

The Living Church

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

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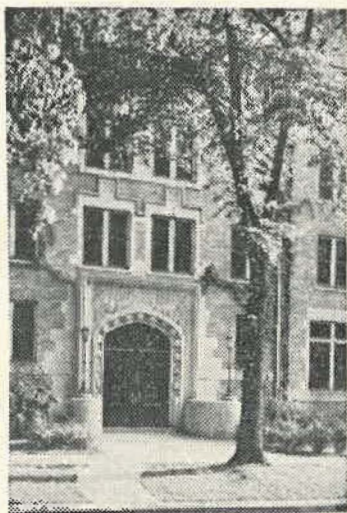


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What's Wrong With the Liturgy?

TO THE EDITOR: Congratulations to Dr. Edsall on his very timely article, "What's Wrong With the Liturgy?" (THE LIVING CHURCH, March 13th). I say "very timely" because as a theological student, I am expected to do some ploughing around in the field of liturgiology and at this very moment our theology class is doing a thorough job on the rationale of the service of Holy Communion.

I have made honest attempts to digest Gregory Dix, Lowther Clarke, Procter and Frere, and Felix Cirlot, but I find this article much easier to digest and much more informative than those great works, from which Dr. Edsall has gleaned so much information.

I await with interest the reaction to the article. I do hope that the pros and cons will be of such a calibre that I may continue to learn more about this subject of which I am even now concerned, and in which I am genuinely interested.

TOM THURLOW.

Winnipeg, Canada

TO THE EDITOR: As a former member of the Rev. Samuel Edsall's parish, I was much interested in his article. His analysis of the order for the administration of Holy Communion presents, in some ways, a strong case for revision of that part of the Prayer Book. But while no one would oppose any reforms in the canon of the Mass directed toward emphasizing its "universal and primitive" character, it is questionable whether all the recommendations of the article are justified at this time or would necessarily achieve the desired end.

I do not pretend to any deeper knowledge of liturgics than several years of regular Church attendance would provide. However, as one to whom the Catholic faith in general, and the Communion service as it now stands, mean a great deal, I found the Rev. Mr. Edsall's proposals rather upsetting. The important thing to consider is whether or not the Church's present liturgy adequately fills the need of the people who use it. I am sure that I speak for many Churchmen and Churchwomen when I say that, for the most part, it does. I regard it as neither "depressing," nor in need of being made "more practical . . . and shorter." What I do find depressing is that any clergyman with good intentions should see the problem of liturgical revision in these terms, and should expect to make the Communion service twice as meaningful by making it twice as short.

If the Confession, Absolution, and comfortable words are supposed to be disturbing to the modern conscience, I am afraid I am morbid enough to prefer being reminded more than once, during the Mass, of the sinfulness of myself and my fellow men, which is, after all, a basic assumption of Christianity. If the Nicene Creed is an heretical innovation in the Eucharist, I am heretic enough to feel that it is such a sound, practical, and concise affirmation of Christian beliefs that it can never be too often repeated by any of

us. Far from being convinced that the form of worship for the Eucharist fails to stress its corporate nature, I am well satisfied with the accent it already places on the "we," the "us," and the "our" as a sufficient expression of the idea of common experience.

Of course our liturgy must be adapted to new conditions. But let it be done sensibly, consistently, and in response to the true demands of our worshippers. If there is nothing sacrosanct about the liturgy used by Archbishop Cranmer — which, I daresay, is fairly satisfactory to most of us — why should there be anything sacrosanct about that of St. Augustine's time? And is not the principal change in the Church today the one that must come inwardly in our hearts, instead of outwardly in our Prayer Books? Will not the old familiar words enable us to reach this goal fully as soon as new and "streamlined" ones?

ELEANOR V. JENNINGS.

Natick, Mass.

Unity With Methodists

TO THE EDITOR: May a Methodist express an opinion about your paper? First of all, let me say I have enjoyed it ever so much. I receive back copies from a neighbor Episcopal clergyman. We reciprocate. Let me congratulate both you and the Rev. J. J. D. Hall (THE LIVING CHURCH, November 28, 1948) for his letter on "Romans, Heart Attacks . . . Ideas." I agree.

May I answer his request for more information on "why the early apostles were so mighty in word and deed . . ."? My humble and perhaps prejudiced suggestion is that you delve into the workings of some of our Methodist groups and see what is being done spiritually and socially and the results. For example: I am a member of the Order of St. Luke which seeks to strengthen the Church through liturgy, pastoral work, and personal evangelism with members adhering to the historic creeds and practices. The parish churches which have an OSL pastor are progressing

The Living Church

Established 1878

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

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LETTERS

very well toward being liturgical churches. In brief, we are putting more life and spirit into what you Anglicans have above your rubrics.

We too have rubrics—copied from the Church of England no less—in our Methodist *Discipline* and new prayerbook (1945) *The Book of Worship*.

Recently an Anglican layman told me this experience of his: "I arrived in a mid-western town on Saturday evening late. As was my custom, I had my evening prayers in my hotel room before retiring. Early next morning I arose and walked down the street to what I thought must be an Episcopal Church, but which I sadly discovered was 'Christ Church, Methodist.' I entered anyway and found the nave dim, beautiful, and prayerful. There I knelt. I then arose and went to breakfast. At nearly eleven o'clock I returned to this church for its 'morning worship.' I was met by several friendly men who welcomed me as a stranger. I was then introduced to the minister who also was warm hearted. Later, when I left the service. I knew I had participated in "morning prayer" under the name "morning worship." I saw more life, meaning, and earnestness in the same prayers my own church uses. Needless to say, I was no longer 'sad to discover' no Episcopal Church there . . ."

Is this what accounts for the fact that one of our churches received 97 Roman Catholics into its membership last year? Or that my parish received seven?

I have the fondest admiration for your Church—but might it not be more valuable for the Episcopal Church to reunite with the Methodist than to worry about Rome? You keep us in line with the rubrics, and we will supply the people, interest, enthusiasm, warmth, and zeal for Christ's Kingdom.

(Rev.) ROBERT VINSON GILDNER.

Low Moot, Iowa.

Vive L'Amitie Franco-Americaine!

TO THE EDITOR: Three years ago, through THE LIVING CHURCH, Mrs. Fritz and I adopted a school in northern France. Various supplies have been sent to the school by the "Save the Children Federation" in our name and this year the children of the school who received various articles of clothing have written us personally.

About 60 thrilling letters in French have come to us, addressed to "Mon cher parrain," "Cher amis inconnus," or "Chers amis americains," and I thought you might be interested to know about them. The authors range from six to sixteen years, the letters are very legibly written (putting many of our children to shame!) and many are decorated with pictures varying according to the ability of the writer: boats, houses, flowers, birds, airplanes, etc. One child drew a dove with a paper in its beak with the words "France-Amerique" on it, and another drew in colored crayon a forget-me-not with with a French and an American flag on either side and wrote below: "La france pense a l'amerique."

Every letter sent thanks for the warm clothing that would make the coming cold winter bearable. Some said that they had

BIOGRAPHY AND YOUR EASTER GIFT

| | |
|-------------------------------|---|
| Name: | The New York Bible and Common Prayer Book Society 1809 In the year of our Lord in the City of New York |
| Born: | 139 Years |
| Age: | 1st English Book of Common Prayer Published 1549 |
| Antecedents: | 1st Revision of English Prayer Book 1552 2nd Revision of English Prayer Book 1559 3rd Revision of English Prayer Book 1662 1st American Book of Common Prayer Published 1789 1st Revision of American Prayer Book 1892 2nd Revision of American Prayer Book 1928 |
| Distinguished Service: | June 9, 1949 Whitsunday celebration of the 400th Anniversary of the Book of Common Prayer. National and International recognition for 139 years of uninterrupted service distributing Prayer Books throughout the World. |
| Occupation: | Through its entire life, free distribution of Prayer Books, Bibles and Testaments have been made to Churches and Missions throughout this country and abroad who were not able to purchase for themselves. |
| Net Worth: | Financially in need of funds. |
| New Capital: | From new and old contributors. |
| Summary: | Without your financial aid and your support, someone will be denied the opportunity of possessing The Prayer Book for continued Faith and Religion so Desperately Needed at this time. |
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The Cross and Us

In that gallant and high-hearted English Order for men, known as Toc H, of which we are, thank God, still members, we always used to say: "The Christian Cross is a capital 'I' crossed out!" Every cross stands for the utter elimination of self. It all began with Jesus and His Cross (and we still can't get those six grisly hours of ghastly dying out of our heart or mind) and it has continued and will continue as long as earth lasts, that every Christian following Jesus must bear a cross, and sometimes too, be crucified upon it. Christians still are being crucified on crosses—crosses of hatred, tribulation, unemployment, selfishness, worldliness, and many times crosses of their own families' making.

Jesus had no difficulty in knowing,

finding and bearing His Cross, and He bore it (and us) in so kingly a manner that Easter stands out as the most glorious of all festivals, for to thinking people it spells for them their Redemption! Have you discovered YOUR cross? Or, when its weight bears you down, as most crosses do at times, do you lie there and not get up? How many times did our sins bear Jesus down under His Cross? Three! So, so many of us fall just once, stay down, and walk no more with Him. To all of us in our times of weakness, lack of faith, fear, sin, Mother Church sends her ringing call through all the fog of burden or sin, in the words of Our Blessed Lord. "Be of good cheer, I have overcome the world!"

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Horace L. Varian

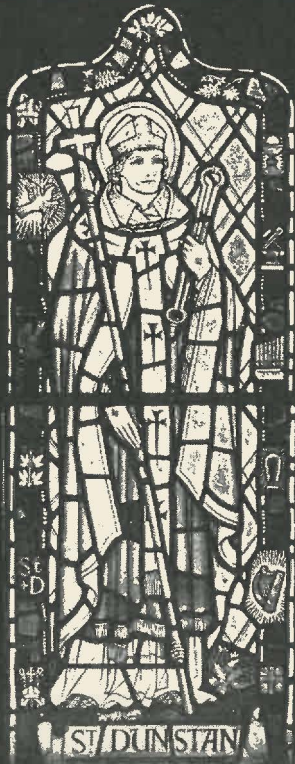
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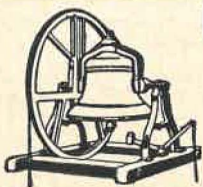
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lost everything in the war, some had been made orphans, or half orphans. But the most touching points to me were that many of these children said they "loved us with all their hearts," expressed the hope of seeing us sometime, wished that they could thank us face to face, and said that these gifts meant to them that America, who had helped them win the war, was still helping them. Many signed themselves "from your little French friends," "the little ones of France," and one closed with the words, "Vive l'amitie franco-americaine! Vive l'Amerique! Vive la France!"

Since you had a part in the work, I feel that you should share in its joys.

(Rev.) CHARLES E. FRITZ.

Pasadena, Calif.

Dignity vs. Pageantry

TO THE EDITOR: And may I add to the "Editor's Comment" on Bishop Mitchell's protest against the encroachment of pageantry into the services of our great Church that your cheap imitation of the flippancy of the Editor of *Time*, is only exceeded in bad manners by your lack of dignity to a noble servant of God—the retired Bishop of Arizona. It might be well for you to bear in mind that Christianity and good manners are closely related, and that neither have any connection with pageantry.

RICHARD B. TUCKER.

Pittsburgh, Pa.

Editor's Comment:

Let's get back to the merits of the case: The pageantry of the Presiding Bishopric—the consecration of bishops, the place of honor in great ecclesiastical events of a national and international character, etc.—is already present in ample measure, and we have made no proposal to increase it. What is missing is the normal office and work of a Bishop as succinctly described in the Offices of Instruction and set forth at greater length in the rest of the Prayer Book—to be a Chief Pastor to a body of clergy and laity, celebrating the Holy Communion and preaching among them; to confirm children; to select, guide, and ordain candidates for the ministry. Being the bishop of a diocese would not put the Presiding Bishop's head in the clouds; on the contrary, it would help him keep his feet on the ground.

True Epiklesis

TO THE EDITOR: I appreciate the brief but very clear article of Canon Day's on the invocation of the Holy Ghost in the Prayer of Consecration. However, I do not understand what he means by saying, "Neither of these liturgies (English or American) has a true epiklesis." The invocation of the Holy Spirit is a true invocation (epiklesis) in the sense in which this term was used in the undivided Church for many centuries.

The greatest theologians of the English Church, from the 17th to the 19th centuries inclusive, taught, with few excep-

tions, that the Holy Eucharist is consecrated, not by the bare recitation of our Lord's Words, "This is my body; This is my blood, etc." but by the prayer which begins, "Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine—may be partakers of His most blessed Body and Blood, Who in the same night, etc." In other words they treat this prayer as a true invocation.

Our American prayer, which distinctly asks God to bless the bread and wine—not the Body and Blood of Christ—with His Word and Holy Spirit, etc., is even more clearly a true invocation than is the English. Wheatly, in his *Rational Illustration of the Book of Common Prayer*, which until lately was required reading for all candidates for Holy Orders in the Anglican Communion, quite definitely considers the English prayer referred to as a true invocation and as the equivalent of the invocation of the Holy Ghost in the First Prayer Book of Edward VI. (p. 319)

He adds, "though all Churches in the world have, through all ages, used the words of Institution at the time of Consecration; yet none, I believe, except the Church of Rome, ever before attributed the Consecration to the bare pronouncing of those words only: that was always attributed, by the most ancient fathers to the prayer of the Church." (p. 320)

As far as I have been able to discover, few theologians of the Church of England, down to nearly the end of the 19th century, ever thought of the prayer, "Hear us, etc." as anything but a true invocation. Most of them believed that this Prayer was no less necessary to the consecration of the Eucharist than the recitation of our Lord's own words. The notion that our Lord's words by themselves consecrate is a very late innovation, even in the Roman Church.

Canon Day himself, I am glad to note, does not speak of our Lord's Words by themselves as effecting the consecration, but implies that the invocation of the Holy Spirit completes this. But if that is the case, how can we deny that the invocation is a true epiklesis?

(Rev.) WILLIAM H. DUNPHY.

Philadelphia.

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

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EASTER SUNDAY

GENERAL

RADIO

Easter Programs

The Resurrection will be heralded on Easter by radio stations all across the nation. Scheduled below are some of the programs arranged by the networks and offered to their affiliated stations. The list was compiled by the Protestant Radio Commission. The hours given are Eastern Standard Time.

7:00 to 7:30 AM

Sunrise service from Walter Reed Hospital, N.B.C.

7:30 to 8:00 AM

The Washington Cathedral Easter service, A.B.C.

The Grand Encampment of the Knights Templar Easter service at Arlington Cemetery. Flowers will be placed on the tomb of the Unknown Soldier, C.B.S.

Sunrise service, Radio City, New York, N.B.C.

8:00 to 9:00 AM

Hollywood Bowl Easter Sunrise service, A.B.C.

8:05 to 8:30 AM

Easter Sunrise service, Grand Canyon, N.B.C.

8:30 to 9:00 AM

Easter Sunrise service in the "Garden of the Gods," Colorado Springs, C.B.S.

Easter Sunrise service, Great Lakes Naval Training Station, N.B.C.

9:00 to 9:30 AM

Easter music by the Trinity Church Choir, New York, under the direction of Andrew Tietjen, A.B.C.

Easter Sunrise service from Pasadena, Calif., M.B.S.

9:30 to 10:00 AM

Program of Easter music by the Miami Senior High School Chorus, M.B.S.

9:45 to 10:00 AM

Easter music by the choir of St. Paul's Chapel, New York, C.B.S.

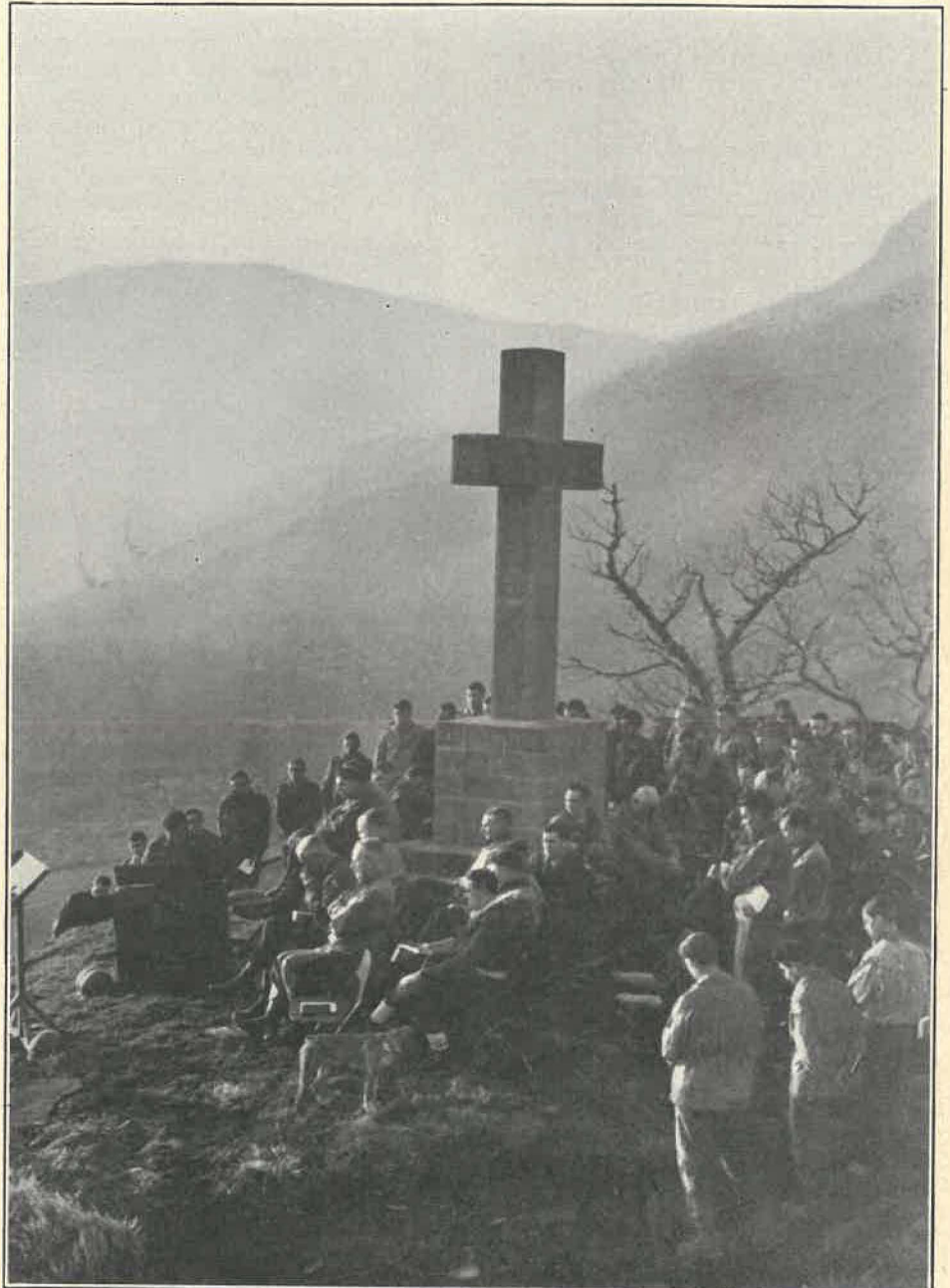
10:00 to 10:30 AM

Dr. Joseph Fort Newton will conduct an Easter service on the "Church of the Air," C.B.S.

12:00 to 12:30 PM

"Wings Over Jordan," Easter program, M.B.S.

Easter service, Stanford University, N.B.C.



EASTER SUNRISE: *There will be 24 hours of it for Americans this year, as this U.S. Signal Corps photo shows.* RNS.

1:00 to 2:00 PM

The Son of Man, a passion play by Archibald MacLeish, will be heard for the third successive year. The dramatized arrangement of passages from the four Gospels reconstructs the historical events leading to the crucifixion and the resur-

rection and weaves the Bach music rendered by the C.B.S. Symphony Orchestra and Chorus into the text of the story, C.B.S.

3:30 to 4:00 PM

By transcription: pre-Easter choir

rehearsals from European cathedrals, A.B.C.

4:30 to 5:00 PM

Easter music by the Robert Shaw Chorale. This is the final program in the Lenten series presented by the 30-voice collegiate chorale under the auspices of the newly formed Protestant Radio Commission, A.B.C.

6:30 to 7:00 PM

"The Resurrection" will be portrayed in the religious series *The Greatest Story Ever Told*, A.B.C.

8:30 to 9:30 PM

"Triumphant Hour," a religious program in which radio and motion picture actors will participate, M.B.S.

Televised Confirmation

The first Episcopal Church service to be televised in the diocese of Chicago will be the Easter Eucharist in the Church of the Epiphany, 201 South Ashland avenue. Bishop Conkling of Chicago will be the celebrant and will administer the sacrament of confirmation. The entire service, from 11 AM to 12:45 PM will be televised by station WNBQ, Channel 5. According to Reinald Werrenrath, Jr., the director, the telecast will require a three camera pickup and will include close-up and long shots as well as an over-all view of the service.

One Great Hour

One of the immediate results of the March 26th radio program "One Great Hour," according to a National Council report, is a series of offers from all over the nation to place displaced persons. Tabulations of funds raised have not yet been completed.

LIVING CHURCH correspondents report that in the diocese of Central New York more than three-fifths of a quota of \$24,000 for the Presiding Bishop's Fund for World Relief was raised within the first three days after the broadcast. The only other preliminary return available was that from the diocese of Milwaukee. It was \$4,500 as of April 1st.

GEN. CONVENTION

Elections

Official certificates of election of General Convention deputies have been received by the Rev. C. Rankin Barnes, secretary of the House, from 20% of the dioceses.

Certifications show that 51% of the clergymen elected and 61% of the laymen elected are persons who have not been deputies at previous General Conventions.

MISSIONS

Fr. Viall Accepts Election; Refused in 1947

The Rev. Kenneth Viall, S.S.J.E. has been given permission to accept his election to the assistant bishopric of Tokyo. He had refused the election in 1947 in order to comply with requests from the Presiding Bishop, the National Council, and the Chapter of the Society of St. John, Evangelist, that he continue as liaison officer of the American Church in Japan. Recently, at the urgent request of the Japanese Church's House of Bishops, which was approved by Bishop Sherrill and the National Council, Fr. Viall be-



FR. VIALL: Has reconsidered and accepted his election to episcopate.

came warden of Central Theological College, Tokyo. Now the bishops have petitioned and received permission from the Chapter for Fr. Viall to be consecrated assistant bishop. He is the first foreign priest ever elected to the episcopate by the Synod of Nippon Sei Ko Kwai.

It is expected that Fr. Viall will be consecrated at Holy Trinity Church on St. Mark's day, April 25th. Bishop Yashiro of Kobe will be consecrator, Bishop Makita of Tokyo and Bishop Mayekawa of South Tokyo will be co-consecrators, and Bishop Nakamura of Tohoku will be preacher.

North Texas to Kyoto

From St. Mary's Church in Kyoto has come a letter telling how the district of North Texas gave to the Japanese diocese of Kyoto "a new feeling of unity and courage which it has not had since before the war."

"Six months after I landed here," wrote the rector of St. Mary's Church,

the Rev. John J. Lloyd, "one of the members of our American Woman's Auxiliary at St. Mary's suggested writing letters to the home rectors of our people stationed in Kyoto to tell them of what we are doing, and of the work and needs of the Japanese Church."

LETTER TO ABILENE

One of the ladies volunteered to type the letters one morning a week, and a form letter was written and used as a base for a personal letter to each of the home Churches and for letters sent out by the Rev. Mr. Lloyd himself to friends back home.

In the course of this writing, a letter went to the Rev. W. P. Gerhart of the Church of the Heavenly Rest, Abilene, Tex. This letter told of the poverty of the Church in Japan and of the inconceivable value of clothes, soap, and certain kinds of food. One of the ladies of the mission had taken some old clothes that came in one package and had had them appraised by a Japanese merchant. An itemized list of the appraised articles went along with the letter, and among other things made it clear that a minister's monthly salary would not buy one old sweater, and only about ten cakes of soap.

CLOTHING DRIVE

News that the diocese of North Texas was going to make a clothing drive for the mission came from Mrs. Blackwell of St. Mary's Church, who had been keeping in touch with the church at Abilene, informing the Rev. Mr. Gerhart of the great need in Japan.

"Shortly afterwards," wrote the Rev. Mr. Lloyd, "the Fukui earthquake drove everything else out of our minds, and from that time on through the summer there were a number of important events which kept us preoccupied."

Then one morning in September came 13 seventy-pound packages from St. John's Church, Odessa, Tex. Three days later 22 packages came from Abilene. A few weeks later eight packages came from St. Mary's Church, Big Spring, Tex., and four from St. Stephen's Church, Sweetwater, Tex. Fifteen other packages came from friends in Virginia. These were turned over to Bishop Sasaki of the diocese, and the opening and sorting the precious clothing and food began. The Rev. Mr. Lloyd wrote of this:

TEACHERS' BONUS

"We sorted them all out into large piles, and this took us two days. Then we sat down to discuss their distribution. We ended with a plan something like this: First to list especially needy clergy families, including several widows and their children. Then we decided to set aside a part for the work at Fukui. Our Church had done

a rather spectacular job there since the war . . . The final part of the plan was to give every one of our diocesan day kindergarten teachers, all of whom are seriously underpaid, some good item of clothing. . . . Approximately 35 of them came in to pick excitedly from clothes that are better than most of them have ever known.

"There is a less noticeable result which is to me far more significant. Throughout the war the Bishop was only able to visit his Churches rarely, and each time with a good deal of risk. There was constant pressure on him to join, and influence his Churches to join, the government-sponsored Union Church, and because he quietly would not, everything he did was watched with a good deal of suspicion. The result of the five or six-year period was that many of the links between parishes and diocese became very weak indeed, some were completely broken.

POVERTY AND MISTRUST

"The period of poverty that has followed has done little to bring the diocese back together again around the Bishop. Day to day survival has been an ugly and deadly serious business for the clergy, and the mistrust and angry jealousy that it has fostered has kept the diocese badly split up. This year has been the first year since Bishop Sasaki became Bishop in which he has had the slightest chance of working under normal conditions, but he can still do very little concretely to show the concern he has for his people in their very serious problems of living. This fall . . . he could express his affection and sympathy with positive and very real help.

"I wonder if you can imagine how it would feel for a bishop to see his people getting thinner and paler, to have one clergyman and one seminary student succumb to tuberculosis from malnutrition, to have the only baby son of a close friend among the clergy struggle for three years to live and finally die because there was no milk for him. Bishop Sasaki has felt very deeply for his people, but has had to stand by and watch this happen time after time and do nothing.

"Only a short time ago he himself was barely able to stagger to the closest Churches. He is now in fairly good health, but his self-confidence and spiritual strength in the past year have grown unbelievably, and the 47 packages from the diocese of North Texas have done something to help carry on the mission of the Church in a way you wouldn't believe.

SMALL BUDGETS

"This story has dramatized to me what a few earnest Christians can do. There is no area of our overseas mission fields that priests and other missionaries are not dogged by the lack of things they need to do their work effectively. Few Church people need to be told that our missionary budget is appallingly small, and no missionary bishop has failed to experience serious cuts in the allotments to him and the inability to get what he knows are the most basic needs of his work.

"The sequel to this story is that the

other day I looked in THE LIVING CHURCH ANNUAL and found some surprising things. There are only six parishes and 18 missions, with a total of 11 clergy, in the diocese of North Texas! Several thousand miles away, where the general and very concrete hubbub of living threatens to blot out the rather abstract frustrations of the missionary, they have made our problems their problems, and our mission their mission."

MOVIES

Film on Passion of Christ Being Made

Producers of the film *Monsieur Vincent*, the life of St. Vincent de Paul, which has proved to be a world-wide success, have begun work on a second and extremely delicate project — a movie on the Passion of Christ.

The new film, which will be entitled *The Divine Tragedy*, will be produced with funds subscribed by well wishers in all parts of the world.

The script has been written by Abel Gance, who will direct production. For 25 years he has been working on the text, which has been submitted to theologians of all creeds in all parts of the world. Every phase of the action and every phrase of the dialogue has been carefully studied to avoid anything which might scandalize.

Portrayal of Christ on the screen was debated with the greatest care. It has finally been decided that two versions should be made — one in which Christ will appear throughout the three-hour film, and another in which He will be heard but not seen.

The choice of the person to represent Christ has not yet been made. "We want a man who has faith," say the producers. "The first condition, which may seem paradoxical, is that he must feel above

all that he is incapable of playing the role. It would be presumption for him to feel capable of doing so."

Many tests have been made, particularly among monks and priests. Two men have been chosen for the final tests. The names of neither actors nor technicians will be revealed. Following the tradition of the early cathedral builders, the film will be constructed anonymously. Actors and cinema men will be of the most diverse nationalities.

The most modern technique will be used in making the film. The producers have, however, decided against the use of color as being an element which distracts from the emotional intensity of the subject.

The pictograph, a device which is attached to the camera, making it possible for the cameraman to see the scene exactly as it will appear on the screen, is being used in filming. [RNS]

WORLD COUNCIL

Dr. Visser 't Hooft Will Visit U.S.A.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, will visit the United States on a six-week speaking and consultation mission, beginning April 19th. [EPS]

The announcement was made at the Evanston meeting of the Conference of U.S.A. Member Churches of the World Council.

Coming from the Council's headquarters at Geneva, Switzerland, Dr. Visser 't Hooft will attend annual Church meetings, hold consultations with missionary and relief groups, and fulfil a limited number of speaking engagements.

Dr. Visser 't Hooft's last visit to the United States was in 1947 when he attended a meeting of the World Council's Provisional Committee, at Buck Hill Falls, Pa. [EPS]

EASTER MORNING

THE Resurrection like the crocus burgeons
 With piercing tongues of spring; leaf, bulb, and root
 Speaking the miracle of dead husks turning
 To break through snow to the remembered light,
 Bringing back the lost, the God-planned blossom,
 Denying grief, quickening the ice-bound heart.

MARY ELIZABETH OSBORN.

ISRAEL

Pilgrim Visits Encouraged

Rabbi Jacob Herzog, head of the Christian department of the Israeli Ministry of Religion, said in Jerusalem that Israeli consulates have been instructed to issue tourist visas to all persons wishing to visit Israel for religious purposes.

He said also that consideration was being given to the question of allowing Christians to conduct Maundy Thursday services in the Room of the Last Supper on Mt. Zion, which is now in Jewish hands.

Christian services have been banned in this shrine since the Crusaders lost it to the Moslems more than 400 years ago. In view of the gravity of such an innovation, Rabbi Herzog explained, that the matter was being discussed at top government levels.

Christian circles in Jerusalem are reportedly eager for the resumption of the tourist traffic, which has been at a low ebb since 1936. They point out that many religious institutions in the Holy Land depend heavily upon income from three sources: the sale of agricultural products, foreign donations, and funds received from pilgrims.

Christian-operated hospices are represented as ready to serve a large-scale influx of tourists. The only arrangement still to be made involves the problem of food rations. Israeli officials have expressed willingness to cooperate in this respect as soon as it becomes known how many pilgrims are likely to come. [RNS]

Good Friday Gift

Dr. Weston H. Stewart, Anglican Bishop in Jerusalem, has just notified Harry L. Dietz, assistant to the treasurer of the National Council, that three automobiles secured in New York by Mr. Dietz and shipped for use of the Jerusalem mission, have arrived safely.

One of the cars will be used by the Bishop; one by the American chaplain, Dr. Walter C. Klein; and the third, a station wagon, for general mission use. The cars were paid for from the Good Friday Offering.

Bishop Stewart wrote: "They are all extremely welcome."

Asks Full Recognition of Christian Rights in Palestine

Full recognition of Christian rights in Palestine was urged in New York by the Rt. Rev. Msgr. Thomas J. McMahon, national secretary of the (Roman) Catholic Near East Welfare Association at the two-day annual Conference on Eastern Rites and Liturgies sponsored by Fordham University. Theme of the Con-



INS.

CATHEDRAL OPENING: A great moment in the life of Liverpool Cathedral (and of one young Briton) was the opening of the edifice by Princess Elizabeth on March 29th. Still unfinished, the cathedral is the largest in Great Britain. The picture shows the Princess receiving the key from 13-year-old Jeffrey Holiday. Her husband, the Duke of Edinburgh (right), looks on.

ference was: "Rites and Rights in the Homeland of Our Savior."

Also urged by Msgr. McMahon was the repatriation of hundreds of thousands of non-Jewish war refugees from Palestine who, he said, have been told by Israeli officials they "must not return."

Back from a four months' tour of Palestine, Syria, Lebanon and Egypt, where he helped to set up relief agencies for refugees, Msgr. McMahon referred to Palestine as a "capital" of Christianity, "whose rights make it imperative that that land can never be exclusionist."

"While I, for one," he said, "wish the State of Israel well, if only out of a sense of gratitude for its kindness to me and mine, and because the footsteps of returning Jews bear traces of bloody persecution, I have come back here with my eyes full of the misery of homeless human beings and my heart even more sensitive to the rights of Christendom."

He warned that no solution of Palestine's problems can be lasting which obscures the "indigenous rights" of the non-Jewish faiths. He said that Christians everywhere are opposed to the present Jewish control of the New City of Jerusalem or any other "over-extension of Israeli rights."

Jewish control of the New City, Msgr. McMahon declared, was contrary to the United Nations' vote in November,

1947, to implement the partition of Palestine with definite boundaries and the internationalization of the whole city of Jerusalem. [RNS]

Israeli Rabbis Reported Planning Prayer Book Revision

Revision of the Jewish *Prayer Book* to harmonize with the establishment of the new State of Israel is reported being discussed in Jerusalem by rabbinical authorities in consultation with the British and American rabbis.

The proposed revision would chiefly involve the elimination or modification of phrases relating to the Jewish diaspora or dispersion. This is the name given to Jewish communities scattered outside of Palestine.

Another purpose of the revision, it is understood, is to insert a thanksgiving prayer for the "ingathering" of the exiles — in other words, the establishment of the independent State of Israel.

Among the British experts being consulted is Rabbi Marks Spira, who was sent to Jerusalem by the Conference of Anglo-Jewish Ministers, who are reported to be strongly in favor of the suggested changes.

One of the most significant aspects of the movement to modify the *Prayer Book*, it was said in Jerusalem, is that

it is being promoted, not by reform groups, but by orthodox and conservative elements. [RNS]

AUSTRALIA

"Red Book" Litigation Ends

"Red Book" litigation begun in 1947 in New South Wales has ended according to state Attorney-General C. E. Martin. The injunction granted by an Australian Equity Court prohibiting the use of the "Red Book" in New South Wales was upheld by the High Court of Australia but modified so that it is effective only in the diocese of Bathurst.

In the spring of 1948 Supreme Court Justice Ernest D. Roper had granted an injunction sought by 23 parishioners of the Rt. Rev. Arnold Lomas Wylde, Bishop of Bathurst, to restrain the Bishop from using a form of Holy Communion service set forth in the *Red Book*, a new book of rubrics compiled for use in his diocese. The plaintiffs complained that the rubrics introduced "Romish" practices not sanctioned by the Book of Common Prayer of 1662 and that the Bishop and the Church of England Property Trust were breaking a trust by introducing Roman Catholic ritual into services.

Mr. Martin explained that "the suit against Bishop Wylde was, for technical reasons, brought in the name of the Attorney-General, though the moving parties were in fact, various private individuals.

"The High Court, being equally divided, did not disturb the decree made in favour of these relators by Mr. Justice Roper."

When the High Court is evenly divided on an appeal it must uphold the lower Court's order. Two of the four judges who heard the case dismissed the appeal and the other two allowed it.

Mr. Martin said there was a possibility that Bishop Wylde would appeal to the Privy Council. He added, "I understand that some arrangement has been made between the parties as to the costs, and that a condition to this is that the Bishop will waive his right to apply to the Privy Council for special leave to appeal against the judgment."

PHILIPPINES

Consecrations

On October 24, 1948, in the city of Dumaguete, in the Philippines, the Obispo Maximo, Msgr. Isabelo de los-Reyes, Jr., assisted by Msgr. Manuel N. Aguilar and Msgr. Gerardo M. Bayaca, bestowed Apostolic consecration upon Msgr. Camilo C. Diel, Bishop of Dumaguete. The ceremony was attended by

Attorney Victorino Jimenez, representing the president of the Philippine Republic.

On November 30, 1948, the same Bishops consecrated Msgr. Pablo Tablanté, Bishop of Rizal, Bataan, Bulacan and Pampanga; Msgr. Alejandro Remollino, Bishop of Pangasinan; and Msgr. Gregorio Balda, Bishop of Cotabato. These consecrations were held in Santa Clara Church, Manila. The Rev. Amado Casanada, was the preacher.

YUGOSLAVIA

Pro-Tito Clergy Organize

Establishment of a "Union of Orthodox Clergy" at a meeting of 250 priests from all parts of Yugoslavia is reported by the Belgrade Communist paper *Politika*. None of the Orthodox bishops of Yugoslavia attended the meeting, which stated its purpose as the organization of support for the Tito regime.

Resolutions were passed supporting Marshall Tito and condemning as "criminals" Bishops Dionisije, Nicolai, and Iriney, of the Serbian Orthodox Church in America who have spoken against Communism. An American priest belonging to Bishop Dionisije's diocese, the Rev. Vojislav Gacinovic, addressed the meeting on the "traitorous work" of these bishops.

A six-point statement of the aims and objects of the union foreshadowed an internal Church struggle on the issue of support of the government. The six objectives were defined as follows:

"In the first place, to assemble all the people's clergy in the union, and to unite all the active forces of the people's Orthodox Church.

"Secondly, to stabilize conditions in the people's Orthodox Church, to remove all errors among the clergy, and to get rid of old habits which today seriously hinder the the solution of many important questions in the constructive work of the Church.

"Thirdly, the people's Orthodox clergy will help the people's efforts to create better conditions for the working people of Jugoslavia by taking an active part in the popular front and in the other people's mass organizations.

"Fourthly, the people's clergy must care-

JERUSALEM CYCLE OF PRAYER

April

22. Down and Dromore, Ireland: William Shaw Kerr.
23. Dublin, Glendalough, and Kildare, Ireland: Arthur William Barton.
24. Dunedin, New Zealand: William Alfred Robertson Fitchett.
25. Durham, England: Alwyn Terrell P. Williams; David Colin Dunlop, Bp. Suff. of Jarrow.
26. East Carolina, U. S. A.: Thomas Henry Wright.
27. Easton, U. S. A.: William McClelland.
28. Eastern Oregon, U. S. A.: Lane Wickham Barton.

fully guard the great results of the heroic people's struggle for liberty, especially the power, the liberty, and the equality of the people.

"In the fifth place, the union believes that it must continue to direct its activities toward the correct solution of all the problems which up to now have not been solved, and which were created under the new conditions produced by the separation of the Church from the State.

"Sixthly, the union will work for the social insurance of the clergy, their widows and orphans, and the aged and infirm clergy."

The resolution concludes by saying that "the people's clergy wish to undertake these duties in accordance with the teaching of the Orthodox Church, with the canonical and apostolic rules, and in the spirit of its traditions, guarding the purity of Orthodoxy and the episcopal character and unity of the people's Church."

LIBERIA

Schools Prospering

Prospects indicate a good school year in Liberia, according to a report from the Rev. Packard L. Okie. He said that the schools are all open, that there are 38 boarders at St. John's School, and 65 at the House of Bethany, in addition to day pupils.

A recent development is the teaching of trades in some of the village schools. Basketry and weaving are taught at Mambo; basketry, shoemaking, and chairmaking at Mbalomah. If a boy shows indications of skill, he works under apprentices, and is given a part scholarship in return. Under that system, boys turned out 1,000 sun dried bricks for a chapel at Mbalomah.

In an effort to encourage the education of native women, native girls are being offered free classes at Mbalomah.

Mrs. E. R. Murray, R.N., stationed at St. Timothy's Hospital, Cape Mount, reported that the Hospital School for Midwives is operating with 12 women in the first class and a waiting list of about 30 for the next class.

"Our one-year course includes anatomy, personal hygiene, diet, and nutrition, prenatal care, delivery, and post-natal care, as well as care of the newborn. So far all are doing fine. These people have a lot to offer and at the same time they are learning correct procedures. The first six months they have theory and prenatal clinic. The last six months they have delivery room work. Each has to have 20 deliveries in the hospital under supervision before she receives her certificate.

"The midwives in the class solve our language problem in the clinic. There are 23 tribal languages in Liberia, and very few of the natives speak English."

Looking Ahead in Palestine

By the Rt. Rev. Weston Henry Stewart, D.D.

Bishop in Jerusalem

ONE still speaks of "Palestine," from habit and for convenience.

But in strict fact, Palestine as a unit no longer exists. Without being a philatelist, one can tell the tale in terms of postage stamps. A year ago, only Palestine stamps printed in English, Arabic, and Hebrew, were good for any part of the country. Today, from the Cathedral, where I write, one uses Transjordan stamps, surcharged "Palestine"; 300 yards or so westward, across the no-man's land of last year's fighting, one uses the stamps of the State of Israel; five miles southward in Bethlehem, one's letters bear an Egyptian stamp, again surcharged "Palestine." And, from Arab Palestine and Arab Jerusalem, to the State of Israel and the territory occupied by Israel — but not yet accorded to it by any international instrument — no stamps at all can get a letter delivered.

Such conditions hardly indicate a unity. Yet for our Church (as indeed for others), Jerusalem and Palestine remain of necessity a spiritual and ecclesiastical unit, the central though not the largest element of one episcopal jurisdiction. The object of this article is to put before Church people in America — to whose generosity the Jerusalem bishopric owes so much¹ — an outline picture of some of the problems which have faced us since the end of the Palestine Mandate.

Readers of *THE LIVING CHURCH* will be aware, perhaps critically aware, of the extent to which the English Church does her overseas work through the medium of missionary societies. In the area of Palestine there were two such societies at work 100 years ago or more, before the Jerusalem bishopric was re-founded in 1887 without its original and rather compromising liaison with Prussia and Prussian Lutheranism. The two original Societies were the Church Missions to Jews and the Church Missionary Society, the former, as its name implies, aiming at the conversion of Jews, and the latter at the conversion of Islam. Bishop Blyth in 1887 sought to establish the distinctive ecumenical character of the See, and founded the Jerusalem and the East Mission as the official agency of the bishopric, aiming especially at liaison work with the Oriental Churches (a field in which successive American Chaplains have specialized), at the pastoral care of English-speaking residents in the Mid-

dle East, at missionary work among the Druzes, secondary education for both Arab and Jew, and the higher scholastic study of both Judaism and Islam. In the early years of the century there grew up, under the aegis of the Church Missionary Society, a fourth organization known as the Palestine Native Church Council, which is the federation of Arabic-speaking congregations and clergy of the Anglican Church.

Two years ago all these four agencies, with their local headquarters in Jerusalem, carried on work in churches, schools, and hospitals almost all over Palestine. Today the headquarters of the Missions to Jews, with its church and school, is left high and dry in the Old City, where there is not a single Jew left, and where no Jew can enter; the headquarters of the Church Missionary Society and the Palestine Native Church Council stand side by side on the Jewish side of no-man's land, accessible if at all from the Jewish side only, and the Cathedral and headquarters of the Jerusalem and the East Mission are on the Arab edge of no-man's land and quite inaccessible to anyone on the Jewish side.

It may be said that these are but temporary complications arising from civil war, and that when peace is signed we can resume normal conditions. But is this so? Whatever settlement be arrived at, and whether the unanimous desire of Christendom for a permanently internationalized Jerusalem be realized or not, it is clear that what used to be Palestine will be divided between Jew and Arab, and that at least a great majority of Arab refugees will never get back to their homes in what is now Israel territory: it is equally clear that it may be many years before Jews in any number will be able to settle in what remains of Arab Palestine.

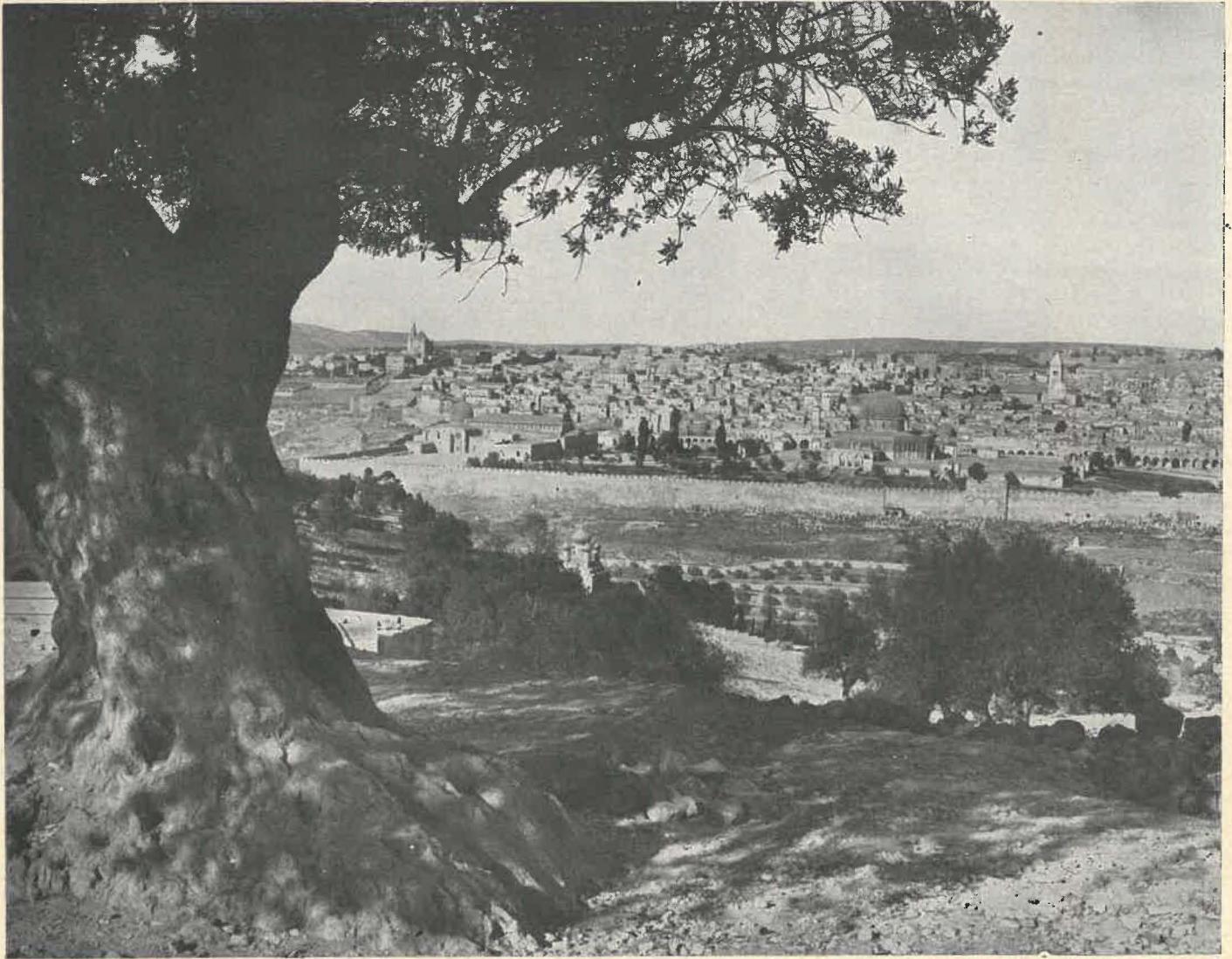
Obviously the Church has a mission to both Jew and Arab. The Christian element among Arabs is numerically much larger, and historically far more ancient, than is commonly recognized: the Christian element among Jews is also larger than most people think, and of recent years the number, and quality, of converts has been remarkable. But the missionary duty to the non-Christian majority of both peoples is a still prior obligation, and perhaps never of greater importance than today. It would seem that when the political situation clears and boundaries are defined, the Societies will have to make up their minds to exchanges of properties, churches, and

schools, no less drastic than the exchange of population that has largely taken place. The majority of our Arab congregations are scattered in Transjordan and the Lebanon: it may be that both the Church Missionary Society and the Palestine Native Church Council should transfer their centre of gravity to Transjordan, while the Missions to Jews concentrate their activities in Tel-Aviv.

At the present moment there are seven priests, four British and three Arab, still working in Israel territory. They can only communicate by very roundabout methods with their bishop or their colleagues, and can neither send nor receive money across the line. Hospital and school buildings have mostly been requisitioned (so far without any financial compensation); congregations have mostly left the country — in many cases for good; the cost of living continues to rise while sources of Church income continue to dwindle. There remain Arabic-speaking Churches with no clergy and only a small remnant of congregation too poor to support a priest. All the secondary schools formerly run by the Missionary Societies have been closed, and it remains to be seen how far they will ever be able to open again under the regulations of the Israel Government. They used to be almost the one place where Arab and Jew could and did meet amicably and learn to work and play together, and for that very reason they tended to be placed in border-line areas between Arab and Jewish quarters. Consequently they suffered more than most in the fighting, and some of them are even now inaccessible — certainly badly damaged and almost certainly looted of any furniture and stores that remained in them.

There are three Anglican churches in Jerusalem: St. George's Cathedral, Christ Church, and St. Paul's, of which the two former are on the Arab side of the line, and the last on the Jewish side, but all three sufficiently near the border-line to have suffered damage. St. George's, itself on the edge of no-man's land, has been repeatedly hit from both sides: the roof is badly damaged, the pulpit completely destroyed, and almost all the windows blown out. Since June we have been unable to use more than one small chapel — but that has been big enough to accommodate what remains of an English-speaking congregation. Christ Church, which is in the Old City, just inside the Jaffa Gate, is the headquarters of the Missions to Jews. It has

¹ While this article was being written, there arrived a fresh gift of a Plymouth touring car for the Bishop — replacing one wrecked by a shell which fell on his garage last May.



Adelbert Bartlett.

JERUSALEM FROM THE MOUNT OF OLIVES: *Last year's postage stamps are out of date.*

suffered material damage, though not as much as might have been expected. As already explained, no Jew can get near it, and the clergy who worked from there are all, very properly, in Jewish-held territory. Services are being maintained, partly by a recently-ordained Arab deacon, ministering largely to Arab refugees in the Old City. St. Paul's, their own church, has been closed since last April, being just inside the Jewish lines, and closely adjoining two buildings which were in military occupation and were heavily shelled. We do not know how badly the church is damaged.

There is then no regular church available to Anglicans on the Jewish side of Jerusalem: the clergy who remain there have made use of temporary chapels where they could be arranged, and have also held services in St. Andrew's (Church of Scotland) on the invitation of their moderator. Unfortunately we have no Arabic-speaking priest on that side to minister to those Arabs of our Church who remain there in a state of semi-internment, and none of the three Arab clergy remaining under Jewish con-

trol in Haifa, Nazareth, and Galilee has yet secured permission to visit them.

There remain six Arab clergy, four British and the American Chaplain in Arab-held Palestine and Transjordan. We have unfortunately lost two of the best of the Arab clergy by death in the past year, and Archdeacon MacInnes, head of the C.M.S. Mission, was badly wounded last Whitsunday, and is still in the hospital in England. Congregations in Transjordan are greatly swollen — but mostly with refugees who are, or are rapidly becoming, destitute: new congregations of similar refugees are forming in Lebanon and elsewhere, where we have neither churches nor clergy for them, where the field has hitherto been left to the Presbyterians, and where perhaps any move on our part to found churches would be resented as a breach of comity. And all the time the various Church bodies are financially drained by the appalling problem of Refugee Relief, have in some cases had all their assets frozen in banks on the wrong side of the line, and in other cases are deprived of their main source of income from real prop-

erty which is now in "enemy" hands.

The ultimate allocation of available resources in men and money, the ultimate selection of the strategic points for churches, hospitals, and schools, must await the final decision as to the status of Jerusalem and the boundaries between states, since on these will depend the distribution of population. Meanwhile certain cardinal duties are obvious — if the way to carry them out is less obvious.

FIVE TASKS

1. We have got to do our utmost to gather up and rebuild the scattered fragments of our own Arabic congregations, if not in their old places, then in whatever places they may come together.

2. We have got to meet our humanitarian responsibilities toward the three quarters of a million persons displaced by the Palestine war.

3. We have got to support in every way that we can the Christian minorities in Palestine and the neighbouring countries. After some 30 years of mandatory government by Christian powers, they will now be back mostly under Mos-

lem, and some under Jewish, government. And they know that while both will profess religious liberty for all, neither has a conception of liberty which allows conversion in other than one direction.

4. We have got to bring the maximum of Christian effort to bear on the new State of Israel. That state is by no means sure of its own religious position, and is subject to internal pressure from an archaic narrow orthodoxy on one side, and a frankly anti-religious Marxian Communism on the other. At its best, it has a genuine intention of tolerance, and with statehood now achieved, it is already showing signs of dissociating Church from State. We have to show it that Christ came not to destroy but to fulfil.

5. There will remain the vast task of evangelizing Islam. There are many who think that as a religious force it is already moribund, save perhaps in the pure air of the desert. The capacity to permeate every side of life, social, economic, and political, which was its greatest strength, is proving now its weakness. Islam in the world of international politics is becoming more and more an "-ism," and less and less a religion. But in its magnificent certitude of the Unity of God and the brotherhood of man in the faith of God, it still has two cardinal dogmas in common with the Gospel. Islam is perhaps an even more difficult problem than Judaism, quite apart from its being statistically a far bigger one. But in neither one nor the other is a landslide beyond the possibilities of the Holy Spirit.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Let's Talk About God

CALLING at the home of a teacher, I had been discussing how we might make our pupils feel the personal reality of God. I said, "Do you think we teachers speak of God often enough in our lessons?"

A child of the family, who had been listening to our conversation, hung on the arm of my chair and said eagerly, "All right then, let's talk about God!"

It was as natural and real a thing as I can remember. He was genuinely interested, curious in the most elemental way, and looked to adults to help him. Notice that he did not ask any question about God. He wanted to *discuss* God, to enlarge his own notions by comparing them with those of others. He wanted no pronouncement from adult heights, but an entering into the thoughts he already had on the subject. This clean, native urge is something we miss so often in our heavy-handed approach to the teaching moment. We *tell* them about God. And since our own terms are often somewhat pedantic, we close the door of interest almost with our first sentences.

Moreover, most adults cannot talk winsomely about God because they have never needed to do so, and so have never tried. We assume that others have "their own religion" which we will not venture to intrude upon. But isn't it possible that we have never thought clearly about God and His work in us? Our ideas are vague and unexpressed, and may be so until the end of our days.

THE TEACHER LEARNS

It may be, that is, unless we find times when, with tender, open souls — like children — we can honestly try to frame our blundering, groping notions and voice them in clear and straightforward conversation. For conversation and sharing it must be, not merely a grownup phrasing of words. Nor must it be a thing of sentiment, nor of wordy piety. It must be a talk groping for words known and used by children, and aiming at sharing our larger spiritual experiences, in a small way, on their level.

This is the inner reward of being a teacher: that you learn by teaching. It is a familiar experience that in teaching we must accurately draw up the *content*

of the course, and so have a motive for learning the subject which we would never have otherwise. Teachers must know, *now*; other people can coast along the rest of their lives, knowing there are books available in which they can get exact information if the need ever arises.

But deeper than this familiar fact about the subject matter, is the inner treasure of the Faith, the knowledge and experience of God. You never really know until you have to submit your inner life to the requirements of a discussion period when, accidentally or planned, someone proposes, "Let's talk about God." The teacher will deepen his religion more from such moments than by months of routine devotions.

IN THAT HOUR

Minds must meet. And, since the subject of our talk will be God Himself, we can feel that He is brooding over the moment, entering into the conversation. Preparation is possible, but exact outlines fail us in conversation, especially with children. We cannot be sure what our children will say, and their emerging ideas must be met. But we must be aware that such moments are always at hand, may begin from almost any remark. They are as often short and soon passed. But they are real if we do not evade them.

Here is the fine, front line of the advancing Faith of Christ, where souls meet souls and share. This is known in academic circles as the art of apologetics, too often pursued as a theoretical and detached study. At its best it means the skilful presentation of the Faith in a form acceptable to the actual person you are addressing, taking into consideration his age, his intelligence, experiences, and prejudices. And the speaker is not to win a verbal victory, but to let God have His due.

What a long way this is from just telling Bible stories, and from all the drilling on facts! Here, if we will only court them, may be times of deep joy, when, in our own character, we just talk about God. Can our Lord have been thinking of such moments of discipling when He promised, "It shall be given you in that hour what to speak"?

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian education are urged to communicate with Dr. Hoag at 1116 S. College Ave., Tulsa 4, Okla. Please enclose stamped, addressed envelope if a personal reply is desired.

Suffering and Victory

By the Rev. Richard H. Wilmer, Jr., D.D.

Chaplain of the University of the South, Sewanee, Tenn.

SOONER or later the hand of suffering and death touches us all. No one of us can fail to feel its power; no one of us can go through life without sorrow. It is well that we should ask, "What has the Church to say about such tragedy?" Is there any answer to the problem of pain and suffering and death, or must we say with the Chinese philosopher, "Life itself is so confused that it is impossible to understand death"? Is the universe under the control of a God who can make sense out of suffering, or are we hopelessly in the grip of ruthless, mechanical, impersonal force?

The Nicene Creed answers our question when it ends with a peal of faith and hope which marks the true note of the Christian Gospel. We poor, small, weak human beings have the cosmic courage to stand to our feet and proclaim before a skeptical, secularized world that we "look for the Resurrection of the dead and the Life of the world to come."

We say this not because of human greatness, but because of God's incredible love for us. He made us for eternity, and heaven is our rightful destination. Why He should care so much for us we do not know. The fact is that He does. His Son died that we might live. "God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." Out of His boundless love He pours His grace upon us and fills us with the power of His Holy Spirit, seeking always to draw us closer to Himself, seeking always to develop each of us into that person whom He has planned us to be for all eternity.

Life is no easy thing. It is shot through with all manner of evil. We are limited, sinful human beings, subject to suffering, sickness, sorrow, and death. But we cannot agree with the skeptics who tell us that life makes no sense and that death is simply the end of everything. We as Christians believe in a dynamic philosophy of life which makes sense out of puzzles and puts answers after question marks. Not for one moment do we believe that life is simple. Never do we believe that pain and suffering are imaginary. We hold that life is a real, a difficult, and a frequently painful existence. Only a rigid moral and spiritual self-discipline will equip us for the battle of life. But what really worthwhile achievement is ever gained by selfish, lazy, soft people? Look at the problem of suffering. The Christian claims that

suffering is real and that suffering is painful. But the Christian accepts suffering, tries to heal it but does not evade it, for he knows that spiritual personality cannot be developed without a struggle, and that suffering is a part of that struggle. He does not, on the other hand, indulge himself in a morbid ecstasy of suffering just for the sake of suffering. His prayer is the Prayer of our Lord in the Garden of Gethsemane: "Father, if thou be willing, remove this cup (of suffering) from me: nevertheless not by my will, but thine be done."

So it is the disciplined Christian, firm in his faith, strengthened by the Word of God and the sacraments and prayer, who is the best equipped to meet suffering when it comes. He takes no falsely optimistic view of the situation. Physical illness is hard to sustain. Mental illness is often worse. The death of a loved one is a terrible and painful reality. But in the midst of mortal pain, the crucial question is, "What are we going to do about it?" And here again the New Testament tells us that suffering can be used creatively, can be turned into the occasion of good. As St. Paul tells us, "*We know that all things work together for good to them that love God.*"

By that he means that all things work together for good to those people whose minds and hearts are set upon God and whose wills are united with His. These people have put themselves at His disposal; they are in line with the highest power in the universe. Just as a locomotive, no matter how skillfully designed, will not run unless it is on the tracks specially made for it, even so a human being, however intelligent or able, cannot run properly unless he follows the tracks which God's will has created for him to run upon. These eternal tracks or truths form the moral and spiritual lines of the universe. In line with God's will, all is well; off the tracks lies the path to destruction. "All things work together for good to them that love God," but to others, who oppose or merely ignore God's will and His Kingdom, it is not so.

Now look at the God-Man on the Cross. There he feels the terrible pains of physical suffering. Worse than that is the agony of spiritual desertion. His "faithful" disciples have broken and run—the powers of hell have done their worst. Those whom He had come to save mocked Him from the ground, taunting Him in their unbelief, and sneering, "If thou be the Son of God, come down

from the Cross. . . . He trusted in God; let Him deliver Him now, if He will have Him."

Yet if that were the whole story, you and I wouldn't be Christians now. The Cross is the wood of victory, the material of our Lord's Resurrection. Jesus' death was never deserved, nor was it any accident. It was carefully and skillfully engineered by sinful men. But He so identified Himself with the suffering that it became the means of God's creative and victorious action. "Nails could not have held the God-Man to the Cross, if love had not put him there."

"And the third day He rose again from the dead." The gloom of Good Friday is wiped out by the sunburst of Easter. A new glory radiates from the figure of the Incarnate Lord, catching up all the suffering of the world, and showing the power of God's love, triumphant over pain and sin and death. Suffering is not the less painful. Death is none the less real. The magnificent new thing is the assertion for all eternity that God is in complete control of His own universe, and that he who loseth his life in the service of God shall find it. Man is no longer the slave of suffering and death—these are the stones over which he steps as he gains the eternal victory. Suffering has been met on its own battlefield, and rolled back in defeat. Death hath no more dominion over us.

Thus, through suffering, we are shaped for life eternal. God's will for us is that we should be remade in the image of Christ. This new life in Christ begins with baptism and lasts forever. Day by day we become more, or less, Christ-like. We are called to share His Divine Nature. When Jesus was on earth, He suffered for us and with us. From His Cross, He pours out His precious blood, giving us His strength in a great spiritual transfusion. Our new life in Christ, our growth in the Church, which is the fellowship of the Holy Spirit, will demand from us not less suffering but more sacrificial living. As we live in Christ we come to know what it means "to bear the sin of the world." But this also means sharing Christ's eternal victory. He cannot, He will not spare us the conflict. He will not make life into an escape from reality. We are on the Cross with Him, and our suffering is His suffering too. But at the end, He shares with us His Resurrection, His Triumph, and His Life Eternal—and so, we "look for the Resurrection of the Dead: and the Life of the world to come."

Easter

IF the prevailing note of Holy Week, as set forth in the collects, was a patient and joyous serenity "that we, walking in the way of the cross, may find it none other than the way of life and peace," the keynote of Easter is victory — victory over death, over sin, and over self.

There is beauty and true symbolism in the sunrise services that have become so popular a feature of the Easter observance in many parts of the country. There is value also in the fact that they are generally community observances, transcending denominational lines and uniting men and women of varying backgrounds and traditions in a common act of worship of our risen Lord. And some of them, notably the one at Grand Canyon, are set in scenes that are truly spectacular.

But for the Churchman the highest observance of Easter is the joyous celebration of the Holy mysteries, in thanksgiving for His Resurrection and for the triumph over the grave that it not only commemorates but re-presents. "O God," we pray in the collect of the first Easter Eucharist, "who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord."

Again, in the collect that is to be repeated throughout the week, we beseech Almighty God "that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect." We like that old word "preventing" — God coming before us, planting good desires in our hearts even as at this season we plant good seeds in the earth, hoping that in due time they will mature and flower in all their beauty.

Good desires and good intentions; we all have them. We all know high moments in which we resolve that we will put away the evils and shortcomings of the past, turn over a new leaf, and make for ourselves a brighter and better future. It is to that universal yearning that the Church appeals in her invitation to Holy Communion: "ye who . . . intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort."

Easter is peculiarly a time when these good desires fill our minds, when we really intend to lead a new life. But the Easter collect contains an implied warning: there is many a slip between our good desires and the fulfilment of them. The seed must be cultivated if it is to bear good fruit; so we pray God for his continual help in order that we may bring our good

desires to good effect. Here is no comfort for the person who goes to church only at Easter and Christmas, whose mind may be quite as full of good desires as the regular churchgoer, but who does not avail himself of God's continual help to bring them to good effect. The sacraments and other helps offered by the Church must be used regularly, patiently, continually if they are to help us to grow in the interior life and so to have greater strength and ability to apply our Christian faith to the cares and problems of daily life.

The Easter Monday collect carries this thought a step further. Recalling the way in which our Lord revealed Himself to the disciples on the road to Emmaus in the breaking of bread, we ask God to "open . . . the eyes of our faith, that we may behold thee in all thy works."

In the collect for Easter Tuesday we return to the note of our own unworthiness, asking "that we who celebrate with reverence the Paschal feast, may be found worthy to attain to everlasting joy." And on the following Sunday we ask Him to "grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth."

At Eastertide it is fitting that we should think especially of those dear ones who have gone before us, recognizing that in our Lord's victory over sin and death He has won deliverance for His faithful people. Death, for the Christian, should never be considered as the end but as the beginning of a larger life, in which the soul is no longer fettered by the weakness of the body and the tyranny of the many ills to which our mortal frames are subject. Because our Lord died and rose again, death is robbed of its victory and the grave becomes the gateway to eternal life. Blessed is he that dies in the Lord, for his is the purity of heart that shall attain to the vision of God.

The Christians of an earlier day had a better greeting than our unimaginative "Happy Easter." "Christ is risen!" they exclaimed joyously; and the answer came back in ringing tones, "He is risen indeed!"

Yes, He is risen indeed — risen in all His glory, to bear witness to His triumph over sin, Satan, and death. We have our share in that victory, for by His overcoming of death He has opened to us the gate of everlasting life; He has planted good desires in our minds and at the same time has promised us the continual help by means of which we may bring them to good effect. Therefore, "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." And may God grant to us and to all our loved ones, both living and departed, His gracious blessing this joyous Eastertide.



BOOKS



The Rev. CARROLL E. SIMCOX, Editor

Presiding Bishop's Own Book

THE CHURCH'S MINISTRY IN OUR TIME. By Henry Knox Sherrill. New York: Charles Scribner's Sons, 1949. Pp. 159. \$2.

This is an excellent book by the Presiding Bishop. It is the collection of the Lyman Beecher lectures at Yale for 1948. The book definitely shows "concern." It reveals the Presiding Bishop as a serious thinker and worker with a profound sense of responsibility under the burden of his great task.

The first chapter, "The Spiritual State of the World," and the second, "The Spiritual State of the Churches," are neither light nor pleasant reading. They do not blink facts and there is certainly no over-jaunty optimism in them. It is all presented as a "man size job." The next chapter, "If God be for Us," is in brighter vein because it expresses the Christian faith and the Christian hope. "No sermon should ever end on a pessimistic note," Berryman Green used to say to his classes in homiletics at Virginia Seminary, and that impression, in its entirety, is the one which the Presiding Bishop's book conveys. "But if, as the Christian believes, the world is God's creation and men are the children of God, then the true realist is the man who sees life from the point of view of the eternal and who tries sincerely to live according to the way of Christ."

The last chapter, titled simply, "The Minister," is down to earth. The man who wrote that had "been there." To take two or three pointed quotations from it:

"One of the peculiarities of parish work today is the failure to make parish calls."

"The minister should be the living exponent of the philosophy of the second mile."

"Whatever one does, it seems as if he should be somewhere else."

OLIVER EDWARDS.

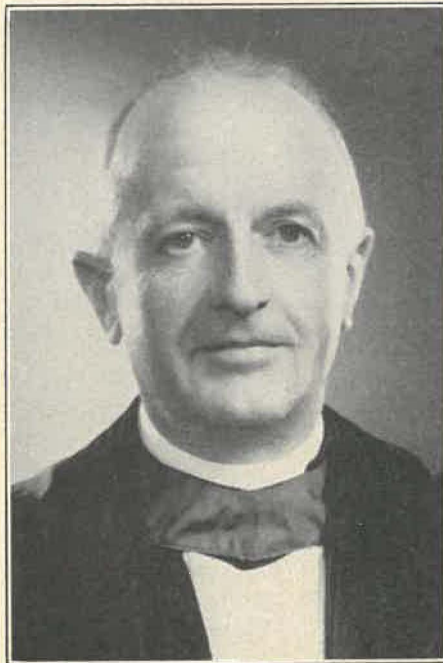
Contra "New Theology"

MORALS AND THE NEW THEOLOGY. By H. D. Lewis. New York: Harpers, 1948. Pp. 160. \$2.

This is a full scale philosophical attack upon the moral doctrine of the "New Theology" as represented by Niebuhr, Barth and Br nner. The author is a professor of philosophy at the University College of North Wales. It is clear from the beginning that he has one of the keenest minds in the business today. He is a superb critic; and it is as criti-

cism that this book should be soberly read and weighed.

I think it would be a fair summary of his case to put it this way: the doctrine of the Fall, as the "New Theology" has revived and restated it, with its implications as to man's motivation and behavior, is philosophical nonsense and moral poison. If by "Adam's Fall" it is meant that you and I are born moral monsters, then our freedom to



BISHOP SHERRILL: *Pastoral wisdom.*

to make moral choices is an illusion. If Niebuhr's oft-repeated charge that, when a man thinks he is doing good he is simply and certainly acting out of satanic pride, is true, then most of the good deeds done in this world are of the Devil. And further, if as these New Theologians tell us there is such a thing as a "collective guilt" that makes every member of society equally guilty with the actual wrongdoer for the offense, then every one of us is as culpable for Hitlerism as Hitler himself.

Mr. Lewis thinks all this is nonsense, and that if we really lived by it it would turn out to be nonsense that could utterly destroy the whole human enterprise. This reviewer agrees, and believes that unless a satisfactory answer is forthcoming from the "New Theology" we had better consign it to the place prepared for it.

The book is invaluable as criticism. But it has nothing to offer by way of a constructive alternative. As a controversialist Mr. Lewis is terrific on attack

and terribly vulnerable on defense. For example: in his chapter on Pessimism he rightly points out how cheap, and unhelpful, it is today to be a prophet of doom. But when, having presented his own reasons for optimism, he tells us that "life on the whole is better for mankind than it has ever been before," you can't help wishing that you had an apartment in his ivory palace. He calls himself a liberal and he really is—a bitter-ender: he still believes that people will be good if you deal reasonably with them and show them the right way.

Read it as medicine, not pabulum.
C.E.S.

Medieval Pageant

THE CITY AND THE CATHEDRAL. By Robert Gordon Anderson. Longmans, Green and Co., New York: 1948. Pp. 337. \$3.50.

This is Mr. Anderson's second volume on Paris and its Cathedral of Notre Dame. The earlier book, *The Biography of a Cathedral*, viewed the movements which affected the Cathedral and were in turn affected by it, over the first twelve centuries of the Christian era. *The City and the Cathedral* deals with Paris and Notre Dame in the colorful and astounding 13th century.

To read the book is to find oneself within the walls of medieval Paris, a city filled almost to bursting with dynamic citizenry. St. Louis, Thomas Aquinas, and Dante mingle with peasant and scholar, assassin and friar. We find chivalry protecting the weak, impassioned scholarship defending the Faith, saints piercing the tongues of blasphemers, students bearing starvation and cold in their relentless pursuit of truth. We live with the common people of the immortal city, come to know its sounds and smells. We are brought into the court of the Kings, watch the founding of the great Sorbonne and through it all feel the great central underlying effect of the noble Cathedral on the Ile, dominating the life and thinking of perhaps the greatest city of the world.

Certainly the book is a labor of love. The prose is gorgeous, the pageantry superb. But for many the very passion with which the author paints the picture creates suspicion. This reviewer was reminded of Ralph Adams Cram's series of small books on Medieval life and thought—a series often flippantly referred to as "The Purple Gospel." One fears that this author also has overstated his case, come dangerously close to fulsomeness. Perhaps Dr. Coulton's "Medieval Panorama" should be required as a companion volume, an antidote to the unquestioning enthusiasm and love which Mr. Anderson so clearly holds for the sometimes holy, sometimes devilish, but always vital 13th century.

JOHN O. PATTERSON.

NEWARK

Prayer Book Anniversary Observance

With the appointment of a committee to review the materials available for the 400th Anniversary of the Book of Common Prayer, Bishop Washburn of Newark is assuring a wide observance of the anniversary throughout the diocese. Much of the material and program is already in the hands of the clergy, because of the efforts of the committee, of which the Rev. Allan Whatley is chairman, and the Rev. Messrs. Alfred John Miller, Robert James Clarke, A. Stewart Hogenauer, James Marion McClinck, Jr., George Edward Rath, and Col. Charles W. Kappes, Jr., and Mr. Cecil Tate are members.

"The Supper of the Lorde and the Holy Communion commonly called the Masse" has been reproduced and authorized for use by Bishop Washburn. All clergy are urged to consult Dr. John Heuss's *Resources for Prayer Book Study* and Canon Charles E. Hill's *The Prayer Book Anniversary*, published by the Anglican Society, and to make use of the family study plan, *The Prayer Book Speaks in Our Uncertain Age*. Attention is called to film strips made in England and probably available for rental by April 1st; the Forward in Service guide, *Extending the Fellowship of the Prayer Book*; two pageants, "The Book Beloved" and "The Forty-Niners"; two half-hour papers, "The Church and Her Prayer Book" and "The Church and

Her Sacraments"; the topics and sermon outlines available from the American Church Union.

A special service will be held in Trinity Cathedral, Newark, commemorating the anniversary, and it will be given careful consideration for the fall Church School Convention. A selection of valuable materials in the Morgan Library of New York City will be exhibited in the Newark Museum over a period of six weeks in May and June. The Eagle's Nest Summer Conference of the diocese of Newark at Delaware, N. J., June 19th to 24th, will be on "The Prayer Book in Action." A committee is working through the National Council to interest *Life* magazine, in utilizing the unique Morgan Library collection.

LONG ISLAND

Dr. Melish and Vestry Enjoined

Bishop DeWolfe of Long Island has been enjoined from removing the Rev. Dr. John Howard Melish from his position as rector of the Church of the Holy Trinity, Brooklyn, and Dr. Melish has been enjoined from replacing the present vestry. The case is scheduled for trial on April 18th, the date of the annual parish meeting.

New York Supreme Court Justice Alfred V. Norton, in his ruling preserving the status quo in Holy Trinity Church, said "There are certain issues of fact raised by the pleadings which must be determined by a trial on the merits."

SACRAMENTO

Class Breaks Record

A class of 83, including 77 adults and six children, was presented for confirmation on Passion Sunday, April 3rd, by the Rev. J. Thomas Lewis, rector of Christ Church, Eureka, Calif., to Bishop Porter of Sacramento. Bishop Porter declared the day a red letter one because the class was not only the largest one in the history of the parish but the largest one in the history of the diocese of Sacramento.

MICHIGAN

Interment

A service of interment of the ashes of the Rt. Rev. Frank W. Creighton, D.D., sixth Bishop of Michigan, was held in the crypt of St. Paul's Cathedral, Detroit, on the morning of March 30th. The service was conducted by Bishop Emrich of Michigan, and the Rev. Canon Gordon Matthews, executive secretary of the diocese.

In attendance at the service were officers of the diocese, members of the standing committee, and a few other old friends of the late Bishop. Mrs. Creighton was accompanied by the Rev. Wm. F. Creighton of Bethesda, Md., one of her sons.

Marriage Round Table

"Successful Christian Marriage" was the subject of a Lenten round table which attracted enthusiastic response at St. Mark's Church, Detroit. Moderator for the series, which was very well attended on Sunday evenings by members of the parish, was the Rev. Harold E. Wagner, rector of St. Mark's.

Topics presented for discussion included "The True Nature of Love," by Mr. Wagner; "Mixed Marriages and Broken Homes," the Rev. G. Paul Muselman; and "The Anglican Position on Birth Control," the Rev. John Porter. Two young members of the parish, Miss Shirley Wright and Sgt. James E. Bradley, presented a discussion entitled "Young People Look at Marriage." Concluding the series, Bishop Hubbard, suffragan, summed up.

S. W. VIRGINIA

New Headquarters

Offices of the diocese of Southwestern Virginia were moved into newly completed quarters on March 19th. The new structure, which is in Roanoke, has been named Evans Diocesan House in honor



COFFEE HOUR: The custom of serving coffee after the main Sunday service is being adopted by parishes in many parts of the country. At Trinity Cathedral, Phoenix, Ariz., the after-service gathering has a beautiful outdoor setting.

of Mrs. Lettie Pate Evans, Hot Springs, who gave the building to the diocese.

Diocesan offices formerly were located in the parish house of St. John's Church. They had been there since the church was erected in 1923.

The lot for Evans House was the gift of Mrs. George Scott Shackelford and Mrs. Louise Fishburn. The women, both of Roanoke, are sisters.

On March 16th Bishop Phillips was authorized to appoint a Department of Missions in the Executive Board. Named to the department, the first in the diocese, were, besides the Bishop, the Rev. Messrs. Wilfred E. Roach, Frederick Griffith, Van Francis Garrett, and Messrs. Ben F. Parrott and Charles P. Macgill.

SOUTH FLORIDA

Rector Leads Social Study

A South Florida survey which revealed a number of lamentable conditions in connection with unmarried mothers and their children prompted the formation of a committee which will attempt to improve the conditions. The Rev. Gladstone Rogers, rector of Holy Cross Church, Miami, has been elected chairman.

The committee, composed of professional and civic leaders, will study the need for consultation service, medical care, and hospitalization in an effort to determine whether or not present social agencies in Florida are adequate for the needs.

OREGON

Expansion and Remodeling

Plans to modernize the Good Samaritan Hospital, Corvallis, Oregon, and to construct two new churches in the diocese are being actuated by fund-raising campaigns.

Good Samaritan's board of trustees has announced that its campaign goal is \$200,000 to be used for structural alterations and additions. The campaign will close on May 31st.

"Plans include finishing of the north wing of the ground floor for a nursing unit, and moving the administrative offices and entrance to the ground level in order to add about 15 beds to the present complement of 60," according to Bishop Dagwell.

Modernization of the interior and a possible addition to the west side of the building are among the contemplated changes, together with a new x-ray machine, and space arrangements for better care of children.

A \$30,000 contract has been awarded by the hospital to L. H. Hoffman, low

bidder for construction of an extension to the laboratory, physiotherapy, and intravenous departments.

St. David's Church, Portland, has announced plans for construction of a \$250,000 church and parish house on an acre and a half site owned by the parish in central east Portland.

Thomas E. Taylor, general chairman of the building committee, reports that a campaign is currently under way to raise \$140,000 which will be necessary to erect the first unit of the project. The parish plans eventually to sell its present east-side building which is rapidly being engulfed by business and commission houses.

An intensive drive to add \$75,000 to its \$150,000 building fund is being conducted by St. Paul's Church, Salem. Engineers on the vestry have estimated that the additional amount will be required in order to fulfill building objectives.

WASHINGTON

Interracial Corporate Communion Held at St. Luke's

Negro laymen invited White laymen to join in the service of Holy Communion at St. Luke's Church, Washington. The Rev. Canon Theodore O. Wedel, warden of the college of preachers, was celebrant, assisted by the Rev. John M. Burgess, student chaplain at Howard University; the Rev. Arnold M. Lewis, director of the Presiding Bishop's committee on laymen's work; and the Rev. Dillard H. Brown, rector of St. Luke's.

Attendance was 325, with 316 persons making their Communions. Of the attendance, 159 were Negro men, 166 White men. Clergy of other communions and a few wives of clergy attended. The address by the Rev. Arnold M. Lewis was an appeal for laymen to participate in evangelistic work.

Among those present were Dean Alexander C. Zabriskie and Dr. A. T. Mollen of the Virginia Theological Seminary, and 18 seminary students; a group of men from Washington Cathedral; the Rev. C. Leslie Glenn and 15 men from St. John's Church; James H. Houghteling, former national president of the Brotherhood of St. Andrew; eight men from Meade Chapel, Alexandria, Va.; Gen. Albert L. Cox, commanding General of the Military District of Washington, and grandson of the late Bishop Theodore Lyman of North Carolina, who had been a missionary in Liberia. General Cox's son, an aide to President Truman at the White House, also attended.

Among the prominent Negroes present were Ambassador King of Liberia, who is a former president of that country; Col. West Hamilton, Adjutant General's Office, Department of National Defense; Col. Robinson and Maj. Fowler, both

graduates of West Point; Oliver Thornton, Deputy Recorder of Deeds, District of Columbia; Joseph H. B. Evans, associate director of the president's Committee on Discrimination in the Armed Forces; J. C. Evans, civilian aide to the Secretary for National Defense.

W. VIRGINIA

Strider House Officially Open

On the day of the 25th anniversary service for Bishop Strider at St. Matthew's, Wheeling, the 20-room house recently purchased by the parish for increased activities was officially opened. The house is named for Bishop Strider. The first function was a reception for the Bishop and Mrs. Strider. In the receiving line were also Bishop and Mrs. Beverly Tucker of Ohio and the rector and associate rector of St. Matthew's.

For three years, plans for a new parish house had been in the making, but with building costs too high, nothing definite had been determined. When this fine old Wheeling home, a block north of the church, came on the market, possibilities for its use were immediately seen, option was taken, and, at a congregational meeting, the purchase was authorized.

After several months of effort by the redecorating committee, a new place in the heart of the city is now ready and functioning for the work of the church and the good of the community.

At the beginning of 1949, the 130th anniversary of St. Matthew's Church, a total of \$82,000 had been pledged to the Building Fund, of which \$53,000 has been paid.

NEVADA

Chapel From California

The beautiful army chapel located at Blythe, Calif., has been allocated to St. Timothy's congregation, Henderson, Nev. The Rev. Canon Henry A. Link is vicar.

The chapel will be re-erected upon a square block of property in the downtown section of Henderson. The children's public playground will also be located in this block. Fr. Link has worked on the project the past three months, and Senator Pat McCarran of Nevada has been instrumental in securing the building for the Church.

Henderson grew to its present size during the war. The congregation has been meeting in one of the government houses, and the Sunday school in the grade school building. The Sunday school is the largest in the diocese.

Attendance at worship in the present building has been limited by lack of room.

DEATHS

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

Douchette R. Clarke, Priest

The Rev. Douchette Redman Clarke, for the past 32 years rector of All Saints' Church, St. Louis, the only Negro parish in the diocese of Missouri, died on March 30th. He was 63 years old. Fr. Clarke had been seriously ill a year ago, but had recovered and resumed normal parish work. He was often master of ceremonies at diocesan services.

After being graduated from the Philadelphia Divinity School in 1916, he was ordained deacon and then priest. For a year he was in charge of St. Cyprian's Mission, Elmwood, Philadelphia, and then he accepted a call to St. Louis and remained there for the rest of his ministry. He was a deputy to General Convention in 1931, and also a member of the diocesan council.

Fr. Clarke was born in Wytheville, Va. He was the son of the late Stephen Anderson and Phoebe (Redman) Clarke. He was unmarried.

Funeral services were conducted at All Saints' Church on April 2d, by Bishop Scarlett of Missouri, assisted by the Rev. W. W. S. Hohenschield, rector of the Church of the Holy Communion, University City, and the Rev. George H. Easter, rector of the Church of the Holy Apostles, St. Louis. Many of the diocesan clergy attended. Burial was in Wytheville, Va.

William R. Courage, Priest

The Rev. William Reeves Courage, retired priest of the diocese of Central New York, died April 1st at his home in Syracuse, N. Y. He was 65 years old.

Born December 13, 1883, in Newfoundland, the Rev. Mr. Courage was the son of Magistrate and Mrs. J. R. Courage. After his graduation from Bishop Field College, and Queens Theological Seminary in Canada, he was ordained in 1911 by the Rt. Rev. Llewelyn Jones, Bishop of Newfoundland.

He served in Toronto, Ontario, for several years before he accepted the post of rector of the Church of the Redeemer, Watertown, N. Y., in 1926. He became rector of the Memorial Church of the Holy Cross, Utica, N. Y., in 1928 and served there until 1939. He was Missionary in Charge of Christ Church, Jordan, and Emmanuel Church, Memphis, N. Y., from 1939 until his retirement in 1942.

The Rev. Mr. Courage is survived by his wife, Effie M. Way Courage; a daughter, Miss Constance Courage; and five sons, the Rev. Maxwell B. Courage, Messrs. Egbert George Courage and Jack Haldane Courage, Lt. (jg) Guy R. Courage, and Dr. Douglas W. Courage.

Funeral services were conducted on April 4th, in Hadley Chapel of St. Paul's

Church, Syracuse, by Bishop Peabody of Central New York and the Rev. Franklin P. Bennett, rector of St. Paul's Church, Syracuse. Burial was in Syracuse, N. Y.

Edward L. Roland, Priest

Mrs. Edward L. Roland

Funeral services for the Rev. Edward L. Roland and his wife, Julia Louise Roland, were held March 31st in Champaign, Ill. Mrs. Roland died in Salem, Ill., February 6th, at the age of 76, after a long illness, and Fr. Roland died in Salem, at the age of 78, March 27th.

On February 9th a requiem had been conducted for Mrs. Roland by the Rev. Herbert L. Miller, rector of Emmanuel Memorial, Champaign, Ill., at St. Thomas' Church, Salem. A requiem was conducted at St. Thomas' for Fr. Roland on March 29th.

On March 31st at Emmanuel Memorial Church, Champaign, the burial office and requiem were conducted for both Fr. Roland and his wife, and absolution for Fr. Roland. Officiating were Bishop Clough of Springfield and Bishop White of Springfield, retired, the rector, and several of the diocesan clergy.

The Rolands had been married 50 years, and had spent most of their lives in Indiana, Illinois, and Minnesota. Mrs. Roland was born in Allentown, Pa.; Fr. Roland was born in Washington, D. C. He was a protégé of the Rev. Dr. J. G. Barry, one time rector of St. Mary's the Virgin, New York City.

Fr. Roland was ordained deacon in 1895, and priest in 1896 by Bishop McLaren of Chicago. He had served parishes in Peru, Plymouth, La Porte, Goshen, and Logansport, Ind. For several years he was rector of St. Paul's Church-on-the-Hill, St. Paul, Minn., and of St. Bartholomew's Church, Chicago, Ill. In the diocese of Springfield, he had been archdeacon of Cairo; rector of the Church of the Redeemer, Cairo;

rector of Trinity Church, Danville; supply priest at St. John's Church, Centralia; and also supply priest at St. Thomas' Church, Salem, where he died.

Burial was at West Batavia Cemetery. Bishop Randall of Chicago, who had been a classmate of Fr. Roland's at Western Theological Seminary, joined them and conducted the interment for both Fr. and Mrs. Roland.

Edward B. Doolittle, Priest

The Rev. Edward Burdick Doolittle, retired priest of the diocese of Central New York, died in Watertown, N. Y., February 21st, after a long illness. He was 89 years old.

Born in 1859, in Preble, N. Y., the Rev. Mr. Doolittle was a son of Edward and Sarah Jane Burdick Doolittle. He attended schools in Paris Hill, N. Y., and was graduated from Whitestown Seminary.

He studied theology at old St. Andrew's Divinity School, Syracuse, N. Y., and at Syracuse Theological Seminary. He was ordained deacon in 1893 and priest in 1895, by the Rt. Rev. Frederick Dan Huntington, first Bishop of Central New York.

During his ministry the Rev. Mr. Doolittle served parishes in Horseheads, Lowville, Holland Patent, Marcellus, Brownville, and Guilford. In 1930 he retired and returned to Brownville. He remained there until the death of his wife in 1939 when he moved to the home of his daughter, Mrs. Claude D. Thompson, in Watertown.

A requiem was celebrated in Trinity Church, Watertown, by the rector, the Rev. Walter C. Middleton, on February 23d. Burial was in Paris Hill; the committal was read by the Rev. Roswell G. Williams, priest-in-charge.

The Rev. Mr. Doolittle is survived by Mrs. Thompson; a brother, Phineas S. Doolittle; a son, Harley D. Doolittle; two grandchildren, and three great-grandchildren.

EASTER THOUGHT

THE wonder of that moment in the garden,
When in the early dawn the woman came
And found an empty tomb, then in her anguish
Heard His beloved voice call out her name,
Returns to us like light thru darkness breaking;
As on that Easter morning long ago
Each time the Sacrament is lifted for us,
We feel His presence and His voice we know.

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EDUCATIONAL

PUBLIC SCHOOLS

"Released Time" Upheld

The movement for weekday religious education for public school children is intended "to secure time during the school week whereby Churches, acting on behalf of parents, may provide religious instruction." This purpose is one of seven set down in a statement of policy issued by the International Council of Religious Education on February 11th. The statement upheld the constitutionality of this practice in spite of a recent Supreme Court decision.

The Council was chartered by an act of Congress in 1907. It is affiliated with Churches and Church-agencies in the United States and Canada representing about half the Christian population of America. Headquarters of the council are in Chicago.

Six other purposes of weekday education enumerated by the Council's statement are:

"1. to bring such religious instruction, under the direction of the Churches themselves, into more intimate and effective relationship with the education which the child is receiving at the hands of the state;

"2. to counteract thus the negative suggestion which is implied when a community provides a rich and varied program of public education and ignores or minimizes religion. Such an implication is untrue to the place religion has had and now has in our culture;

"3. to provide such religious education entirely at the expense of parents and churches;

"4. to provide such religious instruction on a purely voluntary basis, requiring that children be excused from school only on the written request of their parents;

"5. to provide religious instruction of an educational quality comparable to the secular education provided by the public school;

"6. to provide—without utilizing the state's compulsory attendance law—more favorable time and opportunity for children to receive religious instruction. Weekday hours outside of those commonly devoted to formal education, are not satisfactory, nor do they properly serve to fulfill the purposes listed above. Religion is of sufficient importance to justify a place in the hours of formal education."

The statement, which is being sent to 8,000 public school superintendents and other educational leaders throughout the nation, reaffirmed the Council's belief of the principle of separation of Church and State.

The Council also recorded its respect

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for the U.S. Supreme Court. The report reads, "It has been the policy of the Council, with respect to weekday religious education, to adhere to the principle, 'The spirit as well as the letter of the law preserved in all relationships.' This has been its repeated advice to Churches and weekday systems and has had circulation in hundreds of thousands of copies of literature distributed to the field."

CONSTITUTIONAL QUESTIONS

In connection with this, the Council believes that the recent opinion of the United States Supreme Court in the Champaign Case has been misinterpreted by some people. The court had ruled that the board of education of Community Unit School District Number 4, Champaign County, Ill., adopt and enforce rules prohibiting teaching of religious education "in the manner heretofore conducted by said School District Number 71 in all public schools within the original School District Number 71, Champaign County, Illinois . . ." The Council of Religious Education statement said, "The Council records its conviction that the Court's opinion, taken in its entirety, has not invalidated weekday religious education on released time." The basis for this conviction, according to the Council, is that "A careful reading of the four separate opinions [of Justices Frankfurter, Burton, Jackson, and Rutledge] rendered in the McCollum case gives the distinct impression that the simple principle of released time religious education uncomplicated by the use of public school buildings and machinery, was not ruled upon by the court." The conviction is further substantiated by the opinion of Mr. Justice Reed, who "was unwilling to ban even the Champaign plan of weekday religious education."

From this it seems evident to the Council that "five Justices — a majority of the Court — believe that some weekday systems 'may be found unexceptionable' and that additional test cases 'may establish a valid released time program.'"

INADVISABLE PRACTICES

The Council, in its statement of policy advises against certain weekday education programs and practices which violate the principle of Church-State separation in certain aspects of their operation." It advises that:

1. Neither public school buildings nor public school machinery should be used for weekday religious education.
2. Religious education classes should not be considered a part of the public school program.
3. Only a fair share of normal school time should be set aside for religious schooling, and it should be so scheduled that "full time, trained teachers may be

used so as to insure a quality of teaching equal to that of public school."

4. Public school authorities should not certify or select teachers or curriculum, nor should they supervise the teaching or disciplining of pupils.

5. Programs which accentuate differences between religious groups should be avoided.

6. Reports of grades in religion should be omitted from report cards.

7. Classes in religion should not be promoted by public school workers in their official capacities.

8. Every child attending a class for weekday religious education [should] be enrolled only on the basis of a request card signed by the parent."

The Council explained, in its statement of policy, "The released time program of religious education is not something new. It represents a slow, steady development through more than a third of a century in communities across the country. It is an expression of a deep concern on the part of parents, Church members, citizens, and educators that the religious aspects of our culture be shared more fully and effectively with our children and youth."

New York Conference

By ELIZABETH McCracken

In response to requests from rectors of 35 parishes in the diocese of New York, the Board of Religious Education of the diocese held a Released Time Conference on March 31st, at the Church of the Holy Nativity in the Bronx. The Rev. J. Willard Yoder, director of Religious Education and Youth Work for the diocese, presided. The rector of the Church of the Holy Nativity, the Rev. Charles J. Buck, was host. The immediate cause of the requests for the conference was the completion of a survey, instigated by the Rev. James L. Whitcomb, rector of Grace Church, Hastings, N. Y., and Miss Ethel G. Stringfellow of the Chapin School. Both are members of the Diocesan Released Time Committee. Fr. Yoder completed the survey. The requests came largely from priests working in their own parish schools and desiring help on curriculum, and from rectors who wish to organize released time classes or to take part in interdenominational projects.

The survey showed that 156 parishes and missions answered the questionnaires. Sixty-one reported some type of released time classes, with a total of 1,576 children enrolled. Thirty-four reported schools for parish children, with 1,086 children enrolled. Twenty-seven reported that they cooperated in community-type schools, with 490 Episcopal children enrolled. Ninety-five said that they did not participate at all in released time classes

EDUCATIONAL

of either kind. Of the 105 teachers working in released time schools of the Episcopal Church, 49 are professionally trained; 26 of those receive salaries. Twenty-two use motion pictures, and 20 use film strips or slides. Tuesday, Wednesday, and Thursday afternoons were reported as the favorite times for holding the classes. The survey showed that 7 parishes conduct regular full-time parochial schools, with 550 children enrolled. There are 5 Episcopal boarding schools in the diocese, with 525 pupils; and 2 choir schools, with 80 pupils.

These facts were brought to the attention of the large company that assembled for the conference. In addition to clergy, there were many teachers of released time classes, including 3 nuns. The first feature of the morning session was a panel discussion on parish released-time classes, curriculum, and related problems. The discussion was opened by the Rev. Richard L. Harbour, rector of Zion Church, Wappingers Falls, which has the largest parochial released time school in the diocese, with 135 children from 5 nearby parishes, who attend the local consolidated public school.

CHILDREN PREFERRED CHURCH

Fr. Harbour held the attention of the conference from the start. He said:

"I have no text books except the Prayer Book and Hymnal, and no teacher except myself. Zion Church was built by fabulously wealthy people who were devoted to the Church. We have a big church, a rectory of 17 rooms, a big parish house, extensive grounds. With 500 communicants, we carry on as though we were a mission.

"The children in our released time classes come, many of them, from homes where both father and mother work, giving rise to the attendant problems in regard to the children. At first, I had the classes in the Friendly Room, because of the difficulty of maintaining reverent order in the church. Now, at the request of the children themselves, we are back in the church. I have taught them prayers to say in church. I have taught them to sing hymns. I am teaching them to find their places in the Prayer Book, for Morning Prayer and Evening Prayer. About the Bible: I tell them Bible stories. I use the Offices of Instruction with the more advanced pupils."

Fr. Whitcomb, the second speaker, also had attentive listeners. He said:

"When I was in Troy [rector of St. Barnabas' Church], I felt it my bounden duty to use released time. I used the Prayer Book as my text book. So my story is about the same as Fr. Harbour's. In 4 years, I had an orderly, interested group of children. Many of them came also to the Church School on Sunday. Our released time school was on

Wednesday afternoon. In Hastings, where I am now, released time was on Friday. I had a hard battle to get over the opposition of the children to coming on Friday. They feel that Friday is when week-end freedom from lessons begins. I now have 40 children. They have come back year after year for 4 years. I start with a little opening service."

DOUBLING STAFF

The Rev. Howard D. Perkins, rector of the Church of St. Mary the Virgin, Chappaqua, the third speaker on the panel, said:

"I have a unique arrangement with Fr. Whitcomb. He comes to me and I go to him, for the released time classes. It means a lot to the children to have two clergymen teaching them. Monday is our day. My church is right next to the public school. We have 7 trained teachers—mothers who taught before marriage, and others who have been school teachers. I have had the school for 5 years, and now have 53 pupils. We use some of the courses in the St. James' Lessons. I have also used the two books called *Asking them Questions*. The children love these books. They are made up of questions actually asked by children, and actually answered."

The second feature of the morning program was a presentation of a curriculum for the community-type (interdenominational) released time school, by Mrs. Imogene M. McPherson, director of city-wide week-day Church schools, and editor-in-chief of the New York released time curriculum text books. Mrs. McPherson, who is a Congregationalist, brought with her samples of her curriculum material. It was examined with interest by those present. She said:

"All the Churches are coöperating with the Protestant Council. It is most important to get material that all can use. We decided to teach the Bible; then, to ask the ministers of the various denominations to teach the tenets of their Churches to their Church's children."

During the afternoon session the Rev. Dr. Erwin L. Shaver, director of week-day religious education of the International Council of Religious Education spoke on the legal aspects of released time classes.

He said, "We can be very much encouraged. Ninety per cent of our programs conducted by 40 denominations, members of the International Council, are continuing. Not one has wavered. On the contrary, they are vigorous. We are recommending that all use of public school buildings be discontinued, even where no objection to their use has been made.

"I am more concerned to keep the released time movement on an educational level than I am with the legal aspects, which will settle themselves."

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Appointments Accepted

The Rev. John M. Bodimer, formerly rector of St. John's Church, Parsons, Kans., is now rector of Christ Church, Holly Springs, Miss. Address: 700 Randolph St.

The Rev. Joseph T. Boulet, formerly associate rector of St. James' Church, Hibbing, Minn., will become rector of St. Paul's Church, Virginia, Minn., on April 21st. Address: 306 Third Ave., South.

The Rev. Edwin C. Bowyer, formerly priest in charge of St. James' Church, Independence, Ia., is now priest in charge of Grace Church, Estherville, Ia., and St. Stephen's Church, Spencer. Address: 121 N. Eighth St., Estherville, Ia.

The Rev. Frank M. Butler, formerly rector of the Church of the Ascension, West Park, N. Y., is now priest in charge of the Church of the Redeemer, Avon Park, Fla.

The Rev. Stuart G. Cole, formerly rector of the Church of the Ascension, Rochester, N. Y., will become rector of the Church of the Ascension, Lakewood, Ohio, on May 1st. Address: 13216 Detroit Ave., Lakewood 7, Ohio.

The Rt. Rev. Charles B. Colmore, D.D., Retired Bishop of Puerto Rico, will serve St. Mary's Church, Daytona Beach, Fla., from Easter until May 1st.

The Rev. Albert J. Ettling, formerly rector of Holy Cross Church, Poplar Bluff, Mo., will become rector of St. Andrew's Church, Stillwater, Okla., on May 1st.

The Rev. Samuel C. W. Fleming, formerly rector of St. Andrew's Church, Fort Pierce, Fla., will become rector of St. Mary's Church, Daytona Beach, Fla., on May 1st.

The Rev. Michael J. Kippenbrock, formerly rector of St. James' Church, Irvington, Baltimore, will become rector of St. Thaddeus' Church, Aiken, S. C., on May 1st. Address: P. O. Box 623, Aiken, S. C.

The Rev. Lauricé V. Klose, formerly assistant at St. John's Church, Yonkers, N. Y., has for some time been assistant at Christ Church, Pelham Manor, N. Y. Address: Box 117, New Rochelle, N. Y.

The Rev. John E. Knox, formerly rector of Trinity Church, Findlay, Ohio, is now general missionary of the diocese of Western New York. Address: 237 North St., Buffalo 1, N. Y.

The Rev. Paul L. Lattimore, formerly curate at St. Stephen's Church, Coconut Grove, Miami, Fla., is now assistant rector.

The Rev. Robert Henry Manning became rector of St. Andrew's Church, 8011 Zimple St., New Orleans 18, La., on March 15th.

The Rev. Charles B. Mauch, formerly rector of St. Nathaniel's Church, Philadelphia, is now rector of Christ (Old Swede's) Church, Upper Merion, Pa. Address: 32 Shoemaker Lane, Bridgeport R. D. 1, Pa.

The Rev. Lawrence W. Pearson, who formerly served St. Andrew's Church, Aberdeen, Wash., is now assistant minister at Christ Church, Cranbrook, Bloomfield Hills, Mich.

The Rev. Robert S. Spicer-Smith, formerly assistant chaplain of the Chapel of St. John the Divine, University of Illinois, Champaign, Ill., is now assistant at St. Paul's Church, 601 Main St., Peoria, Ill.

The Rev. Donald R. Woodward, formerly rector of the Church of the Incarnation, Lynn, Mass., is now rector of St. Peter's Church, Bennington, Vt.

Changes of Address

The Rev. J. Murray Eby, who is canonically connected with the diocese of Guiana, formerly addressed at Nashotah House, Nashotah, Wis., should now be addressed at Little Portion, Mt. Sinai, L. I., N. Y.

The Rt. Rev. Fred Ingley, Bishop of Colorado, formerly addressed at 166 Gilpin St., Denver 3, Colo., should now be addressed at 1 S. Downing St., Denver, Colo.

The Rev. H. Randolph Moore, of St. Philip's Church, Los Angeles, formerly addressed at 853 E. Twenty-Fifth St., Los Angeles 11, should now be addressed: Office, 2720 Stanford Ave., Los

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Ordinations

Priests

Ohio: The Rev. Shelbert C. Harris, Jr., was ordained priest on March 26th by Bishop Tucker of Ohio at St. Paul's Church, East Cleveland, Ohio. The candidate was presented by the Rev. Francis B. Sayre, Jr. The Rev. John C. Davis preached the sermon. The Rev. Mr. Harris will be priest in charge of St. Mark's Church, Shelby, Ohio. Address: 45 Sharon St.

Pennsylvania: The Rev. Robert M. Baur was ordained priest on February 25th by Bishop Hart of Pennsylvania at Christ Church, Philadelphia, where the Rev. Mr. Baur is assistant. The Rev. E. Felix Kloman presented the candidate; the Rev. William H. Jefferys, Jr., preached the sermon. Address: 20 N. American St., Philadelphia 6.

The Rev. Robert Sheeran was ordained priest on March 18th by Bishop Hart of Pennsylvania at St. Martin-in-the-Fields, Chestnut Hill, Philadelphia. The candidate, who has been serving St. Andrew's Church, West Manayunk, Pa., was presented by the Rev. Philemon F. Sturges. The Rev. Edmund B. Wood preached the sermon. After July the Rev. Mr. Sheeran will be a missionary in the district of Honolulu. Address until then: 50 Ashland Ave., Philadelphia 27.

Rhode Island: The Rev. W. Leighton Burgess, who has been serving as vicar of St. Andrew's Church, Harris, R. I., and Christ Church, Coventry, was ordained priest on February 26th by Bishop Bennett of Rhode Island at St. Andrew's Church. The Ven. Dr. A. R. Parshley presented the candidate; the Rev. Dr. John S. Higgins preached the sermon. On May 8th the Rev. Mr. Burgess will become rector of the Church of the Good Shepherd, Pawtucket, R. I., and may then be addressed at 490 Broadway, Pawtucket, R. I.

Deacons

Atlanta: William Lawrence Gatling, Jr. and Bruce William LeFebvre were ordained deacons on January 29th by Bishop Gesner, Bishop Coadjutor of South Dakota, acting for the Bishop of Atlanta, at Epiphany Church, Washington. The Rev. Mr. Gatling was presented by the Rev. Stuart Gast; the Rev. Mr. LeFebvre, by the Rev. Richard Williams. The Rev. Robert L. Crandall preached the sermon. Address of both deacons: Virginia Theological Seminary.

Wilson: West Sneed was ordained deacon on February 20th by Bishop Walker of Atlanta at St. Luke's Church, Atlanta, where the new deacon is assistant to the rector. The candidate was presented by the Rev. J. Milton Richardson, rector of St. Luke's; the sermon was preached by Bishop Walker. Address: 435 Peachtree St., Atlanta 3, Ga.

California: Wilfred Haughton Hodgkin was ordained deacon on February 14th by Bishop Parsons, Retired Bishop of California, at St. Mark's Church, Berkeley. The candidate was presented by the Rev. Dr. W. R. H. Hodgkin. The Rev. Dr. Pierson Parker preached the sermon. The new deacon will be vicar of St. Peter's Mission, Morro Bay, Calif.

Maine: John L. Scott, Jr., was ordained deacon on March 25th by Bishop Loring of Maine at St. Luke's Cathedral, Portland, where the new deacon will be curate upon graduation in June from Seabury-Western Theological Seminary. The Rev. John E. Bowers presented the candidate. The Rev. Robert F. Sweetser preached the sermon.

Minnesota: Victor S. Burrows and Paul H. LePere, lay readers, were ordained to the diaconate on March 11th by Bishop Keeler of Minnesota at the Church of St. Stephen the Martyr, Edina.

The Rev. Mr. Burrows, presented by the Rev. Glenn Lewis, will continue his work at St. Peter's Church, New Ulm, and All Souls', Sleepy Eye.

The Rev. Mr. LePere, who was presented by his father, the Rev. Howard LePere, will continue his

work at Hinckley, Rush City, and Moose Lake. The Rev. Mr. Lewis preached the sermon.

Pennsylvania: James Brice Clark was ordained deacon on March 26th by Bishop Remington, Suffragan Bishop of Pennsylvania, at All Hallows' Church, Wynecote, Pa. The candidate was presented by the Rev. Frederick B. Halsey, who also preached the sermon. The Rev. Mr. Clark will be assistant at Christ Church, Media, Pa. Address: 4205 Spruce St., Philadelphia 4.

Springfield: Walter John Harris was ordained deacon on March 25th by Bishop Clough of Springfield at St. Paul's Cathedral, Springfield, Ill., where the new deacon will be assistant after his graduation in June from Seabury-Western Theological Seminary. He was presented by the Ven. Percy H. Miller. The Very Rev. David K. Montgomery, dean of the cathedral, preached the sermon.

Washington: W. Robert Miller and Quinlan Reeves Gordon were ordained to the diaconate on March 31st by Bishop Dun of Washington at Bethlehem Chapel of the Washington Cathedral.

The Rev. Mr. Miller, who as lay reader, has been in charge of the congregation at Ascension Church, Sligo Parish, Silver Spring, Md., was presented by Canon T. O. Wedel, warden of the College of Preachers.

The Rev. Mr. Gordon, who is in charge of the Atonement Chapel, Washington, D. C., was presented by the Rev. Dillard Brown. Bishop McKinsry of Delaware preached the sermon.

Depositions

The Rev. William Hosking was deposed on March 21st by Bishop Heistand of Harrisburg, at his own request.

The Rev. Raymond L. Wolven was deposed on January 5th by Bishop Dun of Washington, after having expressed in writing his renunciation of the ministry.



THERE IS A SPECIAL EASTER WELCOME WAITING FOR YOU AT THESE CHURCHES



ALEXANDRIA, VA.

GRACE Rev. Edward L. Merrow, B.D., r
3601 Russell Rd. Near Presidential Gardens
Sun 8 & 11 H Eu, 9:30 Ch S, 7 EP & Instr
Easter Day: 6 Cho Eu, 8 Low Celebration of the Eu, 9 & 11 Sol High Eu

ATLANTA, GA.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily
Easter Day: 5:30, 6:30 Cho Eu, 8 Holy Eu, 9 Festival Cho Eu, 11 Festival Te Deum & Cho Eu

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Arthur C. Kelsey, Assistants
Sun: 7:40 Mat; 8 & 9 HC; 11 Sol Mass & Ser;
6 EP. Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,
HC add'l; Fri 5:30 Service of Help and Healing;
C: Sat 5 to 6 by appt
Easter Day: 7, 8, 9 HC; 11 Sol Procession, Sol High Mass & Ser; 6 Sol Ev, Procession & B

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
Brooklyn Heights
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays
HC 7:30 (ex Sat), Wed HC 10:30, 8 EP
Easter Day: 7:30 HC (full choir), 11 HC & Ser
(full choir), 9 Corporate Communion of Ch S

ST. BARNABAS' Rev. Fergus M. Fulford, v
727 Belmont Ave., at Elton Street
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7;
Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B
Fri 8; C Sat 8-9 & by appt;
Easter Day: Procession & Sung Mass 6, Children's
Mass 9, Procession, Sung Mass & Ser 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, A.M., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12, Tues 7:30, Wed 11
Easter Day: 7:30, identical services 9 & 11 Cho
Eu & Ser by Dean Welles, 4 Children's Service
(Presentation of Mite Boxes)

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

Easter Day: Low Mass 8, Low Mass with hymns
9:30, Sung Mass & Sol Procession 11, Sol Ev, B 5

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC
Easter Day: 7 Sunrise HC Service, 8 Cho Eu & Ser,
11 Festival Cho Eu & Ser, 4 Children's Service

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,
Wed, Thurs, Fri; Spiritual Counsel by appt
Easter Day: H Eu 7:30, 9, 11:15; Ch S Service 4

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

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC. Others posted
Easter Day: 6, 9, & 11

ST. FRANCIS' The Cowley Fathers
2514 W. Thornedale Avenue
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low
with hymns; Daily: 7; C Sat 7:30-8:30 & by appt
Easter Day: 8 Low Mass, 9:30 Procession, Sung
Mass & Ser, 11 Low Mass with hymns

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

REDEEMER 56th & Blackstone Ave.
Rev. F. W. Lickfield, r; Rev. W. N. Hawley
Sun 8, 9, & 11; Daily: 7, 7:15 & 5:30
Easter Day: Masses: 6, 8, 9, 11 (Sol High)

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily Mass;
C Sat 7-8.
Easter Day: 6:30 Sung Mass, 8 Low Mass, 10:30
MP, 10:45 Procession, Sung Mass

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP
Easter Day: 6:30, 8:30, High Mass & Ser 10:30,
Sol Ev 5

