

The Living CHURCH

April 7, 1957

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What's
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Page 10

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The Living CHURCH

Volume 134 Established 1878 Number 14

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

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Things To Come

April

7. Passion Sunday
National Sunday School Week, Laymen's National Committee, to 13th.
14. Palm Sunday
15. Monday before Easter
16. Tuesday before Easter
17. Wednesday before Easter
18. Maundy Thursday
19. Good Friday
20. Easter Even
21. Easter Day
22. Easter Monday
23. Easter Tuesday
24. Spokane convocation.

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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

LETTERS

LIVING CHURCH readers communicate with each other using their own names, initials or pseudonyms. They are asked to give address and title or occupation, and to limit their letters to 300 words.

Disassociation

Since I am vice president of the American Church Union and also a member of the Church's official delegation which visited the Church of South India last year, I want to disassociate myself from the criticism of the delegation's recommendations, [see page 10] made by Canon Albert J. duBois, executive director of the ACU, and to affirm my qualified support of the unanimous report of my delegation. I suggest the reading of the whole report, in which the points mentioned by Canon duBois are fully discussed. It may be obtained from the Order Unit of the National Council, 281 Fourth Ave., New York 1, N. Y. (see also L. C., February 10th and 17th).

But Canon duBois and every other member of the Church has every right to express his views, and I am sure the Commission on Ecumenical Relations will welcome full and constructive discussion of the subject before it formulates any recommendations for consideration by General Convention.

CLIFFORD P. MOREHEAD

New York City

A Return to Dignity

In view of the fact that I have, in recent years, been rather severely critical of *The Living Church* and its policies as contrasted with those of an earlier generation, I think it only fair for me to write to you to say that I consider your issue of February 17th the best one you have put out in some years. The treatment of the story of the Church of the Resurrection, New York, being extremely well done and the best of the special number which you have issued from time to time with coverage of individual parishes of note.

Also, I wish to say that I am especially happy at your abandonment of color in your magazine.

L. FRANCIS ELLSBERRY

Boston, Mass.

Play on Words

The homiletic character of Fr. Vogel's essay "Do You Have a Religion?" [L. C., March 3] produces in me more uneasiness than assurance. It seems to me that the distinction between outlines rests too heavily on a play with words.

Let us assume that his fellow-lodger was a devout Moslem. Fr. Vogel is a devout Christian. Each man is, then, by definition, religious. But Islam is a religion, and Christianity is also a religion. I do not gain security or clarity by being barred from the colloquial use of ordinary speech. I do not want to be compelled to say that, while each man is religious, each is the professed adherent of a religion different from the other. And I urge the point that I can validly say that they have different faiths — even though they belong to different religions.

My only other observation is that I think that Gabriel Marcel has gone astray. I have to add that a great many other people think

Continued on page 17

Toward Retirement

The other day, a retired Ph.D. who used to be head of our research laboratories stopped by my office. I was out; so he left his card. "Dan Dahle," the card said, "executive, retired — No Business, No Worries, No Address, No Phone."

Dan began planning for retirement five or six years ago. He read books and articles galore on the subject. He and his wife kept accurate account of their expenditures. They broke down these expenses into four categories: (1) *Necessities* (food, rent, clothing, etc.); (2) *Personal Expenses* (cigarettes, theater tickets, magazine subscriptions, etc. — expenses which they could cut down on if necessary); (3) *Miscellaneous Expenses* (expensive Christmas gifts, charitable contributions, club memberships, and non-recurring expenses); and (4) *Taxes, Insurance, and Savings*.

"As we approached retirement," Dan explains, "we studied the data we collected under these headings, discussed them with friends who had already retired, and compared the cost of food, rent, and other necessities where we lived with similar costs in communities where we thought we might like to live after my retirement. This gave us revised data for a *minimum living standard*, a *reasonably comfortable living*, and a *living at our then present standard*."

The Dahles made provision for "medical emergencies," etc. Moreover, using figures obtained from the Bureau of Labor Statistics, U. S. Department of Labor, they increased their budget goal estimates sufficiently to allow for either "normal inflation" or "wartime inflation." This gave them realistic high and low figures to aim at, so that they could plan their budget to meet the *reasonably comfortable living* level they had decided upon. To date, the budget is working well.

New Budget

But there is far more to the retirement adjustment than working out a new budget. Dan found it helpful to arrange a "tapering off" period at the company. "If responsibility or your number of working days per week can be gradually decreased," he maintains, "the shock in taking the final step from work to leisure can be eased considerably."

Shortly after he had retired from our company, Dan woke up at 2:00 a.m. one morning and decided he wanted some ham and eggs. He felt guilty about wanting food at that hour, then said to himself "But why not?" He went to the kitchen, cooked himself ham and eggs, and went back to bed with "the wonderful new sense of freedom that comes from knowing I could eat a snack when I felt like it — not according to a conventional schedule."

A number of recent research studies among retired people and those planning to retire show wide divergence of opinion about how one can best prepare for retirement, but the majority of respondents in surveys I have seen favor some form of pre-retirement counselling.

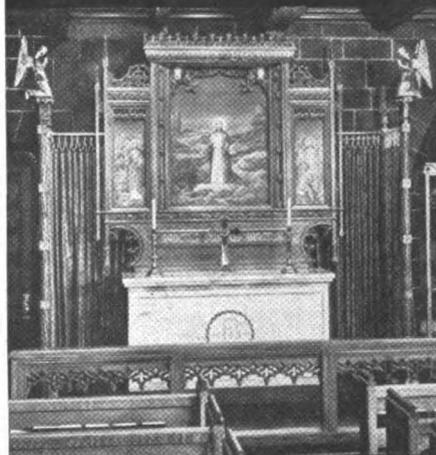
National Poll

Opinion Research Corporation reports that 83% of the older employees recently surveyed in a national poll said "A man needs to plan ahead carefully for retirement." Sixty-nine per cent felt their companies should offer programs to help employees in this planning.

When the Bell Telephone Company of Pennsylvania recently surveyed 1,200 active employees and pensioners, these respondents also favored such a program. A number even reported that they would like a "directly concerned family member (wife, husband, sister, brother) to take part with them." In addition to learning to cope with a reduced income, said they would like more information on how to keep busy, where to live, how to stay healthy, and what to do about other living arrangements.

Retirement can be a severe shock. At best it is at least a major adjustment even for a man like Dan. Perhaps a discussion group in your parish made up of people planning to retire and others who have already retired would fill a real need in your community. Who knows? Besides helping fellow laymen make a difficult adjustment, you may discover men who will want to do part-time or full-time work in your parish or diocese. In any case, isn't such a program which might touch men's lives deeply worth a try?

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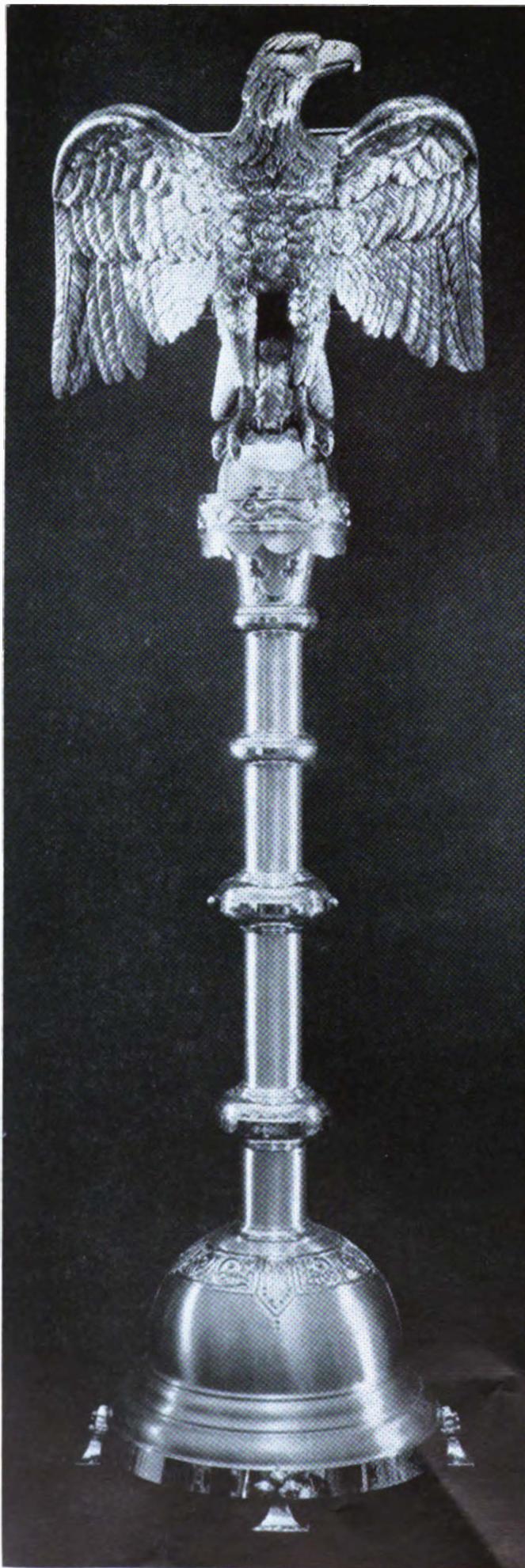


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A lectern is used to support the Bible from which the lessons at Morning and Evening Prayer are read. It is often in the form of an eagle, whose outstretched wings support the book, the eagle in Christian symbolism coming to represent the inspiration of the Gospels, which are the high watermark, as it were, of all Scripture. This particular lectern was made by R. Geissler, Inc., Long Island City, N. Y.

Almighty God, who makest the blind to see and the lame to walk, and openest the prison to them that are bound; Let thy Word come to us, we beseech thee, with power to deliver us from evil habits, from prejudice, from the fear of man and from every bondage in which we are entangled; that so we may walk at liberty in the ways of thy commandments; through Jesus Christ our Lord. *Amen.*

The Living Church

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

April 7, 1957

Warning Given of Rift Over South India Question

A warning that the Episcopal Church is faced with decisions which might well lead to serious rifts was expressed by the Rev. Canon Albert J. duBois, executive director of the American Church Union. Canon duBois, addressing a meeting of the governing board of the ACU in New York in mid-March, said he was referring specifically to recommendations concerning the relationship of the Church to the pan-protestant Church of South India, which have been set forth for study by the Joint Commission on Ecumenical Relations of the Episcopal Church.

Canon duBois reminded the members of the Executive Board of the ACU, largely an unofficial organization of the Episcopal Church at the present time, that the aim and purpose of the Church Union as set forth in its articles of incorporation is: "To uphold the doctrine, discipline, and worship of the Episcopal Church; to extend the knowledge of the Catholic faith and practice of the Church . . . to maintain unimpaired the position of the Episcopal Church as an integral part of the whole Catholic Church of Christ."

Reporting that action over the South India question had brought serious division in the Church of England, Canon duBois urged members of the Board to reject the official recommendations now before the Church, particularly with reference to the key matter of recognizing the validity of the ministry in the Church of South India.

Individual Interpretation

In his report the executive director said, "May I remind you that the Church of South India is a group which does not require assent to the Creeds from its members, a group which intends to remain in perpetuity in communion with non-conformist Protestants (who deny the fundamentals of sacramental teaching), and that, further, the Church of South India is a group which leaves its doctrine much to individual interpretation; is vague about the purpose of baptism; has an optional liturgy for the Communion Service, which is alien to Catholic tradition;

has presbyters and not priests, and nowhere defines the eucharistic doctrine it holds or the purpose for which the eucharist is celebrated."

The ACU was urged to reaffirm the stand taken by the bishops of the Anglican Communion at their last meeting in 1948 in which it was officially stated that "Form and matter alone are not sufficient to guarantee the character of a ministry; that can be substantiated only by the faith and practice of the Church itself," and that, therefore, "it was impossible to recognize the Church of South India orders as valid." Canon duBois said that to adopt the recommendations of the Ecumenical Commission would mean a new definition of the meaning of Holy Order because it would result in recognizing the Orders of a group which *officially* excludes unequivocal adherence to Christian doctrine; belief in Catholic sacramental doctrine, and belief in Catholic Orders, all of which are required in the Ordinal in the Episcopal Church's Book of Common Prayer.

In his address Canon duBois further warned the members to evaluate the South India recommendations against the background of a growing spirit of lawlessness inspired by the so-called "liberals" in the Church. He reported that mounting evidence is being brought to the attention of the ACU every day of a movement designed to destroy the Catholic nature and Catholic witness of the Church, and he said that increasing numbers, especially of the laity, are looking to the Church Union for leadership and direction.

As evidence of this movement Canon duBois cited the fact that "open communion" is being practiced in many parishes with almost no effort from the Church's hierarchy, pledged to uphold discipline, to stop the practice. He called attention to the growing number of "interdenominational" or "united" congregations being sponsored by certain bishops in complete opposition to the doctrine, discipline and worship of the Church which they have solemnly promised to uphold.

The executive director said, "Violation

of the provisions of the Ordinal with reference to the pulpit have set aside the safeguards that the Church has provided for the teaching and nurture of her children and the 'open pulpit' has joined hands with ultra-liberalism in the educational agencies of the Episcopal Church to destroy effective teaching in many quarters."

Summarizing his comments with reference to flagrant violations of Church Order within the Church, Canon duBois referred to communications which he had received recently from laity in Central America protesting violently against the official policy of the Church in creating its new missionary district of Central America on the basic principle of establishing interdenominational services and "open communion" with even the substitution of informal Protestant denominational services for the Morning Prayer Office of the Book of Common Prayer.

Concluding his remarks Canon duBois said, "Peace by all means; unity by all means. No aim can be closer to our hearts. But the hollow truce of apathetic compromise is no real or lasting peace; and a nominal unity, temporarily effected by the watering down of vital principles, and by the ignoring of fundamental verities, is not a substantial reality.

"A false unity, basely purchased by the betrayal of vital trusts and precariously sustained by the combination of indifference to the things of God, involves terms to which no Catholic dares to give assent.

"True unity can only be secured by the watchful and resolute defense of principles; and those who most earnestly long and pray for the unity and peace of the Church are also those who in the hour of crisis will be found in the front rank fighting with all their strength for the rights and for the faith of the One, Holy, Catholic, and Apostolic Church of Christ."

Quincy, Springfield Dioceses Plan Joint Summer Camp

Coöperation between the dioceses of Quincy and Springfield in Illinois has resulted in better camping for young people of both dioceses. For several years separate camps were held at the same camp ground. Last year the senior young peoples' camp was held jointly, and the

results were so successful that three joint camps for different age groups are planned for this summer at Camp Seymour, near Decatur, Ill. The diocese of Quincy had been unable to hold intermediate and junior camps before now because of a lack of personnel. Each week-long camping session will have co-directors, a priest from each diocese.

Church Plans Clinic For Mentally Retarded

St. John's Church, Washington, D. C., has announced that it plans to sponsor a free public clinic to assist mentally retarded children and their parents. The parish, known as "The Church of the Presidents" because of its proximity to the White House, will open the Washington Child Development Center in September. It will be housed in the St. John's orphanage, a home for indigent children, which is being closed because "its mission has been fulfilled."

In seeking a future use for its orphanage and the institution's endowment, the parish had set up committees to study the various needs of Washington's children. It came to the conclusion that the need for special counselling and guidance to the mentally retarded child was the most pressing.

Mrs. Frederick B. Lee, chairman of the study project, told leaders of the parish that "special schools and classes for the training of the mentally retarded are available to only a small number of children." She said the projected Child Development Center will provide education and training for such children as well as counselling for their parents. [RNS]

New Program Wins Support Of Youth Planning Group

A new project which will bring from five to 10 students from overseas Anglican Churches to live with Church families in the United States won the enthusiastic support of the Church's National Youth Planning Committee, at its consultation at Seabury House, Greenwich, Conn., recently.

The consultation brought together two clergymen and two high-school-age leaders from each of the Church's eight provinces. The first of its kind, the three-day consultation was planned to serve as a sounding board for the program and policies of the Youth Division. Participants heard addresses by Bishop Sherrill, and the Rev. David R. Hunter; evaluated and tested program material put out by the Youth Division by "acting it out" in youth group situations; held a panel discussion on how to observe Episcopal Young Churchman's Sunday (the second Sunday in May); and participated in a series of recreational leadership workshops.

Financial Affairs Dominate Session of Church Assembly; Draw Comment from Dr. Fisher

By the Rev. ARTHUR DOWLE

The bishops, clergy, and laypeople of the Church of England, through their representatives at the spring session of the Church Assembly, registered a forthright protest against a proposal by the Church Commissioners that pensions should be on a differential basis, and bear relations to the stipend at retirement.

Financial affairs — pensions, glebe, etc. — seemed so to dominate this session of the Assembly that the Archbishop of Canterbury, Dr. Geoffrey Fisher, who presided, observed:

"Nothing distresses me more than this constant discussion about remuneration. I am sorry to say that bodies to which I belong are ruined by this constant discussion about salaries and stipends and superannuation. I have come to the conclusion that it is an insidious form of pure materialism."

The Primate's remarks were widely reported in the secular press and drew unfavorable comment from columnists, who compared the Archbishop's stipend of £7,500 with the £600 of the average parish clergyman.

Bishop of Newcastle

The Very Rev. Hugh Ashdown, Provost of Southwark Cathedral, and a Chaplain to the Queen, has been nominated as the new Bishop of Newcastle, in succession to Dr. Noel Hudson, who has recently been enthroned as Bishop of Ely.

Warning to Church Youth

The Youth Department of the British Council of Churches has advised Church Youth groups in Britain to take no part whatsoever in the Sixth World Festival of Youth and Students which is to take place in Moscow this year, and to which invitations have been issued on a world scale. The Festival organizers claim that more than 30,000 young people from at least 100 countries will attend.

The British Council of Churches, however, points out that people who have attended earlier Festivals, for example, those at Prague in 1947 or Warsaw last year, were left in no doubt as to the political purposes motivating the gatherings.

Primate's Message for Ghana

The Archbishop of Canterbury, who is president of the British Council of Churches, sent a message of greeting to the Gold Coast Christian Council as it became the Ghana Christian Council on the occasion of the Colony's achievement of independence. It read:

"We wish to send warm greetings from the British Council of Churches to your Council as the State of Ghana comes into being. There have been many intimate ties in missionary service and common Christianized

deavor between the Churches of our land and the Churches of yours. As it has given us joy to see missions give way to self-governing Churches, so do we rejoice in the culmination of years of political development in the achievement of independence. Since 1949 your Council has drawn the Churches to gether in increasingly effective cooperation. As we send you our congratulations and good wishes at this historic moment, we pray that the unity to which you have attained will prove a source of growing strength to the whole nation in the years to come."

The Bishop of Accra, the Rt. Rev. Richard Roseveare, took part in special services to mark the creation of the new dominion.

"Red" Barber Seeks Help For Dana House for Girls

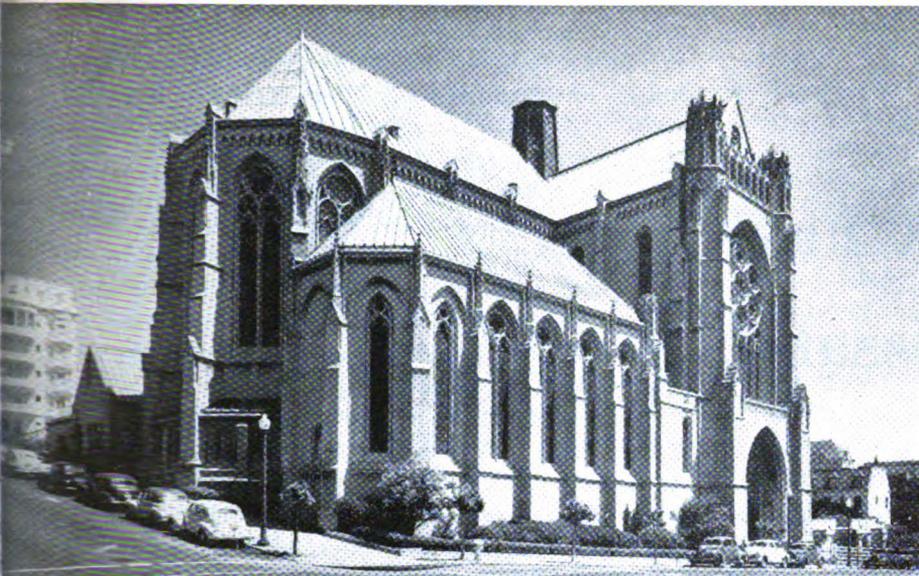
One of the busiest laymen in the Episcopal Church, Walter ("Red") Barber, made his second appearance recently in the pulpit of St. James' Church, New York City, of which he is a former member. As vice-president of the Youth Consultation Service of the Episcopal City Mission Society of New York, he asked the support of the parish — as well as all parishes in the diocese — in furnishing the newly acquired Dana House that will be a new shelter home for girls receiving the help of the Service in personal problems.

A few doors away from St. James', the home is the gift of Charles Dana, a Norwalk, Conn., Churchman, and the cost of furnishing the six-floor, former mansion is estimated at \$100,000. Plans include a chapel, which Mr. Barber wishfully suggested might be the particular project of St. James'. In order that they might have an opportunity to inspect the house, the congregation moved down the street for a coffee hour there, and a large and enthusiastic group milled about the lower floors and discussed with Mr. Barber and Mr. Dana the future of this haven. ("Not a home for troubled girls," Mr. Barber pointed out, "but a home for girls who have had trouble put upon them.")

Not only does the Youth Consultation Service take over in immediate emergency of caring for the homeless child after its arrival, and helping to place it for adoption, but it rehabilitates the mother, so that, Mr. Barber declared, "she comes out stronger than she went in, assured that people do care and that Christianity as it has been demonstrated in her behalf, is a vital, living thing."

No target date has been set for the official opening of Dana House, although it is hoped it may take place this spring.

The Rev. Arthur L. Kinsolving, rector of St. James', who has just been appointed a member of the board of the Youth Consultation Service, said of the church's new neighbor: "We earnestly wish to bring all of the ministry of St. James' to Dana House that we possibly can."



GRACE CATHEDRAL in San Francisco escaped unmarred the inner earth's fury.

Episcopal Churches Spared Quake's Violence

Though the country on March 22d was shuddering with the knowledge that San Francisco and area was rolling under the impact of an earthquake, and though in fact that city, too, was shuddering under the violence of the quake, the San Franciscans themselves took this mightiest of quakes since 1906 quite in their stride.

Perhaps typical of their reaction was the word from THE LIVING CHURCH's correspondent for the diocese of California, who reported: "No damages reported to California churches. Press exaggerates earthquake story."

If the press did exaggerate, the Richter scale, which measures the strength of

earthquakes, did give a more accurate reading. Seismologists reported that the quake hit 5.5 on the scale, a mere one-thousandth as strong as the devastating quake 50 years ago. Nonetheless, property damage was reported as extensive; upwards of 30 people were injured.

While Episcopal churches in the area survived in good order, Religious News Service reported that other churches suffered damage, none major. Plaster fell, windows broke, walls and floor cracked, and in downtown San Francisco the bells of St. Patrick's Roman Catholic church pealed twice, rebelling against the earth's sharp jolts.

Rev. Paul Moore Elected Dean Of Indianapolis Cathedral

The Rev. Paul Moore, Jr., presently rector of Grace Church, Jersey City, N. J., has accepted the deanship of Christ Church Cathedral in the diocese of Indianapolis. The announcement was made to the Cathedral congregation by the Bishop Coadjutor-elect, the Very Rev. John P. Craine, who is the retiring dean.

Fr. Moore announced his decision to accept the position at the same time that his election was made known. He expects to assume his new duties in September.

The new dean, who is 37, was born in Morristown, N. J. He was graduated from Yale and General Theological Seminary. He is married and has six children.

Fr. Moore has pioneered in new approaches to urban work in his present location where he has served for the past eight years. His work has received national recognition. In addition he has also been active in the improvement of the blighted area in which his church is located. He is at present a member of the Division of Urban Industrial Work of National Council. He has served as

vice president of the Jersey City branch of the NAACP, chairman of the Inter-Group Council of Jersey City, and as vice chairman of the diocesan Department of Christian Social Relations.

Scholarship Fund for Students Set Up by Church Service Club

A scholarship fund to assist boys and girls of the church to attend college has been set up by members of the Service Club of Christ Church, Millville, N. J. The scholarships have been set at a minimum of \$1,000 over a four-year period (or \$250 per year) although more than this amount may be given, depending on the needs of student.

It was agreed that the first scholarship of a minimum of \$1,000 should be awarded in 1960 and the rector, the Rev. Ronald Lane Latimer, with the consent of the committee, should determine the actual amount. The rector, with the help of the committee, will nominate worthy boys and girls for scholarships. The Service Club of Christ Church, a group of young adults, was formed to "assist the rector in carrying out his policies."

Pope Permits Daily Afternoon Masses Where Need Exists; Eases Eucharistic Fasting

Pope Pius XII has given permission for the celebration of afternoon Masses every day in dioceses where this may be required for the spiritual health of a considerable number of the faithful. At the same time, he confirmed modifications of the Eucharistic fast granted on a trial basis for evening Masses in 1953. He did so, he said, to meet "changes in the entire social life."

The Papal concessions were announced in a motu proprio entitled "Sacram Communionem." from the opening words, and published in *Osservatore Romano*, Vatican City newspaper. They were effective as of March 25th.

A motu proprio is a decree issued and personally signed by a Pope on his own initiative, without the advice of others.

The Pontiff's new decree said the daily afternoon Masses may be permitted by bishops, but not by vicars general unless the latter act on a special mandate of the bishop.

According to the decree, the faithful must fast from solid food for three hours before receiving Communion at afternoon Mass. But water does not break the fast. The same fasting requirements must be observed also, the decree stated, by those who receive Holy Communion at midnight Masses or Masses offered in the pre-dawn hours.

However, invalids, even if not bedridden, may partake of solid food, as well as alcohol and liquid or solid medicine, before Mass and Holy Communion without regard to the time.

Traditionally, the Eucharistic fast has meant refraining from both solid and liquid food, as well as water, from midnight. [RNS]

Dean's Office Turned Down

The Rev. Wood B. Carper, Jr., recently elected president and dean of Seabury-Western Theological Seminary in Evanston, Ill. [L. C. March 24th], has decided not to accept the position, Bishop Burrill of Chicago announced. "He feels that he has been called to do a work in Pastoral Theology and that he should persevere in what he has begun," the bishop stated.

\$400,000 Drive in Kentucky

A \$400,000 advance fund has been launched in the diocese of Kentucky, to run until June 21st. The money is sought primarily for the establishment of new churches in certain areas of the diocese, for a diocesan camp and conference center, and for student facilities at the University of the South and the University of Kentucky. Movements of population within the diocese in recent years, causing growth in some areas and decline in others, have created the problem which the fund will help solve.

EDITORIALS

A Fast From Missals?

Why are there "missals" in the Episcopal Church? Why do some priests use them, and why do some bishops forbid them? A missal is a book containing the Communion service and related matter, such as the collects, epistles, and gospels for the day. In the Episcopal Church, the word has come to mean a book containing such matter but going beyond the forms officially authorized by General Convention in the Book of Common Prayer.

About 90% of the additional material in missals currently being used is taken from the Bible, and most of the rest is taken from the Christian devotion of many centuries. The additions include collects, epistles, and gospels for special days; introits, graduals, sequences, and other snatches of psalmody and hymnody; additional short prayers said by the celebrant at Communion-time and after Communion. All the added material is in favor of God the Father, Jesus Christ His Son, and the Holy Spirit; it offers Him praise, gives Him thanks, and beseeches His blessings on mankind. Yet tempers can be lost and debates can grow furious when the question of missals comes up in a clerical gathering. And laymen can get just as excited about the subject when it is brought up in terms of the customs of their own parish.

What is good about missals? There are three things that lead to their use: (1) They meet a genuine current need; (2) they help the Church to progress in its forms of worship; (3) they contribute to the ecumenical movement. We shall discuss these points one by one.

Missals meet a current need. Anybody who has progressed far enough in his religious life to go to Holy Communion more than one or two times a week — perhaps as a special Lenten observance — quickly finds that, while the Book of Common Prayer is rich in material for Sunday Communion services, it is skimpy in material for weekdays. Special materials for every day in Lent, for saints' days, for "votive" celebrations in connection with some spiritual need, are virtually a "must." There are ingenious ways of juggling with the Prayer Book to meet some of these needs (e.g., to use one of the Whitsun services for a service praying God's blessing upon a diocesan meeting), but this is just a matter of stretching the rules

to cover one of many bare spots in our liturgical attire.

The Prayer Book provides one collect, epistle, and gospel for "a saint's day," but the Church calendar itself pays attention only to a small group of New Testament worthies. It is all very well to have Prayer Book days honoring people about whom we know practically nothing except their names — St. Matthias, St. Bartholomew, SS. Simon and Jude; but it seems rather odd to forget about St. Ambrose and St. Augustine of Hippo and St. Polycarp and St. Martin of Tours and St. Thomas Becket and other inspiring leaders whose acts are known to us.

Such needs could hardly be met adequately in a Prayer Book designed for the use of those who go to church on Sundays only. The Book would be too big and too hard to find one's way around in. So why not have a supplemental book for weekday use?

Missals help the Church to progress in its forms of worship. There are two ways of engaging in liturgical experimentation. One way is to do it officially, authorizing trial forms of worship. The other way is to do it unofficially, by initiative of the local priest or authorization of the diocesan bishop. There is something to be said for each method, but the unofficial, extra-legal method has the advantage of not putting the official weight of the Church behind something which may be found quite improper or inadequate. Much of the liturgical progress of the past has been the result of judicious law-breaking. Missals can serve the purpose of providing a bridge from the past to the future by codifying what a substantial unofficial group regards as a helpful departure from the present way of doing things.

(It is of interest that the current automobile safety movement is paying attention to the usual speed of automobiles on a given street as a way of setting the speed limit. What people actually do is always a useful factor to consider in making rules about what they must do.)

Missals contribute to the ecumenical movement. This is, oddly enough, one of the main grounds of attack against missals, usually expressed in such unflattering terms as "aping Rome." No matter what other principle *might* be used in developing a missal, the usual missal used in the Episcopal Church today is based in part on a conscious effort to find a meeting ground between Anglican and Roman Catholic ways of praying and worshipping.

There is no widespread feeling among Episcopalians who use missals that the Prayer Book ought to be replaced by the *Missale Romanum*, nor is it felt that the main parts of the Roman service are better or sounder than the Anglican. On the contrary, the borrowing from Rome (which in many cases is no more than a recovery of Anglicanism's own past) is concerned chiefly with non-essential and variable parts of the service, and is very greatly modified by liturgical study which has shown both Anglican and Roman usages to be in need of improvement.

Still, the sense of fundamental unity with a great body of fellow-Christians which is implied in study and appropriation of some of their ways of worship is an important contribution to the goal of the ecumenical movement — the reunion of all followers of Christ in one communion and fellowship. At present, Roman intransigence prevents or constricts inter-church contacts at official levels. However, just as we see signs of hope in Roman borrowings from Anglican (and Protestant) scholarly studies and hymnology, so there are real signs of hope for the future in a similar appreciation of Roman insights by Anglicans. Our meetings together may be few and formal, but if we can say the same prayers and sing the same hymns, we may hope in the long run to grow together in worship of our one Lord.

These are the three things that make missals valuable aids to the Church's worship. There is another side to the story, however. The reasons against using missals are so strong that some thoughtful Churchmen of undoubted Catholic convictions wonder whether it would not be better to give up the use of missals — to "fast" from them, as it were — for the sake of the greater good that might be forthcoming.

The first problem is the fact that for Episcopalians the Church's unity is most clearly symbolized in its unity of worship. If all are called upon to adhere to one standard, those who as a group regularly follow a prescribed set of additions to or deviations from that standard are, to a greater or lesser degree, obscuring the unity of the Episcopal Church itself.

The executive director of the American Church Union recently criticized the "optional" character of the South Indian liturgy [see p. 5]. He would be more powerfully supported in such a criticism if some of the members of the organization he serves did not make their own optional deviations from the official liturgy of their Church.

A second problem arises from the difficulty of setting up a sound principle for the compilation of a missal. If it represents a serious effort to add only those embellishments and observances which are wholly in accord with Anglican thinking and are allowed for by the Prayer Book rubrics (subjected to reasonable stretching), one kind of book will result. For example, using the first chapter of St. John's Gospel at the end of the service is permissible because the Prayer Book says an anthem may be used at this point.

But such a literalistic missal does not satisfy the opponents of missals, nor does it meet the needs of some of the more adventurous users of missals. So, there is a temptation to go to the other extreme and include in a missal every odd devotion or obscure saint that somebody might want to have included. Feasts of some of the less prepossessing saints and of some of the less credible appearances of our Blessed Lady stand side by side with the most reasonable and respectable of observances, and the result is that the missal is not a guide to a sound liturgical use but a

cookbook impartially offering the outlandish with the sane and sensible. Such a principle of selection assists liturgical anarchy and decay just as much as it assists liturgical progress.

A third problem is the fact that those who depart in one direction from the official usages of the Church have deprived themselves of their chief argument against departures in the other direction. To return to the analogy of speed laws, it is good for the law to be reasonable, but it is also good to obey the law.

Within the parish, the priest who wants his lay-people to obey the Church's doctrines and disciplinary rules is in a much better position to lead them in this obedience if he is a man under discipline himself.

There is also a very down-to-earth, practical argument against the use of missals. A visiting priest who is accustomed to using the Prayer Book (or a different missal) may have quite a bit of trouble finding his way around the unfamiliar book.

The Catholic movement as it developed in the Episcopal Church in this country quickly became what its opponents called the "ritualistic movement." There is still a tendency, both within and without the movement, for an individual's Catholicity to be measured by the degree of elaborateness of his "ritualism" and ceremonialism, rather than by his orthodoxy of faith and unswerving adherence to the laws and teachings of the portion of the Holy Catholic Church to which he belongs.

Thus, to raise the question of a "fast" from missals may be misinterpreted, both by those who like missals and by those who don't, as a question of compromise with Catholic principle. On the contrary, those who raise this question are frequently men of uncompromising Catholicity. The question they raise is whether Catholicity is not compromised more seriously by liturgical individualism that treats service books as cookbooks out of which each celebrant is entitled to develop his own menu.

If this editor had the choice between bringing up his children in a missal-using parish and one which did not use a missal, he would choose the former because Christianity is a lot more fun when it is full of variety, color, and other "extras." Still, even parishes that do not have missals seem to feel free to throw in such extras as palms on Palm Sunday, choirs in vestments marching in procession, extra prayers and amens from off stage at the end of the service, collections and sermons at Morning Prayer, and a good many other things for which the Prayer Book makes no provision. Apparently it is all right to do these things as long as you do not have a book giving directions for doing them.

It is a big question, and one which should not be dealt with by a snap judgment on one side or the other. We do not think that the objective of the

Continued on page 23

PEACE, The Fruit of

By the Rev. O. Frederick Nolde

Director, Commission of the Churches on International Affairs

This article is taken from Dr. Nolde's address, delivered February 28th in Toronto, at the annual meeting of the Board of Evangelism and Social Service of the United Church of Canada. In it, we believe, will be found answers to the Rev. Leland B. Henry's "The Moral Dilemma of the UN," which appeared in THE LIVING CHURCH of March 17th. Dr. Nolde is a Lutheran.



REV. O. F. NOLDE

The world community is currently confronted by an alarming number of serious and explosive problems. It is widely known that political leaders, in their effort to find solutions for these problems, are seeking to invoke and give effect to forces which sometimes vaguely and sometimes explicitly they designate as moral. As Churchmen we have a clear responsibility to scrutinize with care both the dangers and potentialities in what may be termed a moral approach.

In the period toward the end of the second world war, the emphasis upon moral factors and forces appeared largely in pronouncements by the Churches and their representatives. While government officials occasionally referred to moral aspects, the comparative neglect of these can be seen in the fact that even the Dumbarton Oaks proposals made no mention of justice and were designed essentially for a security organization. Many of the changes which were made at San Francisco were intended to remedy this defect. Soon thereafter interpret-

ers of the United Nations Charter spoke of the moral force of world opinion as reflected in the General Assembly, of the potential contribution to justice in the Trusteeship Council, the Economic and Social Council and subsidiary organs, such as the Commission on Human Rights. These interpretations were endorsed by some, criticized or mocked by others, and unheeded by the great majority of people.

Today the situation is vastly different. Whether from basic conviction or from the recognition that nuclear weapons have made the use of military force under many circumstances too dangerous or intolerable, leaders in governments and in the United Nations are seeking to utilize moral force for the solution of the problems which confront the world. In debates at the United Nations, in press, radio and television, as well as in the conversation of people generally, the very term "moral force" is being widely used.

The language of Churchmen has become the language of government

leaders concerned with international affairs. While meaning and purpose are not always the same, the development which has taken place is to be welcomed and encouraged. Nevertheless, there are dangers and pitfalls in the situation, and it would seem timely to call attention to them.

I shall confine myself to an enumeration of certain dangers as I see them, leaving their elaboration for some other occasion:

(1) The assumption that solutions of international problems can be found solely in moral principles. In most instances effective solutions call for technical and political arrangements for which moral principles provide primarily direction and motivation;

(2) Ivory tower indulgence. There is need to submit to the discipline of the achievable, always seeking to lift the level of attainability;

(3) Recourse to morality as a cloak to defend selfish interests. There is need for objectivity in identifying pertinent moral principles and for objec-

Righteousness

tivity in appraising action in the light of them;

(4) The confusion of a moral position and a moral force. If a moral force in the true sense is to be exercised by a decision of the United Nations, the decision itself must be characterized by moral substance;

(5) Oversimplification or falsification by classifying issues and actors as right or wrong. Rarely can one side be designated as completely right and the other as completely wrong, and responsibility must be in proportion to the relative guilt of each party;

(6) Concentration solely upon moral substance of a position. It is also necessary to view in moral terms the manner in which an official seeks to advance a morally acceptable solution.

My reference to these dangers in the use of moral factors in no sense minimizes the importance of the factors themselves nor of the specific action by which they are to be made operative. We must be careful "not to throw out the baby with the bath."

In a Moral Sense

The tragic developments in Hungary offer the clearest illustration of the effort to bring moral forces into play. Defeated by a Russian veto in the Security Council, the United Nations General Assembly in Emergency Session called upon the government of the USSR to desist from any form of intervention in the internal affairs of Hungary and to withdraw all of its armed forces without delay from Hungarian territory. Subsequent resolutions reiterated this position, asked that observers be admitted, called for cessation of deportations from Hungary and for free elections, and urged that material assistance be given both to the people in Hungary and to refugees.

How shall we appraise what took place here? Was the action of the

United Nations right in a moral sense?

Without for the moment debating whether more could have been done or whether more can now be done, I have no hesitation in giving an affirmative answer. If there was moral substance to the decision of the United Nations, was a moral force brought into play? Again, I am inclined to answer "yes," even though the immediate results are far from satisfactory and the ultimate effect cannot now be forecast.

The situation in countries dominated by Soviet communism is no longer as frozen as it previously was. There are stirrings in those countries

and in Russia, which by peaceful and reasonable nurturing, in due course can give rise to greater freedom. The USSR, by virtue of its refusal to comply with the decisions of the United Nations, unquestionably suffered a reversal in its effort to win the support of the uncommitted world of new nations. From this reversal, it can recover only by conforming its subsequent actions, both in Hungary and elsewhere, to the requirements of an emerging international conscience.

Thus I venture to say that what has been called a moral force in relation to Hungary has already registered limited gains. However, it must be recognized that the long and sometimes tortuous pathway to its fuller impact can be followed only if the efforts of governments and Churches are characterized by persistence and patience.

When the military forces of the United Kingdom, France, and Israel moved into Egyptian territory, the initial resolution before the Security Council was vetoed by the United Kingdom and France. The General Assembly, in its Emergency Session and in its regular Eleventh Session, successively called for a cease-fire and recommended that all members re-



A MOMENT OF PRAYER before the opening session of the General Assembly.

United Nations

frain from introducing military goods in the area, set up the United Nations Emergency Force, and then called for the withdrawal of all forces from Egypt.

In relation to the Egyptian situation, officers of the World Council of Churches called to the attention of its members certain statements made at Evanston, where it was held that "No nation in an international dispute has the right to be sole judge in its own cause. . .," where the Assembly called upon the nations to "pledge that they will refrain from the threat or the use of force against the territorial integrity of any state," and where it was affirmed that "any measures to deter or combat aggression should conform to the requirements of the United Nations Charter."

A Strong Case

It is important to note that the Churches in the several countries apart from those directly concerned, as in the United States and Canada, refrained from statements of criticism or condemnation, but as members of the ecumenical family looked in the first instance to the Churches of Britain and France. With due recognition of the existing provocations and of the failure of the United Nations to take effective measures, the Executive Committee of the British Council of Churches expressed grave disquiet at the unilateral military action taken by Great Britain and France, and approved the previous action of its officers in obtaining an interview with the Lord Chancellor in behalf of the Prime Minister wherein the deep concern of Christian opinion had been registered and a ceasefire urged.

In the course of a statement in the House of Lords, the Archbishop of Canterbury declared that Christian opinion in Britain was terribly uneasy and unhappy and said, "We have to accept the fact that there is a strong case for saying that our action is a contravention of the spirit and letter of the United Nations Charter." In similar vein, the Council of the Fédération Protestante de France considered it most regrettable and painful that the governments of France and Great Britain, confronted by so many violations of the United Nations Charter, should have considered it lawful to take unilateral action.

What shall be our appraisal of United Nations decisions with respect to the military action in Egypt? Were they right in a moral sense?

Here the answer is certainly not as easy as in the case of Russian intervention in Hungary. The situations are entirely different and the serious provocations to action in the Middle East cannot be ignored. Nevertheless, I am forced to the conclusion that on moral grounds the United Nations could reach no other decision.

A fundamental purpose of the United Nations is "to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace." If the international community were to condone other than peaceful means when disputes or situations arise, it would have to accept as permissible preventive wars and military action for the achievement of any legitimate objective.

If the decision of the United Nations on the Egyptian crisis was characterized by moral substance, was a moral force exercised?

The answer is again not easy, because unquestionably many forces were at work to influence the decision of the British and French governments. However, one surely cannot write off the power of world public opinion, particularly when nations bound together by common tradition, standards, and outlook contributed to that public opinion by their manifest uneasiness or their forthright criticism. Nor can one minimize the significance of an open society in Britain and France, where free discussion of governmental policy is cherished and commendation or criticism is freely uttered.

It is perhaps inappropriate that I should express a personal point of view when I am aware of differences of opinion in the countries concerned and I do so humbly. Whatever immediate hardships are suffered and difficulties encountered, I believe that the withdrawal of troops from Egypt by the United Kingdom and France in conformity with United Nations action will go down in history as a significant step in building a responsible world community of law and order.

General Observations

From these specific illustrations, I seek to draw certain general conclusions as possible guides for the future. These are not offered with any dogmatic intent but as a basis for discussion and refinement:

(1) The attempt by military rather

than by peaceful means to achieve a legitimate objective or to secure redress of grievances — except in the case of aggression — is wrong;

(2) When the United Nations in accordance with its Charter condemns such military measures, its decision has moral substance and can constitute a moral force according to the measure of support it commands from governments and the people they represent;

(3) In taking a decision of this kind the United Nations must commit itself to remove by peaceful means the causes which provoked but did not justify the military action, and member states must contribute their resources toward this end;

(4) Compliance with United Nations decisions by the member governments directly concerned is essential for the development of an international order of law and stability;

(5) In the event of non-compliance, the international community has a responsibility to see to it that unjustified military action is not rewarded;

(6) The international community should more persistently and effectively assist in bringing about peaceful settlement and peaceful change in order to provide viable alternatives to the pursuit of claims by military means which in an atomic age imperil the whole family upon earth.

Conclusions

In my consideration of current dynamics in international affairs, I have concentrated largely upon moral factors. I am fully aware that other motives, sometimes more powerful, are to be found in national or personal self-interest. These may undergird or frustrate the claims of justice. Whether they be right or wrong, they certainly must be taken into account in an adequate appraisal of any situation.

Nevertheless, in the moral area into which political leaders have moved these recent years, one finds a measure of confusion and danger. This is neither strange nor unexpected. Where effort is sincerely directed toward just solutions we must be careful to avoid attitudes of derision or acts of repudiation. It is our business to see to it that moral claims are faithfully asserted and moral forces effectively brought into play. Here lies an important part of our Christian witness to the world of nations. In a very real sense, peace is the fruit of righteousness.

A Prayer For Calamity

By the Rev. Francis C. Lightbourn

Assistant Editor of "The Living Church"

Is there a short but dignified prayer that can be said, in any position, when you hear or read of calamity — something you can utter in silence and then go quietly about your business?

There is such a prayer, but it is tucked away in an obscure part of the Prayer Book. To find it you will have to turn to that little used service, the Visitation of the Sick. But once found, it is brief enough to memorize, and then it is yours to pull out and use whenever occasion calls for it.

Here is the prayer:

"O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord."

The prayer is known as the *Salvator Mundi* ("Saviour of the world") from the opening words with which, in the Latin version, it begins. It is found in the Sarum rite of anointing the sick, whence it was taken into our present Visitation Office. Dr. Massey H. Shepherd, Jr., tells me that he has not been able to trace it further back than that.

Certainly this is an appropriate prayer to be said by the clergy when they visit the sick. But if it is confined to such occasions it is heard but rarely by most people. Surely it is a prayer that ought to be rescued from its comparative oblivion and brought into more general use.

It has been said that the best manual for intercession is the daily news-

paper. Is there any day when we fail to read in the paper of calamity of some sort or the other? A family is routed from their home by fire, with the youngest children perhaps burned to death. A husband shoots his wife and then shoots himself. An airliner is downed and 65 passengers are lost.

Is not the mere reading of such misfortunes as these a call to prayer? And what more suitable prayer to say, silently and unobtrusively, than the *Salvator Mundi*: "O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord," before passing on to the next item of news?

If you like, you may change this prayer to the third person, singular or plural: "Save *them* [him, her], and help *them* [him, her], we humbly beseech thee, O Lord." But this is not really necessary, for in the misfortunes of specific individuals all of humanity, including you and me, is involved; the "us" of the prayer covers all men, even those for whom you are especially praying. So, in its original form, the prayer suffices for any need, however particularized.

The Church enters this Sunday upon that part of Lent known as Passiontide. Between now and Good Friday we shall think more and more intensively of our Lord's death upon the Cross and of how, in that event, He took upon Himself the sorrows of humanity. What could be more appropriate



CRUCIFIXION by Francisco de Zurbaran.

than to pause for a few seconds every day, let us say at noon, and to use this prayer, the *Salvator Mundi*, as a memorial of the Passion?

If we do this, the chances are that by Easter we shall know the prayer by heart. Then it will be ours to say whenever we hear or read of calamity; and, perhaps, when calamity strikes us.

BOOKS

The Five P's

THE MYSTERY OF THE CROSS. By J. E. L. Oulton. Seabury Press. Pp. 63. Paper, \$1.

Those who would like something theological — but not too theological — for Passiontide reading will find it in J. E. L. Oulton's *The Mystery of the Cross*.

This small book, by the late Regius Professor of Divinity in the University of Dublin, treats of various aspects of the Atonement in five brief chapters that could, for example, be read one each day in Holy Week.

There is much of value here, especially the last chapter, with its relating of the Atonement to the Trinity.

The book can be generally recommended.

FRANCIS C. LIGHTBOURN

MEDITATIONS FOR LENT. By Ernest W. Southcott. With an Introduction by Canon Eric Abbott. London: Mowbrays. New York: Morehouse-Gorham. Pp. 112. Paper, \$1.25.

The name of Ernest W. Southcott, vicar of Halton, Leeds, is familiar in Church circles not only in his homeland, Eng-

land, but also in America through the selection of his recent *The Parish Comes Alive* as the 1957 Bishop of New York Book [L. C., January 20th, February 24th, March 3d].

Canon Southcott's *Meditations for Lent* provides material for daily meditation, Sundays included, with a final section for Easter Day. The outlines follow the method of the five P's — Prepare, Picture, Ponder, Pray, Promise. Ten alternative forms of preparation are given. A social emphasis is evident throughout, but is not overdone.

Unfortunately, the book was published too late to be of much use this Lent. One can only urge Churchpeople to buy it and keep it for next, or use it throughout the year, perhaps on Fridays.

FRANCIS C. LIGHTBOURN

HUGH DU PUISET. A Biography of the 12th Century Bishop of Durham. By G. V. Scammell. New York: Cambridge University Press, 1956. Pp. ix, 355. \$7.50.

When Hugh du Puiset died in 1195, he had one of the longest episcopates of the 12th century. Born about 1125, in France, a great-grandson of William the Conqueror, and a nephew of King Stephen, he lived through the reigns of Stephen, Henry II, and the early years of Richard I.

His uncle, the powerful Bishop of Winchester, brought him to England and made him archdeacon of his see. With his family backing, he rapidly progressed from treasurer to Bishop of Durham in 1153, in spite of the opposition of the Archbishop of York. As far as possible, he remained neutral in the conflict between Henry II and Becket.

In his book, *Hugh du Puiset*, G. V. Scammell has presented a full length biography of one of the most eminent and spectacular men of medieval England. There are appendices giving relevant documents, a genealogy of the family of du Puiset and an itinerary of the Bishop from 1154 to 1195, as well as an extended bibliography. Anyone interested in the history of England and, particularly, the English Church during this turbulent period, will find this book well worth reading.

The book does, however, presuppose a certain amount of knowledge of the history of the time.

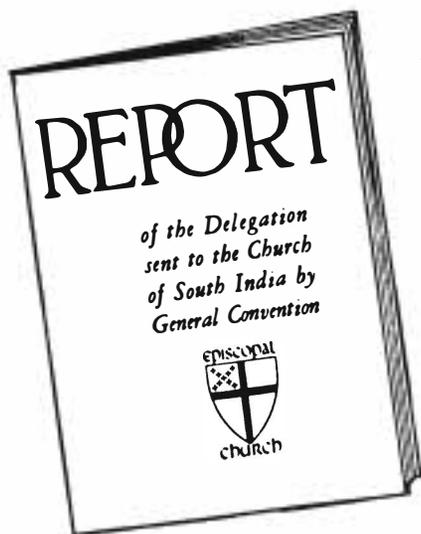
HOWARD T. FOULKES

In Brief

March 1957 *Holy Cross Magazine* has an interesting article, "A Monk Experiences a Church and Group Life Laboratory," by the Rev. Lee G. E. Stevens, OHC (\$3 a year in USA, \$3.25 outside USA, single copy 25 cents; *Holy Cross Magazine*, West Park, N. Y.).

A *Study Guide* for use with Ernest W. Southcott's *The Parish Comes Alive* has been

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prepared by J. Stuart Wetmore. Available from Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y. (Pp. 37. Paper 75 cents).
 C. S. Lewis' *Perelandra* [L. C., February 24th] is now available as an Avon paperback at 35 cents from bookstores and newsstands.
 H. G. G. Herklots' readable and well-reviewed *How Our Bible Came to Us — Its Texts and Versions* (1954) has recently been put out as a Galaxy Book (Oxford University Press. Pp. 174. Paper, \$1.50).

"Reflection Books" — small paperbacks, 50 cents each — are a new publishing venture of Association Press. Titles so far: *Religious Living*, by Georgia Harkness; *Basic Christian Writings*, edited by Stanley I. Stuber; *A Short Primer for Protestants*, by James H. Nichols; *Words To Change Lives* (selections from various writers); *The Life of Christ In Poetry*, compiled by Hazel Davis Clark; *What Christianity Says About Sex, Love, and Marriage*, by Roland H. Bainton.

The last of these was selected as a sampling of the lot. It is a brief account, by a leading Church historian, of what the Christian attitude toward sex, etc., has been in the various periods of Christian history. A factual presentation, it can be generally recommended.

Cambridge University Press' *Illustrated New Testament* measures about 4½"x3"x1½", contains eight color illustrations and a picture jacket, small but readable type, and a pronouncing guide (\$1).

Four "drama-services" by Harold Bassage have been published by Seabury Press, at 65 cents each: *On the Eve of Holy Week* (Palm Sunday Evening), *Ambassador of Fire* (Whitsuntide), *The People Were In Expectation* (First Sunday in Advent), and *Turn Unto the Lord* (Ash Wednesday Evening).

Retreat To Advance, by Mark Carpenter-Garnier, formerly Bishop of Colombo, is a guide to the making of a private retreat, of three or four days or even one or two (Morehouse-Gorham. Pp. 82. Paper, \$1.25).

The Rev. Ernest M. Hoyt has written a *Historical Sketch of St. Peter's by the Sea of Narragansett, Rhode Island*, of which he is rector (presumably available from the author. Pp. 36. Paper, no price given).

The World (edited by Fr. P. W. S. Schneirla) is a new "Official Publication of the Syrian Antiochian Orthodox Archdiocese," published every month except July and August at 8005 Ridge Boulevard, Brooklyn 9, N. Y. (\$5 a year in U.S. and possessions; 75 cents single copy). It is a "slick" magazine of about LIVING CHURCH size, illustrated.

Books Received

THE GEOGRAPHY OF THE BIBLE. A Study in Historical Geography. By Denis Baly. Harpers. Pp. xiv, 303. \$4.95.

GROUND TO STAND ON. By John H. Otwell, Pacific School of Religion. Oxford University Press. Pp. ix, 232. \$4.25.

GRAVEN IMAGES: SUBSTITUTES FOR TRUE MORALITY. By Dietrich von Hildebrand with Alice Jourdain. David McKay Co. Pp. vii, 204. \$1.50.

THE SILENCE OF ST. THOMAS. Three Essays. By Josef Pieper. Translated by John Murray, S.J. and Daniel O'Connor. Pantheon. Pp. 122. \$2.75.

STORIES FROM THE BIBLE. By Margherita Paschotti. Illustrated by Joan Kiddell-Monroe. Oxford University Press. Pp. 239. \$3.

THE REVOLT OF MARTIN LUTHER. By Rob-

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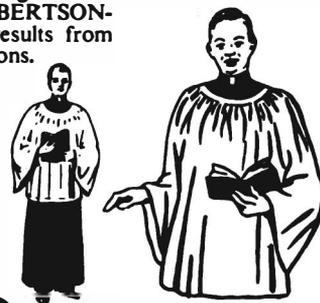
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LETTERS

Continued from page 2

so, too. One may say that Stephen is talented, or that he has a talent (for painting, for poetry) without any connotation of externality. I venture to contradict both Marcel and Fr. Vogel, and say that a talent can not be shared. A talent is a creative power, a capacity, an ability, and is of the very being of the man who "possesses" it. If it can be displayed, it cannot be displayed as any external object is displayed. The thing the talented man has created can be displayed. But even with this, it may not, necessarily, be understood — that is, what the talented man is "saying" may not be communicated. Furthermore, a talent cannot be acquired, as a thing can — a car, a camera. The wind bloweth where it listeth.

It is also questionable whether a talent can be contrasted with genius. It is true that we saw that a person is a genius, and that we never say that a person is a talent. But this is a colloquialism. We can say that a person has genius. However, enough — Does God have attributes?

(Rev.) PERCY T. FENN, JR.

Oberlin, Ohio

Incorrect Quote

A press release from the diocese of California quotes me somewhat incompletely [L. C., March 3d, P. 10], I'm sorry to say, and distresses me accordingly, in reporting the recent missionary service in Grace Cathedral, San Francisco. By a perfectly understandable slip, I was said to have "deplored the utter failure of our mission work." This is not fair either to me or to the Church, and certainly not to our missionaries.

What I deplored was the utter failure of our Church's fight to win adequate support for missions from our people. This is a very different kettle of fish; and I am perfectly willing to be quoted as deploring that. It is a heart-breaking truth that our Church lags far beyond comparable Christian bodies in the interest we take in our missions and the support we give them.

I do not believe for one moment that this is a matter of penurious Episcopalians. Our people are as warm-hearted as any and far better able than most to give full and imaginative support to the Church's Mission, when they are given the chance of personal knowledge and responsibility for it. The budget-quota system makes this personal sharing intolerably difficult, and condemns us, inescapably, to measure our mission in its least significant terms. It is no wonder that our support and interest lags, and that we rarely, if ever, face the urgent command of Christ and the stern and deep implications of Christian monotheism. It is to help meet this, of course, that societies like the Overseas Mission Society exist.

But it would be quite untrue to speak of our mission as having failed. Its scope is tiny by comparison with our sister Churches in the Anglican Communion, and its impact is no where as deep as we either hope or imagine. But thin as our lines are and inadequate as the support we give to our missionary bishops and staff, their witness is as clear as light, and every loyal Churchman rejoices at it.

(Rt. Rev.) STEPHEN F. BAYNE, JR.

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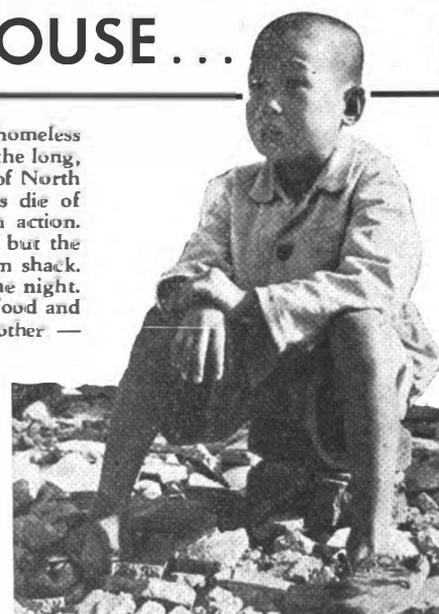
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sorts and conditions

WE WERE talking in the office the other day about "trinitarian prayer." If we believe that God is three persons in one substance, what does this imply for our prayer life?

ONE WAY of praying as a trinitarian is to address separate prayers to God the Father, God the Son, and God the Holy Ghost. This is done at the beginning of the Litany, and in the *Kyrie* ("Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us") in the Communion Service.

INCIDENTALLY, the *Kyrie* was not originally put into the service as an expression of penitence connected with our response to God's Commandments. It was the ancient Greek greeting given to somebody of importance, a sort of "hello" to God as the service began. Morning Prayer has a similar greeting in the *Gloria Patri* ("Glory be to the Father, to the Son, and to the Holy Ghost . . .").

BUT trinitarian prayer in its more usual form does not address the three Persons of the Trinity separately. It is prayer to the Father, through the Son, and in the Holy Ghost. The Lord's Prayer is the classic example, of course. The only person of the Trinity actually mentioned in it is the Father. But it is prayer through the Son in a direct and obvious way because it is the prayer He taught us and we join with Him in praying it. And it is prayer in the Spirit because the Holy Ghost working in the Church and in us is the motivating force that causes us to pray it, not just say it.

THE FATHER is, so to speak, the Presiding Officer, the Chairman to whom all remarks are ordinarily addressed even if the subject of our remarks is related to the activity of another Person of the Trinity. Even a prayer asking for the intercessions of the saints is in its best form when the prayer itself is addressed to God the Father. Prayer directly addressed to any other person in the great company of heaven is a sort of informal aside or ejaculation, not a part of the minutes of the meeting.

I HAVE seen the statement made that prayer should always be addressed to the Father. But we have the scriptural example of St. Stephen crying out, "Lord Jesus, receive my spirit," to settle that question.

THE RELATION of the Holy Ghost to our prayers is much more intimate than would be shown in a prayer

directed to Him. When we pray. He is praying in us. As Christians, we are the temples in which the Holy Ghost resides; and the voice that fills the temple is His.

THE GREAT sequence of events which we begin to celebrate this Passion Sunday, with Holy Week, Good Friday, and Easter setting forth the grounds of our right to approach God through Jesus our high priest, becomes complete only with the descent of the Holy Spirit on Whitsunday. Until that point, everything is preparation. After that point, everything is action.

THROUGH the activity of God the Son and God the Holy Ghost, we are brought into a new relationship with God the Father. They point our prayer life primarily to Him rather than to themselves. Accordingly, the most characteristic form of trinitarian prayer is prayer to God the Father, through God the Son, in the unity of God the Holy Ghost.

THESE THOUGHTS were stimulated in part by the confirmation last week of my son, Michael, aged 13. Recognizing that we receive the Holy Ghost in Baptism as well as in Confirmation, the Church has a rather difficult time explaining just what additional thing is provided in Confirmation. There are the seven gifts of the Spirit mentioned in the Confirmation prayer, and we are inclined to focus on them as a list of added endowments. But I think the bishop was right when he said in his sermon that the sevenness is more important than the specific seven mentioned — the idea is the completeness of our spiritual equipment symbolized by the perfect number, seven.

YOU HAVE to begin understanding what happens in Confirmation by remembering that it is really a part of Baptism that became separated from the rest for various reasons — practical, theological, and psychological. The infant Christian is welcomed into the Church and made a part of its relationship to God long before his mental and physical equipment is ready to undertake the thoughts, words, and deeds through which he will later on be able to bear witness to the indwelling of the Holy Ghost. As that time approaches, the Church provides the grace for Christian maturity in this rite which completes baptism with the gift of the Holy Ghost. The difference is between being a Christian who receives from God only, and one who both receives from God and (through the operation of the Holy Spirit) gives to Him.

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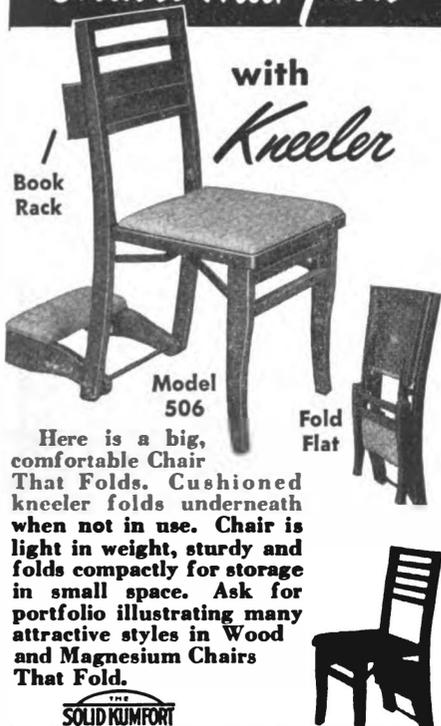
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The Rt. Rev. Dr. Henry H. Daniels, who retired on February 15th as Bishop of Montana, is now in charge of St. Andrew's Mission, Turners Falls, Mass. Address: 40 Prospect St., Turners Falls.

The Rev. Donald R. Behm, formerly rector of Trinity Church, Trinidad, Colo., will on May 1st become rector of All Saints' Church, Denver. Address: 2222 W. Thirty-Second Ave., Denver 11.

The Rev. Robert M. Bird, formerly rector of All Saints' Church, Concord, N. C., is now associate rector of St. John's Church, Savannah, Ga. Address: 26 W. Charlton St.

The Rev. William S. Brace, formerly rector of Grace Church, Waycross, Ga., will on May 1st become rector of St. John's Church, Tampa, Fla. Address: 1307 Morrison Ave., Tampa 6.

The Rev. Hayward B. Crewe, formerly vicar of Trinity Mission, Gulph Mills, Pa., with address at Conshohocken, is now assistant at the Church of the Good Samaritan, Paoli, Pa., with address at 3-4 Landsend Lane, Devon, Pa.

The work of the Church of the Good Samaritan has grown so rapidly that it was felt that a priest in residence in the Devon-Berwyn area would be an advantage to the parish. The rector is the Rev. Alfred Whisler.

The Rev. Austin W. Crowe, formerly assistant at Grace Church, Lawrence, Mass., is now chaplain at the Massachusetts Correctional Institution, Concord, Mass. Address: 24 Assabet Ave., West Concord.

The Rev. John Denham, formerly assistant at St. Philip's Church, Durham, N. C., is now in charge of the Church of the Messiah, Mayodan, N. C.

The Rev. Gordon L. Graser, formerly in charge of St. Andrew's Church, Clason Point, Bronx, N. Y., will on April 22d become rector of the Church of the Good Shepherd, Greenwood Lake, N. Y.

The Rev. Luther O. Ison, formerly rector of St. Mary's Church, Napa, Calif., is now rector of Trinity Parish, 234 S. Juniper St., Escondido, Calif.

The Rev. James F. Madison, formerly rector of St. Paul's Church, Holyoke, Mass., will on May 1st become rector of St. Anne's Parish, Annapolis, Md.

Mr. James Russell Moodey, who is at present a student at the Episcopal Theological School, Cambridge, Mass., will in June, after his graduation and ordination, become assistant at Christ Church, Cincinnati.

The Rev. Paul Moore, Jr., formerly in charge of Grace Church, Van Vorst, Jersey City, N. J., will on September 1st become dean of Christ Church Cathedral, Indianapolis.

The Rev. H. M. M. Nicholas, former rector of St. Mary's of the Harbor, Provincetown, Mass., is now assisting at All Saints' Church, Carmel, Calif. Address: Box 632.

The Rev. Frederick A. Pope, Jr., who has been serving as rector of St. John's Church, Homestead, Fla., will leave to become priest in charge of education at St. Stephen's Church, Coconut Grove, Fla. Fr. Pope will begin his work in the newly-created position in July.

The Rev. Paul L. Schwartz, formerly rector of Christ Church, Meadville, Pa., will be rector of St. James' Church, Bedford, Pa.

The Rev. Thomas A. Vanderslice, formerly curate at the Church of St. John the Evangelist, Flossmoor, Ill., is now rector of St. Martin's Church, Chicago. Address: 5710 W. Midway Park, Chicago 44.

Congratulations are also in order since Fr. Vanderslice was married on February 23d to Miss Marion Grace McMurray, daughter of Dr. and Mrs. William John McMurray of Bronxville, N. Y.

The Rev. John R. Whitney, formerly assistant at St. Andrew's Church, State College, Pa., is now rector. Address: 304 S. Frazier St.

The Rev. Harvey L. Woolverton, formerly rector of St. James' Church, New London, Conn., will on May 1st become rector of St. Mark's Church, Denver, Colo.

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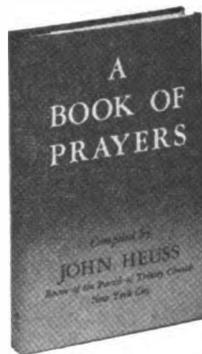
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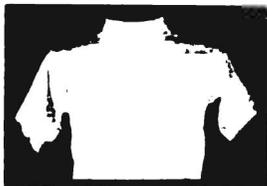
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Seabury was rector all during his episcopacy and is buried beneath the floor of the Hallam Chapel in the crypt of the church.

St. James' not only ministers to its regular communicants, but also serves the men from the submarine base in Groton, cadets from the U.S. Coast Guard Academy, and students at the Connecticut College for Women.

St. Mark's, Denver, is a downtown church with an active program for all age groups, including a Sunday school with 40 classes. St. Mark's is serving its community and is making plans for an even more intensive pastoral program in the area.

Armed Forces

Chaplain James M. Reaves, formerly addressed at Wappingers Falls, N. Y., and at the Army Chaplains' School, Fort Slocum, N. Y., may now be addressed at 129 Houston, Lieber Heights, Fort Leonard Wood, Mo.

Resignations

The Rev. S. Atmore Caine, vicar of St. Augustine's Chapel, Norristown, Pa., has retired from the active ministry and may be addressed at 514 Launfall Rd., Plymouth Meeting, Pa.

The Rev. Hugh Wentworth Dickinson, rector of St. Stephen's Church, Millburn, N. J., will retire on June 15th.

The Rev. Paul Due, rector of St. Mary's Church, Franklin, La., has resigned; he plans temporary retirement. Address: Box 21, Thibodaux, La.

The Rev. Hiram H. Kano, formerly in charge of St. Mary's Japanese Mission in Mitchell, Neb., and St. George's Japanese Mission in North Platte, has retired and is now rector emeritus of Holy Apostles' Church, Mitchell, Neb. Address: Route 1, Box 257, Fort Collins, Col.

The Rev. Martin Knutsen, formerly vicar of All Saints' Church, Hanover, Pa., and the Church of the Prince of Peace, Gettysburg, will be a student at the Virginia Theological Seminary. Address: 217 W. Park Ave., State College, Pa.

The Rev. Alfred G. Reimers, formerly rector of St. Alban's Parish, Sussex, Wis., is now doing supply work in the diocese of Huron, Canada. Address: 298 Ridout St. S., London, Canada.

The Rev. William A. Viscounte, formerly in charge of St. John's Church, Franklin, Mass., has retired and may be addressed at 46 Howard St., Waltham 54, Mass.

The Rev. Jonas Ewing White has resigned as rector of the Church of the Epiphany, Gunterville, Ala., and has returned to the Panama Canal Zone, where he is canonically connected. For the time being he is assisting Bishop Gooden of the Panama Canal Zone in the work in Central America and elsewhere. Address: c/o Box R, Balboa, C. Z.

Changes of Address

Headquarters of the diocese of Georgia are now at 611 E. Bay St., Savannah. All mail for the headquarters and for Bishop Stuart of Georgia is to be addressed there. The old address, Box 1195, Savannah, has been discontinued.

The Rev. Ernest F. Campbell, chaplain of Breck School, Minneapolis, may be addressed at 4200 W. River Rd., Minneapolis 6.

The Rev. Jerry Carpenter, who is on the staff of the city mission in Philadelphia and was formerly addressed in Center Square, Pa., may now be addressed at 231 Hendricks St., Ambler, Pa.

The Rev. Canon Alfred L. du Domaine, of Grace and Holy Trinity Cathedral, Kansas City, reports a change of address due to renumbering: from 2537 to 2461 Kirkwood St., Springfield, Mo.

The Rev. Jackson H. Harris, retired priest of the diocese of Georgia, formerly addressed in Orlando, Fla., may now be addressed at 265 W. Seventy-Fourth St., Savannah, Ga.

The Rev. Charles L. Henry, rector of St. James' Church, Clovis, N. M., may be addressed at 1117 N. Main St., Clovis. (The Rev. Charles L. Conder was incorrectly listed in the Episcopal Church Annual as rector of the church in Clovis.)

The Rev. Edward Clarendon Hyde, formerly addressed in Boulder, Colo., may now be addressed at 213 Thilly Ave., Columbia, Mo. He is cataloging books in the Missouri University library and hopes for supply work.

The Rev. Dr. Robert H. Mercer, retired priest of the diocese of Rhode Island, formerly addressed in Newport, R. I., may now be addressed at 420 Grotto Ave., Pawtucket, R. I.

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the diocese of New Jersey, may now be addressed in Miami, Fla., at 5763 S.W. Twenty-Seventh St.

The Rev. George C. Wyatt, associate chaplain of St. Luke's Hospital, New York, may be addressed at 262 W. Eighty-First St., New York 24.

Ordinations

Priests

Colorado — By Bishop Minnis: The Rev. Robert Hawthorne Warner, on March 13th, at the Cathedral Church of St. John in the Wilderness, Denver; presenter, the Rev. Harry Watts; preacher, the Rev. E. B. Thayer; to be in charge of missions in Fort Lupton, Loveland, and Estes Park.

Deacons

Colorado—By Bishop Minnis: Cecil Loyd Franklin, on March 13th, at the Cathedral Church of St. John in the Wilderness, Denver, where he will be on the staff; presenter, the Very Rev. Dr. Paul Roberts; preacher, the Rev. E. B. Thayer.

Diocesan Positions

Mr. Victor Troutfetter is now treasurer of the diocese of Colorado. Address: 1930 Sherman St., Denver.

we congratulate

BISHOP GRAY OF CONNECTICUT, who sent \$500 to St. Joseph's Roman Catholic Cathedral, Hartford, to help rebuild the cathedral, which was recently destroyed by fire. The estimated loss of the building had been \$5,000,000.

The Rev. **PERCY J. BROWN** on the 50th anniversary of his ordination to the diaconate. Dr. Brown was ordained by Bishop Whitaker at the

chapel of the Home of the Merciful Saviour for Crippled Children, in Philadelphia.

The **CHURCH OF THE RESURRECTION, MAYFAIR, PHILADELPHIA, Pa.** Its new church building was recently dedicated by Bishop Hart. The Church, seating 400, is built of Main Linn stone, and is joined to the parish house by a cloister. Cost of the new church was \$165,000. The Rev. T. Gordon Ott is rector.

HOLY CROSS CHURCH, MIAMI, Fla., which presented a confirmation class of 67 to Bishop Louttit as part of its golden jubilee celebration. The church is the oldest in the city of Miami which is on the same location as it occupied when founded. In a downtown area across from the city railroad yards, it has undertaken complete renovation of its buildings and program during the last five years. Its rector is the Rev. Frank Titus.

GRACE CHURCH, ST. PAUL'S CHAPEL, and TRINITY CHURCH, all in New York City, on their designation as structures of national importance that should be preserved at all costs. They are among eight structures placed in this category by the New York Municipal Art Society, which hopes to arouse public interest in preserving those buildings which it considers the finest examples of architecture of particular styles and periods. The three Episcopal churches are the only churches in the first of the four categories set up by the society. The other buildings are New York's City Hall, the U.S. Sub-Treasury Building, the Morgan Library, the Statue of Liberty, and Dyckman House.

ST. MARGARET'S CHURCH, EMMAUS, Pa., whose new church-parish hall was dedicated recently by Bishop Warnecke of Bethlehem. The building is in contemporary style with a free standing altar.

Marriages

The Rev. **WILLIAM J. MILES**, rector of St. George's Church, Riviera Beach, Fla., who was married on December 29th to Miss **JOAN RAMSAY**, organist and choirmistress of the Church of the Redeemer, Sarasota, Fla. She is the daughter of Mr. and Mrs. Donald Ramsay of Cedar Rapids, Iowa. Bishop Moses, Suffragan of South Florida, was celebrant at the nuptial Mass.

Births

The Rev. **CHARLES T. GASKELL**, and Mrs. Gaskell, of Trinity Church, Rock Island, Ill., on the birth of a son, John Thomas, in February. The Gaskells also have another son and a daughter.

The Rt. Rev. **RAYMOND A. HERON** and Mrs. Heron on the birth of a son, Dana Reid, on January 6th. Bishop Heron is suffragan bishop, retired, of Massachusetts.

The Rev. **THERON R. HUGHES**, and Mrs. Hughes, of St. Andrew's and St. Stephen's Churches, Peoria, Ill., on the birth of a second daughter, Sarah Elizabeth, on December 8th.

The Rev. **ARTHUR W. RUDOLPH** and Mrs. Rudolph, of Trinity Church, Madera, Calif., on the birth of Victoria Elaine on February 15th.

The Rev. **EDWARD C. RUTLAND**, and Mrs. Rutland, of St. John's Church, Carthage, Texas, on the birth of their first child, Anna Christine, on February 22d.

Deaths

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

The Rev. Hewitt B. Vinnedge, vicar of St. John's Church, Crawfordsville, Ind., and one of the great personalities of the Episcopal Church, died in Crawfordsville on Friday, March 15th, in the active service of his Lord. On the day of his death he celebrated the Holy Communion in the morning and officiated at a Lenten service in the evening. He was buried at Nashotah House, Nashotah, Wis., March 19th. Born in Oxford, Ohio, June 26, 1898, he achieved academic honors at Miami University in his native city, the University of Chicago, and Marquette University, and entered upon a successful career of college teaching. He married Lillian Esther Kilsberg in 1926. Mrs. Vinnedge and their two



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children, Harlan and Lenore (Mrs. Charles E. Bowen) survive him.

He left secular teaching to go to Nashotah House, where he taught Latin and Greek while studying for the ministry. He was ordained priest by Bishop Ivins in 1932. Then began a ministry of eminent fruitfulness and diversity as pastor, teacher, and writer. Among other things he served as New Testament professor at Nashotah, dean of the Cathedral in Salina, Kans., and book editor of THE LIVING CHURCH.

His immediate successor as book editor, the Rev. Carroll Simcox, comments: "Whatever Hewitt Vinnege did was done with ability and devotion. Had his health been normal, he would certainly have risen to a commanding position in the Church. As it was, he did something better: he grew to commanding stature as a disciple of Him whose grace is more than sufficient.

"The Church knew Fr. Vinnege as a scholarly priest, but I first knew him when he and my father were teaching colleagues and friends at a teachers' college in North Dakota 39 years ago. His remarkable combination of intellectual brilliance, cavalier gaiety, and bold independence of thought gave my conservative father a most salutary shock treatment, which was also a delight. At that time, Hewitt Vinnege's vocation seemed to be that of a Socratic gad-fly in the academic world. Certainly one did not see in him the 'inevitable' priest. That is undoubtedly one reason why he became so great a priest."

Plagued by allergies that he could not escape ("I'm allergic to air"), Fr. Vinnege had a hot temper that combined with his basic lovingness and good humor to delight his friends and charm his opponents in spite of themselves.

He was the original of the story of the man on a railroad diner whose food was brought to him with everything exactly as he hadn't ordered it. As he waxed more and more eloquent in his disapproval of the food, the diner, and everything about the railroad, the steward hastened to offer him anything he would like to eat — the best food on the train — cooked just the way he wanted it. . . .

"No," said Fr. Vinnege magnificently, "I want to stay mad!"

A pronounced liberal in politics, Fr. Vinnege went down to Hattiesburg, Miss., to teach religion in Mississippi Southern University when declining health prevented his continuing to endure the rigorous winters of Nashotah.

At Mississippi Southern, and preaching occasionally in the local parish church, Fr. Vinnege left no doubt as to his views on race relations, organized labor, and other controversial topics. A state legislator decided he should be interrogated, and asked him whether he belonged to any subversive organizations.

"It just happens that I don't," said Fr. Vinnege. "But if you tell me the names of some, I'll consider joining them."

The interrogator persisted. Did Dr. Vinnege have any relatives who belonged to subversive organizations?

"None who are living now," Fr. Vinnege replied.

How about deceased relatives?

"There was one, but you wouldn't be interested in him."

"What was his name?"

"Jefferson Davis."

A Palm Sunday sermon he preached in Hattiesburg, however, created a profound impression in the community in presenting the crucifixion of Christ to the consciences of his hearers as the focal point of the historic oppression of the poor by the respectable.

Mississippi Southern did not part company with Fr. Vinnege. He parted company with the university to try to found a Church college — the ill-fated Keble College, Pass Christian, Miss. When the venture failed he was welcomed back into the diocese as vicar of a string of missions and after three years in this work accepted a call to St. John's, Crawfordsville, Ind., where he also served as chaplain to Episcopal students at Wabash College.

As poet, lecturer, writer, priest, and pastor he bore witness to the zest and sting of the good life as more placid characters hardly know it. Fr. Simcox says: "He is one of those of whom we confidently say, 'It will take more than death to stop him!' A soldier of Christ who has been faithful unto death is, after all, a mighty and irrefutable argument for immortality."

Deaconess Clara H. Simpson, retired deaconess of the diocese of New York, died after a long illness on February 10th at the age of 90.

Deaconess Simpson was born in Montreal, Canada, and came to New York in 1887. She was set apart as a deaconess in 1892 and worked in St. George's Church, New York City, until 1908. From 1908 until 1920 she was a parish worker at St. Martha's Chapel, the Bronx, and from 1920 until her retirement in 1940 she was a parish worker at St. Margaret's Church in the Bronx. After her retirement she lived at St. Clare's House, Upper Red Hook, N. Y., and assisted with the work at All Saints' Chapel. Since 1955 Deaconess Simpson had been living at St. Anne's Guest House, Convent of St. Anne's, Kingston, N. Y.

Mrs. Elva Markley Shaw, 87, past president of the Woman's Auxiliary, Trinity Church, Wilmington, Del., died at her home in Wilmington on January 31st.

Mrs. Shaw was also an honorary member of the Junior Board of the Memorial Hospital, Wilmington. Mrs. Shaw, who was the widow of Ralph Shaw, had been active until a few days before her death. Born in Harrisburg, Pa., she was a former director of the Needlework Guild and a member of the Wilmington New Century Club. Surviving are four children, Mrs. Joseph S. Tallant; Ralph Shaw, Jr.; Markley Shaw; and Charles Shaw. She is also survived by eight grandchildren.

Deaconess Ethel E. Spencer of San Antonio, Texas, died February 11th at the age of 78.

Deaconess Spencer was born in Ontario, Canada and was educated in that country. She was set apart as a deaconess at St. John's Church, Hagerstown, Md., in 1914. During her years of service she was a missionary in Honolulu, Jamaica, Arizona, and Canada, and did rural work in the diocese of Connecticut. Deaconess Spencer wrote many articles and poems which have been published in Church papers. In December of 1956 she was taken by ambulance to Christ Church, San Antonio, where she gave a meditation for the Daughters of the King from the ambulance stretcher placed at the Chancel steps.

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EDITORIALS

Continued from page 9

Catholic movement should be a missal on every altar. But we do think that one of the objectives of the Catholic movement should be a proper collect, epistle, and gospel for every day in Lent, a good calendar of black-letter saints' days (i.e., saints' days that would not take precedence over a Sunday of the Church year), and such revision of the Prayer Book itself as would make best use of the great advances in liturgical understanding that have taken place in recent years.

We think that Catholics should be moving toward the adoption of what might be called a "weekday Prayer Book," officially adopted by General Convention, as an approved supplement to the Book of Common Prayer. And it seems to us that the missal question itself should be thought of first and foremost in relation to such an objective. If missals are paving the way for a Churchwide daily celebration incorporating the liturgical riches to which Christ's people are entitled, they are serving a good purpose; if the way to such a Prayer Book is being impeded by missals, they are hindering something much more important than themselves.

The liturgical energy of recent generations was too great and too uncontrollable to be contained in the 1928 Prayer Book, in spite of the many noteworthy advances made by that book. But this is a new generation, and one which likes its energy controlled. To make their maximum impact on this generation, Catholic Churchmen may find it advisable to be men of self-control themselves.

Within the parish, the layman will be making his best contribution to the subject by holding up the hands of his parish priest. If the priest believes he can serve his people best either by using a missal or by discontinuing the use of a missal, the responsibility for the decision is his, and matters will not be helped one way or the other by lay interference with priestly responsibilities. At the same time, the wise priest will surely proceed on the principle that strange food may upset his flock and will make any change — whether to or from liturgical embellishments — gently and considerately.

There never is any substitute for charity and forbearance in Church life, and this is most particularly true of the life of worship. We hope that all who find themselves involved in discussions and decisions on this subject will make a sincere effort to bear each other's burdens.

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CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; 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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D., r
Sun 8, 9, 11 H Eu, 3 EP (Chinese); H Eu Daily
7:30, also Tues 10 & Wed 9; MP Daily 7:15;
C Sat 12-1

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancok, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Chol), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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

OMAHA, NEBR.

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

BATH, N. Y.

ST. THOMAS' Rev. Samuel E. Purdy
Sun 7:45 Mat & HC, 10:30 Family Service & Ser;
Daily MP & EP 9 & 6 (ex Mon); Wed 7 HC;
HD 9:30 HC; Lent: Ev & Med Thurs 8; C Sat 5-6,
& by appt

BUFFALO, N. Y.

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 Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

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

ST. PAUL'S Rev. L. Castleman, r
Sun 8, 9:15 & 11; Wed 10 HC; 8 EP

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Torance J. Finlay, D.D., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Special Lenten
Services Mon-Fri 12:15. Church open daily for
prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

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

HOLY COMMUNION 6th Ave. at 20th St.
Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

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



NEW YORK, N. Y. (Cont'd)

RESURRECTION 115 East 74th St.
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 1
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily H
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:30

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. Humicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Stud
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10
MP 9, EP 5:30, Sat 5, Int 12 noon; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; EP Mon thru Fri 6; HD &
Wed HC 10; Fri HC & Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

PARY, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denote AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Ch, 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.