for it but hope they won't have to go through it again soon. One openly said

he hardly thought he could make it back to the base and only prayed that they would come and pick him up. Apparently there were plans to help bring them in.

We went on up a long way until we came to the radar station. There I met the men and talked to the airmen and to the base commander who is Major Richard E. Barr, a former Sabrejet pilot—the first to be ejected by an ejection seat after an air collision and live to tell about it. This is one of these spots of real isolation and it is fascinating to see some of the extraordinary beards and mustaches that are cultivated with great care by these men. I conversed at length with the enlisted boys and found their morale to be unusually high. Somehow, this command up here seems to have a spartan spirit as they are challenged by the polar elements and they measure up to the task with great courage. There seem to be miles of underground tunnels and of course a highly technical and wonderful work is being carried on here by our guardian angels of the Air Force. At 11:30 the shift that was off duty was assembled and I made an address to them. They seemed to like it and the whole group are coming in to the base here tonight to hear our address and attend the services.

We ate with the airmen in the mess and I noted that, when the boys formed the long line for lunch after the service, the station commander got into line at the very end. Of course we fell in line with him. Obviously we could have had special treatment but part of the whole system of providing democratic morale on an isolated operation such as this is to serve with simplicity and humility as well as authority. It was interesting to see the great respect as well as obvious affection these men seemed to hold for their commanding officer.

After lunch we started back for Goose Bay, but first we drove over to the Royal Canadian Air Force station and there met the chaplain, who is an Anglican clergyman. Also with him was Dr. Burry, one of the most famous of all the Labrador missionaries who goes on trips for hundreds of miles by dogsled. They got in one of our jeeps, we got into our weapons carrier, and we drove on to a little village called Happy Valley. There we saw the native people who are part white, part Eskimo, and part Indian. The total population is about 1,000 people. On our way we passed two men with dog teams and it was the first I had ever seen this amazing means of transportation in a native situation. It was fascinating to see these magnificent

TUNING IN: [¶]Grenfell mission refers to the work of Sir Wilfred Grenfell (1865-1940), who went to Labrador in 1892 and subsequently there established five hospitals, seven nursing stations, four orphanage boarding schools and began

industrial, agricultural, and child welfare work along the coasts of Labrador and Newfoundland. He was an honorary fellow of the College of Surgeons of America, the recipient of many honorary degrees, and the author of a number of books.

huskies plowing through the snow pulling at a very good rate of speed huge dog sleds carrying a man and many kinds of supplies. I am now back at the base — resting for the big evening program at which we are to have first a visit to the PX, then a regular Protestant service, then a celebration of the Holy Communion and, afterwards, about nine p.m., a dinner in my honor. The chaplains and the base commander have thoughtfully invited a few local missionary clergymen and doctors. I saw a Grenfell hospital outpost at Happy Valley today and was told by members of the Air Force of the wonderful work that these people do. The only resident in this hospital is a nurse who delivers all of the babies in the community and can do almost any job short of serious operations.

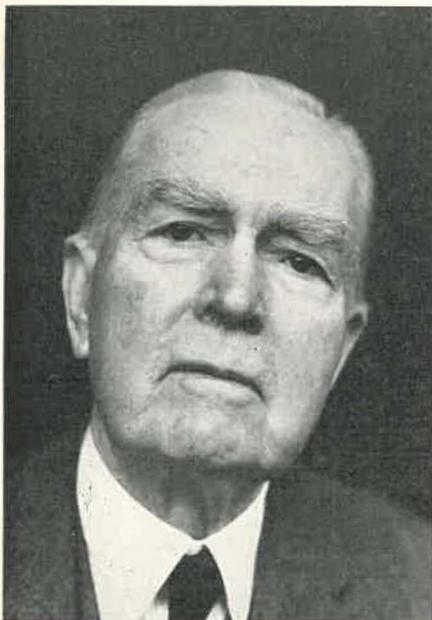
INTERCHURCH

Dr. John R. Mott

Ecumenical Christianity has lost to the Church Expectant one of its leaders of half a century or more, Dr. John R. Mott, who died in Orlando, Fla., January 31st; at the age of 89 years.

Typical of the tributes, according to Religious News Service, was one by Bishop G. Bromley Oxnam of Washington, D. C., secretary of the Methodist Council of Bishops, who hailed Dr. Mott as "the most distinguished and creative Christian layman of our century." With reference to Dr. Mott, Bishop Oxnam continued:

"He thought in world terms, and his service to the world expressed a world mind, a world heart, and a world will. His ideas became institutions, such as the World Council of Churches, the Interna-



DR. MOTT

A world mind, a world heart, a world will.

tional Missionary Council, and the International Committee of the YMCA.

"He was a member of the Methodist Church . . . but he knew the world was his parish, and in truth he belonged to all Churches. He was a man who counseled presidents and kings in the name of the King of Kings."

[Dr. Mott has written for *THE LIVING CHURCH* and was cited for the *LIVING CHURCH* roll of honor for the year 1938.]

Dr. Mott won the Nobel Peace Prize in 1946 for humanitarian work. For many years he was general secretary of the national council and of the international committee of the Young Men's Christian Association. Later, he was named honorary life president of the World's Alliance of the YMCA.

In 1895, Dr. Mott helped organize the World's Student Christian Federation. He was its general secretary until 1920 and then its chairman until 1928.

In 1910, Dr. Mott played a prominent role in founding the International Missionary Council. He was the Council's chairman until 1942 and served as honorary chairman since then. He was frequently referred to as the dean of Protestant mission leaders.

When the World Council of Churches was formed in 1948, Dr. Mott was named an honorary president, a post which he held until his death.

Besides the Nobel Peace Prize, Dr. Mott held the United States Distinguished Service Medal and medals of 16 foreign governments.

In 1953, when he was 88, Dr. Mott married Agnes Peter, who was 73. She was the great-great-great granddaughter of Martha Custis Washington. Surviving, besides his wife, are two sons and two daughters by his first wife, Leila Ada White, who died in 1952.

RADIO

One-Fifth Interest

The new Protestant Radio and Television Center, recently dedicated in Atlanta, Ga., is the only cooperatively owned radio and television production center used exclusively for religious purposes. The Fourth Province of the Episcopal Church, which includes those dioceses in the southeastern part of the United States, owns a one-fifth interest in the station. Other groups participating are the United Lutheran Church, the Presbyterian Church, U.S. and the Presbyterian Church, U.S.A., the Methodist Church, Agnes Scott College, Emory University, and Columbia Theological Seminary.

The land on which the building was built was given by Emory University. Among special gifts made by individuals and groups to the Center was the organ



RADIO AND TV CENTER DEDICATION*
Message to the world.

in the studio chapel, given by Church-people of the Fourth Province in memory of Bishops Walker and Walthour, former Bishops of Atlanta who were active in promoting radio work. CBS organist E. Power Biggs played a concert on the organ which was broadcast nationally over CBS.

Through the joint facilities each denomination sends its own message to the world, although the production and distribution facilities are shared. Episcopal Church programs are the *Episcopal Hour*, which recently completed its annual series of broadcasts, and *Another Chance*, a new series featuring Dora Chaplin and Peggy Wood [L. C., September 26, 1954].

Miss Wood was honored during the dedication services for her work on the series by the presentation of an antique garnet cross, bought for her in England as a gift from the women of the Fourth Province. Miss Wood, who is known as "Mama" on television's *I Remember Mama*, is vice-president of the Episcopal Actors' Guild.

The week in which the new Center was dedicated included special days for each Church participating, as well as a general dedication service. Bishop Carruthers of South Carolina, president of the Fourth Province, read the prayers of dedication at the joint ceremony. The new building, which cost \$400,000, is only a step toward the completion of the Center's long range expansion plans, which will cost \$1,000,000 in all. The next planned step is construction of a \$150,000 television studio.

*Left to right, Bishop Carruthers of South Carolina; Peggy Wood; Mrs. Caroline Rakestraw, director of radio work for the Fourth Province; Dale Clark of CBS.

SOUTH AFRICA

Without Freehold Rights

The Rev. Trevor Huddleston, head of the Community of the Resurrection in South Africa, is campaigning to stop the compulsory resettlement of about 60,000 colored people from Johannesburg's western areas to a new site some miles from white habitation. Bulldozers are already standing by to demolish the homes of those being removed. The resettlement scheme is part of the government's plan to remove colored people from certain areas surrounded by "white" suburbs. Alternative housing has been provided for those removed, but without freehold rights such as they had in the western areas. Home owners will become tenants with no chance of acquiring property again.

The government contends that the resettlement plan is a move to clean up the slums. Fr. Huddleston, who has been for years a champion of the rights of native peoples, challenges this contention and points to worse slums outside the western areas, but these, he claims, do not impinge on European areas. Fr. Huddleston has organized a photographic exhibit as part of his campaign, and has arranged for speakers including Alan Paton, author of *Cry, the Beloved Country*, and Patrick Duncan, son of a former Governor General of South Africa. [RNS]



Constance Stuart, *Black Star*

ALAN PATON
Champion of native rights.

the cathedral — the precentor, the chancellor, and the treasurer.

Mr. Duncan-Jones was of Welsh parentage and was richly endowed with the Celtic temperament and the natural aptitude for music, which, as he developed it, fitted him to take a leading part in the important work accomplished by the Church Music Society. As an undergraduate at Cambridge, with a Hebrew scholarship, he took his degree in Oriental Languages and was later elected a Fellow of his college, Gonville and Caius. As a don he had an influence, unusual at that time, over young men, and was instrumental in many seeking Holy Orders.

TURNING POINT

The important turning point in his life came when he was invited to succeed Percy Dearmer as vicar of St. Mary's, Primrose Hill, on the northern outskirts of London. He became a doughty champion of the "English Use" which Dr. Dearmer had elaborated in his *Parson's Handbook*. On Mr. Duncan-Jones' appointment to Chichester in 1929 he set about its introduction there and completely transformed the worship of the place. Later he championed the Revised Prayer Book of 1928, with the result that, with the bishop's permission, it became the basis of all the rites observed in the cathedral.

Like his bishop, Dr. Bell, the Dean made his mark in international affairs, particularly in the cause of Christian unity, in which his knowledge of French and German were a great advantage. Between the wars he flew to Germany

to interview Hitler and question him on his intentions. In all his relations "D-J," as he was affectionately known, was assisted by his personal charm and his innate generosity. He was happily married to the daughter of the Master of his college and had six sons and two daughters, all of whom survive him.

Renown as a Theologian

The death of Canon G. L. Prestige, after a short illness, at the age of 65, has deprived the Church of England of an outstanding theologian the importance of whose work, particularly in the field of patristic studies, was recognized far beyond the confines of the English Church and nation.

For 30 years Canon Prestige had been connected with the *Church Times* as a contributor to its literary columns. From 1931 to 1941 he was assistant editor, and, from that year till 1947, editor. Though he was a forceful and clear-sighted editor, journalism was not his true *metier*. It was a great satisfaction to him when, five years ago, he was appointed to a canonry in St. Paul's Cathedral. At last he was in possession of the endowed leisure essential to a scholar. As it turned out nothing was added in that period to the several volumes, notably *God in Patristic Thought*, on which his renown as a theologian rests.

For two years before his last appointment Canon Prestige had been general secretary of the Church of England Council on Foreign Relations.

ENGLAND

Liturgics and Patristics

By Canon C. B. MORTLOCK

Two prominent clergymen of the Church of England have died recently.

The death of the dean of Chichester, the Very Rev. A. S. Duncan-Jones, at the age of 75, removes from the Church of England the dean of English deans. Last November the silver jubilee of his installation as dean was celebrated with many manifestations of the honor, affection, and respect in which he was held in both Church and state.

In the cathedral over which Mr. Duncan-Jones presided with unflagging devotion he established a standard of liturgical worship which is embodied in the *Chichester Customary*,¹ published in 1948. It was exemplified on the morning of the Dean's funeral, when at the high altar there was offered a high mass of requiem at which the sacred ministers were the three surviving dignitaries of

INDIA

The New Church

By the Rev. E. SAMBAYYA

The Continuation Committee, which is in the nature of the executive body of the Negotiating Committee for North India Church Union, met for three days in Allahabad to give final touches to the Plan of Church Union. It was decided to call the new Church "The Church of North India and Pakistan" rather than "The Church in North India and Pakistan." It is understood that after the inauguration of Union, Pakistan will form a separate province with its own primate. At this meeting the services of inauguration, the service for the unification of the episcopate, and for the unification of the ministry were passed. The hope was expressed that the new Church might be inaugurated in 1960.

TUNING IN: ¶A customary (or custumal) is a book of ceremonial directions — also called a "consuetudinary." ¶The English Use is a form of ceremonial going back to pre-Reformation times in England. Some regard it, in its adaptation to the

Book of Common Prayer, as the only ceremonial strictly lawful in the Church of England. It differs in many details from current Roman ceremonial — e.g., in its color sequence, number of candles on the altar, etc.

Lenten Book Number

IN Lent Churchpeople try, for a short space of 40 days, to draw a little closer to their Lord and Master through prayer, self-denial, and almsgiving—and, we trust also, through religious reading.

We have tried, in this Lenten Book Number of *THE LIVING CHURCH*, to strike a definitely spiritual note. Mrs. A. J. Walker (Merle Walker) needs no introduction to our readers, for she has from time to time appeared in earlier issues of our magazine. In her article, "In Lenten Reading, A Balanced Diet" (p. 14), she offers suggestions regarding definitely devotional reading, but she does so by relating this type of religious reading to other types—to the lives of the saints and to reading for instruction in the faith and practice of the Church.

Thus Mrs. Walker's article should enable Churchpeople to achieve a balanced diet in their Lenten reading and at the same time, in some obvious sense of the word, to keep it religious.

Those who wish to go back from the lives of the saints (a type of reading which Mrs. Walker recommends) to the Incarnate Life itself, and to see how God-made-man lived and moved among men in His earthly ministry, will find stimulating suggestions in Dr. T. S. K. Scott-Craig's article, "Lives of Jesus and the Life of Jesus" [p. 16]. In this article some of the recent lives of Christ are evaluated, along with others not so recent. Dr. Scott-Craig brings to this study an unusually rich experience. Currently professor of philosophy at Dartmouth College, as well as the National Council's Executive Chairman for Faculty Work, he has in the past taught English at Hobart College and New Testament at the General Theological Seminary. He thus brings to his subject a many-sided reaction. His suggestion that we "mix" our lives of Christ, reading this bit from one and that from another, will be welcomed by browsers, in which category most of us find ourselves at one time or another.

A wide variety of reading material is also supplied by the signed reviews, the brief notices, and the listings of books received. A recent work of the class that Mrs. Walker considers under "spiritual reading" goes by the quaint title, *The Book of the Poor in Spirit*. This is reviewed by the Rev. Joseph Wittkofski [p. 22]. Specifically designated for Lent are Canon West's *Meditations on the Gospel of St. John* (The Harper Lent Book) and Dr. Heuss's *Our Christian Vocation* (The Seabury Lent Book).

The climax of Lent is Holy Week, followed immediately by Easter, and it is interesting to note

how every year sees at least one published volume of sermons, addresses, or meditations on the seven words of our Lord from the Cross. This year three have thus far come to our attention. They are listed under Books Received [p. 28] and will be given due consideration for later review. Presumably these books fill a need, and their publication this far in advance of Holy Week should make possible the ordering of copies for the sick and shut-in, for lay-readers, and for such others as may desire them.

We hope that, from among the 25 books reviewed or listed in this Lenten Book Number of *THE LIVING CHURCH*, every reader will find something suited to his own need, as he endeavors to draw near to our Lord, not only with heart and soul but with mind as well.

"Christianity in India"

IF THERE is one thing better than being useful, it is being indispensable. The American Church Union is making itself nearly that to the women of the Church by the publication of a 48-page pamphlet for study groups entitled *Christianity in India* [\$1.00 per copy; American Church Publications, Room 1303, 347 Madison Ave., New York 17].

India is the study subject of the national Wom-

The Cover

DO you have a pet lion in your home? If you do, the saint for you is St. Jerome, shown on the cover of this issue extracting a thorn from the paw of a lion which he is said afterwards to have adopted as a pet.

The picture shows part of an exhibit "The Printed Bible Through Five Centuries," currently in progress at the General Theological Seminary, New York City (it will continue through February 20th).

The drawing of St. Jerome, by Albrecht Dürer (said to be the first woodcut attributed to him), is taken from an early printed Bible, enlarged for the exhibit.

St. Jerome was a bookish man, and the three ponderous volumes to his left in the picture (i.e., to the right of the lion) represent the languages from which and into which he (i.e., St. Jerome, not the lion) did a revised translation of the Holy Scriptures, made mostly from the original Hebrew and Greek, into the current Latin of the fourth century in which he lived. His version, known as the Vulgate (i.e., the Bible in common speech) is still basically the Bible of the Roman Catholic Church today.

an's Auxiliary for 1955, and as is so commonly the case those who were charged with the preparation of lists of reference material could find very little that took up the subject from the standpoint of our own Church. Rather than merely complain that the story of Christianity in India was being told almost exclusively from the way it appeared to leaders of other communions or of the ecumenical movement, the ACU has in this publication taken a constructive step toward meeting the need.

With a foreword by Bishop Campbell, retired Bishop of Liberia, the pamphlet is the work of Mrs. Roswell Barratt of Southport, Conn., an active Woman's Auxiliary member of the diocese of Connecticut; the Rev. Canon A. J. DuBois, executive director of the ACU; and the Rev. Edward R. Hardy, professor of Church history at the Berkeley Divinity School. Although the expressed point of view of the authors is uncompromisingly Catholic, there is no minimizing of the part played by Churches of Protestant tradition in the evangelizing of India, and the pros and cons of the Church of South India are discussed with objectivity and restraint.

Catholic Churchwomen will find the pamphlet well-nigh central to their study of India this Lent. And those of Liberal or Evangelical tradition will find it at least as helpful to their understanding of Indian Church problems as any other single item of comparable scope on the recommended list. In our opinion it is a valuable contribution to the resources of all Churchwomen for their 1955 study program.

Korea and Bishop Cooper

A LETTER from Bishop Chadwell informs us that the saintly Bishop Cooper, the Bishop in Korea, left Seoul on January 6th and sailed from Pusan two days later on his way back to England and retirement. Thus ended a heroic chapter in the life of Anglican missionary service, one of anxieties, imprisonment, forced marches, and privations which would win the respect of St. Paul himself.

In this country for the Anglican Congress last summer, Bishop Cooper endeared himself personally to many who had long admired his career as recorded in our pages and elsewhere. Readers of THE LIVING CHURCH have contributed almost \$3,000 through THE LIVING CHURCH RELIEF FUND "For Bishop Cooper and Korea" over the past two years. And, although the Bishop is now relinquishing his work, they will undoubtedly wish to continue their support to the Korean Church.

Accordingly, the name of this fund is being changed to "The Korean Church." Contributions sent to our office in this name will be forwarded to Bishop Chadwell, assistant bishop, who is administering the diocese during the vacancy. Contributions sent, as many have been in the past, for "Korean

Whence?

WE HAVE salt on our tongues.
They thirst for living water.

No matter what clear wells are ours, no matter
What oil, what wine, our deep desire longs
For draughts of purer nectar.
We have salt on our tongues.

Our world is full.
Our world is rich and wide
And ripe with fruits which burst their skins and slide
The juice into our mouths. We drink our fill,
And yet, unsatisfied,
Exists our longing still.

We thirst for something more
Than this which earth, our mother,
Dispenses us. So sweet it well might smother
The salt desire, this potion she can pour,
And yet we crave that other,
Untasted heretofore.

Bewildered, thirsty throngs,
We drain the pots of pleasure
Her arms hold out in overflowing measure;
Yet, still unquenchable, our dryness longs
For solace past the flow of all her treasure.
O whence this salt on our tongues?

DOROTHY LEE RICHARDSON.

Children," will be sent, not to the Bishop, but to Save the Children Federation, which maintains an extensive program in Korea for needy children.

Bishop Chadwell's address is English Church Mission, Chong Dong 3, Seoul, Korea. He informs us that after the first of March, the U.S. armed forces in Korea will no longer be able to supply logistical support to the missions and that therefore letters received in Korea after that date must be at the regular rates for international mail.

At the time of Bishop Chadwell's consecration, it was widely believed that Bishop Cooper was dead, and the assistant bishop has administered the see during much of his episcopate. We hope that LIVING CHURCH readers will continue to support the Church in Korea as they have in the past, both by material aid and by their prayers.

IN LENTEN READING, A BALANCED DIET

Too much devotional reading will give us spiritual indigestion.

We need to correct our devotion by healthy doctrine, and to warm our theology in the fire of devotion.

By Merle G. Walker

THE Summary of the Law, which is read at each Communion service, has, as a part of the first commandment, "Thou shalt love the Lord thy God with all thy . . . mind."

This commandment is not only for brainy people. It is for every Christian. Each of us, according to the particular scope of his mental abilities, is obligated, as part of his Christian duty, to become a well-informed, intelligent witness to God's nature, to His Church, and to its holy faith.

If we fail to use what brains we have to think soberly about our religion, if we are lazily content to know less about the Being whom we worship and about our faith and practice than we know about canasta, home decorating, politics, or the book-of-the-month we shall not only become frivolous people. We shall be breaking one of those commandments on which our Lord said all the law and the prophets hang.

Indeed we shall even be less than human. For reason, which is the power to understand something of God and man and nature, is the one gift which God has entrusted specifically to man. In the realm of creatures it distinguishes him from the angels above and from the beasts beneath. Man alone can give "a reason for the hope that lies within" him.

It is therefore our human as well as our Christian duty to be able to give to an unregenerate world a sure ground for worshipping as we do, for believing in God as He is manifested in the Creeds and Sacraments, and for our membership in the Anglican Communion. If we cannot, the world will judge the Church by our ignorance.

If we do not know why we worship as we worship, the world will rightly condemn the Church for using creeds

and ritual as magic incantations. If we make no attempt to mature in prayer through meditation and spiritual reading, the world will be correct in judging Christians as weak people who use prayer merely as an appeal to a heavenly Santa Claus. Knowing the harm that well-meaning but ignorant Christians can do to the Body of Christ, St. Theresa once cried "From stupid saints, good Lord, deliver us."

In Lent, we seek, through grace, for more saintliness and less stupidity in our spiritual lives. More frequent communions, faithful prayer, and a good repentance will edge us a little further toward holiness. But for intelligence in the things of God, there is no substitute for reading.

Three kinds of reading commend themselves at this season. The first is *reading for information*. Our primary aim is not to be learned, cultured, or ecstatic. It is to fill up whatever is the empty place in our knowledge of the Church and of those great doctrines which are both the Church's jewels and its daily bread—the Incarnation, the Atonement, the Holy Trinity; to refresh ourselves in the Holy Scriptures; to make more meaningful and more conscious our corporate worship through a deepened understanding of the liturgy.

Informational reading need not be formidable reading. The Anglican communion is blessed by scholars who provide wholesome meat for every type of digestion. The Church of late has provided, in compact form and simple language, answers to every essential question, in her series *The Holy Scriptures*, *The Faith of the Church* and *The Worship of the Church*. Anyone who, over a reasonable period, has not time to examine these is just too rushed to be a good Episcopalian.

For a detailed account of our proper relation to the rest of Christendom, Fr. Bonnell Spencer's *Ye Are The Body* is perfect. For practical theology, relating the great doctrines of the Faith to our everyday lives, Fr. Carroll Simcox's *Living the Creed*, is provocative and helpful. And for the true lovers of theology, works like Charles Williams' *The Descent of the Dove*, Dorothy Sayers' *The Mind of the Maker*, or any book by Bernard Iddings Bell, C. S. Lewis, or Fr. A. G. Hebert are almost too great a joy for Lent.

A second kind of valuable reading is the lives of the saints. In the lovers of God, the doctrine is made flesh. Each time we recite the Apostles' Creed we affirm that we believe in the Communion of Saints, that we are united with them at the altar and in our work of intercession. But do we know them? These are our heavenly ancestors, the first citizens of our true native country. Would we be content to know as little about Washington, Lincoln, or Franklin as we know about St. Paul, St. Augustine, or St. Francis?

Through a knowledge of the saints we grow to love our Lord better. New lovers, in the joy of their discovery of one another, have always eagerly sought the acquaintance of all who delight in their beloved. Mothers rejoice to hear of their children from their teachers and classmates; friends speak joyfully with the friends of their friends. When we see an adult friend for the first time with little children we discover in him an unsuspected gentleness and gaiety. We hear our husbands talk with business associates and know them afresh and with new reverence, as we become aware of unfamiliar abilities, a tact we had overlooked, problems we had not understood how to share.

In the responses of others to the holy identity of those we love, the nature of the beloved is continuously revealed. It is so with our Lord and His Saints. His brightness illumines them; their natures,

offered without reserve to His glory, give back the reflection of His splendor in a way our faulty vision can perceive and bear. As we know Christ in the gospels walking with His disciples, so we know Him in history in the lives and labors of His saints.

Through the saints we learn to love each other better. Their difference and variety tempts us to forbearance with one another. There are as many different kinds of saints as there are women in the Woman's Auxiliary or men on the vestry. The fastidiousness that offends us occasionally in a choir member was also in St. Francis, and he willed to conquer it when he kissed the leper's open wounds.

Each kind of temperament, we learn, has its saint—including the kind that is least congenial to our own. It will make us more patient with one another if we learn from the Communion of Saints that whoever the person in the parish, in our family, or in the PTA who irritates us most, God has sometime or other made a saint out of just such a personality.

The biography section of the public library is a rich hunting-ground for the lives of the saints. There are solid books in popular style, such as R. Fulop-Muller's *The Saints That Moved the World*, or Rebecca West's study of the two St. Theresa's in *The Eagle And The Dove*. Chesterton's lives of St. Francis and St. Thomas Aquinas show two contrasting saints against the philosophical background of two contrasting ages. Margaret Cropper's *Flame Touches Flame* introduces us to the sweetly reasonable Anglican Saints, George Herbert, Henry Vaughan, Jeremy Taylor, Thomas Ken and others. *Saints For Now*, compiled by Clare Booth Luce, catches the essential, individual quality of each sanctity in a number of saints, but Anglicans would do well to spare their blood pressure and skip the chapter on "St. Thomas More." And Eleanor Faryeon's *Ten Saints*, though designed for children, is done with such dignity and such perceptiveness of the beauty of each saint, that it is just as good for adults.

The third kind of required reading for Christians is devotional reading. The enemy to a love of God in worldlings is indifference; but the enemy to devotion in faithful Christians is repetitiveness, a kind of conventionality in the things of the spirit. We move through the great calendar of Christ's mysteries so regularly that often our responses become stereotyped and dull. We make an effort to feel great joy on Christmas and Epiphany, and true penitence on Ash Wednesday and Good Friday; exultant victory is proper for Easter and Ascension Day. But without real meditation and constantly maturing prayer, the whole business comes to have about

it something of that too-pat feeling of a glib "thank-you" note or a competent letter of condolence. We have made all the proper responses; we have observed the correct seasons and kept the appointed feasts and fasts, yet we are left with a growing loneliness for the Person for whose sake all has been done.

Such religious tedium is proper punishment for plain self-reliance and false individualism. In no other walk of life have we expected to grow aided solely by our own efforts. In our professions and hobbies we have had the modesty to learn from those who already know. In other relationships and natural affections we have not thought that sincerity in love meant offering our puerile emotions just as they were without any necessary change or growth. We have not been too proud to learn a little about human love from the poets, too much perhaps from the psychologists and psychiatrists, and a great deal from good mothers, faithful husbands and the joyous, confident love of little children.

But in prayer we have sought to love God without the help of His great lovers and friends. We have tried to learn contrition with no material but a swarm of bitter memories and nagging regrets, and we have found nothing but enervating remorse. We have tried to learn adoration with nothing but a vocabulary of polysyllabic words like "omniscient" and "omnipotent," and remained awkward and stilted in praise. We have tried to learn intercession with only nervous anxieties over our loved ones, and our prayer has been little more than "worrying in the presence of God." We have sat down to meditate with an empty mind and a terrible self-consciousness, and no notion of those techniques developed by the saints out of their own urgency of heart, and have risen up with a conviction that we "just aren't made for that sort of thing."

Yet probably on our rector's shelves, and certainly in the nearest public library, are the devotions and spiritual counsels and prayers of the masters in the love of Christ, to warm our cold hearts, quiet our distracted and fidgety minds, and quicken our lax imaginations.

Today we have such reading in glorious profusion. The new hunger of our violent age toward God has resulted in the re-printing of the great devotional classics which have been long out of print. They are not only available; they are small to hold, easy to obtain, and cheap to buy. The growing interest has also resulted in the finding of ready publishers for new devotional works by the writers of our own day.

We have once more the Church Fathers, in the freshness and toughness of a love always ready, if need be, for witness and for martyrdom. We have the glorious meditations and prayers of an Anselm, an Aquinas, a St. Bernard; of Blessed Jan Ruysbroeck, of the Lady Julian and Hugh of St. Victor.

Later, in our own Communion, we have the devotions of Lancelot Andrewes, William Law, John Donne, and that mountain of humility who was meek in nothing else in this world save prayer, Samuel Johnson. We have the spiritual autobiographies of St. Theresa of Avila and St. Augustine, whose every mention of self passes immediately into a glorification of the Beloved in whom that self was purified and freed.

We have (God be thanked!) the poets, whose language is so healing to our urgency because it perfectly suggests what our hearts feel wordlessly in prayer: the great medieval hymns, the songs of the troubadours and jongleurs, the wonderful anonymous poems like the

(Continued on page 31)

ST. FRANCIS OF ASSISI



"Lives" of Jesus and The Life of Jesus

A review of some recent lives of Christ

By T. S. K. Scott-Craig

Executive Chairman for Faculty Work, National Council
Professor of Philosophy, Dartmouth College

THE real life of Jesus lies in what He continues to be and to do. And in this world He lives above all when, in the liturgy of the Church, He retraces His steps as the Master; so that the most adequate "Life of Jesus" is the Prayer Book. Or, as Professor Vincent Taylor has just written in his *Life and Ministry of Jesus*: "Like the two going to Emmaus we meet Christ as One unknown, and only as he sits at meat with us are our eyes opened."

Some of the data for a "Life of Jesus," in the sense of an account of His earthly ministry, are found in the Gospels, where this or that apostolic writer selected from the living tradition of the Church what an early Christian community in Palestine or Greece or Italy needed to know of what Jesus was and did before He continued to be and to do.

But a modern "Life of Jesus" is something else again.

A generation or so back, there was a whole spate of "lives" of Jesus which I had almost forgotten until the request came to introduce to readers of THE LIVING CHURCH some of the new "lives" of Christ. So I thought I had better dust off and leaf through the old ones, just to see if the newer ones had any merit whatever. And I want to record some unexpected impressions of these old "lives" before I look at more of the new ones, just to be sure that I'm not assessing the old merely in the light or darkness of the new.

Perhaps because, as a student, my "major" was literature, I first met a "Life of Jesus" through the work of the literary critic John Middleton Murry, known to his admirers as Mr. Muddleton Murry. He did write a very muddled book, significantly called "Beyond God"; but he had a sense of what it is to be (like Shakespeare or Keats) a man not of distinction but of genius. And his *Jesus, Man of Genius* still has moments of compelling power, as when he wrote:

"Keep we our heads as high as we can, they shall be bowed at the last. And without abating one jot of what we truly believe and know and are, we shall, with absolute sincerity make the words of the great doctor of the English Church our own — 'Look upon him, till he look back upon us again.' For so he will."

Again, Emil Ludwig's *Son of Man* turned out on re-reading to have some dramatic imaginings of the scene on which was played the greatest drama ever staged. His picture of the Lord and the disciples stumbling through the

sharp cactus hedge around that burgher's fruit orchard we conventionally call Gethsemane, removes from the Christian imagination some at least of the phony Christ of the stained glass window. And Joseph Klausner's radically Jewish *Jesus of Nazareth* reminded me forcibly that one of the Chosen who cannot accept the Chosen One can burn in upon us the living fact that our God became a Jew, and that the miracle of His "illegitimacy" and His many "illegalities" are testimony to the unique God of the Synagogue and the Church.

Of course I pulled down also Schweitzer's *Quest* and Bultmann's *Jesus*. They are of peculiar interest now, because there is a current conspiracy of silence on the former as a "liberal" and an equally curious adulation of the latter as an "existentialist." The real trouble was that they were both so very German, academically speaking. Schweitzer collected all but all of the available material, and moved his chair around the room from pile to pile till he had digested and retold everything his predecessors had said — and of course proved them all wrong. This they mostly were; but really not more so than he.

And Bultmann, of whom my landlady used to say, "He does not have the *look* of the Atonement," wrote, as an existentialist, a *Jesus* which promulgated the view that we can know nothing of the life and existence of Jesus, even though we can know something of His teaching. (Bultmann is wonderful on reward: "Jesus promises reward to those whose obedience does not depend on the reward.") The real joker was that Bultmann's book was originally published in a series devoted to "The Immortals" and their careers, with copious illustrations.

That there is a revived interest in these older "liberal" volumes is shown by the re-issue of Olive Wyon's translation of the massive *Life of Jesus* by Maurice Goguel. The strictly historical researches which it contains are still a

mine of information; and the coldness of the method is lessened by the author's warm interest in the psychology of the historical figure thus treated.

For example, Goguel is compelled to say of the Gethsemane narrative that "it is impossible to discuss the historicity of a scene whose only witnesses were men who are at some distance and were asleep"; yet he finally concludes that the story "in an admirable allegory expresses what took place in the soul of Jesus."

Memorable New Lives

But to come to the present. Among the recent, and even among the very new, lives are some both meritorious and memorable; and whether "liberal," Catholic, or Protestant, they are all more orthodox than their predecessors.

In 1951 Professor Goodspeed of Chicago — a very liberal scholar — continued to stress (what is in danger of being forgotten) that the Incarnate life was lived in a particular place, which he had visited as a student and not forgotten. But Dr. Goodspeed, author, has a surprising and rewarding insight into the Last Supper:

"Jesus did not think in terms of biographies or gospels, but in terms of action and symbol. Where other men would write a will, or a farewell address, he performed an act, and charged them with its perpetuation."

Again, there is a life just off the press by Professor Vincent Taylor, a British Methodist scholar, who has expanded his contribution to *The Interpreter's Bible* into a life of Christ, *The Life and Ministry of Jesus*. Professor Taylor writes from within the Resurrection Faith; he is a Protestant rather than a "liberal." Some of the chapters are very short; and one could of a Sunday read passages of Holy Writ alongside of them. The book really needs that kind of expansion.

Dr. Taylor also elaborates a rather

fascinating theory which some of his readers might also like to trace through Holy Writ — that, when Jesus began speaking about the Son of Man, he was referring to the Church. Thus, Professor Taylor happily brings the Church early into the story. And of Gethsemane he writes:

“The Gospels do not attempt to explain His agony and no one can explain it fully. . . . A connection, however, with the fact of human sin is inescapable, and for my own part I do not think we can describe His suffering otherwise than as an experience of ‘sin-bearing.’”

Those who prefer it all smoothly laid out in the text of the “life” itself, can turn to the recent work of the Rollinses, Anglicans and professors both, indeed spouses also. Like Taylor they are based solidly on the Resurrection Faith, though they go further than he in trying to limn a psychological portrait of Christ. It is useful rather than exciting; the authors are never brilliantly wrong. A most interesting chapter on Jesus’ use of the parable *and* on the Jesus who used the parables contains the notable aphorism: “The *parable* has not been prepared beforehand, but the *speaker* has.”

Taken together, Goodspeed, and Taylor and the Rollinses attest to an assiduity in Biblical Scholarship and to a skill in making it plain in short compass to the ordinary reader — a characteristic not so marked in the longer but exciting works to which I now turn.

Unforgettable New Lives

To my dismay, but not to my alarm, these unforgettable new “Lives” are by two men who owe their supreme allegiance on earth not to the see of Canterbury but to the see of Rome.

The former work, by Daniel-Rops, is not new but newly translated from the French, and in some places clumsily translated. The work has a natural tendency to be very French and (not without provocation) to misunderstand the Germans. (But why ignore the Alsatian Schweitzer entirely?)

Daniel-Rops is a pen-name of the French historian and novelist Henri Petiot. Naturally enough therefore one of the principal merits of the book is its feel that our Lord lived at a particular time in a particular place, which the author vividly calls up to our imagina-



GETHSEMANE (EL GRECO)
An experience of sin-bearing.

tion. Yet he never forgets that what is now known as the real presence in the Church is also placarded in the gospel story; indeed, Daniel-Rops is the only scholar I can recall who really understands the importance of the Walk to Emmaus, and has made it the climax of the “life.”

I only wish that he had tried the experiment, in one chapter, of writing an outline of the life *backwards* — from Emmaus and the real presence, to the Resurrection, to the Passion, to the Ministry, to the Virgin Birth and the Pre-Existence. He might then have made more clear in his “second life of Jesus” after the Crucifixion the difference between resuscitation and Resurrection. And there are also marks and scars in the story which stem both from counter-reformation piety and from modern thought, e.g., the extravagant attention to the physical sufferings of the Cross, and a playing down of the Agony in the Garden from triumphant tragedy to mere pathos.

Even more unforgettable, and infinitely more of a spiritual workout (or agony) for the reader, is Romano Guardini’s *The Lord*. The author, now a domestic or House Chaplain to the Pope, kept the attention of a very mixed audience during the bombing of Berlin with the meditations published in English as “The Faith and Modern Man.” His

translator, though born in Hawaii, was at that time the wife of a German diplomat; a convert to the Catholic and Christian Faith who (thanks be to God) escaped the holocaust, and having studied under both Guardini and Karl Adam, is long since in this country. She translates magnificently.

Monsignor Guardini, like Archbishop Temple in his devotional commentary on St. John, is not greatly concerned with Biblical criticism, nor on the other hand with conventional Thomist theology. This is a series of meditations, written out of a profound experience of life and of the living Jesus; it transports us to the first century and at the same time transfixes us in our own century.

The Lord is not an easy book, but it will be exciting and revealing to Catholic, Protestant, and Liberal alike. One has to wrestle with sayings like: “Our natural reaction to the Sermon on the Mount is one of distaste”; “We have entirely lost the middle ages’ reaction of horror at thought of God’s murder.”

Perhaps that “life” of Christ can never be written which unites devotion to the unique adventures of Jesus Christ, with due respect to the various arts and sciences, and to the loves and curiosities of ordinary people. I still like both the old and the new in bits rather than as wholes. The best thing to do in reading a “Life of Jesus” is never to be content with one, and to read parts of two rather than to read just all of one. One might, for example, mix Taylor and Guardini.

But in these times that try men’s bodies as well as their souls, I have myself found, in so doing, new strength for the decisions which lie ahead of us all. And a deeper acquaintance with Him who giveth us the victory will enable us to share that victory which is not not ours, but His.

Books Mentioned in this Article

JESUS AND HIS TIMES. By Daniel-Rops. E. P. Dutton & Co., 1954. Pp. 615. \$5.

THE LIFE OF JESUS. By Maurice Goguel. Translated by Olive Wyon. Macmillan, 1954. Pp. 591. \$7.

THE LORD. By Romano Guardini.

Henry Regnery, 1954. Pp. 535. \$6.50.

JESUS AND HIS MINISTRY. By W. E. and M. B. Rollins. Seabury Press, 1954. Pp. 299. \$4.

THE LIFE AND MINISTRY OF JESUS. By Vincent Taylor. Abingdon Press. Pp. 440. \$3.

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Katharine M. McClinton

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Vicar of St. Chrysostom's
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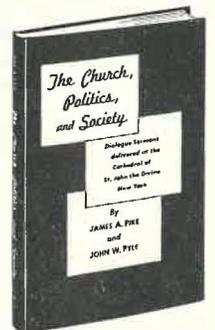
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—The Rev. Frederick M. Morris, D.D.

Price, \$3.50

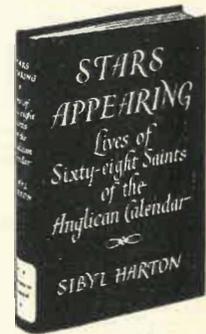
Note: Dr. Morris is Rector of St. Thomas' Church, New York
and author of "PREACH THE WORD OF GOD"

STARS APPEARING— By Sibyl Harton

Here is a new book, imported from England, on the lives of sixty-eight saints of the Anglican Calendar by the wife of the Dean of Wells Cathedral. The work is arranged in three parts: The Martyrs; The Patriarchs, Prophets, Priests, Confessors, Virgin and Matron; Historical sequence of the Saints of the British Isles. Mrs. Harton has written an excellent preface in which she states:

"I have tried to see these men and women in the setting of the ordinary day-to-day life of their times. Knowing the saints, we needs must love them, and within the realm of charity they who, being dead, are fully alive forever in Christ, will communicate such help as we are able to receive and use."

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WESTERN MICHIGAN In a Blizzard

For the first time in its history, the diocese of Western Michigan has voted to accept its full quota for the national Church. Its quota of \$40,220 is an increase of more than \$5,000 over last year.

The convention, which met January 25th and 26th in Grand Rapids, was held during a blizzard in which 20 inches of snow fell. Because bad weather has often hampered the convention, a committee is studying the possibility of changing the time of conventions in the future. Three new missions were accepted into the diocese.

The Cathedral of St. Mark, Grand Rapids, at which the convention was held, has recently been restored. The present building, opened 106 years ago, was built of river limestone from Grand River. About 1900 the walls were covered with a lime plaster, since the stone was crumbling and there was no known method of preserving it. Now such a method has been discovered, and the plaster was removed last year. This year plans are being made to restore the interior.

ELECTIONS. General Convention deputies: clerical, R. J. Bunday, G. D. Hardman, W. C. Warner, W. A. Simms; lay, Howard Bigelow, Chester C. Wells, E. O. Harbeck, W. R. Townsend. Alternates: clerical, G. A. Stams, D. V. Carey, J. G. Carlton, D. M. Gury; lay, W. S. White, O. A. Seyferth, J. N. Kirsch, Howell Brooks.

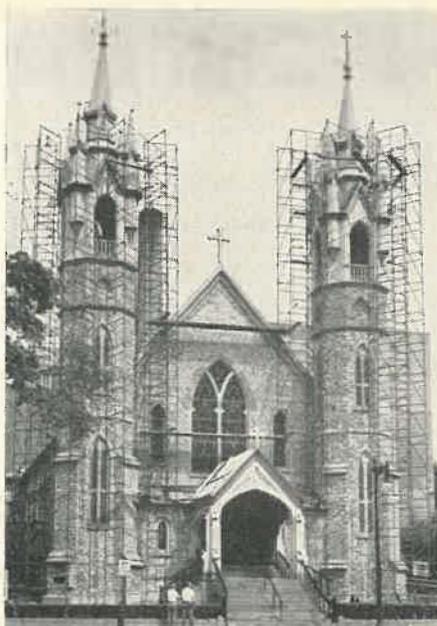
Executive council: clerical, G. D. Hardman, W. A. Simms, W. P. D. O'Leary; lay, J. P. Reagan, Walter Chafee.

Standing committee: clerical, J. G. Carlton, W. C. Warner, G. D. Hardman, W. A. Simms; lay, Kirk Deal, Sidney Tremble, H. P. Bigelow.

MEXICO Effort to Contribute

The convocation of the district of Mexico was held January 28th to 30th in the Cathedral of San Jose de Gracia, Mexico City, which has recently been remodeled [L. C., January 23d]. Members of the Woman's Auxiliary met concurrently with the convocation. Bishop Salinas y Velasco of Mexico spoke on the new fields of work in Matamoros, Tam., and Nuevo Morelos, in Veracruz, which has applied for the status of an organized mission. A new home for girls has been established in Chapantongo. The district now has two schools for girls and two for boys.

The convocation adopted a budget of 45,000 pesos (about \$3600), which is the same as last year. Bishop Salinas y Velasco said: "For the first time since I can remember, we have established and worked, during the last year, upon a budget which, though small, means an effort to contribute in a better way to



Bernie Photos
ST. MARK'S, GRAND RAPIDS
Restored Cathedral.

meet the numerous necessities and to obtain a better development in the activities of the work here in Mexico."

ELECTIONS. General Convention deputies: clerical, J. F. Gomez; lay, N. Goodrich. Alternates: clerical, J. R. Flores; lay, Benigno Gomez.

ARKANSAS Leaven in the Lump

Bishop Mitchell or Arkansas presided over the Arkansas diocesan convention in St. Luke's Church, Hot Springs, January 26th to 27th. The attendance was the largest on record.

In the Bishop's address he referred to the Supreme Court's ruling against segregation and said:

"The unanimous decision of the Supreme Court banning segregation in our public schools is but the logic of our Federal Constitution and our democratic form of government, tinged perhaps by the philosophy of the social thinking of the day. The wisdom of the decision for practical application may be questionable in many minds. The decree may be an invasion of the 'police power' of the States—that is, the right and duty of each State to legislate for the general welfare of its citizens; but personally I doubt if it will be challenged on these grounds. And some just don't like the decree, regardless.

"But there it is—with unanimity which seldom characterizes our Supreme Court. 'Equality before the law' is a foundation stone in our political and civil life; and from that standpoint the Court's decision is logical and sound. Not that the Court's decree makes the concept any more true than it was before; it simply pinpoints it.

"We Christians know, or should know, that the principle enunciated is not only a

matter of law but of the Gospel. We know, or should know, that the sanctity of human personality and the freedom and princeliness of every soul stem from Jesus' proclamation of the Fatherhood of God and the brotherhood of man; without Him our form of government and our American way of life would never have come into existence. The right of every individual to 'life, liberty and the pursuit of happiness' springs from the freedom wherewith Christ has made us free—and from nowhere else.

"So the Court's decision rests not only on law but on the underlying truths of the Christian religion from which the law evolved. For democracy is but Christianity trying to work itself out in a political framework. We therefore honor the sanctity and majesty of the law primarily because we give allegiance to a liberating Gospel which transcends the law. That way alone lies peace and the brotherly relations between man and man regardless of race or color or conditions in life. . . .

"My brethren, it is the Cross and its victory that does it. It cost Jesus His life, but it was worth it to Him for our sakes. And through it we know that the way of the Cross is the way of life and peace. All of our thinking and action in the area of political, civic and individual relationships start right here. We are Christian people and must increasingly Christianize the social order. We are the leaven in the lump—the 'lump' being that large segment of American life which does not accept, or is not obedient to, the loving sovereignty of God through Christ.

"The application or implementation of obvious Christian truth is often attended with difficulty and with honest differences of opinion on methods for doing it. We stand at such an hour now. It affects the South particularly, but it affects all parts of the nation as well. Segregation in some form and discrimination of one sort or another concerning racial groups will be found all over the land. It is not simply a question of the public schools; it goes down into the fabric of our national and community life. I don't profess to know the exact answer, but I do know that the way to meet an issue is to meet it—not to seek diversionary detours which only delay the journey to the solution. And I do believe that it can be done only by both races' contributing the highest and the best of their experience and racial genius to the solution in Christian consideration and brotherhood. . . .

"The Christian fellowship must be in the van in working out the transition and its consequent adjustments—not bringing up the rear, dragging its feet. The only answer with any hope of success is that Christian answer—not a secular or legal answer. And this, whether it be a matter of public schools or community responsibilities or religious privileges. We must move forward, in whatever area, not under the compulsion of law but because 'the love of Christ constraineth us.' In this manner, step by step as God gives us to see the way, the solution will come."

The convention voted to adopt tith-

ing as a standard of giving and requested the department of promotion to prepare educational material thereon.

The convention unanimously voted in favor of the Bishop's request for a bishop coadjutor and the Bishop appointed a special committee of three clergy and three laymen, with the Rev. Olin G. Beall as chairman, to receive and study names for consideration by the special convention to be convened in the late spring or early summer.

ELECTIONS. General Convention deputies: clerical, M. J. Lindloff, J. H. Alves, T. P. Devlin, F. W. Kneipp, Jr.; lay, W. H. Daggett, E. B. Garrett, R. E. Witt, J. M. Williams. Alternates: clerical, C. P. Lewis, J. R. McLean, O. G. Beall, W. F. Hays; lay, W. A. Seiz, W. S. Mitchell, Rabie Rhodes, F. A. Whitbeck.

Standing Committee: clerical, W. A. Willcox; lay, P. F. Watzek.

Executive Council: clerical, T. P. Devlin, J. C. Buckner; lay, J. E. Wilmans, Dale Alford.

TENNESSEE

Great Expectations

Increased appropriations for work in and outside of the diocese were made at the convention of the diocese of Tennessee held recently. The missionary budget, diocesan and general, was increased by \$35,000. The expectation to pay the general Church program was increased by \$10,000. The diocese plans to purchase the DuBose conference center property at Monteagle, now rented. A large increase was also made in commitments toward support of the University of the South, Sewanee.

An increase in ordinations has permitted several mission fields of two or more stations to be divided. Two new parishes, St. Timothy's, Signal Mountain, and St. Bartholomew's, Nashville, were admitted to membership in the convention. One new mission, St. Edward's, Memphis, was admitted, and Christ Church, Chattanooga, was restored to a full parish from an aided one.

ELECTIONS. General Convention deputies: clerical, Eric S. Greenwood, Donald Henning, W. S. Lea, St. Julian A. Simpkins, Jr.; lay, Edward McCrady, Edmund Orgill, W. S. Keese, Charles Moss. Alternates: clerical, W. G. Pollard, R. T. Ferris, W. E. Sanders, R. M. Shaw; lay, Louis Farrell, S. S. Tate, Leon Huddleston, Stanyarne Burrows, Jr.

Bishop and Council: clerical, R. F. McGregor, R. T. Ferris, Donald Henning; lay, Ferdinand Powell, A. B. Chitty, Jr., C. M. Crump.

LOS ANGELES

Freedom of Worship

General Douglas MacArthur received an "Award of Merit Extraordinary" at the convention of the diocese of Los Angeles, held January 26th and 27th. After being presented with the award honoring him as a Christian statesman and soldier, he addressed the convention,



King's Photo

GEN. MACARTHUR & BISHOP BLOY
Merit Extraordinary.

speaking on the spiritual regeneration of the Japanese people under his leadership.

"Much of my life," he said, "has been dedicated to the profession of arms. Much of my experience has been in the practice of the art of war. For such a one it is a rare privilege, indeed, when an occasion arises permitting construction rather than destruction, to build, not to destroy."

This was the opportunity he saw in the field of religion when American soldiers entered Japan, Gen. MacArthur said.

"They had come through against all odds and were duly thankful to a merciful God," he said. "They were spiritual to the highest degree—the most spiritual Army of modern times. Men who prayed before they fought."

Gen. MacArthur said the occupation forces found Japan in a state of "universal and absolute" collapse. The occupation began, he said, in a social and spiritual vacuum in which Christianity, an occidental importation, ran a poor third to the native Shinto faith and the Asiatic Buddhism.

He explained that the non-Christian faiths had been virtually taken over by the government as a means of regimenting the masses and the priests were reduced to little but agents of those in political power. The influence of the Christian Church was minute.

"I am a Christian and an Episcopalian," said the General, "but I believe in all religions. They may differ in form and ritual, but all recognize a Divine Creator, a superior power, that transcends all that is mortal. I, therefore, felt that it became my duty as a soldier of God to attempt to restore and revive religion in Japan, to fill this moral vacuum. . . ."

"Should I, with my full military power, arbitrarily decree the adoption of the

Christian faith as a national religion? Like all men of human frailty in their hour of defeat and despairing agony, I knew they must turn to some higher spiritual power for moral comfort and support. Would not this be the moment to order them to abandon their own and turn to our God? Their utter helplessness, their dire necessity, borne of complete disaster and dependence, would have perhaps forced an outward compliance, but it would have been only a fictitious and superficial sham, and would surely have defeated the very purpose I had in mind.

"The solution I adopted I believe you would have approved. It was to befriend all religions, to permit complete freedom of religious worship as individuals might choose, to free all creeds, Shinto, Buddhist, and Christian from any government control, to stop all proselyting of the church by national subsidy. . . ."

"No slave passing to freedom ever exceeded their buoyant reaction. The religious vacuum disappeared, and because I was Christian, and had acted so, it aroused among the Shintoist and Buddhist a great curiosity of the religion which had dictated my decision. . . ."

LUNCHEON GUESTS

Among those present at the luncheon honoring General MacArthur were Anne W. Patton, former member of National Council and sister of the late General George Patton; Bishop Gibson, coadjutor of Virginia; Governor Goodwin J. Knight of California; Bishop R. B. Gooden, retired suffragan of Los Angeles; Bishop Bloy of Los Angeles; Dr. Clark Kuebler, provost-elect of the University of California at Santa Barbara, and Bishop Campbell, suffragan of Los Angeles.

A resolution putting the diocese of Los Angeles on record as favoring the abolishment of capital punishment in California was adopted by the convention. Legislation to abolish the death penalty is pending in the state legislature. The convention also voted to support National Council's stand on the school segregation issue.

Three new parishes were admitted by the convention; Church of the Ascension, Tujunga; Church of the Transfiguration, Arcadia; and St. Thomas of Canterbury, Lakewood, Long Beach. Six new missions were also admitted.

The convention approved a missionary budget of \$411,684 and a diocesan budget of \$106,061. An addition of \$4000 for the employment of a full time young people's director for the second six months of the year was approved.

ELECTIONS. General Convention deputies: clerical, D. deL. Scovil, H. B. Robinson, G. P. Prince, Edward McNair; lay, George Gibbs, W. H. Siegmund, L. S. Wing, W. M. Hammond. Alternates: clerical, Douglas Stuart, W. A. Guilbert, A. K. Campbell, E. E. Hailwood; lay, H. T. Judson, S. E. Coombs, W. J. Curren, Jr., G. B. Little.

Standing Committee: clerical, I. I. Curtis; lay, W. D. Campbell.

Executive Council: clerical, C. B. Sadler; lay, W. J. Curren, Jr., W. S. Holstein.

PERSONAL RELIGION

Wanted: Quiet Fanatics

OUR CHRISTIAN VOCATION. By **John Heuss.** Foreword by Henry Knox Sherrill. Seabury Press. Pp. 243. \$3.25.

This is the Seabury Lenten Book for 1955. It consists of 19 sermons by the Rev. John Heuss, D.D., rector of Trinity Parish, New York. Some, at least, of these sermons have been reprinted from the attractive paper-bound series in which Seabury Press has earlier issued them individually.

The introductory chapter "The True Function of a Christian Church" is a powerful indictment of what passes for Christian fellowship in the average congregation in America — of the emphasis upon promotion, money-raising, building programs, etc., to the exclusion so often of the real purpose for which the Church exists. On this point one cannot resist quoting Dr. Heuss:

"I believe evidence can be seen that the true function of a parish church is obscured today by the attitude most men have toward the Church's proper and constant claim that the Christian religion alone can save the world. The average American is not impressed with this claim at all.

"The reason is that he simply cannot imagine the local church in his community in any such heroic and revolutionary role. Whether we like it or not, the only picture



he has in his mind of organized Christianity in action is that of a local church on Main Street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed" (p. 5).

But this opening chapter (which ought to be read by every Episcopalian) is more than an indictment: it is a plea for something better — for putting first things first in the life of the Church, for greater emphasis upon prayer and worship and the formation of little groups of "quietly fanatic, changed, and truly converted Christians."

After such an introduction it is not

surprising to find that most of the sermons are on prayer and worship: "Why We Must Worship Something," "What Has Sacrifice to Do with Worship?" "Why Worship with Others?" "How to Pray for Yourself," "How to Pray for Others," "How to Pray for Your Enemies," etc.

The sermons are short, simple, and direct in their appeal. They contain some excellent illustrations. Dr. Heuss has a way of taking people where they are and bringing them gently, step by step, to where he would have them be.

FRANCIS C. LIGHTBOURN.

A Relevance to Life

THE WORDS OF OUR WORSHIP.

A Study in Prayer Book Meanings. By **Carroll E. Simcox, Ph.D.** Foreword by Horace W. B. Donegan. Morehouse-Gorham. \$3.50.

We hear much about the gap between the English of the Prayer Book and the current speech of 20th-century Americans, but not very much about attempts to bridge this gap. One attempt, however, has been made — and in a manner that ought to spell success — in Carroll E. Simcox's *The Words of Our Worship*.

The book is adequately described by its title and subtitle — *The Words of Our Worship: A Study in Prayer Book Meanings*. It consists of 77 short sections, each elucidating and applying to daily living some phrase, sentence, or larger section from the diversified material in the Book of Common Prayer. The range of selection includes Morning and Evening Prayer, the Litany, and the Holy Communion.

The material brings out clearly the doctrinal teaching of the Prayer Book, but it goes a step further and relates this to the moral demands of the Gospel and to its relevance to the whole of life, including economics and politics. Those who are familiar with Fr. Simcox's other works will find here the accustomed grasp upon fundamental principles, the clarity of expression, the clinching metaphors and illustrations, and the deep underlying earnestness:

"Mary was the bearer and sharer of God; if we are less than that we are less than Christians. But if we are that, we stand where Mary stood, and we have her right to sing *Magnificat* — since He who upbears the universe by the word of His power, the *Ischyros* [Mighty One], the *Athanatos* [Immortal One], does not disdain to knock at the doors of our poor lives and ask that we receive Him, bear Him, and give Him away" (27).

It is easy to see why *The Words of Our Worship* was chosen as the Annual Bishop of New York Book, 1955.

FRANCIS C. LIGHTBOURN.

A Vital Part

THE BOOK OF THE POOR IN SPIRIT. By a Friend of God, translated by C. F. Kelley. Harpers. Pp. 288. \$3.50.

"Reason immersed in anything other than Christ's Passion is not anointed with the oil of divine grace." This short passage from the new translation of the early 14th-Century classic, *The Book of the Poor in Spirit*, expresses the underlying theme of the work and indicates that this writing can be a fine book for Lent or for any other period of spiritual retreat.

So rich is the content that both those in the early stages and many well along the way of spiritual living can find great treasure here. Those who read this book, even with little understanding, will probably be unable to put it aside without some healthy inner trembling and fear.

To the anonymous Rhineland writer of this important book, heaven must be a here-and-now experience as it looks to further development in eternity. The earthly foretaste of everlasting happiness is obtained by total poverty of spirit, that is, complete detachment from worldly possessions, and by daily consideration of our Lord's Passion and Death. Few passages in Christian literature equal some of the moving eloquence of this book.

By his fine translation, Dom C. F. Kelley, monk of Downside Abbey, has finally made this devotional classic available in modern English. He has written a lengthy introduction to mystical experience in general, and to Rhineland mysticism in particular, that does much to make the whole book alive for our time. He tells us that, in any secular age in human history, dead to religious truth, the line of demarcation between the indifferent and the concerned becomes more marked. Bluntly, he says, "Not to know anything about mysticism is not to know anything about a most vital part of human nature."

Without doubt, the translator will be criticized for failure to paraphrase some old Scholastic terminology. For the reader who understands the word "accident" to be something like an automobile wreck, the effectiveness of the writing will be diminished. Likewise, some of the passages with references to Scholastic astrology might have been harmlessly eliminated. We no longer believe that the angels move the stars and that the moon is damp. When these possible defects, however, are projected against the vast amount of sound devotional material in this book, they are seen as insignificant.

JOSEPH WITKOFSKÍ.

The Living Church.

Toward Prayer from the Heart

MEDITATIONS ON THE GOSPEL OF ST. JOHN. By Edward N. West. Harpers. Pp. 189. \$2.

This is the Harper book for Lent. Its author is Canon Sacrist of the Cathedral of St. John the Divine, New York.

The book has 13 chapters. They deal with the most significant conditions and needs of human nature. Canon West starts each chapter with some incident or incidents in the Gospel showing what the Lord was to those most intimate with Him in His earthly life, and goes on to show what He can be and do for us in this age. Beginning with a meditation on Light and Darkness, the author continues with chapters on Human Pleasure, Ignorance, Affection, Need, Sorrow, Weakness, Judgments, Service, Associations, Splendor, Triumph.

These meditations are profitable to the reader, and they satisfy both mind and heart. For instance, in the chapter on Human Affection the author says: "The notion that God helps only the good is a frightful piece of ecclesiastical conceit. . . . Helpless suffering humanity has called forth from others the noblest responses which ever moved the hearts of men."

A Churchman will enjoy reading this book at any time of the year, and Lent is a good time to start. It will enrich his spiritual life. It will help him read the Gospel with understanding, so that his prayers will be from the heart as well as from the mind.

GERALD WHITE

THEOLOGY

A Monstrous Chain-Reaction

THE PRIMACY OF PETER, FROM THE PROTESTANT AND FROM THE CATHOLIC POINT OF VIEW. By Charles Journet. Translated from the French by John Chapin. Newman Press, 1954. Pp. 144. \$2.75.

Monsignor Journet is one of the first Roman Catholic authors to attempt an answer to the thesis of Professor Oscar Cullmann's notable book, *Peter: Disciple, Apostle, Martyr* [L. C., February 21, 1954]. Cullmann tried to show that Peter did exercise a primacy in the apostolic Church during its earliest days, but denied that his primacy was, or could have been, conveyed to any successor.

The good Monsignor is not convinced, of course, by Cullmann's exegesis, nor can he be persuaded by any kind of historical and exegetical method. For he is candid enough to tell us that the primacy of the Roman pontiff is a "dogmatic fact" of the same character as the divinity of our Lord. History can never contradict it, nor can it ever establish it, for it "depends on a certitude higher than that of history." Hence all of Cull-

mann's efforts are doomed to failure, because they are the result "of a fatal misunderstanding, not of bad faith"—i.e., bad faith as a scholar.

The author rarely comes to grips with Cullmann's exegesis, because his whole argument rests upon a different set of theological premises. Occasionally, however, he judiciously corrects Cullmann's interpretations. Journet is certainly right when he takes John 17:20 to refer to the "faith" transmitted by the apostles to the Church, rather than to their writings. "Word" in this context does not mean Scripture. He also notes that Paul's quarrel with Peter in Antioch, described in Galatians, does not warrant the conclusion that the two apostles went into schism.

There is a fatal defect in the reasoning of Monsignor Journet, however, in the one attempt he makes to argue with Dr. Cullmann from a common basis. At one point he accepts Cullmann's distinction that all the apostles shared equally the teaching office, but Peter alone enjoyed a primacy of jurisdiction. But a few pages later, the author asserts, without any proof, that "this power of jurisdiction involves among other functions that of teaching." But this only begs the question. For even if we grant that he who exercises a primacy of jurisdiction must in some way defend, or preserve, the Church from error, it certainly does not warrant additions to the faith once delivered.

It is well known, of course, that the papacy claims that it only makes explicit what has always been implicit in the faith. But it is very difficult to take the dogma of the Assumption, for example, as anything other than such an addition—since the papacy openly admits that it has no historical foundation of any value.

The claims of the Roman See are a monstrous chain-reaction of "dogmatic facts." First, a primacy of jurisdiction is transmitted by Peter to the Roman pontiff. There is no historic proof of this; it is a dogmatic fact. This primacy includes an infallible teaching. There is no evidence of this; it is a dogmatic



fact. The infallible teaching can promulgate ever new truths, without any necessity of historical proofs; for they are dogmatic facts.

The reviewer prefers the company of Dr. Cullmann, who, says the gracious Monsignor, belongs "to Christ in an obscure sort of way through charity."

MASSEY H. SHEPHERD, JR.

The Most Brilliant Teacher

ALEXANDRIAN CHRISTIANITY. Selected Translations of Clement and Origen with Introductions and Notes by John Ernest Leonard Oulton, D.D., and Henry Chadwick, B.D. (Volume II, Library of Christian Classics). Westminster Press. Pp. 475. \$5.

This is a substantial book for the serious reader. Both editors are priests of the Church and are well-known scholars.

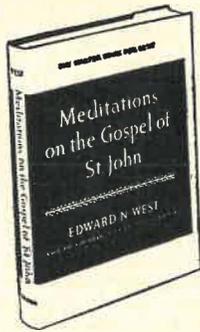
The title calls for warning. The purchaser will be disappointed if he supposes *Alexandrian Christianity* will include a variety of writings illustrating the principal aspects of Christian life and thought in Alexandria. On the contrary, the selections are drawn only from two authors, St. Clement and Origen, and they include scarcely a phrase relative to the organization, worship, or public life of the Church in the great Patriarchal See of Egypt.

An introduction gives a clear presentation of St. Clement's general theological position. Then translations of two portions of the *Stromateis* are offered: Book III deals with the dignity of Christian marriage; Book VII is an ascetic work on the spiritual life. The latter has long been available in English. In his introductory comments, Chadwick unfortunately tends to present these interesting treatises as curious ancient documents with little direct relevance to the modern Christian reader.

Most of the book is devoted to Origen, the most brilliant teacher the Church has ever produced. Here one is glad to have three works not until now accessible in English. Dr. Oulton provides an introduction enlivened by his avowed admiration for Origen, and then the treatise "On Prayer." This edition offers every aid to guide and encourage the reader. Next is the "Exhortation to Martyrdom." Last and perhaps best is the brief "Dialogue with Heraclides"—a document unknown until British soldiers found it in an Egyptian cave during the past war. It is a remarkable record of a public disputation with a bishop accused of heresy.

It must be frankly admitted that, except for the final "Dialogue," this volume requires patience and concentration. It will hardly be a useful book for the ordinary seminarian or the busy parish priest. The more studious priest, however, or the layman of academic

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H. BOONE PORTER.

Logic of Faith

ST. HILARY OF POITIERS: THE TRINITY. The Fathers of the Church, Vol. 25. Translated by Stephen McKenna, C. SS. R. Fathers of the Church, Inc., 1954. Pp. xix, 555. \$4.50.

Hilary of Poitiers is one of the heroes of the age of struggle between orthodox Christians and heretical politicians immediately following the Council of Nicaea. He suffered banishment by the emperor Constantius for his refusal to abandon his loyalty to the uncompromising Athanasius. At a time when it was easy and comfortable to be respectably wrong, Hilary was heroically right.

Hilary is a master of the logic of faith, and this treatise is a masterful presentation of the Nicene theology. Its historic influence is attested by the way in which Thomas Aquinas often appeals to it to settle disputes about the Trinity.

This work is not entirely to the modern taste. Though not as florid as some of his contemporary Christian writers, Hilary loves rhetoric which we regard as quite resounding; and he frequently repeats his ideas, even though not in the same words.

Dr. McKenna's introductory chapter is helpful. CARROLL E. SIMCOX.

An Important Fraction

NATURE AND GRACE. Selections from the Summa Theologica of Thomas Aquinas. Translated and edited by A. M. Fairweather. (Library of Christian Classics, Volume XI). Westminster Press. Pp. 386. \$5.

In this volume the editor presents selections from five parts of the famous work of the Church's greatest dogmatic theologian: the *Summa Theologica* of St. Thomas Aquinas. These selections present the method and some of the crucial points of the Saint's natural theology.

The general introduction of the editor, Prof. Fairweather, succeeds in accomplishing its outward purpose of clarifying the matter of the selections; it suffers in the few places where it attempts to go beyond this purpose of clarification to correction.

The value of this book lies not in its superiority to previous translations, but in the fact that it provides in a single volume selections which more or less develop a single theme: the impact of God on human nature. The editor has "sought to present the view taken by Thomas Aquinas of the moral and spiritual world in which we live."

In this volume the editor leads us from St. Thomas' definition of sacred doctrine to the existence of God, the na-

ture of God and the necessary implications of the facts of the nature of God on the nature of man. The last part of the book is concerned with the discussion of the act and virtue of faith. The theme which informs these selections should make this important fraction of St. Thomas' complete *Summa* attractive to a new and large group of readers.

WINTHROP P. CLARKE.

EARLY CHRISTIAN INTERPRETATIONS OF HISTORY. By R. L. P. Milburn. Harpers, 1954. Pp. 221. \$3.

It is a commonplace that no religion is more deeply committed to history than is the Christian religion. In the present volume, which consists of the Bampton Lectures for 1952, the author examines the aims and methods of a succession of early Christian writers who saw the ways of God revealed to man in man's own history.

After a brief survey of the historian's task, as it was understood by classical as well as later writers, he proceeds to deal with the apologists, who were concerned not only with demonstrating the Gospel as the culmination of sacred history, but also with the problem of "succession" in the Christian Church which preserved the purity of the original revelation.

We are then presented with the contrast between the use of allegory by Origen, inspired by the desire to discover the deep spiritual meaning which lay hidden behind the literal, and often trivial, details of the historical record, and what is called the "straight forward chronicle" of the Father of Church History, Eusebius of Caesarea.

Finally, with Augustine and his immediate successors, Orosius and Salvian, we come to the majestic conception of the revelation of God's Judgment in the confused course of human events. Provoked by the need to answer pagan propaganda which ascribed the collapse of the Roman Empire to the triumph of the Christian religion, Augustine's reply expanded until it became an interpretation of world history in Christian terms.

In his concluding chapters, the author gives an interesting description of the way in which early Christians illustrated their understanding of history in their art, from the paintings of the catacombs onwards, as well as an examination of the part played by "apocryphal stories," so fruitful in producing the luxurious growth of legends which delighted the pious imagination of later ages.

In an appendix, the "historical background of the doctrine of the Assumption" is examined in considerable detail. Finally, the questions raised by these contrasting and at times conflicting ways of approaching the material of history are dealt with in a chapter on "Fact and Symbol." W. LYNDON SMITH.

A Rich Conception

LIFE IN CHRIST. By G. B. Verity. Seabury Press. Pp. vii, 224. \$3.

This book is a study of the light which the New Testament throws upon "the magic words," in *Christ* and *Christ in you*, and their variants, as they occur in the writings of St. Paul. It finds the key to their meaning expressed only in the somewhat awkward word, *coinherence*; and this coinherence of Christ in Christians and of Christians in Christ is, according to Fr. Verity, nothing less than a reflection (or possibly better, an extension) of that mutual indwelling in one another of the Persons of the Holy Trinity (known in Greek as *perichōrēsis* and in Latin as *circumincessio*).

This is indeed a spiritually rich concept, and to establish it Fr. Verity undertakes a thorough examination of New Testament keywords and key ideas. "Regeneration" (*palingenēsia*), "righteousness" (*dikaioynē*), the image of God, wholeness and holiness, fellowship (*koinōnia*), eternal life, love (*agapē*), predestination and election—these and others all come under his careful scrutiny. The book is literally a "searching" of the Scriptures for light upon its central thesis.

The pages abound in quotations from the Greek of the New Testament—albeit transliterated into English—which make it the delight of the student and scholar, who will find in it many an illuminating insight. But it is hard to envisage "the faithful many" (for whom it is said to have been written) getting further than the first page, if indeed they get that far.

Despite the avowed intention of the author (who no doubt writes with the English scene in mind), this remains, for American Churchmen at least, a student's and a scholar's book; and I suspect that this holds for Englishmen also. But I hope that its sales will prove me wrong.

FRANCIS C. LIGHTBOURN.

A Serene Affirmation

THE UNIVERSE AND YOU. By Helen Howell Neal. Carlborg-Blades, Inc., Laguna Beach, Calif. Pp. 299. \$4.

The late Dr. Herbert Vincent Neal was for 16 years professor of biology at Knox College, Ill., and from 1913 to 1939 head of the department of biology at Tufts College. When he met his death in an automobile accident in 1940, his wife, a professional biologist in her own right, courageously undertook the task of organizing certain of his notes, mastering the vast bibliography presupposed in them, and preparing them for the press. The result is a book of unusual charm and distinction—a clear

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BOOKS

and helpful digest of scientific knowledge, a winsome invitation to philosophical reflection, and a serene affirmation of the writer's personal faith in God and in life after death.

While Mrs. Neal asserts the possibility of a contribution of religious faith to natural science, she does not indicate concretely wherein that contribution consists. It is to be expected that, as a trained biologist, she should derive the data for her philosophy from nature (general revelation) and that she should pay scant attention to the data of religious history (special revelation). Consequently, her exposition is strong on the immanence of God but virtually rejects the transcendence of God: "God doesn't come in at all. He is already and always in!" (p. 269).

Again, she oversimplifies the problem of communicating religious truth: "With the existence of God as its central fact, a universal religion does not have to be established; it exists" (p. 279).

JONATHAN G. SHERMAN.

Personal Psychiatry

PSYCHIATRY AND COMMON SENSE. By C. S. Bluemel, M.D. Macmillan. Pp. 259. \$3.00

This book, written by a fellow of the American Psychiatric Association and the American College of Physicians, is one about personal psychiatry. It is written for the inquiring layman, in non-technical terms, and could well be that layman's introduction to the entire world of psychiatry.

The book deals roughly with "Organization" (approximating integration) and "Disorganization" (resembling disintegration), under which are discussed a wide range of subjects among them: psychomatic disorders, neuroses, the psychoses, the why and how of nervous illness. Significant chapters are the ones on alcoholism and befriending yourself.

The principle behind this book is that if you know yourself better and the things that make you respond the way you do to life ("a severe assignment, which at times can tax the full resources of the individual"), you will be better able to understand the problems of others and adjust to the environment in which you live.

No particular emphasis is placed on religion:

"Religion must never be overlooked as a source of consolation. . . . The important thing is a man's relations with his neighbor and his relations with himself. For spiritual comfort a man also needs relations with God."

This book would not cure a person in need of psychiatric care, but it well might make him understand himself better.

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In Brief

THE CHILD'S FIRST SONGS. By Louise M. Oglevee. Music by Rev. William G. Oglevee, D.D., and Donavan W. Oglevee. Morehouse-Gorham. Pp. 69. Paper, \$1.25.

This editor gave this book to a member of a religious order who has taught music in the public schools and whose work now includes the training of a junior choir. She reports that it is excellent—the words simple and usable and the music actually within range of children's voices, which is often not the case. The suggestions on how to use the material are also helpful.

THE DOCTRINE OF JUSTIFICATION BY FAITH. Contributors: F. W. Dillistone, G. W. H. Lampe (Editor), F. H. Maycock, H. E. Symonds, F. J. Taylor. Mowbrays. In America: Morehouse-Gorham, 1954. Pp. 95. \$2.25.

A symposium between representatives of the Community of the Resurrection and of the Evangelical Fellowship for Theological Literature. The participants believe that a fresh consideration of the doctrine of justification by faith is in order.

The book is of interest for the wide area of agreement it reveals as between Catholics and Evangelicals on the doctrine of justification by faith and for the context in which it sets the doctrine: "It is, then, clear enough that 'faith alone' means 'faith without works of merit.' It does not mean faith without sacraments, nor a subjective and individual adherence to Christ which ignores the Church" (pp. 67-68).

Included in the book is a criticism of Gregory Dix's criticism of the doctrine of justification by faith.

WHEN GOD WAS MAN. By J. B. Phillips. Abingdon Press. Pp. 62. \$1.

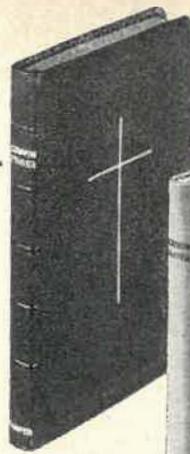
Short chapters presenting six "glimpses" of our Lord in His earthly ministry, as healer, teacher, and revealer of the Father.

Simply and directly expressed, as well as doctrinally sound: ". . . Jesus . . . categorically states several times that what we do to or with our fellows is inseparably connected with our conduct toward God. He is the only one who would dare make such an outrageous suggestion, but then He is the only one who is both God and man in one person" (p. 34).

APPOINTMENT WITH GOD. Some Thoughts on Holy Communion. By J. B. Phillips. Macmillan. Pp. ix, 61. \$1.75.

Fourteen brief chapters "written not merely to exalt Holy Communion as the highest form of worship—for the Christian but to show how, for Christians who are prepared to use their minds and imaginations, it can deepen and enrich their spiritual lives" (p. vii).

If a descriptive adjective must be found for "the viewpoint represented, 'Evangelical' would seem to be the most accurate, though one suspects that old-fashioned High Churchmen would have found much with which to agree. The author's objec-



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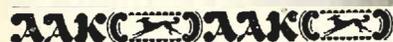
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BOOKS

tions to transubstantiation and the Eucharistic Sacrifice, are somewhat naive — as is also his "strong plea that we do not exclude from the Lord's Table in our Church those who are undoubtedly sincere Christians" (p. 61).

THE CHURCH CATECHISM AND THE LIVING WORD. By Edwin J. Randall, Retired Suffragan Bishop of Chicago. Available from author at 1049 Michigan Ave., Evanston, Ill. Pp. 86. \$1.25.

The Church Catechism combined with illustrative passages from Holy Scripture and from other parts of the Book of Common Prayer. Those who base confirmation instruction on the Catechism and wish to have at hand a wealth of cross references to Biblical material will find that this is just what they need.

Two minor errors: "a member of Christ, a child of God," etc. (p. 10), should read ". . . the child of God," to conform to Prayer Book language; and "mortal sin" is not only "deliberate and willful" (p. 81), but must involve weighty matter.

F.C.L.

Books Received

THE PASSION OF THE KING. A Book for Holy Week and Easter. By Frederick C. Grant. Macmillan. Pp. 107. \$2.50.

LOVE SPEAKS FROM THE CROSS. Thoughts on the Seven Last Words. By Leslie Badham. Abingdon Press. Pp. 64. \$1.

THE VOICE FROM THE CROSS. Sermons on the Seven Words from the Cross. By Andrew W. Blackwood. Barker Book House. Pp. 71. \$1.50.

Recordings

THE VOICE OF THE CHURCH. Three recordings. By the Rt. Rev. James P. DeWolfe, Bishop of Long Island, and others. 10 inch standard, 78 rpm. Distributed by John F. Sullivan, Jr., 5667 Terwillinger St., Houston 19, Tex. \$1 each, postpaid.

Each of these recordings consists of a brief instruction by Bishop DeWolfe on one side, with a hymn, prayer, and the blessing on the other. The instructions cover "Our Holy Mother the Church," "Seven Sacraments of the Church," and the "Real Presence of our Lord in the Holy Eucharist."

The language is simple and direct, and the recording, including that of the singing, unusually clear. Unfortunately, the words, "This is my body," "This is my blood," are cited as though they could of themselves—apart from context—effect a valid consecration.

The records should serve a useful purpose in diocesan libraries, from which they could be loaned to mission clergy for use in isolated places. F. C. L.

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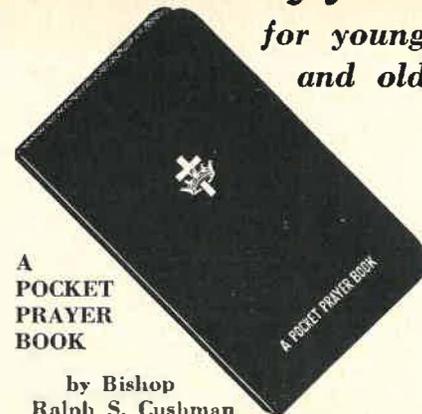
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OREGON

Rogue River Estate

Blackoaks, a 57 acre estate on the Rogue River in southern Oregon, has been given to the diocese of Oregon by its owner; Mrs. Alan J. Lowrey, according to Bishop Dagwell of Oregon.

The estate has a large house with five bedrooms, three baths, a large living room, a terrace overlooking the Rogue River, and kitchen and other facilities. There is also a guest house with three bedrooms, each with private bath.

The grounds contain tennis courts, garages, and over 100 feet of river frontage. Grounds are completely landscaped.

Bishop Dagwell says that the estate will be called the Episcopal Conference Center. Extensive use of the property by church groups, clergy, lay leaders, and others is planned. It is located 15 miles from Medford, and will serve the southern part of the diocese.

The convention of the diocese of Oregon will be held in Medford, April 18th and 19th, when delegates will have ample opportunity to explore the buildings and grounds.

HARRISBURG

Basement Foundation

The new St. Andrew's Church in York, Pa., was dedicated recently by Bishop Heistand of Harrisburg.

The gothic stone edifice was erected this year on a basement foundation in which the congregation has been worshipping since 1949.

St. Andrew's was organized as a diocesan mission in 1947 under the leadership of the Rev. Roscoe W. Shank. The Rev. Howard J. Rudisill succeeded him as vicar in 1952 and continues as rector of the parish, incorporated in May, 1954. St. Andrew's now has 231 communicants.

SOUTH FLORIDA

Tithing

In a letter to the clergy of the diocese of South Florida, Bishop Louttit has announced the formation of a Society of Tithers, requesting the clergy and lay people of the diocese to join as charter members.

"In recent years," he says, "there has been a great deal more emphasis in our Church on the ancient Biblical principle of tithing. A good many of us have tithed for years and most of us, I assume, are satisfied that the general adoption of the practice of tithing would

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mean much to the spiritual development of our people and would, in addition, solve the financial problems of the Church." Speaking of the Society of Tithers, he adds, "All those would be eligible for membership who practice tithing, i.e., set aside 10% of their income either before or after the payment of income taxes, for the support of the Church and social welfare agencies, giving at least 5% for the support of the Church's program and using the other 5% for charitable, welfare and character building agencies."

News and rules about the Society would be published separately and the Bishop anticipates an annual meeting "where we can promote the principle of tithing."

LONG ISLAND

Evenings and Saturdays

A school of theology was scheduled to open February 8th under the auspices of the diocese of Long Island. In announcing the opening, Bishop DeWolfe of Long Island said: "This school, which has long been a cherished project, will train many older men in Long Island who are being prepared for the ministry now by the parish priests and help instruct the 125 lay readers of the Church in Long Island as well as the 2,500 church school teachers. We hope that many of our laity will avail themselves of the opportunity to take some of the courses offered." Classes are held in the evening at the Cathedral School of St. Paul, and in the cathedral house on Saturdays. Courses offered include theology, Church history, Bible, pastoral theology, liturgics, Church music, and canon law. Tuition is \$10 a semester.

The Bishop will be principal of the School; the Suffragan Bishop, assistant principal; the Rev. Albert Greanoff of St. John's Church, Huntington, dean; the Rev. Robert F. Capon of Christ Church, Port Jefferson, assistant dean:

MISSOURI
Feast of Lights

Clergy of the Greek, Russian, Bulgarian, Romanian, Serbian Orthodox, and Polish National Catholic Churches were invited to join the procession for the Feast of Lights service at the Church of the Ascension, St. Louis, during the Epiphany season. This service, which is an annual event, draws people from all over the city. The Rev. Georges Mastrantonis of the Greek Orthodox Church of St. Nicholas preached, and Bishop Lichtenberger of Missouri gave the benediction. The Epiphany season is strongly emphasized by the Eastern Orthodox Church.

Balanced Diet

(Continued from page 15)

"Dream of the Rood" and the great debates of the body and soul.

And, streaming after these, an unbroken outpouring of God's later minstrels, adoring His Son under His attribute of Beauty: Dante, Vaughan, Herbert, Donne, Traherne, Francis Thompson, Gerald Hopkins, Coventry Patmore, down to Eliot, Auden and Edith Sitwell. Our inarticulate tension toward praise is freed by their great and powerful symbols as they worship Christ, now as the white unicorn, pure and desirable, hidden in the secret wood for their pursuit and winning; now as the windhover, wounded yet victorious; now as the "hound of heaven," pursuing His beloved down the days and years; now as "Orion or the Bear," shining like a bright prick-point in the clouds of the confused night of life.

It is but stingy self-sufficiency if we turn our prayers over and over upon the rusty pivots of our own stale phrases, our narrow intellectual concepts and petty images of divine love, when these masters can fling open the windows of our soul upon the bright infinity of Christ. We can learn to pray, fervently and honestly in the free, large atmosphere of their devotions, until our own speech and thought are released by the spaciousness of their love.

Let us learn contrition from St. Augustine, not by grubbing in the junk-heaps of our past, but by looking out with him upon the over-arching patience and forgiveness of Christ, until we cry in confidence and hope: "The house of my soul is narrow; do Thou enter and enlarge it. It is in ruins; do Thou repair it."

We can learn the Cross from St. Bernard, who saw in the crown of thorns the pricks his own pride has dealt the Crucified; or from Margery Kempe who said that to her the Passion was "as real as if it had happened this day"; or from the Lady Julian, who learned the haunting joy of the Cross when she heard Christ say, "It is a joy and a bliss; an endless satisfying to Me that ever suffered I passion for thee."

From Brother Lawrence we can learn to find Him, not only in the mysteries, but walking "among the pots and pipkins" of the kitchen as He walked the cornfields of Galilee.

St. Theresa of Avila probably knew more about prayer than anyone who has ever lived, but she did not find it easy. Twenty years, she said, it took her to grow into the fullness of mental prayer. There is a lesson for us in self-oblation and love in that picture which she gives of herself in her autobiography, going every day to the same place with some small book of devotional reading to provide the spark for her own adoration.

There she sits, in that appointed place, however weak her inclination, however pressing her practical duties. Often her heart is cold. Always her body is sick and in pain. But she is not concentrated upon the things she cannot help. Her will and her love are poised upon the one thing that is within her power: to sit still, to open the book to read, and to give the Holy Spirit His chance to take her offering and turn it, as only He can, into prayer and praise. After so long a time, she tells us, it was enough merely to sit still; the mere touch of the book was enough to release her soul to prayer.

The three kinds of reading here suggested make a balanced diet. Too much informational reading makes us merely learned, if not argumentative. Too much devotional reading, without the plain bread of doctrine, is likely to give us spiritual indigestion by providing too many sweets. The aim of prayer is not a catch in the throat, but a twinge in the will. Until we are united with both Truth and Love in the Person of Christ, we shall always need to correct our devotion by healthy doctrine, and to warm our theology in the fire of devotion.

For we are not meant to be either scholars or devotees, but whole men and women who are learning to love God with all our heart — and with all our mind.

All Sorts and Conditions of Men

are needed to ensure for the Church a ministry adequate in number and adequately trained.

From their ranks and in increasing number there must come qualified persons who are led by a deep sense of vocation to offer themselves for that ministry.

There must also be those, again in growing number, willing to unite in greater and continuing support of the seminaries which alone can give them the type of training this Church expects of its ministers.

In this all are called to share. And in the sharing, all will discover how they too may

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Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

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School of Theology of the University of the South, Sewanee, Tenn.

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CHANGES

Appointments Accepted

The Rev. B. Whitman Dennison, formerly assistant of Christ Church, Oberlin, Ohio, is now in charge of St. Paul's Church, Norwalk, Ohio, and Zion Church, Monroeville. Address: 85 W. Main St., Norwalk.

The Rev. Robert B. Gribbon will be rector of Old Trinity Church, Church Creek, Dorchester Parish, Md. He will continue his work as assistant to the Bishop and retain rectorship of St. Paul's Church, Trappe, and work at Hurlock, Md.

(Canon Waldo I. Peterson, of Trinity Cathedral, Easton, Md., who formerly served as rector of Old Trinity, will be rector of All Faith's Church, Tunis Mills, Miles River Parish, Md.)

The title of rector is still used for these now small, part-time assignments because of the Maryland Vestry Act of 1792, which divided the state into parishes, each of which legally has "a vestry and rector."

The Rev. John H. Hannahs, formerly vicar of the Hardin mission field in Montana, is now vicar of the Lovell-Powell mission field in Wyoming. Address: 58 Park Ave., Lovell, Wyo.

The Rev. Edward A. Heffner, M.D., formerly assistant of Grace Church, Hutchinson, Kans., is now priest in charge of Holy Apostles' Church, Ellsworth, Kans.

Fr. Heffner, who is a doctor of medicine and an eye specialist, will continue his medical work on a part-time basis, as he has done in the past. His wife, Christine Fleming Heffner, is a well known contributor to The Living Church and the author of several religious books. Address: 107 W. Fourth, Ellsworth.

The Rev. Arthur H. Holmes, formerly of Uclelet, B. C., has accepted temporary appointment, until June 1st, as curate of St. Paul's Church, Salem, Ore., and vicar of St. Mary's, Woodburn. Address: 1441 S. Liberty St., Salem.

The Rev. Ernest M. Hoyt, formerly senior chaplain of the Veterans' Administration Hospital, the Bronx, New York, is now rector of St. Peter's-by-the-Sea, Narragansett, R. I. Address: 48 Central St.

The Rev. Frederick K. Jellison, formerly rector of St. Paul's Church, Saginaw, Mich., is now rector of St. James' Church, Woonsocket, R. I. Address: 454 S. Main St.

The Rev. James S. Johnston, formerly assistant of St. Paul's Church, Akron, Ohio, is now rector of Grace Church, Willoughby, Ohio. Address: 38015 Euclid Ave.

The Rev. E. James Kingsley, who has recently been a chaplain with the U.S. Air Force at Parks Air Base in California, will on February 23d become vicar of St. Bartholomew's Church, Beaverton, Ore. Address: 1849 S.W. Salmon St., Portland 5, Ore.

The Rev. William Francis Bessene Maguire, who formerly served the Parish of St. Columba, Belfast, Northern Ireland, is now in charge of Grace Church, Randolph, N. Y., and St. John's, Ellicottville.

The Rev. Robert O. Reddish, formerly assistant of Christ Church, Shaker Heights, Cleveland, will on February 15th become rector of St. Paul's Church, Medina, Ohio. Address: 321 E. Liberty St.

The Rev. William K. Reid, who formerly served St. Mary's Church, Beaver Falls, Pa., is now serving St. James' Memorial Church, Titusville, Pa. Address: 212 N. Franklin St.

The Rev. Robert G. Ruffe, formerly curate of Christ Church Parish, Waukegan, Ill., has for several months been vicar of the Church of the Holy Family, Park Forest, Ill. Address: 106 Marquette, Park Forest.

The Rev. Frederick K. Smythe, formerly archdeacon of Indian work for the diocese of Minnesota and vicar of Trinity Church, Park Rapids, Minn., is now serving All Saints' Church, Valley City, N. Dak.

All Saints' Church, which a year ago was one of five missions served by one man, is now attempting to become a parish. The congregation has actually been quite independent since a vacancy occurred in the ministry there last June. At that time, Mr. Harris Knauss began to take regular Sunday services and Canon Thomas McElligott came once a month from the cathedral in Fargo to celebrate Holy Communion.

The Rev. John deL. B. Sweigart, former rector of Christ Church, Kingman, Kans., and All Saints',

Pratt, is now rector of Grace Church, Ottawa, Kans. Address: 315 W. Fifth.

The Rev. R. Sherwood Van Atta, formerly in charge of the Church of the Epiphany, Trumansburg, N. Y., and Christ Church, Willard, is now associate missionary of the Boonville mission field of the diocese of Central New York. Address: Main St., Port Leyden, N. Y.

The Rev. Glenn Hallet Louis Walker, formerly SPG missionary and priest of the Demerara River Parish in British Guiana, B.W.L., is now vicar of St. Augustine's Church, Ninth and Washington, Wichita, Kans.

The Rev. Robert H. Wilkinson, formerly assistant of St. Mark's Church, Toledo, Ohio, is now rector of St. Paul's Church, Bellevue, Ohio, in charge of Grace Mission, Clyde. Address: 285 W. Main St., Bellevue.

The Rev. Robert W. Wise, formerly curate of Trinity Church, Michigan City, Ind., is now rector of St. Paul's Church, Ashippun, Wis. Address: Route 2, Oconomowoc, Wis.

The Rev. Robert M. Wolterstorff, formerly rector of the Church of the Messiah, St. Paul, Minn., will on February 15th become associate rector of the Church of St. James-by-the-Sea, La Jolla, Calif. Address: 743 Prospect St.

Armed Forces

Chaplain (Comdr.) Lynde E. May, III, USN, formerly addressed: USS Hancock, CVA-19, FPO, San Francisco, may now be addressed: U.S. Naval Hospital, Newport, R. I.

Change of Address

The Ven. Charles L. Conder, who recently became archdeacon of Lincoln County in the district of New Mexico and Southwest Texas, may be addressed at the Church of Our Redeemer, Fort Stanton, New Mex.

The Rev. Philip C. Douglas, who recently became rector of Grace Church, New Bedford, Mass., may be addressed at 26 Arnold Pl.

The Rev. H. Austin Pellett, who is serving All Saints' Church, Detroit, may be addressed at 20037 Stratford, Detroit 21.

The Rev. John H. Pruessner, who is serving St. Christopher's Church, Wichita, Kans., may be addressed at 4440 Bellaire, Wichita 17.

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Carleton College
Northfield Minnesota

Ordinations

Priests

Los Angeles—By Bishop Higgins of Rhode Island, acting for the Bishop of Los Angeles: The Rev. James Earle Annand, on January 22d, at Christ Church, Westerly, R. I., where he will be curate; presenter, the Rev. W. L. Kite; preacher, the Rev. H. W. Bolles.

New Jersey—By Bishop Banyard: The Rev. Charles L. Wood, on January 22d, at Holy Trinity Church, Collingswood, where he will be curate; presenter, the Rev. H. B. Miller; preacher, the Rev. W. J. Moreau.

Southern Ohio—By Bishop Burroughs of Ohio, acting for the Bishop of Southern Ohio: The Rev. John A. Greely, on January 16th, at Grace Church, Toledo, where he will be in charge (he will also be chaplain at the Toledo State Hospital); presenter, the Rev. G. A. Workman; preacher, the Rev. R. M. Ward; address: 604 Stickney St., Toledo.

Western New York—By Bishop Scaife: The Rev. Richard Arthur Pollard, on December 21st, at St. Barnabas' Church, Akron, N. Y., where he will be in charge; he will also be rector of St. Michael's Church, Oakfield, and a chaplain of the Veterans' Hospital in Batavia.

Deacons

Los Angeles—By Bishop Bloy: The Rev. Carl Smith, a former Congregationalist minister, on November 9th, at St. James' Church, Los Angeles; presenter, Canon J. F. Scott; preacher, the Rev. D. J. Bennett; to be senior assistant of St. James' Church; address: 107 S. Lucerne Blvd., Los Angeles 4.

Births

The Rev. Winfield Smith and Mrs. Smith, of Grace Memorial Church, Asheville, N. C., announced the birth of a daughter on January 17th.

Diocesan Positions

The Rev. Allan C. Lyford, vicar of St. David's Church, West Seneca, N. Y., has been appointed managing editor of the *Episcopalian*, monthly periodical of the diocese of Western New York. Canon Mitchell Haddad, "the man chiefly responsible for bringing the *Episcopalian* into being," according to that periodical, recently resigned as editor because of the growing pressure of work at St. Paul's Cathedral, Buffalo, where he is canon sacrist.

Awards

Mr. Thomas Marks, 85 year-old civic leader of Wilson, N. Y., recently received the Bishop's

CLASSIFIED

CHURCH FURNISHINGS

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FOR SALE

CRUCIFIXES—hand-carved, Oberammergau, Christus Rex, England. Statues—hand-carved and plaster. Prayer Books—English Catholic; Anglo Catholic Manual of Catholic Devotions; Priest's Companion; English Ritual. The Convent Book Room, 134 Ulster St., Toronto 4, Canada.

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THE LIVING CHURCH

Medal of the diocese of Western New York for meritorious service to St. John's Church, Wilson. He was one of the founders of the church and has since served for many years as treasurer and warden.

Episcopal Church Annual

The Rev. David Hill should be listed on page 427 at P. O. Box 335, Seaside, Calif. (not Carmel.)

The Rev. Gardner Smith should be addressed at P. O. Box 447, Menlo Park, Calif. He has not been living in San Mateo for some time. (Correct pages 146 and 468.)

[The Living Church is no longer published under the same ownership as the annual, but is happy to print such notices as the above for persons who might be greatly inconvenienced if required to wait for the 1956 edition for an up-to-date listing.]

Other Changes

The Church of the Advent, Beaumont, Tex., has changed its name to St. Matthew's Church. Address: 786 E. Virginia.

Corrections

An attempt to present an accurate version of the work being done by the Rev. William Kilmer Sites misfired again [L. C., February 6th] when the printer dropped an entire line of type from copy. The correct story is this: He is vicar of the Chapel of St. John the Divine, Saundertown, R. I., and chaplain to Episcopal Church students at the University of Rhode Island, Kings-ton. Address: Box 84, Saundertown, R. I.

(Our apologies and one turkey dinner to the Rev. Mr. Sites the next time he visits Milwaukee.)

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Previously acknowledged	\$262.00
F. Paul Campbell, Jr.	10.00
Mrs. Clarence E. Garton	10.00
Mrs. P. H. Barbour	5.00
	<hr/> \$287.00

Elizabeth Saunders Home, Japan

Previously acknowledged	\$ 45.00
Mrs. P. H. Barbour	5.00
	<hr/> \$ 50.00

Cathedral Boarding School for Boys, Lebombo

Sgt. Carroll W. Mears	\$7.00
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The Korean Church

Previously acknowledged	\$180.00
Mrs. P. H. Barbour	5.00
	<hr/> \$185.00

CARE for Old Catholics

E. H. T., jr.	\$40.00
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ACU CYCLE OF PRAYER

February

13. Church of the Epiphany, Hialeah, Fla.
14. Emmanuel, Winchester, Ky.; Church of the Transfiguration, Arcadia, Calif.
15. Trinity, Fort Wayne, Ind.
16. Church of the Messiah, Glen Falls, N. Y.; St. Francis' House, University of Wisconsin, Madison, Wis.
17. The Rev. John R. Chisholm, Easton, Pa.; All Saints' Cathedral, Milwaukee, Wis.
18. Church of the Advent, Boston, Mass.

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POSITIONS WANTED

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MATURE CHURCHWOMAN, currently employed Federal Government, desires secretarial work, Church organization, Boston area. Excellent references. Reply Box W-173, The Living Church, Milwaukee 2, Wis.

RETREATS

HOUSE OF THE REDEEMER, 7 East 95th St., New York 28: Retreat for Laymen March 4-7, Fr. Gunn, O.H.C., Conductor. Address Warden.

WANTED

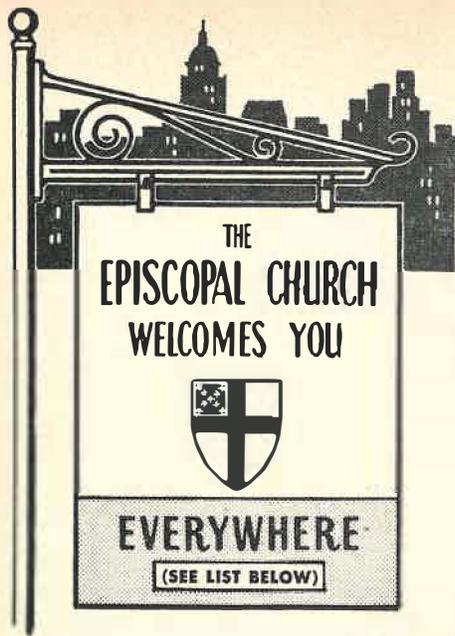
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- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
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ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

—SAN FRANCISCO, CALIF.—

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.

Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' Son Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

—WASHINGTON, D. C.—

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

—FORT LAUDERDALE, FLA.—

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

—ORLANDO, FLA.—

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

—ATLANTA, GA.—

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

—CHICAGO, ILL.—

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

—EVANSTON, ILL.—

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

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Sun 7:30, 9:30, 11 & daily

—BOSTON, MASS.—

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP & B
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

—DETROIT, MICH.—

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30, Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30

—OMAHA, NEBRASKA—

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

—NEW YORK, N. Y.—

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 4;
Wkdys HC 7:30 (also 10 Wed & Cho HC 8:45 HD);
MP 8:30, Ev 5. The daily offices are Cho ex Mon

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Daily MP & HC 7; Daily Cho Ev 6

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Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol.); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieb 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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 I & 3 S, MP & Ser 11, EP,
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;
Noondays ex Sat 12:10

—NEW YORK, N. Y. (Cont.)—

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D. r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45); 5:30; Thurs & HD 10

—CINCINNATI, OHIO—

ST. MICHAEL AND ALL ANGELS 3626 Reading Ro.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

—PHILADELPHIA, PA.—

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

—PITTSBURGH, PA.—

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun MP 10, Sung Mass with Ser 10:30; Daily MP
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

—COLUMBIA, S. C.—

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

—SAN ANTONIO, TEXAS—

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

—MADISON, WIS.—

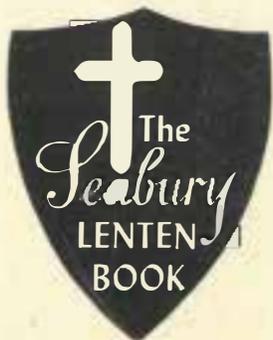
ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

—LONDON, ENGLAND—

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

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

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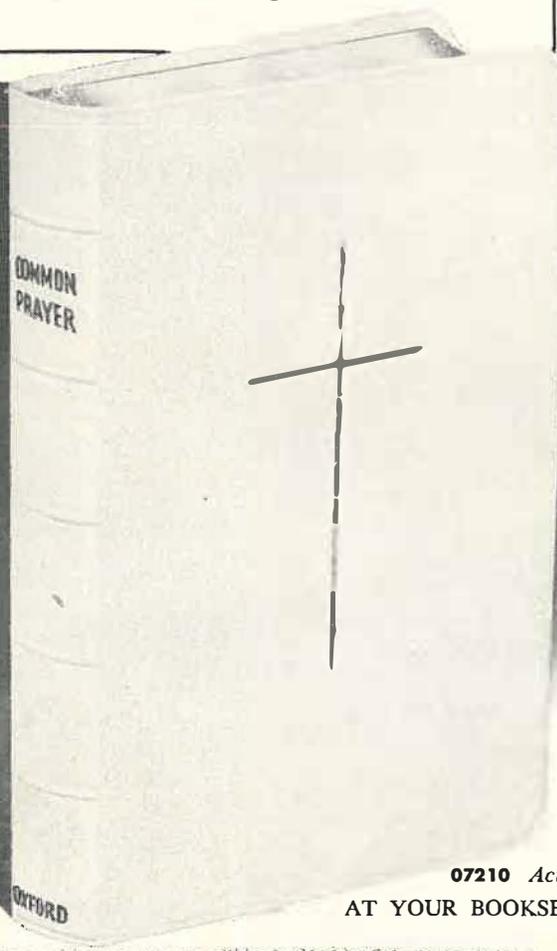
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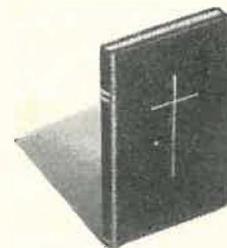
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