

The Living Church

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

The Prayer Book and the Priesthood

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Unlimited Opportunity – Boundless Enthusiasm

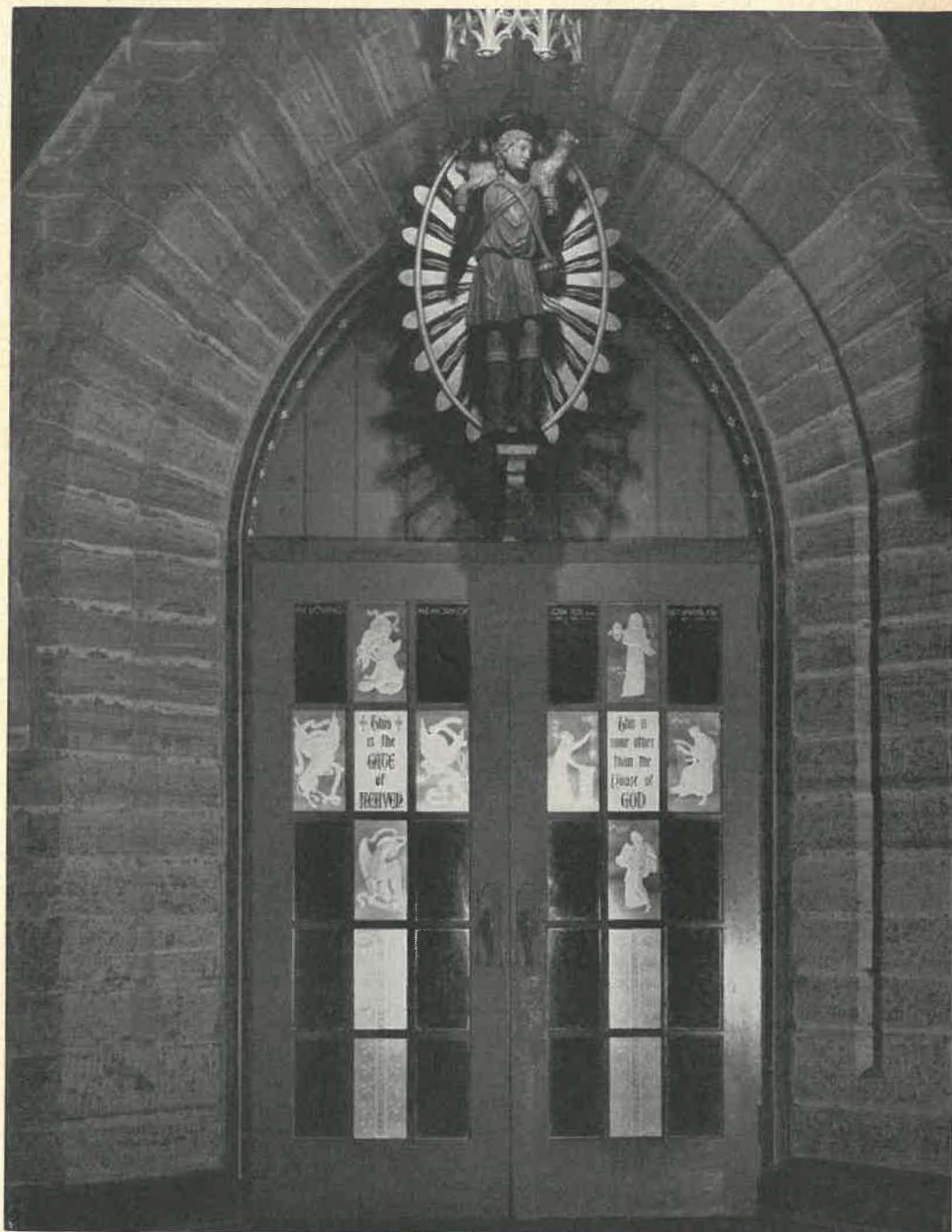
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Editorial

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GATES OF GLASS

New doors, Church of the Good Shepherd, Rosemont, Pa. [See page 21].

LETTERS

Vassar and Christianity

TO THE EDITOR: You have published an article, "The Colleges—Diagnosis and Prescription" by the Rev. James A. Pike, chaplain, Columbia University [L. C., November 6th]. I wonder if such an article best serves the interests you have at heart.

Under the guise of a general appraisal of the religious situation in the colleges and a plea for support of the Church Society of College Work, the writer has indulged in a sweeping attack on an individual college. To any one acquainted with the career of Dr. Pike the college under attack is readily identified, as are the individuals concerned.

As the person referred to as "the professor of religion" let me say that the statements about me in the article are misleading where they are not false. I shall not attempt to answer the charges in detail. However, in justice to the religious policy of the college, which is the chief point at issue, I must refute the statement attributed to me that I "would not have an orthodox Christian" in my department.

My associate for 19 years in the department of religion was Mrs. Florence Bell Lovell, an able biblical scholar, who had spent a number of years as a Presbyterian missionary in China. When she retired in 1947 I sought to replace her with a promising young scholar whom I knew personal-

ly, a High Episcopalian, who had had extensive experience with students. I succeeded in interesting her in the position in spite of the fact that she was already well-placed in an excellent college, with every prospect of advancement. When she discovered that she would be caught in the cross-fire between Dr. Pike and the college she asked me not to consider her further for the position.

The article as a whole gives as distorted a picture of the religious situation at Vassar College as it does of my policy with regard to the employment of orthodox Christian scholars in the department of religion.

Surely the Church society for College Work can make its appeal for support on a higher level of Christian strategy than that displayed in this article.

J. HOWARD HOWSON.
Poughkeepsie, N. Y.

Colleges and Christianity

TO THE EDITOR: I am sorry in a way that Professor Howson found it necessary to identify the institution discussed in my article. I had no interest in attacking a particular institution at this point; I used the data only as a case-study of factors existing, singly or in combination, and to a greater or lesser degree, in many other institutions. And, as is per-

fectly clear from the article, my identification of the views of particular people does not mean that I claim that they should not hold or teach anti-, non- or sub-Christian views, but that *academic balance* calls for a similar academic hearing for those who speak from a Christian perspective. As to the ready identification of the college from knowledge of my career, I fear that my career is not nearly so well-known as Professor Howson implies: I have received a good number of letters asking—or wrongly guessing—the name of the college (which, incidentally, I have been declining to furnish).

I assure you that I did not make up the sentiments ascribed to Professor Howson out of whole cloth. For example, his statements re the Resurrection of Christ, etc., are supported by shorthand notes of an address made in Poughkeepsie last Holy Week and confirmed by remarks of a similar tenor made to students year after year.

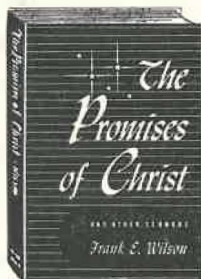
As to whether or not Mr. Howson said that "he would not have an orthodox Christian" in his department, Mrs. Lovell's presence on the faculty has no bearing, because Mrs. Lovell preceded Dr. Howson's coming by some years. In short, he had nothing to do with her appointment, and he was reported to have been making the given statement in connection with the appointment of a successor—after she had

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LETTERS

resigned. I have the greatest respect for Mrs. Lovell; and although our views were sometimes in disagreement (I well remember the distress she expressed at the fact that the World Council of Churches affirmed belief in Jesus Christ as God and Saviour), she by no means had the destructive attitude toward Christian belief which was characteristic of the examples I used in my article.

As to the "high Episcopalian" to which Mr. Howson refers, some clue as to her reasons for withdrawing her candidacy is found in the nature of her interview with the faculty committee. For example, she was asked how she could be objective about religion since she was an Episcopalian; she was also asked what church she would be attending, and when she demurred that she would have to visit some local churches first, Mr. Howson expressed the surmise that she would be "going down where that salesman is" (an example of what Mr. Howson doubtless means by the "cross-fire" between the college and me). In short, this candidate did not feel that she could there teach and witness to the Christian faith in as favorable an atmosphere as where she was then teaching, to say nothing of the serious doubt after such an interview that she would be offered the post.

CHANGES FOR BETTER

A Unitarian was in fact appointed—making *three* holding this point of view, out of *three* responsible for religion at the college. A fourth appointment was made this year—a Presbyterian. Mr. Howson said recently to an alumna that he had preferred a Universalist candidate, but "he was afraid that Pike would have made a fuss" (again all too flattering as to my influence).

I am glad to take this opportunity to say, now that Mr. Howson has made public the name of the college, what I summarized in a sentence or two in a telegram to *THE LIVING CHURCH* following the appearance of my article and also in a note appended to the reprints thereof, namely, that some reforms in the situation are under way at the college. This is doubtless partially due to the wide publicity given conditions there last winter and again early in the summer (including a forceful statement by the Bishop of New York). But in any event President Blanding and at least some alumnae and trustees have long been concerned, and I am sure too that a part was played by the work among the students of many denominations which we began in 1946 under the auspices of the diocese of New York and which is being carried on this year with great response by my successor, the Rev. Dr. Terwilliger, who—fortunately for this work—is considerably better qualified scholastically in religion than any member of the Vassar faculty. At any rate, here are some of the changes: One who holds the Christian faith has been appointed an instructor in Religion; the Chaplain in question was this month given his *terminal* leave—and has left; the inter-faith work is no longer to be called a "Church," the name having been changed to "Religious Association; and I have just

heard that the instructor in religion whose views are discussed in my article is being replaced by an excellent teacher who has the orientation of the Christian faith.

As to the connection of the article with funds for the C.S.C.W., it is true that the need of "shoring up" situations like this from the outside cannot be underestimated; for example, the C.S.C.W. has by a substantial grant made it possible this year for Dr. Terwilliger to bring to Poughkeepsie a number of distinguished speakers to address the students, just as a grant from the Woman's Auxiliary of the National Council has from the beginning of our work made it possible to have on the job so effective a college worker as Miss Barbara Arnold. But the summary at the end of the article shows that this is but one of six purposes which I had in mind. In the main, it was intended to inform and to encourage trustees, parents, and alumni to speak up in the realm of religion in higher education—which has such a significant role on the direction of our total culture. That such public information has served a useful purpose is evidenced by the changes already effected in this one institution.

I believe in academic freedom; I also believe in a free pulpit and in a free press.

(Rev.) JAMES A. PIKE.

New York.

What's Wrong With the Liturgy?

TO THE EDITOR: To the question, "What is Wrong with the Liturgy?", [L. C., March 13th] the answer is: nothing important.

When people throughout all nations are experiencing a battle of nerves, greater than was ever before known, it should be the duty of the Church to hold fast its elements of faith and order so that the nerves of the people relying upon God's help, will withstand the assaults of the devil.

One can but regret that a priest of the Episcopal Church should attack the liturgy of the most essential service of the Christian Church as we have received it by the constituted authority of our Church.

What Dom Gregory Dix, or his follower Doctor Edsall, think about returning to the Canon of the Mass, more nearly as it was before the Reformation (whether worth considering at another time or not), is definitely out of place at this date, when the essential value of the Christian religion is of paramount importance. Protestantism and Catholicism are both essential to our Church, and the majority of our parishioners will never agree to eliminating one or the other.

The people of our congregations continue to find in the Holy Communion, as celebrated in our liturgy, the essentials they need. Is it not our bounden duty to use it in accordance with our ordination vows? Not halfheartedly, because of our personal intellectual predilections, but as the authoritative expression of the Church; until such time as General Convention, led by the presiding Bishop, shall deem it expedient to consider any revision.

(Rev.) JOHN BAGLEY DAY.

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Much more real joy, inspiration and tremendous interest can be generated by a study of the lives of those lesser Saints than by hearing, all the time, about their out-in-front comrades—whose glory we'd never dream of wanting. But there are more lesser Saints, both in this world and yonder, than there are major Saints, and that is quite

all right, too. Get in deeper touch with the Christians you know here in this world—who are unassuming, humble, meek (disciplined) and who even may live on the other side of the railroad tracks, and you are in for some good to your soul. All our lives we have been grateful for these humble, sometime really **POOR**—and always cheerful Saints whose paths crossed ours as we journeyed along homeward toward God. We see the Big Ones, too—and, too frequently, they somehow pass on in a blaze of spiritual glamour (quite all right, too, we expect) but it is the St. Matthiases we have known who have left the marks of The Lord Jesus upon us, by them having had those same marks so indelibly emblazoned on themselves. **WE** can be a St. Matthias, if we **WANT** to.

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BOOKS

REV. C. E. SIMGOX, Ph.D., Editor

Two Important Reprints

THE CHURCH AND THE PAPACY: An Historical Study. By T. G. Jalland. London, S.P.C.K., first published 1944. Pp. 568. 25 s.

This important study of the history of the papacy is again in print, and in view of its solid worth we are glad to call our readers' attention to its availability.

At the time of its original publication it was fully reviewed in our columns. Since then it has become a standard work, despite a very common feeling among critics that Dr. Jalland leans over too far in his attempt to be fair to the papacy. Even if this charge is allowed, it may be said in his defense that too many non-Roman historians of the papacy are simply "out to get the Pope." Jalland's work should be read along with theirs, if for no other reason than to provide balance.

Dr. Jalland does not advocate any kind of corporate—or individual—submission to the papacy as it now is, as a means of reunion. At the same time he repudiates the view that the papacy is a mistake of the past or an anachronism in the present. In his closing statement he reminds us that "the perfect integration of the idea of the papacy with the doctrine of the Church, more particularly with episcopacy, has yet to be accomplished, and can be effected only in the light of a fuller knowledge of God's purpose than we can claim to possess at the present time."

THE CHURCH AND THE MINISTRY.

By Charles Gore. New edition revised by C. H. Turner. London, S.P.C.K. Pp. 409. 9 s.

The original text of this work appeared in 1886. Two revised editions were made later, with Dr. Turner doing the revising in 1919. It is this Gore-Turner version, as slightly amended in 1936, that is now reprinted.

Naturally, the fact that over 60 years have passed since Bishop Gore wrote this essay begs the question: is it not by now a scholarly museum-piece? A careful reading of it will reveal that it is not so.

Many major *excursi* on the early history of the ministry have rolled forth from the press since 1886. But it is astonishing how little that is *new* has been added to our stock of ideas on the subject. Bishop Gore is still a reliable guide. The argument within Anglicanism concerning the nature of the Apostolic Ministry is still basically the argument between Gore, as set out in this book, and Streeter (*The Primitive Church*, 1929).

C.E.S.

The Living Church

Established 1878

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

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Things to Come

1950 FEBRUARY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
5	6	7	8	1	2	3
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1950 MARCH 1950						
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19	20	21	22	23	24	25
26	27	28	29	30	31	

February

- 19. Quinquagesima Sunday.
- 22. Ash Wednesday.
- 24. St. Matthias.
- World Day of Prayer.
- 26. First Sunday in Lent.
- * Convention of Puerto Rico at St. Just.

March

- 1. Ember Day.
- 3. Ember Day.
- 4. Ember Day.
- 5. Second Sunday in Lent.
- 12. Third Sunday in Lent.
- Consecration of Bishop-elect Krischke in Bagé, Brazil.
- Convention of North Texas at Midland. (also 18th).
- 19. Fourth Sunday in Lent.
- 25. The Annunciation.
- 26. Fifth Sunday in Lent (Passion Sunday)

*Date not yet set.

NEXT WEEK

Church's Program in S. Dakota as seen by Bishop Gesner

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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February 19, 1950

THIS WEEK

LAST WEDNESDAY, a thin crack appeared in the wall of isolation with which the Roman Church has surrounded itself for several hundred years. A "reliable source" at the Vatican reported that a new directive on participation in mixed meetings in which matters of faith are discussed would shortly be issued by the Sacred Consistorial Congregation to bishops throughout the world.

The statement, according to Religious News Service, will outline conditions under which Roman Catholics may, in the future, engage in discussions with "non-Catholics" on dogmatic questions. Purpose will be to promote a better understanding of each other's theological position, in the hope that the cause of Christian unity will thereby be assisted.

The last official word from Rome on this subject was a directive calling attention to a long-established canon which forbids such activities without the permission of the Holy See. It was issued in connection with the Amsterdam meeting of the World Council of Churches.

It would be rash to expect a complete reversal of the Roman position in the forthcoming directive. A previous "ecumenical gesture," in the formation of the ecumenically sponsored organization, Unitas, stipulated that this "interdenominational" group must have a majority of Roman Catholic members and all Roman Catholic officers. The impelling force in the new development is undoubtedly neither theological change nor a new burst of brotherly love, but rather political necessity—yet in that necessity one may see God's providence at work.

ON FEBRUARY 20th, the Rev. Dr. Francis J. Moore will take over as editor of the Forward Movement, succeeding Canon Gilbert P. Symons, who has held the office since its inception in 1935. The address of the Forward Movement remains unchanged—412 Sycamore Street, Cincinnati 2, Ohio. Dr. Moore, who is rector of the Church of the Advent, Cincinnati, has been assisting in this work from the very beginning.

"HE IN US and we in Him" is the theme of the United Movement of the of the Church's Youth for 1950-51. It was announced by John Booty, retiring chairman, at the recent meeting of the National Youth Commission at De-Koven Foundation, Racine, Wis. New chairman of the Commission is Lindley Hartwell of Burlington, Vt., 18 years old and a pre-theological student at the University of Vermont. Miss Nancy Miller of Dover, N. H., continues as secretary.

AIRMAIL VIA HONG KONG brings a report of the meeting of the House of Bishops of the Chinese Church in Shanghai on December 5th. Only eight bishops were present because of the difficulties of travel, but sealed votes from some of the absent bishops were obtained in advance on matters of im-

portance on the agenda. Many changes in the episcopate were approved, including the resignations of American Bishops Craighill and Roberts, English Bishops Stevens and Curtis, and Chinese Bishop Tsen. Bishop Robin Ch'en was elected chairman of the House of Bishops.

The Chinese Bishops also gave attention to the South India question, looking forward to a General Synod at which proposals would be considered for relations between the two Churches.

THE FINAL REPORT on missionary giving for 1949 is not good, not bad. The quota of \$2,957,095 was not met, but the dioceses and districts overpaid their expectations (i.e., the revised figure which they accept) by some \$34,000. The total paid was \$2,701,739. Of the 99 dioceses and districts, 94 met their expectations in full. In terms of the quotas, 36 were within \$100 above or below; 43 went over the top by \$100 or more; and 20 were under by \$100 or more. Your diocesan treasurer has the figures for your diocese.

WE WERE asleep at the switch last week when we let the author of a letter to the editor refer to "one of our seminaries . . . supported by General Convention." There isn't any such. Dean Rose of General Theological Seminary writes: "The Church has never appropriated a cent to this seminary. It is difficult enough to carry on operations and secure the needed financial support without having currency given to this particular misconception. I shall be grateful for anything you can do to give prominence to the facts."

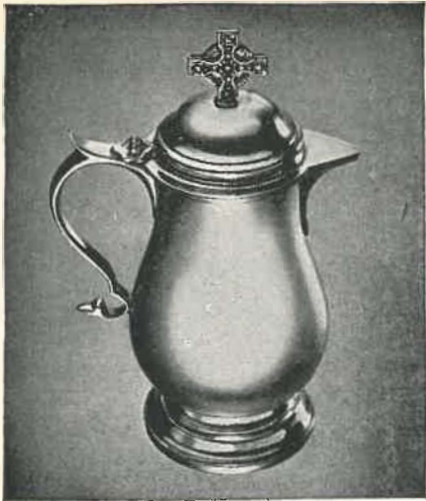
General is governed by a 42-man board of trustees including the Presiding Bishop and thirty members elected by General Convention. In this sense it is an official seminary, but the benefits of this relationship are strictly spiritual. Like all the other seminaries, it receives no money from the national Church.

FR. PECK, in his article on The Secular Idol, discusses the welfare state on the basis of its present existence in England. In the meantime, the government, without proper respect for our deadlines, has called for a general election. However, Fr. Peck's article is not an election tract, and the ideas he discusses are not the unique possession of one political party, whether in England or America.

When Parliament is dissolved, the ancient convocations of the Church of England also shut up shop and the clergy hold their own general election of proctors, or Commons Spiritual.

NEXT WEEK, the first article in Fr. Simcox's top-grade series on the Bible—The Word of God and the Words of Men—will appear. The following week will be the Church's Program Number. If you have not yet placed your parish bundle order, you'd better do it today.

Peter Day.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



An Old Teacher Speaks

THERE are few spheres in which long experience plays so large a part as in teaching. Young teachers may have a certain fresh zeal, and the physical energy to attack, and to stand up under the wearing pressure of children's vitality (a polite word for their noise and seeming rudeness). But the old teacher knows what to do in the hundred and one emergencies which are forever arising. He has been there before. His feelings are not hurt, for he has been rebuffed and annoyed and imposed upon many times, and he is long past the easy solution of saying, "I'm through; I don't have to stand for that."

Moreover, the old teacher has known success, the deep satisfaction of many a lesson well-taught, of responses secured, of lives opening like flowers. He has tried the theories, and knows them for academic generalizations. He knows his material, children, and working methods. He knows how to call up reserve devices, methods, and stunts in the swift movement of the class. He has long since ceased to have trouble about "discipline" because he is always ready, and through constructive teaching his class is never out of hand. He knows what he is after, and gets results.

Deeper than this achieved success and skill and confidence is the fact that the old teacher is a changed person. Teaching not only causes you to learn, but teaching religion deepens your religion. You have an outlet for your faith. You have worried and worked, and studied and planned, and prayed and examined yourself. You have tried everything, stuck to it, made it your Christian duty. And it has transfigured you.

Here is the tragedy, for the Church, of the many folks who are "roped into" teaching abruptly, are given little aid, are not motivated to teach, and who quit after a few months or a year. They have a distaste for teaching ever after, and it will be hard to start them again. How much better a warming up by visiting of model classes, minor first duties, and the slow approach of apprenticeship under a seasoned teacher.

An old teacher spoke recently of the young teachers in her parish school, and

the following is the substance of her thoughts:

"Most young teachers are concerned too much at first with materials. They get up the content of their lessons well, and sincerely believe that if they present the Bible or Church material to their pupils they are good teachers. They are presently brought up short by the discovery that the children will not swallow their hand-outs, and they must use tact in winning them. That starts a period of experimenting on *methods*, which may take them far afield from their materials, and lead them in desperation to try anything to hold their interest.

"I imagine the trouble is that they carry over from their college days the image of a professor standing before students who dutifully take down his words. The common trouble with new teachers is that they have not developed a love for children and for people. Teaching is a new experience, a trying out of their own knowledge and abilities.

Also, they haven't much real religion, at least the kind that makes them gracious, charming, and outgoing in their approach to others. They have seldom spoken a word for God, as living evangelists. They have little knowledge of the true nature, and yearnings, and confusions in the mind of a child.

SPIRITUAL PARENTS

"Possibly the *class* emphasis has caused this. The picture in their mind is of a group, not sensing the individuals in it. A way to cure this would be to stress the God-parent attitude."

Developing this further, the old teacher explained:

"At baptism, the Godparents are asked if they will 'take heed that this child learn the Creed, the Lord's Prayer, and the Ten Commandments,'—there is the *content*, which can be expanded to nearly the whole curriculum. But the remainder is, 'and all other things which a Christian ought to know and believe to his soul's health.' That is a much larger order. It includes all of a guided experience, over many years, in the Church and community. And it includes also the mysterious and elusive personalizing of religion which develops the 'soul's health.' That requires a person-to-person relation, and leads over the years to the deepest experiences of Christian teaching."



QUINQUAGESIMA

GENERAL

EPISCOPATE

Bishop Block Asks for Suffragan

Bishop Block electrified delegates and visitors at the 100th convention of the diocese of California with a request for a suffragan. He said, "The tremendous increase of work incident to growth of population makes it imperative that I present to the convention the recommendation that we take order for the election

copal Church on the various committees and commissions on faith and order, the World Council, and the Federal Council. A special nominating committee composed of Bishop Sterrett, Mr. Clifford P. Morehouse, and Dr. Tomkins is to nominate 27 representatives for the next biennial meeting of the Federal Council and also representatives from the Church to the Faith and Order conference of 1952 in Lund, Sweden. This commission is to nominate to the Presiding Bishop

under the scrutiny of all participating groups.

Bishop Sterrett, chairman of the Church's delegation to the Federal Council and the member of its executive committee for ten years, declared that it was possible to register a vote in the negative whenever any Church could not fully subscribe to the matter voted on. He also made it clear that General Convention and its actions guided the Episcopal delegation in its decisions. One



REPLACING THE FAITH AND ORDER COMMISSION: *the Joint Commission on Ecumenical Relations meets to organize.**

of another bishop in the diocese of California." The convention gave unanimous consent.

UNITY

New Commission Meets

The organizational meeting of the Joint Commission on Ecumenical Relations, appointed at General Convention, was held at Seabury House, February 1st and 2d. Bishop Sterrett of Bethlehem was the convener. Officers elected were: chairman, Bishop Dun of Washington; vice-chairman, the Very Rev. Lawrence Rose; secretary, the Rev. Floyd W. Tomkins.

Since this commission was appointed to take the place of the old faith and order commission it was charged by General Convention with the responsibility of the faith and order movement and for all coöperative action between the World Council of Churches and the Federal Council of the Churches of Christ in America. [L. C., October 16, 1949.]

A considerable amount of time was given to the representation of the Epis-

the names of those who will represent the Church in all official capacities, save where the World Council or Federal Council has elected members to committees or commissions from the Episcopal Church's already officially elected delegates.

In setting up a tentative budget for the work of the commission, the meetings to be held during the triennium were considered and sums allocated for delegations, including meetings of the executive committee and central committee, the executive committee of the Federal Council, executive committee on faith and order, and the biennial meetings of the Federal Council.

SCRUTINY OF POLICY

In discussing the whole relationship of the Church to the Federal Council, it was discovered that the policy of the Federal Council in effect was made at the biennial meetings, where all Churches were fully represented; and that, even on the executive committee which handled interim matters, the membership was still a proportionate representation from the Communions themselves, so that at all times matters of policy are

of the great problems of the Ecumenical Movement is the general lack of information of the participating members.

PROGRAM OF REPORTING

A program of reporting was outlined as the final business of the commission. Particular emphasis was given to encouraging individuals and parishes to make an annual subscription to the World Council as "Friends of the World Council," to urging upon the clergy the use of the study material in clergy groups and, where possible, in parish groups, and to keeping in touch with the ecumenical movement through such publicity as *The Federal Council Bulletin* and *The Ecumenical Review*.

Members of the commission present included:

Bishop Sterrett, Bishop Walker of Atlanta, Bishop Dun, Bishop Bayne of Olympia, the Rev. J. W. Kennedy, the Very Rev. W. H. Nes, Dean Rose, Dr. Tomkins, the Rev. S. E. West, Dr. Einar Jacobsen, Mr. Morehouse, Dr. C. M. Sills, Miss E. L. Benignus.

*Left to right: Bishop Walker, Dr. R. S. Barrett, Dr. Tomkins, Bishop Sterrett, Dean Rose, Mr. Morehouse, Dr. Sills, Bishop Dun, Dean Nes.

Continuing Support

Miss Helen Kenyon, moderator of the General Council of the Congregational Christian Churches, has received a letter from officials of the Evangelical and Reformed Church promising continued support for Protestant unity efforts. She said it was the first expression of the Evangelical and Reformed Church's attitude since the Brooklyn Supreme Court decision which upheld opponents of the merger [L. C., February 5th]. [RNS]

INTERCHURCH

World Day of Prayer

"Faith for Our Time" is the theme of the World Day of Prayer to be celebrated this year in more than 10,000 communities across the country on the first Friday in Lent, February 24th.

The World Day of Prayer was originated in 1887 by an American woman, Mrs. Darwin R. James, who asked women of the Presbyterian church to pray together on a specified day for mission work in this country. The day later became an annual event in which other Churches joined.

VISITORS

The Situation is Crucial

By ELIZABETH MCCracken

"It is not only that the various Churches know little of each other," said Bishop Neill. "I felt that even our own Episcopal seminaries were very much isolated, one from another."

Bishop Neill, assistant to the Archbishop of Canterbury, had attended the recent Second Triennial Interseminary Conference [L. C., February 5th].

He recalled that the Episcopal seminaries represented were:

"General, Virginia, Episcopal Theological, Seabury-Western, and Berkeley. The Church Divinity School of the Pacific, Bexley Hall, Sewanee, and Philadelphia wished to send representatives, but the expense was prohibitive. Nashotah House sent courteous but unqualified regrets.

Bishop Neill said he thought the interseminary conference movement was helping the seminaries get acquainted.

The Bishop thought that the supply of candidates for the priesthood just before the war was very good, and that, on the whole, the type of men was "very fine."

"Now, there is some decline in numbers, and the Church of England is short of priests. One great difficulty is that the Church will not make up its mind that it must pay its men a living wage. Of course, there ought to be sacrifice on the part of the priests; but men cannot do their best work if they are constantly worried by



BISHOP NEILL: "With our genuine Catholic position, we can reach many groups."

financial anxiety. A good deal has been done by the laity about this problem, but members of the Church of England are not yet really aware of their duty in that matter."

WHAT NEXT?

In spite of the fact that all of the laity may not always be aware of specific problems of the Church, Bishop Neill is of the opinion that a broadening interest in the Churches is becoming visible.

"At the moment, the situation is crucial. People are saying: 'What next? Amsterdam was very nice; but what are you going to do now?' I think that this is very good for us. We must go back to the deep questions such as: What is the nature of the Church? What are the things that really keep Christians apart, besides tradition and prejudice? The Faith and Order movement is very significant. There is much to be done before the next big meeting in Lund, Sweden."

Bishop Neill recalled that the World Council of Churches grew out of the missionary movement.

"We have to reconcile the true meaning of Catholic with what we profess. When we profess belief in the Holy Catholic Church, we profess belief, really, in something that does not exist, except in God's plan. We really profess a forward-looking faith. I am not denying the backward-looking faith; but the correct word for that is Apostolic, not Catholic. How are we to do this work? The key place is the theological seminary."

In connection with the problem of intercommunion, Bishop Neill referred to his experience, when Bishop of Tinnevely, India.

"In India, where there was a conference

being held with a specific aim toward the recovery or restoration of the unity of the Church, we were permitted by the ecclesiastical authorities to admit non-Anglicans to the Holy Communion. It was very different from a social invitation, or a general invitation. We said to them, in effect: 'You are far from your home churches. Therefore, come.' That is what the Eastern Orthodox mean by 'economy.' It is a serious matter, only to be considered as an exceptional, carefully guarded thing, done only under the permission of the authorities, for very particular reasons."

FROM ALL SIDES

Turning to the relations between the Anglican Communion, the Eastern Orthodox Churches, and the Protestant bodies, Bishop Neill said:

"It seems to me that both sides must understand clearly that we welcome approaches of all Christian bodies to us, including the Roman Catholic; and that, in relation to each, we try to stand clearly on our own principles. One thing of great importance is that our friends in other Churches must have relations with the Church as a whole, recognizing the tensions between certain groups, but not having relations only with a party in the Church especially sympathetic to them. That applies in both directions.

"The Orthodox must recognize our evangelistic element, and our Protestant friends must recognize the existence of the Anglo-Catholics. But equally, no party or group in our Church must pretend that it alone can speak for the whole Church. There the Lambeth Conference was judicious and well-balanced. Lambeth made it quite clear that we are not going to sacrifice approaches to one group in favor of another, but with our genuine Catholic position, we can reach many groups. Of course, we can go much farther with some than with others; but we are anxious to welcome the possibilities of Christian fellowship on many sides at once."

INTINCTION

Two (Three?) Methods

Authorized by Bishop Nash

Speaking at the annual meeting of the diocesan Church Service League held in St. Paul's Cathedral, Boston, and in New England Mutual Hall, January 18th, Bishop Nash of Massachusetts authorized for use in his diocese the two following methods of administering Holy Communion by intinction:

"(1) The wafer is dipped in the wine by the celebrant or assistant minister, and placed in the hand or in the mouth of the communicant, to be at once consumed by him.

"If this method is used, opportunity should always be given for the communion of those who desire to receive the undipped wafer and to drink from the chalice. They may all conveniently make their com-

munions after those who receive by intinction.*

"(2) The wafer, *not* having been dipped in the wine, is placed in the hand of the communicant, to be dipped by him in the chalice, when the chalice is held before him by the celebrant or his assistant.

"If this second method of intinction is used, it is recommended that a special small chalice be used, with a very small quantity of wine in it, and that another chalice be provided for those communicants who desire to drink from it. If this recommendation is followed, it is not necessary for the communicants to be divided into two groups."

Bishop Nash added:

"I strongly urge every clergyman in the diocese to make no changes in the administration of the communion without previous explanation, and to consult with the wardens and vestry of his church before deciding what method of intinction to use."

Bishop Nash also stated that at diocesan services of Holy Communion in St. Paul's Cathedral, the second method, already in use at such services, will be continued for the present. At other services of the Holy Communion in the Cathedral, Dean van Etten has decided that the first method, now in use, will for the present be continued.

Called Unconstitutional By Anglican Society

Intinction was described as unconstitutional by a resolution unanimously adopted by the Anglican Society (American Branch) at its annual meeting, held January 19th at St. Stephen's Church, New York.

The resolution was introduced by the Rev. Dr. W. H. Dunphy. Full text follows:

"WHEREAS the Constitution of our Church provides that the provisions of the Prayer Book can be changed only by the action of two successive General Conventions, and

"WHEREAS the attempt to legalize intinction by the action of one Convention constitutes a virtual repeal of the Prayer Book directions as to the Administration of Holy Communion, and in the opinion of many constitutes a violation of our Lord's own command.

"AND WHEREAS such unconstitutional procedure constitutes a grave threat both to the liberty of the Church and to her faith and order, and creates a most dangerous precedent for the future—

"BE IT RESOLVED that the Anglican Society strongly protests this action of General Convention and declares its belief that it is unconstitutional and therefore null and void, and urges that its members and other groups of Churchmen, both clerical and lay, strongly protest against this at-

tempt to override the Law and Constitution of the Church."

Host of the meeting was the Rev. Dr. J. Wilson Sutton, rector of St. Stephens, and the speaker the Rev. Dr. James A. Pike, chaplain of Columbia.

After Evensong, at a business session, reports were presented and the officers of the preceding year reelected.* The annual dinner was served in the parish hall.

ACU

Fr. duBois Appointed

The appointment of the Rev. Albert J. duBois of Washington, D. C., as national executive director of the American Church Union has been announced by Spencer Ervin of Philadelphia, Pa., president of the ACU. In announcing the appointment Mr. Ervin said Fr. duBois had resigned his rectorship of the Church of the Ascension and St. Agnes in Washington, D. C., and that he would assume his new duties about March 15th.

The designation of Fr. duBois came simultaneously with the announcement by the board of directors of the ACU of extensive plans for a membership drive and an augmented program of activities on a nationwide basis.

Fr. duBois will spend several weeks in England and France this summer where he will study the work of the English Church Union. He also plans to cement his relationships with the leaders of the significant "France Alive" program. Since the time of his service in

*Honorary president, Bishop Oldham (retired); President, Bishop-elect Welles; vice-president, the Rev. Dr. J. Wilson Sutton; treasurer, W. D. H. Lackman; secretary, the Rev. Canon Charles E. Hill.



FR. DUBOIS: *With his appointment an augmented program.*

the armed forces when he was senior chaplain of the Western European Base Section, he has kept in close touch with the Lutheran Liturgical Movement in French Protestantism.

RADIO

Posthumous Presentation

The late Dr. Walter A. Maier, internationally known religious leader, was posthumously honored at the midwinter meeting of the Carthage College Board of Trustees, when he was unanimously selected as the first to receive the newly-created citation to be presented annually to a Lutheran for noteworthy service.

Dr. Maier became an international figure over the past 17 years as the speaker on the radio presentation, "The Lutheran Hour," which he organized. This world-renowned scholar in the field of Semitic language and literature was an unequivocal champion of evangelical Christianity.

A resident of St. Louis, Mo., he died there in January of this year.

FEDERAL COUNCIL

Dr. Cavert Pleads Genocide Ban

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, told a Senate Committee on January 23d that "the conscience of the Christian community has been outraged by the mass destruction of entire groups of the human family."

Dr. Cavert, appearing under instructions of the Federal Council's Executive Committee, pleaded for Senate ratification of the United Nations Convention on Genocide.

WORLD COUNCIL

Los Angeles Wants 1953 Assembly

Interested in having the 1953 Assembly of the World Council of Churches held in Los Angeles, the Presbytery of Los Angeles of the Presbyterian Church in the USA has called on Council leaders to explain why Southern California cannot be considered.

The Presbytery's action came after a report by Dr. Elbert C. Farnham, executive secretary of the Los Angeles Church Federation, in which he said Dr. Henry Smith Leiper, associate general secretary of the World Council, maintained that Los Angeles is too far removed geographically for overseas Church leaders.

In a resolution, the Presbytery pointed out the nearness of Los Angeles to Asia's young Christian Churches. [RNS]

*Some would consider the alternatives under (1) to cover two distinct methods, making three in all. Ed.

JERUSALEM

Views on Holy Places Asked

An invitation to governments, institutions, and organizations interested in the Holy Places to make known their views regarding the internationalizing Jerusalem has been extended by the United Nations Trusteeship Council. The Council's invitation was embodied in a resolution which was unanimously approved. [RNS]

GERMANY

Reunification, for World Peace and for Confessional Peace

An appeal to Protestants everywhere to support efforts for the reunification of Germany was sounded recently in Wiesbaden by Pastor Martin Niemoeller in a statement to the German press.

Describing the division of Germany into eastern and western zones as the greatest setback experienced by European Protestantism in modern times, Dr. Niemoeller said reunification was needed not only to secure lasting peace both in Germany and the world at large, but to assure "confessional peace" in Germany.

Said Dr. Niemoeller:

"The defeat which Protestantism has suffered in Europe must be recognized by the Protestant world, in order that all Protestant Christians everywhere may know what they are doing if they continue their attitude of disinterest toward the reunification of the East zone with the Western German state.

"The amputation of eastern Germany, including the separated areas of East Prussia, East Pomerania, East Brandenburg, and Silesia, and the resultant expulsion of the German population, together with the separation of the Soviet-occupied zone of Germany, is the hardest blow suffered by European Protestantism since the days of the Reformation."

Pastor Niemoeller said that in pointing to this situation, he was not doing anything to disturb confessional peace in Germany. [RNS]

With Eyes "Closed to Reality"

Pastor Martin Niemoeller, who recently made a strong plea for the unification of Germany, has stated that the Evangelical Church in Germany must remain neutral in the East-West conflict.

Writing in *Church and Culture*, organ of the Norwegian State Lutheran Church, Dr. Niemoeller, who is president of the Evangelical Church in Hessen and Nassau, said, "it must be em-

phasized that in the struggle between East and West, the Church stands on neither side."

He added that "if the Church takes its task seriously, it must not identify itself with the West."

This view was criticized in the same journal by Bishop Eivind Berggrav, Primate of the Norwegian Church. The Bishop said that Pastor Niemoeller's concept "means closing eyes to reality, which is irresponsible for a Christian."

"To us Christians," Bishop Berggrav said, "the point is not to choose between East and West, but between freedom and tyranny. If the West stands for freedom and justice, while the East continues its tyranny, the position of the Church is clear." [RNS]

INDIA

CSI Synod Spends Half Time Discussing Nandyal Situation

Almost half the time was given to a discussion of the situation in the Nandyal area at the second biennial meeting of the Synod of the Church of South India, held in Madras, January 7th to 12th.

The official report comments upon this question as follows:

"Our Church has recognized the spiritual and legal rights of the continuing Anglicans and we do not think that our attitude need give us any cause for regret or shame. Yet the dead hand of the past hinders some in accepting the policy of the church as a whole to win by persuasion, and they were unable to accept the Moderator's plea to look forward and not back. After much fruitless argument, the Working Committee was deputed to bring in resolutions to implement the proposals of a joint committee held in November



BISHOP OF CHICHESTER: Visited South India Synod. [Dr. Bell will report on his journey in a special article in next week's issue.]

last for the governing of relations between the two Churches. It was agreed that the Ananta-pur-Kurnool diocese [CSI] be temporarily amalgamated with the Cuddapah diocese [CSI], in the charge of Bishop Sumitra, and provision has been made for the distressed clergy, and for the spiritual and educational needs of the CSI members."

Bishop Hollis of Madras was re-elected Moderator, and Bishop Whitaker of Medak, Deputy Moderator.

Visitors included Dr. Visser 't Hooft, who preached the sermon at the concluding service of the Synod, Dr. Emil Brunner, Bishop Mukherji of the Church of India, Burma, and Ceylon, and the Bishop of Chichester, Dr. G. K. A. Bell.

Reflecting upon the past two years (since the inception of the CSI) the official report comments:

"What many have called impossible we have done so that the whole question of union can never be the same again. Henceforth it is not our union that calls for justification but their separation. The joy of being in communion with a vast part of Christendom is tempered by the still uneasy relations with one parent church—the Anglican Communion."

The Synod called attention to the fact that the theologians of the CSI had given much time and study to the six questions posed by the Lambeth Conference and the matters raised by the Joint Committee of Convocations. The resultant documents were available for study at the Synod and were approved as an interim reply to the Archbishop of Canterbury.

The recent decisions of the CIBI General Council [L. C., January 29th] were brought to the Synod by the visiting representative of the CIBC, Bishop Mukherji of Delhi. The official report comments:

"... we rejoice greatly that one sister Church has had the courage to endorse *nem. con.* the majority decision of Lambeth* and the grace to agree to intervene no more on behalf of disgruntled Anglicans in our area."

Other matters that occupied the attention of the Synod were a scheme for Orders of Women, the permanent diaconate, youth work, and a study scheme for junior ministers.

A revision of an earlier draft of a proposed new liturgy was used at the Synod Holy Communion service on the Sunday morning during its session. This was authorized for trial use during the next biennium, with a view to getting the opinion of the Church as a whole.

*According to the Ven. R. W. Bryan, archdeacon of Calcutta, in his report of the General Council of CIBC [L. C., January 29th], this decision was one of those two out of eight that were not passed *nem. con.*, but "by comfortable majorities." Ed.

THE PRAYER BOOK

and the Priesthood

By the Rev. Bayard H. Jones

¶ "Rome too often forgets its own principle, that heresy does not invalidate the requisite Intention to confer a Sacrament," says Dr. Jones, taking his point of departure from a Roman Catholic contribution to the Prayer Book quadricentennial. ¶ Dr. Jones is professor of Church History and Liturgics in the School of Theology of the University of the South and a member of the Standing Liturgical Commission. He is the joint author, with Bishop Parsons (retired, of California), of THE AMERICAN PRAYER BOOK, and the author of THE AMERICAN LECTIONARY.

EVER since the publication of Dom Gregory Dix's *The Shape of the Liturgy*, Anglican liturgiologists have been expecting that some Romanist would hasten to avail himself of the new weapons which Dom Dix had put in his hands. And here it is at last: *The First of the Puritans and the Book of Common Prayer*, by Paul R. Rust, O.M.I.*

Dom Dix's great work, for all of its subjectivism, its far-sought speculations, its tendentiousness, and its errors of judgment, is beyond doubt the most considerable contribution ever made in English to the history of the Liturgy. But it has been a matter of regret that he saw fit to conclude his monumental treatment with a criticism of Archbishop's Cranmer's work on the Book of Common Prayer which is, in effect, a frontal assault upon the integrity of our Liturgy.

SALUTARY JOLTING

To some extent, Dix's contentions about Cranmer have been a salutary shaking up of Anglican self-complacency. It has long been the fashion for Anglo-Catholics to pay the tribute of a ritual shudder at the horrible and Protestant things that happened to the Second Prayer Book of 1552 under the pressure of the foreign "carpet-baggers" to whom Cranmer had injudiciously given refuge



in England — but to maintain that at least the First Prayer Book of 1549, whose Fourth Centennial our Church has just been acclaiming, was a purely Catholic rite, to be praised and exalted above all for ever.

Now Dix comes along, and makes the point that Cranmer's most extreme Protestant beliefs about the Eucharist were fully formed before the First Prayer Book: and that the changes made in 1552 were carried out only to remove conservative misinterpretations of the real purpose of his original draft. Furthermore, it is Dix's contention that Cranmer's purpose in shaping and reshaping the Liturgy was not, as has been commonly thought, merely to make room

for Calvinistic theories of "Receptionism" — that is, to give place and due proportion to the subjective phases of the Mystery which are of at least equal importance with the objective, and which as a matter of fact find clear expression in the Latin Mass itself — no, Cranmer's own beliefs were utterly Zwinglian: a conception that the only thing which actually happens in the rite is a purely internal and mental process of a recollection of the Passion.

"AHA! NOW WE HAVE THEM!"

It is easy to picture the inevitable jubilation in the opposing camp. "Aha! Now we have them where we want them! These wretched Anglicans, who have been preening themselves on their superiority over their fellow-heretics (and incidentally infringing on the copyright of the Holy Roman Church!) by claiming that their pseudo-Liturgy bears the meaning of the Real Presence: behold them now convicted out of their own mouth! They are nothing but Zwinglians, as their heresiarch meant them to be." And this, of course, is the line which Fr. Rust takes.

THE FACTS ABOUT CRANMER

What are the facts? Was Cranmer a Zwinglian? That, little as we may like to think it, is hardly open to question, after the really scholarly and impartial investigation by Dr. Cyril C. Richardson, in his Johnson Lecture entitled "Zwingli and Cranmer on the Eucharist," at Seabury-Western last year (reviewed, L. C., December 18th, 1949, p. 21). Dr. Richardson establishes an undeniable identity of thought and words between the expressions of Cranmer and of Zwingli. Yet Richardson does not give away the Anglican case, as Dix did his best to do.

Richardson's conclusion is that Cranmer was a "Nominalist" in his beliefs about the Eucharist. In reaction from the medieval explanation of Transubstantiation, he denied any "Real," or

*Milwaukee: The Bruce Publishing Co., 1949. \$3.75.



R.N.S.

ZWINGLI: *Recollection of the Passion.*

even any objective, Presence of the Body of Christ in the Sacrament. He maintained that this would not be profitable even if it were possible, since the "things of the Spirit" must needs be "spiritually discerned." He even rejected Calvin's "dynamic receptionism," which would make the very Body of Christ present in the recipient by the act of communion. He considered that Christ was present in the Sacrament only by way of his Divinity, by the action of his grace and power — since for some unexplained reason Cranmer rejected, as Calvin did not, the Catholic doctrine of a universal and supralocal presence of Christ's humanity in his human body. And the benefits of the Sacrament he believed to be derived from an appropriation of the Passion by faith. But this faith was not the merely "mental" and subjective exercise which Dix understands, but itself the gift of God, evoking a total response from man.

All this is wholly in accord with the writings of Zwingli — even if it is considerably more than the "mere memorial" which Dom Dix joins with the Southern Baptists in understanding as the chief contribution of that reformer. And if this were the whole story, it might be that our position would be as untenable as Rust would like to represent. But Dr. Richardson's masterly analysis brings out the important counter-vailing fact that although Cranmer was a Zwinglian "Nominalist" about the Eucharist, still he was a Catholic "Realist" on the Incarnation. He might think that there was only a "moral" appropriation of the benefits of the Passion in the Sacrament, rather than what Richardson calls "a mystical and substantial participation by the believer in the flesh of Christ"; but this was set in a funda-

mental belief that the chief purpose of the Christian religion as such was the attaining of a real and substantial union of the soul with the Incarnate Lord: and that not, as so many modern Protestants believe, merely a "spiritual" or "moral" relation, but an actual *incorporation*.

While it is not logical for a man to hold the principles of two incompatible philosophies, and two opposing religions, in the two halves of his brain, it was perhaps the salvation of the Anglican Prayer Book that Cranmer did so. In this way, Cranmer the Catholic surrounded, assimilated, subsumed Cranmer the Protestant: in this at least he was entirely representative of the Church whose basic worship he determined. The Catholic idea of an "incorporation into Christ," as Richardson intimates, often embraces and is "merged together" with Cranmer's expressions about the Sacrament. And this (unlike most of his Zwinglian opinions) finds clear expression in the Consecration Prayer itself: "and made one body with thy Son Jesu Christ, that he may dwell in them, and they in him": together with the reiterated emphasis on the same thought in the Prayer of Humble Access.

This is one chief reason for the fact that while Cranmer's conception of the operation of the Sacrament was in terms identical with Zwingli's, he consistently attributes to it a much higher value and potency. He finds in it something much more than the "mere mental remembrance" which Dix asserts to be Cranmer's idea of it. As Richardson sums it up, "it does not merely declare a situation which exists, nor only bring an increase by the vividness of its symbolism, which was the limit of Zwingli's view of its efficacy."

We have to admit that Cranmer's personal theories of the Sacrament were heretical, and probably would be accounted as inadequate by any Anglican of any school today. And yet the remarkable fact is that the Liturgy which he translated and adapted is not heretical, but, in spite of all Roman argument to the contrary, remains a true Catholic Liturgy. Dom Dix may be right in claiming that Cranmer intended to bring both his Prayer Books into harmony with his own essentially Zwinglian understanding of the Sacrament. He is dead wrong in asserting that they actually do symbolize Zwinglian doctrine. Why is this?

Dr. Richardson again gives the key by mentioning (though he does not elaborate) the facts that (1) the whole question is a matter of Cranmer's *explanation* of the rite, and (2) that he was very conservative in his use of the inherited liturgical forms.

There is no question that Cranmer would have been exactly as ready to apply his *explanation* of the eucharistic ac-

tion to the Latin Mass as to his English version of it. Furthermore, he could have done so quite as successfully. Extraordinary as it may seem, the fact is that both Zwinglianism and its opposite, Transubstantiation, are pure *eisegeses* — readings into the text of what is not actually there at all.

Since, then, there was literally nothing in the Latin Canon to oppose Cranmer's theories, he made no changes in it to accommodate it to those theories. And although there *are* evidences of his attempts to advocate his interpretations in the communion-time devotions, in 1548 and again in 1552, fortunately he con-



R.N.S.

CRANMER: *Incorporation into Christ.*

finned himself to purely orthodox language, which even Dom Dix reluctantly admits *can* be taken in a Catholic sense, and which the common mind of the Church has always so taken. Still more fortunately, he more than compensated for even this measure of "Protestant" tentatiousness, by expressing from the other side of his mind his great "Catholic" principle of an actual incorporation into the Incarnate Christ, in such a way as immeasurably to enrich the Church's understanding of the benefits of Communion, beyond anything to be found in the Roman Mass.

The expression of Zwinglian doctrine was not what Cranmer had in mind in his translation of the Canon. The few alterations which he did make had as their objective the excluding of the great misapprehension of medieval times, that the Mass was a Propitiatory Sacrifice to appease an offended God by offering up Christ in a ritual immolation which re-enacted the Sacrifice upon Calvary. This also had been a pure *eisegesis*: again, there is not a word of it in the Roman Canon. It is true that the chief characteristic of the chain of Collects which composes the Canon, coloring nearly every one of them, is the note of Oblation. The Christian Sacrifice is offered, and

offered, and offered again. The whole rite seems simply obsessed with the idea.

But what is offered? "These gifts, these offerings, these holy, unspotted sacrifices"; "this sacrifice of praise"; "this offering of our service"; "a pure oblation, a holy oblation, a spotless oblation, the holy Bread of eternal life, and the Cup of everlasting salvation"; "these things"; "all these good things." The plain meaning of the text of the Mass is that it offers to God nothing but a primitive and purely "eucharistic" Sacrifice of Thanksgiving, an oblation of God's gifts of food to be the means of a divine Communion. And yet we know that the crude literalism of the "Deformation" centuries forced the alien ideas of an actual "mac-tation" (Fr. Rust's own expression — denoting the killing of a sacrificial victim) upon this ancient and innocent form of liturgy which in itself cannot be tortured to denote, to imply, or even to admit, anything of the sort.

It was this basic medievalism — the sort of thing which Cranmer always meant by "Romanism" — which our liturgiarch set himself to remove. He did not do so however by eviscerating the Canon of essential elements, as both



RNS.

DIX: *The shape of the Liturgy.*

Luther and Calvin did. On the contrary, he was meticulously conservative of virtually every expression in the Latin. But what he did do was deliberately to transfer such sacrificial words as had proved themselves to be vulnerable to misinterpretations, to new contexts and connections where they could do no harm.

"ELOQUENT TRANSLATION"

That is the full extent of Cranmer's liturgical innovations in the vital matter of the Prayer of Consecration. It does not leave much for Rome to shoot at. Cardinal Gasquet, in his *Edward VI and the Book of Common Prayer*, affected to treat Cranmer's work here as an

entire innovation, intrinsically an improvisation and a new composition, got up to provide something of the size and shape of the old Canon, for the purpose of deluding the poor laity with the idea that the import of the great Action was unchanged: in whose turbid stream one occasionally glimpses the mangled corpse of some word or idea of the professed archetype, momentarily whirled to the surface; but whose actual objective was to convert the essential meaning of the Canon into something wickedly and perversely the opposite of its essential sense. That is the source of Rust's remark about our "pseudo-Canon": and it is entirely without foundation. Dr. Brightman in one place speaks of Cranmer's work as a "liberal translation," and in another as "an eloquent translation," of the Latin Canon. And that is absolutely correct: it is actually a spiritualized and vitalized rendering of the original.

Nevertheless, Fr. Rust should be advised that it was this handling of the sacrificial language which was the real *gravamen* of the accusations raised against our Ministry in the papal bull of 1896 — not this newly raised mare's nest of Dom Dix's about Cranmer's supposed Zwinglian *explanation* of the rite. The bull *Apostolicae curae* accused Cranmer of having vitiated the very idea of Priesthood by eliminating the idea of Sacrifice from the Liturgy. For that charge to have any force, it would be necessary for Rome to prove first of all that the conception of a ritual immolation of Christ in a Propitiatory Sacrifice is to be found in any form in the Roman Mass. That, as we have seen, is simply not so: such doctrines may be *read into* the Mass, but they are most certainly not to be found in it. Every idea of Sacrifice which is actually expressed in the Latin text, is found fully, precisely, even brilliantly rendered in the English — much better expressed, indeed, by a man whose liturgical abilities far exceeded those of such authors as Ambrose and Damasus.

Cranmer must be admitted to have been personally heretical about the Real Presence — though providentially, he did not succeed in expressing his interpretations in such a way as to invalidate the Liturgy which he presented in the English tongue. But he was not at all heretical about the Priesthood and Sacrifice: it was left for the Council of Trent to fall into abysmal error in that field, with an explanation of the Eucharistic Sacrifice which is nonsensical in the light of all Comparative Religion, and all Christian history.

But the validity of Anglican Orders does not hinge upon the question of whether or not he was right. He could have been just as mistaken about the Priesthood and the Sacrifice of the Mass as he was about the Real Presence, without in any way affecting his quite simple and sufficient intention to continue the

Three Orders of the Christian Ministry. Rome too often forgets its own principle, that heresy does not invalidate the requisite Intention to confer a Sacrament.

It is this fact which renders the papal bull such a sophistical trifling with words. It is said that the text of the bull was drafted by Cardinal Gasquet: and it may be said to be quite worthy of him. Rome really gives away its case by admitting that the "Form" of the Ordinal might be quite sufficient if it were found in a Catholic Pontifical, where a right Intention might be presumed; and the Intention could be taken for granted if we had used a Catholic "Form"; but the "Form" must be ruled to be invalid, because of lack of Intention; and the Intention is to be accounted insufficient, because Cranmer changed the "Form"! Circle-reasoning has never had a more classical illustration. All that it amounts to is a learned parody of the old saying, "Orthodoxy is my doxy, and heterodoxy is your doxy." Or, as Fr. Rust says, "Peter has spoken by Leo! The case is closed."

Anyone who knows anything at all about this subject, knows that there has never been a time, from Queen Elizabeth's day to ours, when the Anglican Church would not have instantly been granted "Uniate" status, with full recognition of our Orders, and unhampered use of the Book of Common Prayer, at the sole price of submission to the papal supremacy. There being not the slightest hope, however, of thus swallowing us whole, it is probably good tactics for the Church of Rome to affect an extreme horror of our Liturgy and our Ministry, both of which give them good cause for envy and apprehension. This way, they can console themselves with a few converts to boast over. But it is hoped that this great communion will be able to find more persuasive apologists than Fr. Rust.



RNS

RICHARDSON: *The truth about Cranmer.*

Lent and the Kingdom of God

A SENSE of fate, of being tossed about in the ungovernable onrush of forces beyond rational control, is perhaps the most striking characteristic of American thinking in this post-war period. It is not the natural way for Americans to think. From the Declaration of Independence right down to the Kellogg-Briand Pact, through the taming of a continental wilderness, the industrial revolution, the development of medical science, the establishment of universal public education—throughout its political and cultural history, this nation has never felt itself to be dominated by any historical force other than its own determination to make progress.

The belief in progress was not necessarily an irreligious belief; the Christian American believed that it was the will of God for progress to take place along these lines, and he thought it very wise of God to leave the matter in the hands of energetic American citizens. In this optimistic atmosphere grew up that concept of the relation between the supernatural and the natural order which is expressed in the doctrine of the separation of Church and State. In theological terms, the existing social order was looked upon as, if not identical with the Kingdom of God, at least on its way toward evolving into the Kingdom.

The topical index in our present Hymnal, adopted in 1940, exemplifies this identification of the Kingdom with progress. Most of the hymns referred to under the heading, "God, Kingdom of," are products of the secular enthusiasm of the late 19th and early 20th centuries. And, although some of them make reference to the Second Coming of Christ, the note characteristic of the group is:

"Wider grows the kingdom,
Reign of love and light;
For it we must labor
Till our love is sight."

Some of the Hymns which do refer to His coming indicate that His servants expect Him to wait until they have the earth tidied up for Him. And not a single one of the Advent or City of God hymns in which our ancestors used to write of the coming of the Kingdom is listed in this section of the topical index.

Lent, 1950, finds Christian people generally in a more chastened frame of mind. The doctrine of progress has suffered severe shocks, first in the great depression, then in the rise of Hitlerism, and now in the threat of Communism. Even in our own progress, the culminating achievement of the atomic bomb has radically changed our attitude toward scientific ad-

vance. The thoughtful American Christian of today faces a problem which has hardly been articulately defined in his own consciousness.

The first term of this problem is that the Kingdom of God means to him the progressive extension of the things sung about in the Hymnal—the elimination of poverty, the conquest of disease, the establishment of justice between employer and employee, the achievement of racial equality, the eradication of war, and so on.

The second term of this problem is that the Church is in fact not the spearhead in the advance toward any of these objectives. The Rotary Club, the League of Women Voters, the university, the school, the political party, the labor union, the athletic association, and many other organizations and agencies are often found assuming a much more commanding position.

Once upon a time it was generally assumed that these agencies were groups of Christian people carrying out their Christianity in action. Nowadays, it often is painfully evident that leadership in good causes is no monopoly of Christians.

The third term of the problem is that, no matter what good work is being done in the movement for a better world, the movement as a whole appears to have run out of steam. Democracy is on the defensive, and Communism is on the offensive. The political movement which at least maintained a friendly neutrality toward the Church is in serious danger from a political movement which maintains open hostility toward the Church—ideological hostility when the Church confines itself to purely spiritual matters; and active political hostility when the Church concerns itself with social and political matters.

The fourth term of the problem is a misconception of the nature and function of the Church itself. It is thought of as first and foremost a society dedicated to the salvation of souls, to the making of saints; this is a 90% truth, but not the whole truth. The Church saves souls and makes saints for an ulterior motive; it does so in order to work for the coming of the Kingdom of God.

Even when the function of the Church is thought of as the redemption of the whole natural and social order, the truth is not fully stated unless it is understood as the establishment of the Kingship of Christ over the world.

It has been well said that ethics in many cultures is based, not on religion, but on patriotism. One might even say that the statement is true of all cultures. There is a Christian ethics because Christianity is not

only a religion but a kind of nationalism. It is patriotic membership in the Kingdom of God.

This Lent is a good time to strengthen the stakes and lengthen the cords of our Christian patriotism. This all-too-visible Episcopal Church to which we belong is not to be identified in all ways with that vast domain over the heavens and the earth which presses down for admission into our little corner of the universe. And yet, though our sector be the green lawns of suburbia, our Christian patriotism can be as real and heroic as that of the early Christians in the arena.

It is not necessary for Episcopalians to be considered natural and normal by their neighbors. The smudge of Ash Wednesday ashes on our foreheads; our little Lenten austerities in entertainment, movie-going, television-viewing, and diet; these and the other *differentia* of the Churchman ought to be welcomed as, in a sense, the keeping up of our national customs in a strange land. In some cases, it is almost as difficult to do these simple things in suburbia as it was for the early Christian to face the lions!

But there are other, and much deeper ways in which Christian patriotism should be strengthened in Lent, 1950. More regular, and more vital prayer; more frequent attendance at public worship; more serious study of religion and more courageous action on Christian principles—these are the things which Lenten austerity is designed to promote.

The problem we have sketched above—the problem of reviving our consciousness of membership in the Kingdom of God as our central patriotic loyalty, as the mainspring of our thought and action—is one which faces the leadership of the Church with special urgency in this Lent. The civilization in which we are presently placed is not, as we have discovered, very far along the road to that Kingdom. It was a mistake to think that the rebellion of mankind against God was almost over and that the Church could turn over the mopping-up process to the forces of education and popular government. It is still true that the only radical solution to the problem of human sin will be a revolutionary overturn—not the Communist overturn in which one group of sinners is given power to order the lives of all the others, but the Christian overturn in which Christ will come with power to set His kingdom upon earth.

As we watch and wait for that great event, we have many responsibilities to the world in which we live. Christian social service and Christian action for community betterment are as necessary to the Christian life as worship and prayer. They are not, however, important steps in the building of the Kingdom excepting as signs of the true nature of our heavenly King. It was not our Lord's miracles of healing, but His calling together and instructing a body of disciples which set in motion the vast campaign to restore God's reign upon earth. Similarly today, the preaching of the Gospel "to them that are far off and them

that are nigh" is the real key to the healing of the social order at the end of the age. This year let us use this season of intensified spiritual effort to understand more deeply where our ultimate loyalty lies and how to express that loyalty in effective action.



LIMERICKS! This office has been literally swamped with them, since the announcement in the issue of January 1st that a Genuine Woolworth Salt-Cellar would be given by this department for the best one beginning "There once was a rector emeritus." When the contest closed a month later, no less than 68 readers had submitted limericks. Some sent several, and there were entries in Latin, French, and German as well as in English and Doggerel (not to be confused with Pig-Latin).

When the closing date (February 1st) rolled around, the Editor found himself at the College of Preachers in Washington, so he co-opted an on-the-spot committee of judges, including distinguished Churchmen, clerical and lay, who gave him the benefit of their advice on condition that they would remain anonymous. Here are the results.

First prize goes to the Rev. Percival C. Bailey, rector (not emeritus) of St. Paul's Church, Camden, N. J. His entry, which scans perfectly and contains a serious and timely message, though the rhyme in the second line is a bit loose (as it may be in limericks), goes like this:

There once was a rector emeritus
Warned the local diocesan clericus:
"If the Creed we neglect,
We're bound to expect
Mother Church may, in time, disinherit us."

Most ambitious was the Rev. Frank Damrosch, Jr., of Doylestown, Pa., who sent contributions in Latin, German, and French (not bad, either), as well as the following in English:

There once was a rector emeritus
Who had christened and married and buried us.
He did these things still,
Which the rector took ill,
For *he* thought that *he* should inherit us.

We have room for only one more, sent from London, Ontario, by Canon Alford Abraham, L.Th. (Limerick Theologian?), who enshrined his limerick in a longer verse:

North of the border up Canada way,
The Editor's Window I gazed through one day.
I read of your contest and straightway wrote down
This "limerick old fashioned" in fair London town:
There once was a rector emeritus,
A searcher for species hæreticus;
He went to convention
And suffered such tension
That now he is "rector angelicus."
True, your conventions are sound as a bell,
E'en though the debates sound sometimes like—well,
The synod we have here in Canada too;
Hence salt grains have uses for me and for you.

To the winner, with our compliments, the promised prize. To the others quoted, many thanks. And to the other 65 contestants, better luck next time. For the undersigned, two aspirins in a glass of cold water.

Clifford P. Morehouse



The SECULAR Idol

By the Rev. W. G. Peck

THE modern world began with a great hope, founded upon that mastery of nature which the techniques promised by the Renaissance were expected to bring to man. Even so distinguished a mind as that of Descartes could show itself surprisingly naïve upon the theme, and Glanville, in England, in the same century, could reveal the same infantile expectation that a great human liberation would be provided by an increase of the instruments of living. We, in our day, have seen those instruments multiplied far beyond the anticipation of the 17th century; but we have not seen the modern world culminating in anything worth calling a human liberation, if by that term is meant the realization

of the wholeness of the human person.

For, together with the immense growth of the techniques as characterizing modern life, there has been another development throughout the same period: the growth of power centralized in the State, and the increasing authority of the state over field after field of human activity.

The late Professor S. J. Carlyle, in more than one of his works, called attention to the growth of monarchical absolutism in post-Renaissance Europe. And in the 17th century there appeared in England a theory to sanction it: Hobbes' *Leviathan*. It did not convert many. But a more profound theory, of metaphysical character, was provided later by Hegel,

who was the true begetter of much of the Statism of our time.

A MONSTROUS ERROR

According to the Christian tradition, this Statism is a monstrous error because it transforms a means into an end — the all-comprehensive end. In a true natural order, the State is not the community, nor does the community exist for the State, nor can the State properly become a substitute for the community. The State is a servant of the human community which springs from the very nature of man. Let me quote the definition offered by Archbishop William Temple:

“The State is a necessary organ of the national community, maintaining through law as promulgated by a government endowed to this end with coercive power, the universal external conditions of social order.”

It will be observed that the Archbishop's emphasis is upon the subsidiary position of the State: the State is *an organ* of the community. This has been increasingly forgotten in the modern world, because the modern community, losing, as Christopher Dawson has said, its “God-consciousness,” has lost that supernatural purpose of life which alone can integrate the human person and the human society. The State has been called in to hold a disintegrating community together; and the basis of human relationship is thus gradually transformed in a mere power-authority.

So great a historian and thinker as Lord Acton saw this development, and offered a serious warning against it. At the close of his *Lectures on the Rise of Prussia*, stand these words:

“This was the genuinely new idea which came in with the Renaissance by which the State alone governs, and all other things obey. Government so understood is the intellectual guide of the nation, the provider of wealth, the teacher of knowledge, the guardian of morality, the main-spring of the ascending movement of man. That is the tremendous power, supported by millions of bayonets, which grew up in the days of which I have been speaking at Petersburg, and was developed by much abler minds at Berlin: and it is the greatest danger which remains to be encountered by the Anglo-Saxon race.”

THE WELFARE STATE

But not only the Anglo-Saxon race. It was not long after these words were written that the French statesman, M. Emile Combes, declared, “There are no rights except the rights of the State, and there can be no other authority than the authority of the Republic.” As Fr. Figgis writes, this doctrine cuts at the root of all higher morality.

In Britain today we are under the government of those who believe that a Statism of moderate aims and beneficent

A recovery of the Christian doctrine of man can alone save society from totalitarianism, according to Fr. Peck, who is a frequent contributor to The Living Church, and the author of many works on Christian sociology.

intent can actually become a liberating servant of the human person. As things are apt to begin in England, this began, not with any metaphysical theory, but pragmatically. It had its origin a hundred years ago, with the passing of the first Public Health Bill, in face of the cholera scares of that time. And who shall say that, in the cause of public health, a government has no right to interfere pretty closely with "private affairs"? But we have now reached a stage which would have astounded the philosophical radicals of a century ago. The experiment now being conducted in Britain is frequently described as "The Welfare State." I am not here and now discussing either its aims or its methods; but it is important to perceive one element in the situation which has not yet received sufficient attention.

The welfare state is founded in the insecure and doubtful battleground of the world-market. Its financing depends largely upon Britain's ability to maintain her income from the "Trade War": a proposition fully accepted by our present Chancellor of the Exchequer and his fellow-members of the Cabinet. But trade-wars may be lost! It is quite possible that we may find ourselves unable to provide the social services, without more searching limitations upon the citizen's power to spend his own income — and these are already very searching. This was mentioned as an unpleasant possibility by the Chancellor in his last Budget speech.

Even then, the time may come when we are simply unable to provide the welfare services at their present level. But even though we may have less "welfare," we are not promised less "Statism." The danger is that, in a time of economic hardship, sinister forces may arise; and a population already conditioned to the acceptance of large measures of State control may find themselves an easy prey for such forces.

Moreover, the British experiment is being carried on in a period when mankind shows in many regions a drift toward Statism. Professor Toynbee has recently argued that communism in Russia is no longer an idea controlling a state. Russia, he tells us, is now a power-state using an idea which it will modify, alter, transform, to suit its own purposes as a power-State. This is the drift of a secularist world. The human person

without God, becomes the instrument of an impersonal force, and by that force's aims he is valued and measured.

In his very great book, *Power*, M. de Jouvenel states the issue:

"Where will it end? In the destruction of all other command for the benefit of one alone—that of the State. In each man's absolute freedom from every family and social authority, a freedom the price of which is complete submission to the State. In the equality as between themselves of all citizens, paid for by their equal abasement before the power of their absolute master, the State. In the disappearance of every constraint that does not now emanate from the State, and in the denial of every preëminence which is not approved by the State . . . the rupture of every private tie linking man and man, whose only bond is now their common bondage to the State. The extremes of individualism and socialism meet in it: that was their predestined course."

The world is being forced back upon a theological question: What is man?

For it is only as theology that this question has any meaning. The answer depends upon the nature of the Ultimate Reality man accepts. Is it to be the swollen Political Executive, itself the victim of a monstrous elephantiasis: the State which makes its most intimate approach to us, when it asks for our "registration numbers" and our names "in block capitals" upon a myriad forms?

Christian men cannot accept this impersonality as the ultimate of the life of man who has been placed in the natural order that in and through it he may come to communion with God. There was a day when the common people of England sang of another Ultimate Reality:

I need not tell Thee who I am,
My misery and sin declare.
Thyself hast called me by my name,
Look on Thy hands and read it there.

God in Christ is the measure and sanction of the human person. And here is where the Church must make its greatest impact upon the modern situation; not for the purposes of an unrealistic pietism, but to show that the wholeness of human life, and the integration of all its levels, can be achieved only in Christ. It is upon this fact that our political and economic structure must now be built: in what Professor Tawney, describing the medieval idea, has called, "a great hierarchy of values, embracing all human interests and activities, of which the apex was religion."



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By the Rt. Rev. Charles Alfred Voegeli

Bishop of the Missionary District of Haiti
Bishop in Charge of the Missionary District of the Dominican Republic

L'*Eglise Episcopale d'Haiti* is the name by which the Missionary District of Haiti is known. It had its origins as an autonomous Church back in the 60's of the last century and was known as *l'Eglise Orthodoxe Apostolique Haitienne*. Its founder and first bishop was James Theodore Holly who was its bishop from 1874 to 1911. At its request it became a Missionary District of the Episcopal Church in 1913 and was administered by a neighboring bishop, either from Cuba, Puerto Rico, or the Panama Canal Zone. In 1923 Harry Roberts Carson was consecrated the first Missionary Bishop; and he carried forward the work with great zeal and success until his retirement in 1943.

Occupying the western one-third of the Island of Hispaniola, (the eastern two-thirds comprises the Dominican Republic), it is a magnificent country, exceedingly mountainous and densely populated. It is about the size of the State of Vermont and has a population roughly estimated at 3,500,000. The population is largely rural and is scattered throughout the mountains and the nearby islands which make up the Republic of Haiti.

Haiti is one of the two negro republics, Liberia being the other. Haiti gained its independence from France in 1804. Its people have always been characteristically independent, and they are justly proud of the fact that they were the authors and means of their freedom a quarter of a century before freedom came to any of the slaves in the Caribbean area. The names of Toussaint l'Ouverture, Jean-Jacques Dessalines, and Henri Christophe take their places not only in Haitian but in world history in their fight for liberty and freedom.

Since Haiti is an agricultural country

with an almost entirely rural population, it is easily understood that of the 68 parishes and missions only 18 can be reached by automobile. The remaining 50 must be reached on horse or mule back, which may require some two to seven or more hours after a drive of many miles or a night or more in a native sailboat. The missions are dotted over the countryside and many have spectacular settings on mountain tops. Often one sees a metal chapel roof or the wooden cross of a thatched chapel beckoning the worshippers on, over the hazardous and precipitous trails; and what appeared like a short distance turns out to be a several hours' ride on horseback.

We have churches or chapels in many of the large towns; but it still remains for the Church to establish work in Jacmel, Jérémie, St. Marc, Pétienville,



A HAITIAN HUT: Typical home of many of the poorer families.

Budget for Haiti and Dominican Republic

The tenth in the series on the Church's Program, the present article presents a graphic description of the work of the Church in Haiti; one of the two Negro republics — the other being Liberia.

Under the care of the Bishop of Haiti have been placed also the 2,000 communicants of the Church in the Missionary District of the Dominican Republic.

The budget of \$5,634,617 adopted by General Convention for 1950 allocates toward Haiti \$71,991 (\$8,009 less than the asking budget), and toward the Dominican Republic \$24,712 (an increase of \$1,120 over the asking budget).

and several other important centers. The work is carried on by 24 active clergy (all of whom are Haitians except two, including the bishop), three Sisters of St. Margaret, a Directress of Religious Education, and 112 native lay-readers and school teachers.

SISTERS OF ST. MARGARET

The Sisters of St. Margaret conduct our excellent Grace Merritt Stewart School for Girls in Port-au-Prince, which goes only through the eighth grade. They direct the *Ouvroir* or embroidery and sewing department which was only begun about a year ago; also the social service work which includes training of blind, crippled, and deaf-mute, and sometimes caring for leprosy children as well as being responsible for orphaned boys and girls. Most recently they have established an altar-bread department, which is directed by Miss Adrienne Desire, who spent two years at the Convent of St. Margaret in Boston learning how to do this and other work.

It is especially significant that the Order of St. Margaret has for the past two years made it possible for one or more Haitian girls to spend some time at their Mother House in Boston; and the program has proved so satisfactory and beneficial to the life of the Church in Haiti that it will probably be carried on. To the writer, this seems to be one of the most significant aspects of the vision of the Order of St. Margaret and one for which the entire Church may feel justly grateful and proud. At the moment there are only three Sisters available for the work in Haiti, but their work is a most extensive and important one indeed.

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HOLY TRINITY CATHEDRAL, PORT AU PRINCE: Spiritual center of the missionary district of Haiti.

Haiti less than two years, but has learned French and Creole fluently and has been active in all phases of educational and youth work (particularly Girl Scouts). She has also been District Chairman of the Woman's Auxiliary.

The clergy with the aid of the lay-readers and school teachers (in the country the lay-reader is usually the school teacher) minister to the rural populations. There are some 40 little schools. The sick are regularly visited for prayers and other ministrations, and many of the clergy minister in the physical needs of the people through their own little dispensaries.

THEOLOGICAL TRAINING

To meet the many needs of the country the theological seminary endeavors to prepare the future clergy to become real leaders in the life of the people. To combat the imbedded ideas of superstition and the many conflicting "isms" propagated with much fanatical zeal, the seminarians are required to spend four years in theological study. As English must be regarded as the language of the Anglican Communion, they must all learn English. They are thus able to profit by the small but excellent library that has been built up through the many generous gifts of friends in the states.

That the Church has met in some measure the spiritual, physical, and educational needs of the Haitian people is evidenced by the fact that in January 1947 *l'Eglise Episcopale d'Haiti* was recognized "*d'Utilité Publique*" — a recognition accorded to no other non-Roman Communion. The Church is growing, not only in numbers, but in spiritual development and in social consciousness. Her needs are still great.

NEEDS

Chief among them is the need for a boys' school in the capital, Port-au-Prince, and that education for both the girls and boys of the Episcopal Church may be carried up through the secondary classes; for otherwise a secondary educa-

tion is usually closed to our young people. This is a serious situation and one that should be met as soon as possible. There is also the need for a small hospital (or large dispensary!) under competent direction, for the Church maintains no doctor or nurse in Haiti. We also need a permanent building to house our seminary, so that the training of the future leaders of the Church in Haiti may be carried on under more adequate and more stable circumstances than the present ones.

The Church has had a glorious past and the hopes for the future are immeasurable. There is now greater interest in our Church than ever. Our opportunities are almost unlimited and the enthusiasm of our people and all who labor in this Missionary Field is surely unbounded.

SCHOOLS

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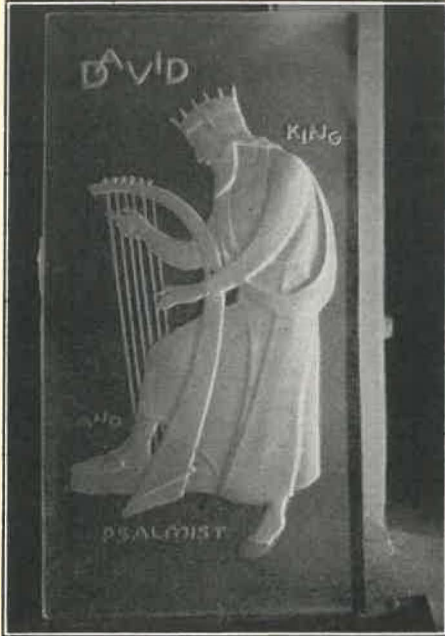
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PENNSYLVANIA

Memorial in Glass

The doors of the Church of the Good Shepherd, Rosemont, Pa., are glass instead of being the traditional wood or bronze. Eight glass panels were recently installed and blessed at the main tower entrance. The designs are hand cut in



GLASS PANEL: *A new technique.*

heavy plate glass from original designs with abrasive powders and compressed air. They are done in intaglio.

The new technique was developed and the panels executed by Duncan Niles Terry, of Rosemont, who is also well known for his stained glass work. He is a member of the auxiliary vestry of the Good Shepherd.

NEW YORK

Memorial for Bishop Manning

Clergy and lay people from all over the diocese of New York gathered in the Cathedral of St. John the Divine on Sunday evening, January 29th, for the Memorial Service for Bishop Manning.

On the cover of the order of service there was a preliminary sketch of a proposed tomb for the ashes of Bishop Manning.

Retreat House Consecrated

The Chapel and Retreat House of the Redeemer, at 7 East 95th Street, New York, was consecrated and blessed on February 4th, with beautiful and traditional ceremonies. Bishop Gilbert of New York consecrated the chapel, according to the customary rites of the Church, holding in his hands the instru-

ment of donation (from Mrs. Shepard Fabbri, who gave her house to be set apart and used as a Retreat House) [L. C., December 18th]. The Rev. Gregory Mabry, warden of the Retreat House, read the sentence of consecration, and then laid it upon the altar.

Bishop Sherman, Suffragan of Long Island, blessed the living quarters, the reception rooms, the refectory, and the service quarters. Bishop Donegan, Coadjutor of New York, blessed the library.

The Rev. Grieg Taber, one of the trustees of the Retreat House, made the address.

Bishop Gilbert pronounced the benediction and the Sisters sang the *Te Deum*. Then the company, numbering over 300, were greeted by the Sisters and the three bishops. Also welcoming the guests were Fr. Schlueter, Fr. Mabry, Fr. Taber, and the Rev. Frs. James W. Hyde and William J. Chase.

SOUTHERN OHIO

Support for South India

The diocese of Southern Ohio, which has officially notified the treasurer of National Council that it will overpay by 29% its quota for the 1950 Church budget, plans to contribute \$7,194 for the program of the Church of South India.

The Bishop and Chapter voted the financial aid to the Church of South India at a recent meeting. Commenting on the situation, Bishop Hobson, the diocesan, reflected the sentiment of the chapter when he said:

"I feel deeply concerned about the tragedy which would result if some of the finest missionary work in the world should be wiped out. We believe that the Church of South India presents one of the most hopeful and vital efforts to achieve a successful and worthy unity among the Christian churches to be found anywhere in the world."

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.

For Bethlehem

Previously acknowledged	\$ 655.25
Rev. C. W. Coit	5.00
Mabelle I. Cooper and Mrs. Effie C. Chalk	5.00
In memory of Charles M. Doughty	1.00
	\$ 666.25

Save the Children Federation

Previously acknowledged	\$5,816.80
Mr. and Mrs. Edw. D. Mehr	49.00
Caroline B. Cooke	2.50
	\$5,868.30

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CATHOLIC DEVOTIONAL KALENDAR for 1950 — This useful and helpful English Publication may be had from S. Clement's Tract Case, 2013 Apple Tree Street, Philadelphia, at 25 cents apiece.

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IMMEDIATE CORRESPONDENCE invited with organist-choirmaster, thoroughly familiar with Church music, in parish New Orleans area. Salary \$1500.00 for Church, with an additional \$2500.00 to teach music in Parish School. Reply Box M-376, The Living Church, Milwaukee 3, Wis.

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DEATHS

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

G. Peyton Craighill, Priest

The Rev. G. Peyton Craighill, rector of Cunningham Chapel, Millwood and Boyce, Va., died January 4th.

He was born at Lynchburgh, Va., on October 4, 1878, a son of the late George P. and Lydia Eliza Langhorne Craighill. He was educated at the Virginia Military Institute and Virginia Seminary. In 1906 he was ordained priest.

Mr. Craighill's first marriage was in 1907 to Cornelia Ludwell Laird. In 1925 he married the former Anne McDonald who died last year.

Surviving, besides his brother, the retired Bishop of Anking, is a sister, Mrs. Wm. C. Marshall; three daughters, Mrs. Phillip Rochelle, Mrs. Lucius N. Cron, and Mrs. George W. Wickersham; two sons, R. McDonald Craighill, and Lloyd L. Craighill.

Frederick Omar Musser, Priest

The Rev. Frederick Omar Musser, D.D., rector of Trinity Church, Easton, Pa., died suddenly of a heart attack on January 20th, near his home in Easton.

Dr. Musser had been LIVING CHURCH correspondent for the diocese of Bethlehem since 1948.

Born in Lancaster, he was a graduate of the Episcopal Academy, class of 1904, and of Haverford College, class of 1908, where he was elected to Phi Beta Kappa.

He was graduated from the Philadelphia Divinity School in 1911, and a year later received the degree of Bachelor of Sacred Theology. In June of 1949 he received the honorary degree of Doctor of Divinity.

He was a member of the standing committee, the executive council, and chairman of the committee on canons.

He is survived by his wife, Gertrude H.; a son, Frederick O., Jr., a student at the Sorbonne, Paris; his mother, Mrs. Willis Musser; a sister, Mrs. Lloyd Wilson; and a brother, Benjamin Musser.

Robert Shores

The Rev. Robert Shores, former assistant rector at St. Margaret's Church, Washington, D. C., died January 5th at his apartment at the Shoreham Hotel in Washington after a year's illness.

In his early years Mr. Shores was a newspaper and editorial writer and author of several books. He came to Washington in 1921 and turned to the ministry.

He was ordained to the priesthood by Bishop Freeman in 1927, was several years assistant at St. Margaret's and later supply minister at several churches in the diocese.

Elizabeth G. Schwartz

Elizabeth G. Schwartz, widow of the Rev. Karl Schwartz, formerly rector of the Church of the Saviour, Syracuse, N. Y., died on January 30th.

Funeral services were conducted by the Rev. Frederick T. Henstridge of Elmira. Burial was at Morningside cemetery, Syracuse.

CLASSIFIED

POSITIONS WANTED

PRIEST, 43, ex-Army chaplain with several years experience in large New York City Parish, seeks position as assistant in Eastern City. Highly recommended. Moderate Churchman. Available about April 1st. Reply Box H-378, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Churchman, 48, married, available immediately for full-time position either parish or school. English training, diplomas, thoroughly experienced boy and mixed choirs, highest references. Reply Box A-383, The Living Church, Milwaukee 3, Wis.

WOMAN of wide experience, qualified to be a companion, or chaperon of young people, is willing to undertake the responsibility of household management in a refined home for July and August. References exchanged. Reply Box M-373, The Living Church, Milwaukee 3, Wis.

CANTERBURY ALUMNUS wants to work for the Church in promotion, publicity, publications, religious education. Public relations graduate work completed at Boston University. Sound Churchman, married. Reply Box N-377, The Living Church, Milwaukee 3, Wis.

PRIEST with rich experience in pastoral work and religious education, now assisting in large downtown city parish, will enter into correspondence with parish seeking rector. All communications treated confidentially. Reply Box C-381, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Organist and Choirmaster offering adequate salary for high musical standards. Anglican, Veteran, age 30, 10 years experience, excellent references, Mus. B., Mus. M., F.T.C.L. Reply Box R-379, The Living Church, Milwaukee 3, Wis.

QUALIFIED HOUSEMOTHER, ardent church member, desires position. Matron in Church School, references. Reply Box R-374, The Living Church, Milwaukee 3, Wis.

REGISTERED NURSE—Home care of invalid. Adaptable, conscientious. Recent case 3½ years, New York City. References, Salary open. Reply Box M-384, The Living Church, Milwaukee 3, Wis.

RETREATS

QUIET EVENING FOR WOMEN—S. Clement's Church, Philadelphia. Saturday Evening, February 25th, from 5 to 9 P.M. The Rev. Peter Thompson, Conductor. Notify S. Clement's Mission House, 110 W. Woodstock Street, Philadelphia 3.

WANTED TO BUY

PORTABLE ALTAR, suit-case type, with or without equipment. Give description and price. Reply Box S-380, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Ernest A. deBordenave, formerly rector of St. John's Church, Tappahannock, Va., will become rector of Christ Church, Second Street above Market, Philadelphia, on April 1st.

The Rev. Francis J. Foley, formerly vicar of Trinity Church, Three Rivers, Mich., is now rector of Grace Church, Traverse City, Mich., and vicar of St. Paul's Church, Elk Rapids.

The Rev. Sidney W. Goldsmith, Jr., assistant rector of St. John's Church, Williamstown, Mass., with special responsibility for Episcopal students and adviser to the Williams Christian Association, will become rector and headmaster of Shattuck School, Faribault, Minn., in July.

The Rev. Albert F. Greene, formerly rector of St. John's Church, Wilkinsonville, Mass., and vicar of St. Andrew's Church, North Grafton, will become rector of St. Barnabas' Church, Springfield, Mass., on April 1st. Address 37 Bangor St.

The Rev. Philip S. Harris, formerly vicar of St. Anne's Church, Lynwood, Calif., will become rector of St. Martin's Church, Omaha, Nebr., on March 1st. Address: 2312 J St.

The Rev. Alban Richey, who was recently restored to the priesthood, is now rector of St. Jude's Church, Monroe City, Mo., and St. Paul's, Palmyra, Mo., with residence in Monroe City.

Resignations

The Rev. Ernest J. Fitzpatrick has resigned as rector of St. Paul's Church, Plymouth, Wis., and retired from the active ministry.

Changes of Address

The Rev. Thomas B. Bray, priest of the diocese of New Jersey, formerly addressed at Chew's Landing, N. J., should now be addressed at 41 King's Highway, E., Mount Ephraim, N. J.

The Rev. E. V. Griswold, retired priest of the diocese of Chicago, formerly addressed in Chicago, should now be addressed at Sharon Lodge, R. R. 5, Rochester, Ind.

The Church of the Holy Nativity, Los Angeles, moved some time ago from its old address at 6575 W. Manchester Blvd. to its present address: 6700 W. Eighty-Third St., Los Angeles 45, Westchester, Calif. Mail to the old address is no longer being forwarded.

Chaplain Chester L. Hulst of the U. S. Navy, formerly addressed at Air FMF Pac, c/o APO, San Francisco, should now be addressed at Box 5, U. S. Naval Submarine Base, New London, Conn.

The Rev. Prescott L. Laundrie, deacon in charge of St. Peter's Church, Sioux Falls, S. Dak., formerly addressed at 300 W. Eighteenth St., should now be addressed at 1307 E. Eighteenth St.

Ordinations

Priests

Rhode Island: The Rev. John Arthur Budding was ordained priest on December 17th by Bishop Bennett of Rhode Island at St. Thomas' Church,

Greenville, R. I., where the Rev. Mr. Budding will be vicar. Presenter, the Rev. Harold L. Hutton; preacher, the Rev. John B. Lyte. To be vicar of St. Thomas' Church.

The Rev. W. Robert Miller was ordained priest by Bishop Dun of Washington on October 17th. Presenter, Canon T. O. Wedel; preacher, Canon Richard Williams. To be rector of Ascension Church, Silver Spring, Md.

The Rev. John Thomas was ordained priest by Bishop Dun of Washington on December 16th. Preacher, the Rev. Charles H. Long, Jr. The Rev. Mr. Thomas has been serving St. Andrew's Church, Leonardtown, Md., and All Saints', Oakley, Md., since June.

West Texas: The Rev. Dr. Charles H. Heimsath and the Rev. Mack M. Morris were ordained to the priesthood on December 22d by Bishop Jones of West Texas at St. Mark's Church, San Antonio, Texas. Preacher, the Rev. Samuel Capers, who also presented the Rev. Dr. Heimsath.

The Rev. Mr. Morris was presented by his father, the Rev. Herbert H. Morris, and may be addressed at 315 Pecan St., San Antonio, Texas, where he will be curate of St. Mark's Church. The Rev. Dr. Heimsath is professor of humanities at Trinity University, San Antonio.

The Rev. Wilson Rowland was ordained priest on December 23d by Bishop Jones of West Texas at St. Stephen's Church, Goliad, Texas. Presenter, the Rev. Louis Goodrich; preacher, the Rev. Vincent F. Pottle. To be rector of St. Stephen's Church, Goliad, Texas, and St. Matthew's, Kenedy.

Deacons

Michigan: Robert George Elliott was ordained deacon on December 16th by Bishop Emrich of Michigan at St. Paul's Memorial Church, Detroit. Presenter, the Rev. James G. Widdfield; preacher, the Rev. Irwin C. Johnson. To continue as part-time assistant at St. Paul's. For some years the Rev. Mr. Elliott has been employed by the Detroit board of health.

Wilfrid Holmes-Walker was ordained deacon on January 1st by Bishop Emrich of Michigan at St. Matthias' Church, Detroit. Presenter, the Rev. Ernest E. Piper; preacher, the Rev. G. Paul Musselman. The new deacon has been acting as part-time lay assistant at St. Matthias' and has also been working for the Detroit Episcopal City Mission.

New Mexico and Southwest Texas: George Leon Packard was ordained deacon on December 17th by Bishop Scaife of Western New York, acting for the Bishop of New Mexico and Southwest Texas. Presenter, the Rev. Donald H. Gratiot; preacher, the Rev. Howard H. Hassinger. To be superintendent of San Juan Mission to the Navajos, Farmington, N. Mex., upon completion of his studies at Seabury-Western. Address: 922 Forest Ave., Wilmette, Ill.

Donald Ridlington Raish was ordained deacon on January 8th by Bishop Stoney of New Mexico and Southwest Texas at the Church of St. Clement, El Paso, Tex., where the new deacon is assistant. Presenter, the Rev. Kenneth L. Rice; preacher,

the Rev. William G. Wright. Address: 810 N. Campbell St., El Paso, Tex.

Frederick Joseph Seddon was ordained deacon on January 10th by Bishop Stoney of New Mexico and Southwest Texas at St. Paul's Church, Hot Springs, N. Mex., where the new deacon will be in charge. Presenter, the Ven. Robert S. Snyder; preacher, the Rev. William G. Wright. The Rev. Mr. Seddon is a former Church Army captain. Address: P. O. Box 707, Hot Springs, N. Mex.

Depositions

Frederick Haviland Burgevin was deposed on January 14th by Bishop Gilbert of New York for causes which do not affect his moral character.

Richard Spiro Zeisler was deposed on January 18th by Bishop Hobson of Southern Ohio for causes which do not affect his moral character.

Restorations

Alfred Edward Norman was restored to the order of the priesthood on December 30, 1949, by Bishop Bloy of Los Angeles, who remitted the sentence of deposition pronounced on December 30, 1947.

Living Church Annual Corrections

The Rev. Edward W. Conklin, assistant at Trinity Cathedral, Newark, N. J., is incorrectly reported in the general clergy list as residing in Trenton. His correct address is 24 Rector St., Newark 2, N. J.

The Rev. H. Martin P. Davidson, OGS, is prior of the American College, Oratory of the Good Shepherd, not "the Rev. William P. Casey," as stated on page 125. Fr. Davidson may be addressed at St. George's School, Newport, R. I.

The Rev. Nicholas Kouletis is associate rector, rather than assistant, at Grace Church, Madison, Wis.

The Rev. Edward Kronvall is incorrectly listed in the General Clergy List at St. Paul's Church, Albany, Ga. He is assistant at St. Paul's Church, Albany, N. Y.

Church Army Captain R. W. Lewis is serving All Saints' Mission, Brawley, Calif., but is no longer lay reader of St. Christopher's Chapel Trailers.

The Rev. E. Rupert Noel is secretary of the district of Salina, not the Rev. William R. Brown, as given on page 373.

The Rev. Owen C. Thomas, who is working at Union Theological Seminary and Columbia University for the degree of doctor of philosophy in religion, is part-time assistant at All Angels' Church, Manhattan, and may be addressed at 600 W. 122d St., New York 27. His middle initial was incorrectly given in the general clergy and diocesan lists as "W."

The Rev. Dr. R. K. Yerkes is correctly addressed at 620 N. Central Park Ave., Chicago 24. The Rev. Dr. Yerkes visits Nashotah House for only four days each month and should not be addressed there.



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A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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Very Rev. J. M. Krumm, Ph.D., r
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP & Ser; Tues &
Thurs 10 HC; Daily (ex Sat) 12:05 Visiting
Preachers.

—SAN FRANCISCO, CALIF.—

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Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

—WASHINGTON, D. C.—

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30, EP
Ser & B 8; Daily Masses: 7; Thurs 9:30 HC, 10
Healing Service; Fri 8 EP & B; C Sat 4-5 & 7:30-
8:30

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
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ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
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Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

(Continued on next page)

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.



GO TO CHURCH DURING LENT

(Continued from preceding page)



HOLLYWOOD-BY-THE-SEA, FLA.

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

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

TAMPA, FLA.

ST. ANDREW'S Rev. Harold B. Hoag, r
501 Marion Street
Sun 7:30 HC, 9:30 Ch S, 11 HC or MP & Ser;
Thurs & HD 7:30 & 10:30 HC; ASH WED 7:30,
10:30, 8

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

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; Sta & B Fri 8;
C Sat 4-5, 8-9

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, 10; also
Fri (Requiem) 7:30, MP 9:45; Mon Adult School
of Religion 8:15; ASH WED H Eu 6, 7, 10 (Com-
bined Choirs). Ashes will be distributed before
and after each Celebration. Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry St. at Fulton
Rev. George B. Wood, r; Rev. Robert S. Childs, ass't
Sun 7:30, 9, 11; Daily Eu 7 & Fri 9:30; EP Wed 8;
Sta Fri 5; C Sat 7-8

LOUISVILLE, KY.

GRACE Rev. John S. Letherman
Sun Eu 7, 11, Ch S 10; HC Daily 7 ex Tues &
Sat 9:30; Mat daily before Mass; EP daily 4

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

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

DETROIT, MICH.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; ASH WED HC 7,
10:30, EP 7:30; Thurs EP & Addr 7:30

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
Sun 8, 11, 7 YPF; Wed 11:30 HC, 7 Service

RIDGEWOOD, (NEWARK), N. J.

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

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
Sun 8, 11; Tues 10:30
ASH WED: 8, 11, 8:15

BUFFALO, N. Y.

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

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

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

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

ST. PAUL'S Rev. Lauriston Castleman, M.A., r
28 Highland Rd.
Sun 8, 9:30 & 11 Ch S, 11 Morning Service & Ser;
Weekdays: Wed 7:30, 10 HC, 8 EP & Ser

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues—Thurs
12:30 Prayers; Thurs & HD 11:45 HC

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

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP,
Wed 8 Vicar's Evening



ST. JOHN'S IN THE VILLAGE
NEW YORK, N. Y.

NEW YORK CITY (Cont.)

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, r; Rev. E. J. Nutter, H. Cowan
Sun 8 HC, Ch S 9:30, 11 Cho Eu & Ser

ST. MARY THE VIRGIN Rev. Grief Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2.5, 7-9

ST. PETER'S WESTCHESTER Westchester Sq.
Rev. Leslie Lang; Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs, Sat
9:30; ASH WED 6:30, 7, 9:30, 4, 8; C Sat 4:30-
5:30, Sun 9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 5:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11, School of Religion 5, HH 6:45;
Daily: HC 7:30, 12:10 ex Wed HC 7; Ev Wed 8;
Thurs & HD 12:10

UTICA, N. Y.

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

CINCINNATI, OHIO

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

PORTLAND, OREGON

ST. MICHAEL & ALL ANGELS N.E. 43 & Broadway
Rev. George R. Turney, r
Sun 7:30, 9:30, 11; Wed & Fri 7 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph. D., r; Rev. Philip T.
Fifer, Th. B.
Sun HC 8, 9, Lit (in Procession), Sol High Eu &
Ser 11, Mat 10:30, Cho Ev 4; Weekdays: HC 7
(ex Sat) 7:45; Holy Eu 12:10, HD & Thurs 9:30;
Mat 7:30, Ev 5:30, Addr 12:30 Wed & Fri; SHROVE
TUES C 12 to 1, 4 to 5; ASH WED HC 7, 7:45,
9:30, Holy Eu 12:10, 9:30 Lit, Penitential Office,
HC, Addr 12:30, Ev 5:30; Tues School of Religion
5:15 (The Rector) "God's Secret Unveiled: The
Book of Revelation." Wed Sta 8; Fri Lit 12; Sat
C 12 to 1, 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

MEMPHIS, TENN.

CALVARY Second & Adams
Rev. Donald Henning, D.D., r; Rev. Eric Green-
wood, B.D., y
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30; Noon-
day Preaching Services, Mon thru Fri 12:05-12:35

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson and Willow Streets
Sun 8, 9:30, 11; ASH WED H Eu 7, 10; Fri 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8