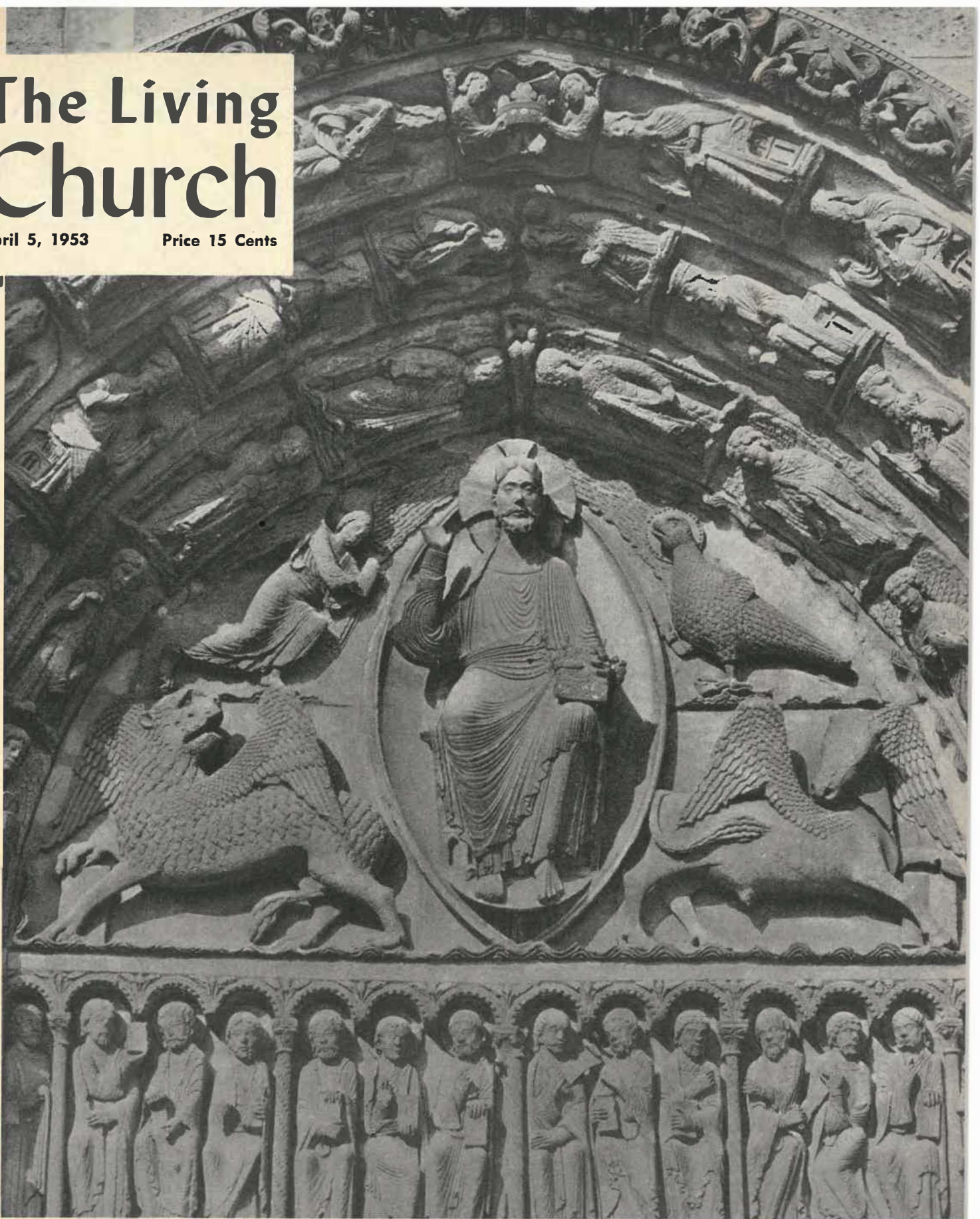


The Living Church

April 5, 1953

Price 15 Cents



CHRIST IN MAJESTY: A steady glance going out to the world of restless, struggling men [see page 15].

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

P. 16: **How Do We Know?**



What About a Book or Two for Easter?

THE SURPRISE

by G. K. Chesterton
With an Introduction
by Dorothy Sayers

Chesterton finished this play six years before his death, but it has never been printed till now. It is a delightful affair about exceptionally talkative and willful puppets and couldn't be more appropriately titled. Miss Sayers' introduction is as excellent as you would expect. \$1.50

JOHANNES OCKEGHEM

by Ernst Krenek

This is the first book in a new series edited by John J. Becker, *Great Religious Composers*. Dr. Krenek loves Ockeghem, a 15th century composer, and could hardly be better qualified to write about him and the music of his time. (Perhaps we could finish the series with a book on Dr. Krenek?) It is not a technical book, you need only a liking for music to enjoy it. \$2.00

RECENT THOUGHT IN FOCUS

by Donald Nicholl

Existentialists, phenomenologists, logical positivists, Freudians and the other modern schools of philosophy each have a kernel of truth, but so well hidden in a shell of strange language and error that few of us can take the time to find it. In this book Dr. Nicholl tells us, in plain English (thank God), what each of these schools of philosophy is saying and what truth a Christian finds in them. \$3.50

order from a bookstore

There is more about these books, and others that we think would interest you, in the Easter number of *Sheed & Ward's OWN TRUMPET*. To get the *Trumpet*, free and post-paid, send a card to Livia MacGill,

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Russia

I CONFESS to considerable disappointment in the second paragraph of your editorial on Joseph Stalin in your March 15th issue. Is it the function of a Christian journal to adopt such an alarmist attitude, and to assume that things are going to be worse even if they are not better? It is what one would have expected in a military journal aiming to stimulate defense measures.

We should not bank on false hopes in connection with the new regime in Russia. On the other hand secular journals have pointed out that it is very difficult to pass on a dictatorship, that the Kremlin has a very hard task ahead of it to keep Russia itself in hand let alone its satellites.

It would seem to be much more fruitful and incidentally much more in keeping with a Christian publication to have bidden us pray, as we have done both in our services and over the air, "For the Russian nation, its people, and above all its new leaders that they may be helped to realize that thou art the God of all the nations, that all people are thy children and that ultimately we are all responsible to thee and will be judged by thee." Certainly if we believe in the power of prayer we ought, by constant intercession, do all we can to spiritually penetrate the Iron Curtain and undermine the false and pagan morale of these misguided members of God's family.

(Rev.) RICHARD GREELEY PRESTON,
Rector, All Saints' Church,
Worcester, Mass.

Orthodox Contribution

ST. SERGIUS Theological Institute in Paris, France, is in serious financial difficulty. Unless a thousand pounds (nearly three thousand dollars) can be raised quickly, there is imminent danger that St. Sergius will have to close its doors. The years of the war affected the income of the Fund and payments to St. Sergius could be maintained only by drawing on the reserves, which are now exhausted. The tremendous rise in the cost of living in Paris has added to the difficulty.

The Institute, which Dr. John R. Mott called "one of the indispensable institutions of Christendom," has been the principal source of the theological contribution made by the Orthodox to the Ecumenical Movement. As Dr. Donald A. Lowrie has pointed out, St. Sergius has made remarkable contributions to other Christian bodies. Many and intimate contacts between Orthodox and Western Christians . . . have developed a new appreciation of the Orthodox Church which in its liturgical life is said to be nearer than any other to the Church of the Apostles.

St. Sergius is now pan-Orthodox in character and no longer purely Russian. Students come from countries as far apart as Syria and Finland. Among the 30 men in the student body in 1951-1952 were Greeks, Syrians, Serbs, Germans, and a Finn, besides Russians from various parts of Europe. Students must live 12 in a room

in the very austere dormitories of the school. The average monthly salary of a professor is slightly less than 80 dollars. Without this truly sacrificial living by both professors and students, St. Sergius could not have continued this long.

It is to be hoped that many Americans will come to the aid of the Academy so that it can go forward with plans that will enable it to become a school of knowledge of Orthodoxy for the Western world. Except for its financial anxieties, the prospects of the Institute have never been brighter. This window upon the Orthodox world must not be allowed to disappear.

Some years ago THE LIVING CHURCH RELIEF FUND accepted contributions for the Russian Seminary in Paris. If you are willing to do so at the present time, I should like the enclosed check to be used for that purpose. . . .

EUGENE H. THOMPSON, JR.

Durham, N. C.

Editor's Comment:

Contributions may be sent through THE LIVING CHURCH RELIEF FUND marked "St. Sergius Theological Institute, Paris, France."

Lutheran Catholicity

ENCLOSED is my check for a two year subscription plus foreign mail charges to your fine magazine.

Despite occasional instances of snubbing Lutherans in your pages — which however have been more than countered by personal kindnesses by your priests and laymen — I shall be looking forward to arrival of THE LIVING CHURCH. Your crisp reporting, stimulating articles, and pictorial selections deserve praise; but above these and more to the point, be assured that there are here and there non-Anglicans



who rejoice to find somewhere outside Rome your constant Catholic witness. Your Faith, and mine, in Christ's Body — the *Una Sancta* — demands that we look across our fences and give thanks for all which Faith perceives to be truly Apostolic and Catholic.

If you would look our way, you might be surprised to find Eucharistic vestments and weekly and Holy Day celebrations of the Sacrament among us and Liturgy more historically correct (without departing from our legitimate Prayer Book either!) than your own. But what, again, is more to the point: you would find, despite an admittedly "Protestant" looking surface, a Catholicity of Doctrine which does not allow such an anomaly as your wide sweep from liberal low to Roman high!

The Living Church

"There are 35 million of us," Fr. Sheridan writes. There are 80 million of us, and we are united in Catholic and Apostolic Succession of Word, Sacraments, and Priesthood more solidly than . . . your high and low "ecclesiolae in ecclesia," or the Methodists with whom you deign to talk of merger!

Why write all this? Simply because my Catholicity expects yours, to the degree that yours is genuine, to perceive mine in our One Spirit, and longs for the Una Sancta which such perception would certainly expedite—after four centuries of



mutual misunderstanding. Are we not like the two men (apostles?) on the road to Emmaus? Our hearts burn within us as to some degree we fail to perceive the Presence of our blessed Lord mutually among us now! My heart burns when my fellow "Lutherans" fail to perceive such Catholicity of Christ's Presence among you; and it burns when you "snub" us—no, not us, Christ in us also. . . .

(Rev.) DONALD M. WILSON.

Nagasaki Ken, Japan.

City Parishes

IN YOUR issue of February 1st Peter Day writes under Sorts and Conditions that members of the Episcopal Church who live in the suburbs but belong to city parishes ought to stick with their downtown affiliation.

In theory the advice looks all right, but I doubt whether it would be good advice for our average Episcopalian. Where Peter Day thinks of a Church family conscientious enough to have concern about the urban missionary field I would go along with him, for such a family will want to make the necessary sacrifices to enable every member of that family to continue in close association with the urban parish. But the average Church family is not quite that conscientious and needs considerable guidance. It is an established fact that where no suburban parish or mission is in existence the greater proportion of the children begins to drift off to sectarian

Sunday Schools and the parents soon follow, and in many instances it is impossible later on to regain them.

To draw your advice to its logical conclusion, there would never be any need for the creation of a new suburban mission. But what about sick calls? Does Peter Day expect a busy city pastor to drive miles into the country, frequently into out-of-the-way lanes, where in the winter time one cannot enter without snowtires or chains? I daresay your average city pastor does not possess such things! And how about children who have been absent from the Church school a couple of Sundays? Is your city pastor going to drive out ten, 15, or 20 miles (and around Chicago 40 or 50), just to drop in "casually" but really to find out what is wrong?

Then there are the social activities. They are as much a part of a healthy parish life as is regular Sunday attendance. Your suburbanite usually lives in a community that is progressive, and as more and more of his time is taken up with local community projects, there is less and less time during the week to mix with his fellow parishioners down town.

And the children! In the city they frequently walked to Church school or to early evening Confirmation class or junior choir practice. With the later suburban dinner are the parents willing to transport them to the downtown church?

I could go on ad infinitum, but I believe Peter Day will get my point—that in practice the Episcopal Church family is not going to travel more than four or five miles to church. His advice may be excellent for a fully consecrated family, but it's the worst advice that can be given to the average easy going one.

(Rev.) ALBERT MEEREBOER,
St. James Church.

West Bend, Wis.

Editor's Comment:

When there are children in the family, as Fr. Meereboer notes, there is an almost irresistible drift to the suburban parish church, or (failing that) to a denominational church nearby. However, in our opinion the conscious evangelistic efforts of both the suburban and the city parish should be directed to the unchurched people who are to be found in large numbers in both the cities and the suburbs. The mission of any Church is presumably first and foremost to its own neighborhood, and the function of the parishioners is to be missionaries. But we do think the suburban church can spare some missionaries to work in the heart of the cities. The chances are, however, that many of these will be people whose children have grown up.

Hymns are Practical

IN THE LIVING CHURCH [November 16, 1952] was an article on hymns written by the Rev. Walter Lowrie. I read it with rising indignation.

My mother's father was a precentor in England before coming to America. . . . In those days it was not every Church that



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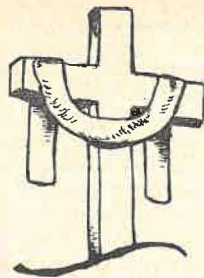
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Who Cleaned Up the Yard?

By the Rev. Paul J. Davis

Trinity Church, Emmetsburg, Ia.

the kingdom of God as a little child, he shall not enter therein."

"Who cleaned up the yard?" The mother was wise in her answer. God did clean up the yard. God created the snow. And also, God came to earth to clean up his own yard—the world, and to make eternal life possible for man who had dirtied up God's yard.

The child was right—that act of God certainly was nice, and God is a good girl. God, as God, is neither male nor female, so the child has as much right to call God a girl as we have to refer to God as "Him."

God is good because he cleaned up the yard. And God's goodness in coming to clean up the world is sealed by the fact that He gloriously rose from the dead on Easter.

The simple faith of this little child has been lost by too many of us. Perhaps this little one could show us the meaning of Easter more clearly than the many volumes written to explain that great event.

LETTERS

had an organ, and the only music was congregational singing led by the precentor, with perhaps a tuning fork. My mother sang hymns, all the "good old hymns" of the Covenanter Presbyterian and later some Baptist. She sang these often during the day whatever she was doing. Those days were the "horse and buggy days" and when my father drove out into the country on business alone, or sometimes with me, he sang hymns, just as now-a-days people turn on the radio in their cars for company. Father was born in Dublin and was Church of England.

So I grew up with this accompaniment of hymns with an ambition, later realized, to become a Church organist. Hymns were real to me, and when I had a boy choir it was a natural thing for me to tell the boys the history, so far as I could of the hymns we were to sing, as well as to talk about the Bach Fugues I played (before Bach became fashionable.) The boys loved to hear these tales and they made the hymns more real to them.

My own habit is to keep a Hymnal on my bedside table, preferably a small one, and the large one on the piano. I frequently read one or more hymns before going to sleep.

Age or lack of age has nothing to do with the quality of a hymn. The oldest hymn in our Hymnal #195 "Father, we thank Thee," one of my special favorites, was taken from the Greek *Didache* (2d century) and may even have antedated it. But it is as modern as today.

And #313 by Jan Struthers, "We thank Thee Lord of Heaven for all the joys that

greet us," is a beautiful modern hymn for Church or home. Hymns attack practical problems and their solutions, but few realize their beauty and what they can do for one. . . . A congregation should not be afraid of a new hymn. . . .

As to the matter of Hymnals with only the melody it is much more important to have plenty of Hymnals rather than two large ones in a pew. Many people do not like to share a Hymnal. Then again it is the melody which is most important. If everybody sings no one notices if his neighbor is exactly on the key or not, but he does note that he is singing. . . . Hearty responses and hearty singing are an inspiration to the clergyman. . . . I think the Lord must get tired sometimes at the continuous prayers of "Gimme, gimme" without a "Thank you Lord."

I have often thought that every Church would be bettered if it had a group interested in learning more about hymns. We have groups which study the Bible and the Prayer Book and every kind of a working group, so why not some hymn study? The history of hymns is not dull. The men and women who wrote hymns were real people like you and me, and these hymns came out of some personal experience—just as David wrote the Psalms. A grand trio: the Bible, the Prayer Book, and the Hymnal.

Am I wrong or narrow about the value and importance of a Hymnal with a wide and large range of thought?

MARY C. WOOD,
 (Mrs. F. E.).

An Arbor, Mich.

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

APRIL 1953						
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MAY 1953						
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17	18	19	20	21	22	23
24	25	26	27	28	29	30

April

- Easter Day.
- Easter Monday.
- Easter Tuesday.
- Southern Brazil convocation, to 12th.
- Eastern Oregon convocation, to 12th.
- 1st Sunday after Easter. Nevada convocation.
- Oregon convention, to 14th.
- Georgia convention. Sacramento convention, to 15th.
- Liberia convocation.
- Spokane convocation, to 19th.
- 2d Sunday after Easter. Kansas convention, to 20th. Salina convocation, to 20th.
- South Carolina convention, to 22d. South Florida convention.
- Kentucky convention, to 23d.
- Woman's Auxiliary Executive Board, Seabury House, to 25th.
- St. Mark.
- 3d Sunday after Easter.
- National Council meeting, Seabury House, to 30th. Colorado convention, to 30th.

May

- St. Philip and St. James Day. Indianapolis convention, to 2d.
- 4th Sunday after Easter. Church Periodical Club Sunday.
- Pennsylvania convention. Washington convention.
- Conventions and convocations: Atlanta, to 6th. East Carolina, to 6th. Easton, to 6th. Montana, to 7th. New Jersey, to 6th. Quincy, to 8th. South Dakota, to 7th.

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

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SORTS AND CONDITIONS

EASTER seems to be one of the most difficult subjects of religious art. While it has been tackled many times by many artists, there are few Resurrection pictures that do justice to the subject in a way to compare with the pictures of the Nativity, the crucifixion, and Christ reigning in glory. So on this week's cover we have a sculptural representation of the latter subject to tie in with the Easter theme of the triumphant Christ, and to conclude Dr. Nathan's Lenten series on the face of Jesus.

AT LUNCH, the other day, somebody remembered a story about a priest who after many years returned to his first little parish for a visit. As he looked the place over, he recalled the struggle he had getting the elderly women of St. Agnes' Guild to take in some of the fine young married women of the community. He recalled that he had solved the problem by organizing a second guild, St. Mary's, for the young women of the parish.

HE THEN dropped in at the rectory and talked with the new young priest about how things were going. "Well, said the young priest, "we do have our problems. There is a grand group of young women in this community, but the older women don't seem to want to welcome them into St. Mary's Guild."

THIS in turn brings to mind a book of short stories by James Branch Cabell in which the villain of each story was the hero of another story in the book. Church life goes pretty much the same way. All of us tend to see things from our own particular point of view, and the very thing we complain about most vehemently on one occasion is the thing that we will support most fervently on another.

BUT how about this matter of social selectiveness in the Church? It is natural for people to enjoy life more if they are with people of their own kind. A parent has a definite responsibility to select his children's playmates along lines that some people would regard as snobbish. Yet the Church is for everybody—the respectable and the unrespectable, the rich and the poor, the clean and the dirty, the educated and the ignorant.

INDEED, in the eyes of the Church, these distinctions are unimportant. Measured against the holiness of God, none of us can find much to admire in himself. Against God's gifts of life and air and sunlight, the little treasures we earmark as our own are indistinguishable from poverty. Against His wisdom and the mysteries of His creation, the wisest among us is an ignoramus.

SO, at the Church's altar we are all alike—sinners in need of forgiveness, imperfect creatures in need of perfect life and grace and wisdom. There we all meet in a supernatural fellowship where we are accepted not on our own merits but on the merits of Christ.

AT THE ALTAR everything is clear. But then we come to the parish house. Here things are not so clear. It is at a halfway mark between the fellowship

of those who are being saved, where all are in the same boat, and the life of the world where differences have to be reckoned with. As opposed to the supernatural fellowship, the natural fellowship of the world is built upon similarities in tastes and interests and prejudices and manners—a sort of social doctrine and social sacraments.

AT THIS POINT, we need to remember that the parish house has little meaning except in relation to the altar. If what goes on in the parish house is a denial of the inclusiveness of the Church, it would be better if there were no parish house at all. There is nothing wicked about a tendency of a group of women to prefer to be with women of their own age and circle of friends. But if they guard the door to every form of Church activity against others who do not belong to their circle, then their guild has become a means for the world to infiltrate the Church instead of a means for the Church to infiltrate the world.

THE PROBLEM is perhaps not so acute in large parishes, where nobody feels that he has to know and be on friendly terms with every member of the congregation. But in small parishes and struggling missions it is a basic and ever-present problem. Frequently it is the reason that the congregation does not grow.

AND in the small places, frequently the priest is too young, and stays too short a time, to cope with the problem. The loyal group that holds the parish together through thick and thin goes right on holding the fort against all change, good or bad, knowing that changes made in a two-year pastorate are hardly worth making. The defensive state of mind that results is such a powerful deterrent to growth that it sometimes seems to be easier to build a parish out of nothing than to build one out of a mission with a long history.

CERTAINLY, the first answer to the problem of the little place is longer service by more experienced priests. But another answer has to come from the parishioners. New people have to be sought out, welcomed, given Church jobs. The altar, rather than the parish house, must rule social relationships. The mission, in particular, is looked upon by the diocese as a spearhead for aggressive evangelism. It is being supported financially not out of pity for a little group who cannot support their own church, but out of confidence that this group is hard at work to bring more people, every kind of people, to Christ. It is called a mission because it has a mission. Unless it is bringing a goodly supply of people to baptism and confirmation, it is really not a mission at all but a chapel of ease.

FOR the Church's job, anywhere and everywhere—in parish or in mission—is to bring the good news of Jesus Christ to all men and to incorporate them into His body. Church social activities are only a means to that end—a good and useful means unless they become an end in themselves.

Peter Day.

NEWS FRONTS

Bishop Sherrill Honored

Four clergymen and 15 religious organizations received American Heritage Foundation awards for their contribution to the organization's 1952 national non-partisan "Register and Vote" campaign, the foundation announced.

One of the men honored was the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church. Others were Francis Cardinal Spellman, Archbishop of New York; Rabbi Edward E. Klein of the Stephen Wise Free Synagogue in New York, and Dr. John Sutherland Bonnell, rector of the Fifth Avenue Presbyterian church, New York City.

[RNS]

Bishop Horsley Dies

The Rt. Rev. Cecil Douglas Horsley, Bishop of Gibraltar, died on March 10th. The bishop had visited the United States in the spring of 1951 and became known to many American Churchpeople through a series of sermons and addresses in various parts of the country.

Bishop Horsley's health had not been good for more than a year. The London *Church Times*, in reporting his death, said that his friends had hoped that a less strenuous sphere of work might have been found for him—his jurisdiction* included 11 countries. "He struggled on heroically, hoping to be stronger."

Training Church Musicians

Twenty-five Church leaders and musicians will attend a three-day meeting at Washington Cathedral's College of Preachers on April 6th, 7th, and 8th to discuss the training of Church musicians.

The group will take part in a "Colloquium" which will be the first formal meeting concerned with a proposed college to give post-graduate training to Church organists and choirmasters. Such a college is being considered as an addi-

*Gibraltar and its dependencies; spiritual supervision of English congregations in Spain, Portugal (including the Island of Madeira), Italy, and Greece; seaboard and islands of Mediterranean (except North Africa, Palestine, and Cyprus), Black and Caspian Seas, Adriatic and Greek Archipelago, Turkey, Rumania, Bulgaria, Yugoslavia, Albania, Southern Russia, and Asia Minor.



BISHOP HORSLEY
He struggled on.

tion to the work carried out under the Protestant Episcopal Catholic Foundation in Washington.

The proposed college would be similar to the Cathedral's College of Preachers which now conducts conferences on preaching and related subjects for the Church's clergy.

Released Time

Bishop Hall of New Hampshire participated in a hearing on a bill to authorize released-time religious education programs for New Hampshire public school children.

Opponents argued the measure might violate the principle of Church-State separation while proponents contended the program was necessary to give school children a grounding in religion.

Rep. John Pillsbury, a sponsor of the bill, said there was no compulsory angle to the proposal and that it would "merely make it possible for New Hampshire children to gain a nodding acquaintance with religion."

Commissioner of Education Hilton C. Buley told the joint House and Senate committee on education, which conducted the hearing, that the State Board of Education opposes the bill on the ground that it would have a "divisive effect" on school children. He also said that in its

implication of "forcing children to seek religious education" there was a threat of the assumption of police powers by the state.

Another Episcopal Church clergyman who urged passage of the legislation was the Rev. L. Bradford Young of Manchester. [RNS]

EPISCOPATE

Rev. Dudley McNeil Elected

The 79th convention of the diocese of Western Michigan, which was adjourned for "about 30 days" on January 28th after a deadlock* had been reached in the election of a bishop to succeed Bishop Whittemore who will retire on June 17th, reconvened in St. Mark's Cathedral on March 19th.

The joint committee of clergy and lay delegates elected to investigate possible nominees and make recommendations had held four pre-convention meetings and recommended three nominees: Rev. Messrs. Wood B. Carper, Jr., Dudley B. McNeil, and George R. Selway.

Fr. McNeil, rector of St. James' Church, Sault St. Marie, Mich., was elected on the second ballot and was

Nominees	1st ballot		2d ballot	
	Clergy	Lay	Clergy	Lay
D. B. McNeil.....	12	62	25	68
W. B. Carper.....	7	16	3	16
F. C. Gray.....	1	3	—	1
G. R. Selway.....	3	7	2	—
W. C. Warner.....	6	5	1	7
Bishop Hubbard..	1	4	1	2
D. V. Carey.....	1	4	1	—
Joseph Wittkofski	—	2	—	—
H. B. Hoag.....	1	—	—	—

Necessary to elect: clergy, 17; lay, 47.

later declared elected unanimously. Later in the evening, a wire was received accepting the office.

Dudley McNeil was born in 1908, the son of a senior warden in a city parish. By the time he was 19 he knew his vocation, but because of his father's death had to postpone entering seminary for five years to help with his brothers' education.

He was graduated from Seabury-

*Over Bishop Hubbard, suffragan of Michigan, and the Rev. Harold S. Olafson, rector of St. Paul's, Flatbush, N. Y.

TUNING IN †Easter Day, the greatest festival in the Church Year, is in the Prayer Book dignified not only by proper psalms and Scripture lessons, opening sentences at Morning and Evening Prayer, a special anthem in place of Venite

(p. 162), and a Proper Preface, but by two sets of Collects, Epistles, and Gospels, an Octave (or eight days' observance), and a 40-day season of rejoicing in the power of our Lord's victory over death.

Western in 1936, and was ordained priest in May of that year, when he was 28. Two years earlier he had married Charlotte L. Miller, and they now have two sons, aged 16 and five.

In 1937 Fr. McNeil went to Wyoming where he eventually became dean of St. Matthew's Cathedral, Laramie, the cure which he held until he became rector of St. James, Sault Ste. Marie, in 1949.

In his work in Wyoming four or five log churches and as many parish houses were built, with the ranch men turning out to fell the necessary trees. Fr. McNeil was rector or priest-in-charge of over half a dozen parishes and missions in Wyoming and from 1941 to 1945 was archdeacon of the diocese.

Since coming to St. James' Church in Sault Ste. Marie in 1949, Fr. McNeil has been made dean of the rural deanery of the eastern part of the diocese of Northern Michigan. He is a member of the standing committee,[¶] of the council, and of the board of examining chaplains[¶] for the diocese. He was a delegate to the General Convention in 1943, 1946, and 1952.

Fr. McNeil will become the fourth Bishop of the diocese of Western Michigan which celebrated its 75th anniversary with a Diamond Jubilee in 1950. The first bishop was the Rt. Rev. George DeNormandie Gillespie, who was succeeded by the Rt. Rev. John Newton McCormick. Bishop Whittemore was elected coadjutor in 1933 and became diocesan in 1936. He will retire on his 68th birthday on June 17th.

Temporary Duty

The Rt. Rev. G. Ashton Oldham, retired, has taken temporary duty in the diocese of Texas where he will be in charge of St. Paul's Church, Waco, Texas, until the end of May.

INTERCHURCH

Combat Secularization

With the coming of Easter, the president of the National Council of the Churches has called upon all people of good will to help make this "a really Holy Season of penitence and rejoicing."

The president, Methodist Bishop William C. Martin of Dallas, in a statement made public by the NCC, said that secular exploitation of the Easter theme has distressed all people of religious convictions "as the downward trend has gone from vulgar display to

TUNING IN: ¶**Standing Committee**, usually consisting of laymen as well as priests, forms a council of advice to the bishop, and, in the incapacity of the bishop or in an episcopal vacancy, becomes the ecclesiastical authority of the diocese,

The Gift of God

Easter Message of the Presiding Bishop

ETERNAL life is the gift of God. Here is a statement which runs counter to the mood and the conviction of many people. Some moderns would say that eternal life is our inalienable right as human beings, others would declare that eternal life is something we earned for ourselves. We are self-made heirs of God. Thus to many, Eastertide carries no note of overwhelming joy or of profound gratitude.

To the true Christian, however, the great experiences of life to which he responds are not rights or just rewards, they are the gifts of God. The world of nature, the beauty of the rose, or of the sunset, life, nat-

ural endowment, family — to mention only a few, these are constant causes of thanksgiving. There is a sense of wonder and of humility. Especially is this true at Easter. Despite all our failure and weakness, in the Resurrection of Jesus Christ, God has opened unto us the gate of everlasting life. In humble gratitude we rededicate ourselves, as with joy we repeat the old but ever new message, "The Lord is risen. He is risen indeed."

Wm. K. Shurell



RNS

A representation of the burial of Christ, usually painted on canvass and known as corporal (*epitaphion*, but not to be confused with the corporal used to support the chalice and paten) is part of the liturgical equipment of every Greek Orthodox Church and is carried in procession and venerated on Good Friday. The picture shows the Good Friday corporal of the Greek Orthodox Church of the Assumption, Detroit (which is in the form of a tapestry) being censed by the pastor, the Rev. A. J. Mandakas.

empowered to handle certain administrative functions that normally fall to the bishop. ¶**Examining chaplains** are a group of priests in every diocese and district that examines candidates for the ministry as to their intellectual fitness.

idiotic stunts." He said that it was gratifying to note that a change in attitude toward the Easter observance is taking place.

As a special effort to emphasize the religious significance of Easter to millions of Christians, the NCC made available to all television stations the



THE CRUCIFIXION
Scene from "I Beheld His Glory."

color film "I Beheld His Glory," during Holy Week.

Produced by Cathedral Films, the story of Cornelius, the centurion who becomes a convert to Christianity after witnessing the crucifixion and resurrection of Christ, is being released through NCC's Broadcasting and Film Commission. The film had its premiere in February in Cincinnati, and was acclaimed by Church leaders as the finest dramatization yet produced of the story of Christ's last days on earth.

Members of the Episcopal and other Churches can help combat secularization of the Easter season by becoming part of the audience witnessing the film where it is shown and also by asking their local television stations to arrange showings, even after Easter.

Religious Census Urged

A resolution urging leaders of all U.S. denominations to support the taking of a nationwide religious census in 1956 was adopted by the Association of the Statisticians of American Religious Bodies at its recent meeting in New York.

Most major religious bodies in the U.S. are members of the association which represents more than 85% of the church constituency in America.

The U.S. Bureau of the Census has gathered figures on church membership every 10 years since 1906 with the exception of 1946 when the survey was suspended because of the lack of an adequate appropriation. [RNS]

TUNING IN: ¶Last two prayers of Book of Common Prayer are pre-mealtime prayers, "Grace before Meat." Apparently unique to American Prayer Book, they begin "Bless, O Father, thy gifts to our use . . ." and "Give us grateful hearts, our

Grace in Restaurants

Restaurants throughout the country were urged by the non-denominational Laymen's National Committee to print on their menus pre-mealtime prayers[¶] for persons of all faiths.

The laymen's group noted that "this

meritorious innovation has gotten under way in the town of Mamaroneck, N. Y., where already it is being enthusiastically received." [RNS]

RADIO

Easter Broadcast

Easter morning services from the Washington Cathedral will be broadcast from 9:00-10:45 AM, EST on April 5th. The first part of the program will include the adult Easter service and Communion. Bishop Dun of Washington will officiate. The second portion of the broadcast will be a Children's Easter service for the children of the Cathedral School.

ART

Contemporary Religious

By ELIZABETH McCracken

The Church of the Ascension, New York, opened on March 22d one of the first exhibitions of contemporary religious art to be held in the city, and probably the very first to be planned by a church and set up in its parish hall. The exhibition will run until April 5th. Under the direction of the Art Committee of the Fellowship Forum of the parish, the exhibition consists of 18 paintings and 12 pieces of sculpture. They range from traditional artistic expressions to others distinctly modern.

Of the paintings, two, "Gloria," by

Father, for all thy mercies . . ." (p. 600). ¶"I Beheld His Glory" is a "singular" version of "we beheld his glory" of St. John 1:14. Passage it comes from is Christmas Gospel of Western Catholics, Easter Gospel of Eastern Orthodox.

Louis Bosa, and "The Centurion," by Jon Corbino, were particularly striking. The first is a blaze of color, the actual subject a spring fiesta. The second is white—an effect of strong sunlight on pale stone; only the figure of the Centurion has color, and that the neutral color of shadows. Of the sculpture, there are again two examples which stand out from the others. One is a "Pieta," by Sybil Kennedy; the other is a "Madonna," by Henry Kreis. These have an unusual strength.

The Church of the Ascension has long been interested in art in its relation to religion. The mural by John La Farge, at the East end of the church, above the altar, is one of that artist's most beautiful, and most famous works.

LAYMEN

Business Magazine

Talks Church Business

Business Week, the weekly magazine for Businessmen, talks Church business in its December 20th issue. "Don't be surprised if your clergyman asks you, as a management man, for advice," it says. Getting more specific: "As a businessman you can expect: (1) frequent solicitations to get churches started; (2) continuing appeals even after construction is under way (many churches are being built piecemeal—one section at a time—as the money comes in).

Explaining the situation, *Business Week* says:

"There aren't nearly enough churches and schools to take care of the growing suburban areas. Parent churches must create more offshoots to provide suburban dwellers with places of worship.

"But new churches and schools are expensive. More funds must be raised to pay for them.

"If new churches and schools get built, there'll be a still greater shortage of clergymen and teachers—unless salaries are raised. The Episcopal Church alone sees a shortage of 2,000 ministers in the next few years because of low pay (half the men in the New York diocese, for instance, get less than \$3,600 a year). Again, it's a problem of funds.

"More people now live in unchurched communities than at any time in the past." That was one of the findings at [the recent] General Assembly of the National Council of the Churches of Christ.

"Estimates, which are not much more than guesses, are that U. S. communities probably need anywhere from 1,000 to 3,000 churches right now. And the fact that they do is because the nation has more people, and the people are moving around.

"In the last 10 years, the population

has shifted (1) away from rural areas, and (2) out of the urban areas into the suburbs. On top of this, there's been the dislocation caused by the arms program—the springing up of completely new communities around defense plants.

"All this has meant that one-third of the Protestant churches in 23 metropolitan districts have either been standing still or

The purchase of the new house is being made possible by the gifts of friends. Funds are still needed in order to equip the house adequately. The sisters hope to move into their new home in June or July.

The work of the Order at the present time consists largely of the spiritual



FORGE HILL FARM
Room for sisters and guests.

losing membership. On the other hand, 72.2% of suburban churches have gained members.

"The Roman Catholic Church faces much the same overcrowding of suburban pews. But it lists its Number One problem as schools, not churches. It figures that schools are dual purpose—that services can be held in the auditorium or some other makeshift spot until a church is added.

"Rock-bottom cost of a church today is \$50,000; most run between \$175,000 and \$400,000, even though the trend is toward simple, contemporary designs.

"There's no solid figure for the cost of meeting all church-building needs.

"Can churches foot the bill? The answer is no—not without heavy fund-raising campaigns. And right now all denominations are driving for more money for building than ever before in history."

RELIGIOUS ORDERS

New Convent to Meet Growth

A contract has been signed for the purchase of Forge Hill farm, New Windsor, N. Y., on behalf of the Order of St. Helena. Forge Hill is to become the Mother House of the order, the center of its life and work.

The Order of St. Helena is one of the youngest communities for women in the Episcopal Church, but it shares in an older tradition, that of the Order of the Holy Cross.[¶] The sisters keep the rule of the Order of the Holy Cross, and the Holy Cross superior is theirs also.

TUNING IN ¶Order of St. Helena is appropriately linked spiritually to Order of Holy Cross, for St. Helena, mother of Emperor Constantine (under whom Christianity became religion of Roman Empire) is by tradition credited with discovery

works of mercy: teaching, speaking, conducting quiet days and retreats, assisting with missions and summer conferences. Margaret Hall School, a college preparatory boarding school in Versailles, Ky., is owned and operated by the Order.

The present Mother House is in Helmetta, N. J., where Bishop Gardner has permitted the sisters to use the buildings of the old Christ Church Home for Girls for the past five years. Since the Order has almost doubled in size during that time, these buildings are no longer adequate.

The Forge Hill property has ample grounds to insure privacy. There is a separate house for guests.

ROMAN CATHOLICS

Family Life Conference

A statement deploring divorce, planned parenthood, and economic conditions which compel mothers of children to work was issued by the National Catholic Family Life Conference at its 21st annual meeting in Philadelphia recently.

Recommendations included the establishment of a national family allowance for families of three or more children; a "zealous renewal" of Christian family life—a "wholehearted return" to religious practices within the family circle; development of the parent education movement. [RNS]

of true Cross on which our Lord died. ¶Full ecclesiastical garb might mean (1) cassock, surplice, etc., (2) eucharistic vestments (alb, chasuble, etc.), or, as seems more likely in this case, (3) the cassock as the habit of the Order.

SOUTH AFRICA

Priest Handcuffed

A native Anglican priest in full ecclesiastical garb[¶] was arrested and handcuffed by police in Johannesburg, South Africa, because he was not carrying the documents that all Negroes are required to bear under South African laws.

Fr. Jasper Mduma, one of three Negro priests of the Community of the Resurrection, was taken into custody near the order's priory in suburban Rosettenville. His clerical certificate, exempting him from carrying the pass, labor contract, and other papers a Negro must have, had been turned in to authorities for renewal upon his recent return from a visit to the order's mother house at Mirfield, England.

A mild and gentle man, the priest submitted meekly to the arrest and was standing perplexedly in handcuffs when Fr. Trevor Huddleston, British acting head of the local priory, appeared.

Fr. Huddleston, a noted advocate of brotherhood and a sharp critic of race prejudice in South Africa, reproved the white constable for failing to respect the priest's robes. According to another member of the order who was at the scene, the policeman replied that, for his part, he would arrest "all native priests" if given the chance.

Fr. Mduma was released, without having been jailed, after Fr. Huddleston called in a higher police authority.

The Community of the Resurrection, founded at Oxford, England, in 1892, is an order of celibate clergy. Its 70 or more members in South Africa and in England, commonly known as the Mirfield Fathers, are engaged in pastoral, evangelistic, literary, and educational work [see p. 11]. [RNS]

WORLD RELIEF

Good Friday Offering

The offering taken in many parishes on Good Friday has traditionally gone to the work of the Church in the Holy Land. It was expected that the custom would be widely followed again this year.

The Church's relief center at St. George's, Jerusalem, is "visited daily by a constant stream of refugees and non-refugee poor in urgent need of help," says Bishop Walters of San Joaquin writing in the booklet "Beginning at Jerusalem," which has been sent to clergy of the Church by National Council. Bishop Walters, recently returned from

a trip to the Holy Land, says that both the Bishop in Jerusalem, the Rt. Rev. Weston Henry Stewart, and his wife are tireless workers in the relief projects.

ENGLAND

A Queen Dies

One of the most famous and most respected Churchwomen in the Anglican Communion, Queen Mary, died in her sleep on the evening of March 24th. She was 85.

Only a little more than a year ago she had mourned the death of her son, King George VI. In two months she would have seen the coronation of her granddaughter, Elizabeth II.

Queen Mary was born in Kensington Palace, London, in 1867, and was baptized by the Archbishop of Canterbury, presumably Dr. Longley.[†] She was married to the Duke of York, later to become George V, at St. James' Chapel, London. King George and Queen Mary were crowned in Westminster Abbey in 1911.

Of their six children, three survive. They are the Duke of Windsor, Princess Mary, and the Duke of Gloucester. Prince George, who became Duke of Kent, died in 1942 in an airplane accident, 10 years before the death of King George VI (born Prince Albert). Prince John died at the age of 13.

Bishop of Birmingham to Retire

The Rt. Rev. Ernest William Barnes, bishop of Birmingham, has notified the Archbishop of Canterbury of his wish to resign his see on May 1st, the February 20th *Church Times* reports. The *Times* says the bishop, who has been seriously ill for several weeks, is 78. He was appointed to the see in 1924.

Theologically Dr. Barnes is well known as a Churchman of the left-wing liberal school. His utterances and writings have from time to time evoked sharp rejoinders from Anglo-Catholics in particular.

Distribution in England

This letter from the Archbishop of Canterbury describes the way in which the Episcopal Church's gift to relieve suffering from the flood was allocated:

"Two-hundred and fifty pounds has gone to each of the three dioceses of Lincoln, Norwich, and St. Edmundsbury and Ipswich[†]; £600 has gone to the Bishop of Chelmsford, since Essex was the most badly hit county and the whole of it is in his diocese. Two fifths of the total casual-

ties were in his diocese and there was large scale evacuation from homes. The bishops are extremely grateful for this help put into their hands so rapidly. The Lord Mayor's Fund will of course in a general way carry the burden, but it has made the whole difference that they have had this money in their hands to meet special needs.

"There remain over £66 odd, and that I have sent to the Bishop of Dover for use in my own diocese. We suffered very much less than the dioceses north of the Thames, and there was no loss of life, but there was a great deal of flooding and damage in houses, and some of the villages



QUEEN MARY*
A Churchwoman dies.

Daily Mail

along the coast suffered severe loss. We had already received a considerable gift from another source, and I was sure that we could not claim any large part of your gift, but it seemed fair to use this odd sum in this way."

Hope for Yugoslav Churches

President Tito of Yugoslavia told British government officials during his six-day visit in London that he intended to soften his attitude toward the Roman Catholic Church, well-informed sources said. Marshal Tito is understood to have said that he would permit the reopening of Church schools under State supervision and would return some confiscated Church property to provide income for the schools.

It was said that he revealed his intention to liberalize his government's Church policies voluntarily and not as a result of any pressure from Prime Minister Winston Churchill or Foreign Secretary Anthony Eden.

*Queen Mary and the Bishop of London leaving All-Hallows-by-the-Tower after the opening of the North Aisle, July 14th, 1949.

Before Marshal Tito's arrival in England, British Roman Catholics and Anglicans had urged the government to impress upon him the resentment aroused in England by his attitude toward the Church. [RNS]

Bishop Warman Dies

The Rt. Rev. F. S. G. Warman died last month at the age of 80. He succeeded William Temple as bishop of Manchester in 1929. The *Church Times*, in reporting Bishop Warman's death, said that under his leadership Manchester became "one of the best organized dioceses in England." He retired in 1947.

CANADA

Primate Invited to Coronation

The Most Rev. W. F. Barfoot, D.D., primate of All Canada and Archbishop of Edmonton, has been invited by the Archbishop of Canterbury to sit in the choir in Westminster Abbey for the coronation of Queen Elizabeth. He plans to leave Edmonton for England on May 12th.

WORLD RELIEF

Package for Japan

Many individuals and groups in the Church are currently interested in mailing goods to Japan. An important change has taken place with reference to Japanese government regulations regarding incoming packages. All packages containing goods valued at more than \$4.50 are subject to customs tax which must be paid by the addressee. This fact emphasizes the very great importance of not overvaluing packages which are sent; used goods are best declared at a very low rate; new goods at the value of material only, if made by the donors.

J. Earl Fowler of the Overseas Department of the National Council, just back from a six-months stay in Japan as the Church's liaison representative to the Church in Japan, advises that all parcels to Japan should be marked: "Unsolicited gift. Not for resale. No exchange involved."

He says that goods sent as a result of specific information from Japan as to needs which exist there may still be classified as unsolicited, since the offer originates here and the details are furnished to assist the American donors in carrying out their intentions.

TUNING IN: †It could hardly have been Dr. Tait, who succeeded Dr. Longley the following year; for, as Queen Mary was born in May, this would have meant a delay of over seven months — something very unlikely in a country where early

baptism is a strong tradition, even among nominal Churchmen of today. †St. Edmundsbury and Ipswich: a polysyllabic diocese that once (1931-1934) had an assistant bishop with the polysyllabic name, Maxwell Homfray Maxwell-Gumbleton.

Transatlantic Cooperation

JOHN DONNE (1573-1631) is known both as an Anglican divine—he was dean of St. Paul's Cathedral, London, for the last decade of his life—and as a poet. But he was the author of a number of prose works as well, including 160 extant sermons.

The University of California Press, Berkeley, Calif., has undertaken the ambitious project of bringing out the first complete edition of John Donne's sermons, some of which exist only in manuscript. The complete set of 10 volumes will be published over a period of five years, at the rate of two volumes a year. It may be purchased by subscription only, at \$7.50 a volume. Each successive volume will be billed and sent to the subscriber as soon as it is received from the printer. Individual volumes will not be sold separately, but a subscription may be terminated at any time by so informing the publisher.

The work is being edited, with introductions and critical apparatus, by transatlantic coöperation. Of the two editors, George R. Potter is professor of English at the University of California, while Evelyn M. Simpson is a British scholar

who has written or edited three previous books on Donne.

The first installment of the work has recently appeared: *The Sermons of John Donne*, Volume I (Pp. xii, 354). The volume, about half of which is taken up with introductory material, contains nine of Donne's earliest sermons, preached from 1615-1618.

This is a careful and handsome piece of work. The set will be hailed as a worthy monument to Anglican piety and to English literature.

In Brief

C. R. DIAMOND JUBILEE BOOK. Obtainable from Community of the Resurrection, Mirfield, Yorkshire, England. Paper, 5/-.

In January 1952 the Community of the Resurrection celebrated its diamond jubilee. This book, issued in connection with the celebration, was written by members of the Community. Its 72 pages, illustrated with excellent photographs, trace the history of this Anglican monastic order. From its small beginnings under Bishop Gore to its present eminence in mission-

ary and educational work in England and South Africa, the Community of the Resurrection witnesses to the strength of the religious life in the Anglican Communion.

This reviewer happens to be an old Mirfield student who is forever indebted to the College and the Community of the Resurrection; therefore his views may be biased. He believes, nevertheless, that this is a book not only worth reading, but worth owning. It will deepen our thanksgiving to God and move us to pray for the "Mirfield Fathers" and their witness to the power of the Risen Lord.

R. B. GUTMANN.

DON'T BE AFRAID OF YOUR CHILD. By Hilde Bruch, M.D. Farrar, Straus & Young. Pp. 297. \$3.75.

"Parents are People, Too," might have been an alternative title to this volume which emphasizes the fact that parents, regardless of the spate of child-care theories to which they have been exposed, have judgments and feelings of their own that will lead them to do the right things in raising their children.

The problems of parenthood are dealt with at all levels — prenatal through adolescence. Because of its shift in emphasis, the volume might well be a companion piece to those of Gesell and Ilg, Dr. B. Spock's well-known handy guide, and the government pamphlets on child care.

J. R. D.

Books Received

WHY I AM NOT A ROMAN CATHOLIC. By Kenneth N. Ross. Mowbrays. In America: Morehouse-Gorham. Pp. 126. \$2.25.

REPORT FROM CHRISTIAN EUROPE. By Stewart Winfield Herman. Friendship Press. Pp. xii, 211. \$2.50.

DIALECTIC. A Way Into and Within Philosophy. By Gustav E. Mueller. Bookman Associates. Pp. 234. \$4.

THE MISUNDERSTANDING OF THE CHURCH. By Emil Brunner. Translated by Harold Knight. Westminster Press. Pp. 132. \$2.50.

THE CHRISTIAN APPROACH TO CULTURE. By Emile Cailliet. Abingdon-Cokesbury. Pp. 288. \$3.75.

THE EASTERN ORTHODOX CHURCH. A Bibliography. By Dean Timothy Andrews. Distributed by Greek Archdiocese, 10 E. 79th St., N. Y. Paper, 10 cents.

L'OFFICE DES PRIERES DU SOIR (Chanté ou recité). Edité par Vernon Perdue-Davis. Memphis: Arts Appreciation Foundation. Sold by E. C. Shirmer Music Co., 221 Columbus Avenue, Boston. Paper, \$1.25 [Evensong in French, taken from Prayer Book used in missionary district of Haiti].

THE SPIRITUAL CRISIS OF MAN. By Paul Brunton. Dutton. Pp. 318. \$4.

Puritan Mislikes

By the Rev. W. F. WHITMAN

NOT often does new material for Elizabethan Church history come to light. All the more welcome, then, is *Tracts Ascribed to Richard Bancroft*,* edited by the late Albert Peel (New York: Cambridge University Press. Pp. xxix, 168. \$4.25).

The material is carefully reproduced, even to the spelling, and, since the book is designed for the scholar rather than for the general reader, there are few explanatory notes. The editor, in his introduction, gives convincing arguments for assigning the tracts to Richard Bancroft and to about the year 1584. They thus form one of the earliest accounts of Elizabethan Puritanism, from a hostile critic, certainly, but from one who gives exact references.

Many of the Puritan objections to Church practices (e.g. to use of ring in marriage, sign of cross in baptism, etc.) are well known. One point may be noted, as being less familiar or as having reference to debated matters. The Puritan "mislikes" about Confirmation show that the often-heard statement that Puritans did not object to Confirmation is mistaken. Bancroft states that they "condemne"

That the Bishop onelye hath authoritie to confyrme them

That there is then vsed imposition of handes

And some of them doe condemne the vse of confirmacion whollye

We do not possess a good biography of Bancroft though he was Bishop of London (1597-1604) and Archbishop of Canterbury (1604-1610). It is to be hoped that this addition to our knowledge will arouse some historian to fill this gap.

*Containing *The Most Principal and Chief Heresies in R. Brown's Book, The Opinions and Dealings of the Precisians, A General Table of the Treatises Following, and Certain Slanderous Speeches against the Present Estate of the Church of England.*

EAST



FIRE AND WAX
Blessing, inscribing, moving in procession.

ALL the words, actions, and symbolism of the Holy Saturday Liturgy proclaim that this is a Resurrection service to be celebrated during the "Great Night" and to end with a short, joyous Easter Mass after midnight or at daybreak.

For us at St. Ignatius' Holy Saturday created a liturgical problem. We found difficulty in accommodating our souls, minds, bodies, and emotions to the assumption that Saturday morning is the "night verily blessed" which St. Augustine called the "Mother of all sacred vigils."

At the risk of being judged antiquarian, we decided in 1950 to bring some semblance of "sincerity and truth" into our worship by celebrating the Great Night *at night*.

Certain fears beset us. Would such experimenting disquiet the faithful and cause unpleasant explosions? Would people come out for a midnight Easter Eve Mass?

Our Palm Sunday leaflet carried the exhortation that "if people gladly come to church for the cold, wintry Christmas night, they will come with even greater joy for the balmy, springtide holy night which 'God doth enlighten with the glory of the Lord's Resurrection.'"

DOUBTS DISPELLED

We began at 10 PM. Carrying the lighted triple-candle into the body of the absolutely dark church, the deacon intoned "The Light of Christ." The thunderous reply of "Thanks be to God" dispelled all doubts and fears.

Such a hearty response gave us courage. The people were barely visible in the darkness. It developed later that it was our largest congregation since the visit of the Bishop of Oxford in the summer of 1949.

Looking back after three years we remember vividly the intense experience

Despite Prayer Book provision for the day, Easter Eve^l is for most Episcopalians a liturgical blank. So it was in the early Church, until the evening. All day long Christians fasted, as they had done on Good Friday. At sundown they came to church for a service that lasted until morning. This included the blessing of the new fire and the lighting of the paschal candle, a number of scripture readings, the litany, and the initiatory ceremonies of baptism and confirmation and culminated in the first Mass of Easter at dawn.

In course of time these ceremonies (with the Easter Mass) were for pro-

of the perfect timing. A half-hour had been allowed for the blessing of the new fire, procession, and Exsultet; an hour for the reading of the 12 prophecies (scripture lessons); and a half-hour for the blessing of the baptismal water and the singing of the litany. At precisely 12, Midnight Mass commenced. At the Gloria in the beginning of Mass the church was illuminated.

By one o'clock the people were on their way home. It was not necessary to solicit reactions. An atmosphere of "togetherness" prevailed.

Some may have been attracted to attend by the novelty. Before they left they were moved sincerely by the spiritual impact of the Liturgy. At the door they greeted us with a spontaneous "Christ is risen, alleluia!" Our adieu was an equally spontaneous "He is risen indeed, alleluia!"

What might easily have become a mere performance of an esthetic spectacle developed into a sublime experience of worship.

That which, perhaps more than anything else, redeemed the service from being a spectacle was the participation of the people. This was encouraged. On

TUNING IN: ¶Prayer Book Collect, Epistle, and Gospel for Easter Eve are not infrequently used with a full celebration of the Holy Eucharist, in honor of our Lord's burial (see Gospel); but probably more often they are used for an Ante-

Communion (the Holy Eucharist through the Gospel, concluding with the blessing), for there is a strong sentiment against consecrating the Body and Blood of our Lord while commemorating His death and entombment.

By the Rev. Wilfred F. Penny

Rector, St. Ignatius' Church, New York City

IR the new way

cal purposes pushed back to Saturday morning, and a new Mass composed for Easter Day. They were omitted from the Prayer Book, which provided a new collect, Epistle, and Gospel for Easter Eve. But the lighting of the new candle and blessing of the paschal candle in many Anglican parishes have been re-introduced, usually as an afternoon service on Easter Eve.

Yet historically all of these ceremonies, including the first Eucharist of Easter, belong together. This article, based upon the actual experience of one parish, shows how this ideal may be realized under modern conditions.

entering the church they were asked to signify their intention of communicating by placing a wafer in the ciborium. During the Offertory a man and a woman presented the elements of bread, wine, and water to the deacon and subdeacon at the altar rail. The climax was reached when the whole body of the faithful made their Easter communion corporately.

Encouraged by our experience of the previous year we invited Bishop Boynton, Suffragan of New York, to officiate as celebrant in 1951. Even more were in attendance. Once again the church was charged with the expectancy of our Lord's Resurrection.

Our only regret on both occasions was our inability to produce from a city as large as New York at least one candidate for baptism. It is true that a certain amount of unreality is created when baptismal water is blessed, and there are no baptisms. This served to make more pointed our shortcomings. Yet the deficiency was made up in 1952 by one adult baptism; and in 1953 we expect to have three infants baptized at this service.

In 1951 Rome¹ decided to revive the

ancient Easter Vigil services on an experimental basis. Bishops in dioceses keeping the new observance were asked to report on how it was received by the faithful. Apparently its success leaves nothing to be desired, for in 1952 the Pope renewed the experiment, with some minor changes, for another three years.

Anglicans might well rejoice with their Roman brethren in welcoming the liturgical reforms represented by the new Holy Saturday liturgy. The preface by Cardinal Micara in the new text points out that through the passage of time "divers changes were introduced into the rite not without detriment to the original symbolism." The objective of more intelligent and active participation by the faithful is indicated as the reason for the changes made.

Apparently, some of the handicaps under which the liturgical movement has labored in the Roman Church are coming to an end.

A STREAMLINED VERSION

The resuscitated Easter Vigil liturgy* exceeds anything requested by those who labored for the restoration of the most glorious, most sacred, most stirring service of the year.

Not only does the new rite make a change from the incongruous time of Saturday morning to the night, but it also represents a thoroughly reconditioned and "streamlined" version in the hope of making it a "popular" service.

Most impressive is the beginning. Immediately after the fire is struck from flint, a new section, that of the "Blessing of the Paschal Candle," is added. The

*An English translation, *The Order for Holy Saturday When the Restored Vigil is Observed* (reviewed by Dr. Massey Shepherd in *THE LIVING CHURCH* of February 15th) is available from Church Literature Association, 6 Hyde Park Gate, London, S.W. 7. Altar copy, with music, 25/-; people's copy, words only, 6d (12½% discount on 100 or more).

Easter Candle is then carried in solemn procession into the thoroughly dark church and greeted joyously with the triple "The light of Christ," with its response, "Thanks be to God." Only the flame of the Risen Christ (symbolized by the candle) shines bright. Gradually the sole Light of the world spreads to every member of the congregation in the passing of the light to candles held by celebrant, clergy, and people. Rubrically the details are:

Only one prayer, the first of the former rite,[†] is used in blessing the fire. This takes place "where it is possible for the people to follow the rite more easily, e.g., at the door, vestibule or within the church."

For the adornment of the Paschal Candle an acolyte holds it before the celebrant, who, with a knife, cuts a cross between the extreme ends of the section prepared for the grains of incense. He says "Christ yesterday and today" as he makes the erect line; for the crossbar he says "the beginning and the end." The Greek letter Alpha is written above the erect line while he says "Alpha." Omega is written at the base as he says "Omega." The current year is inscribed thus: 1 is placed in the upper left angle while saying "His are the times"; 9 in the upper right angle to the words "and ages"; 5 in the lower left angle saying "to Him be glory and power"; and finally 3 is inscribed in the lower right angle as he ends "through all ages of eternity. Amen."

No words of blessing are used for the grains of incense. After being aspersed and censed they are inserted by the celebrant as he says for each (1) through His holy wounds (2) and glorious (3) may He guard (4) and preserve us (5) Christ the Lord. Amen.

The deacon presents the celebrant a taper lighted from the fire. With this he lights the Candle saying "The Light of Christ, who riseth gloriously, dispel the darkness of hearts and minds." Noticeable is the elimination of the triple-candle.

Next, using the former prayer for the blessing of the grains, the priest blesses the lighted Paschal Candle. One change is made in the prayer, i.e., "pour down on this lighted candle." (The word *incensum* was translated formerly to mean "incense.")

For the Solemn Procession all lights in the church are extinguished. The thurifer

[†]"O God, who through thy Son, who is the true corner-stone, hast bestowed upon thy faithful people the fire of thy brightness," etc.

TUNING IN: ¶The actual ceremonies—the blessing of the new fire, lighting of the paschal candle, followed by baptisms and the Holy Eucharist — belong to the earliest ages of the Church. Their revival in Anglicanism in recent years has been through

adaptation of contemporary Roman practice — since this was the closest thing at hand. Rome's own recent revision, described in this article, is admirably adapted to Anglican adaptation, since it simplifies the rite and removes incongruities.

leads the procession followed by the subdeacon with the cross, deacon in white dalmatic carrying the lighted Paschal Candle, celebrant, clergy in order and the people.

At "The light of Christ" the first time, all genuflecting to the Candle respond "Thanks be to God." Then the celebrant lights his own candle from the Paschal Candle. During "The light of Christ" the second time, midway down the center aisle, candles are lighted for the clergy. Finally, proceeding to the midst of the choir, the deacon sings, in a high tone, "The light of Christ" for the last time and candles are lighted for the people. All electric lights are turned on at this point.

Nothing is said in the rubrics about how long the people are to hold their lighted candles. It seems preferable, however, that the people should hold them lighted until after the renewal of baptismal promises. A greater dramatic effect would result if the service commenced in utter darkness and electric illumination were delayed until the beginning of Mass.

The Exsultet¹ is spared the interruptions of inserting the grains of incense. The Paschal Candle is placed in a small receptacle in the midst of the choir and the deacon circling it censes it before commencing the chant of the Paschal Praises. For this the lectern is covered in white. All stand as for the gospel.

A reduction corresponding to the Sarum rite has been made in the selection of Prophecies 1, 4, 8 and 11.² Some question the choice of these lessons (which are, respectively, Genesis 1:1-21 and 2:1-2; Exodus 14:24-31 and 15:1;

Isaiah 4:1-6; and Deuteronomy 31:22-30). Prophecy 7 (Ezekiel 37:1-14) would seem preferable to the obscurities of 8. No doubt 4, 8, and 11 are kept because they are followed by chanted tracts.

Eliminated is the meaningless bobbing up and down after the deacon's "Let us bow the knee." The faithful are asked to get down and remain "for a space of time" on their knees for silent, personal prayer which is brought to a close by the subdeacon's "Arise."

At the completion of the Lessons, two cantors chant the first part of the Litany of the Saints until the invocation "Be thou merciful." The invocations to the saints precede the blessing of the water, and the remainder of the litany is chanted while the sacred ministers vest for Mass. By not doubling the invocations the litany is shortened.

Unless the baptistry is separate from the church, there is no procession to the font for the Blessing of the Baptismal Water. This is done in the midst of choir "in full view of the faithful."

Liturgists are requesting that, should the blessing of baptismal water be done in the midst of choir, a solemn procession carrying of the water to the font ought to be enjoined in order to emphasize the spiritual significance of the baptistry.

A new section, "The Renewal of the Promises of Baptism" is introduced as an effective means of making the faithful enter more consciously into the spiritual content of the Easter mystery.

As a prelude to this section, the



EXSULTET
"Rejoice now . . ."

celebrant, either standing before the Candle or in an ambo or pulpit, reads a composite explanatory exhortation taken from St. Paul and St. Augustine. Anglicans will recognize the Pauline section from the second lesson of Holy Saturday:

"On this most holy night, dearly beloved brethren, our holy Mother the Church, calling to mind the death and burial of our Lord Jesus Christ, rendereth unto Him love for love, and keepeth vigil; and awaiting His glorious resurrection, rejoiceth with great gladness.

"But since, as the Apostle teacheth us, we are buried with Christ by Baptism into His death, like as Christ was raised from the dead, even so we should walk in newness of life; knowing this, that our old

FRACTION

BROKEN yet unrent;
Eaten yet unspent;
Lamb of God undying,
Mortals sanctifying.

FRANCIS C. LIGHTBOURN
(from the Greek*).

*The words of the priest at the breaking of the Bread in the Liturgy of St. John Chrysostom: ". . . the Lamb of God, who is broken but not divided, ever eaten yet never consumed, but sanctifieth those who partake."



PROPHECIES
Four scripture lessons.

TUNING IN: ¶Exsultet (also called the "Paschal Proclamation") is a summons to Easter worship: "Rejoice now, all ye heavenly legions of Angels: all high things that pass understanding: for the King that cometh with victory, let the trum-

pet proclaim salvation. . . ." ¶Prophecies (the scripture lessons that are read here) are a relic of the time when more than our present two lessons were read at the Eucharist, and belong to the ante-Communion of the ancient Easter Vigil service.



BAPTISMAL VOWS
Lent ended, promises renewed.

man is crucified with Him, that henceforth we should not serve sin. Let us consider ourselves therefore to be dead unto sin, but alive unto God through Jesus Christ our Lord.

"Wherefore, dearly beloved brethren, now that our Lenten exercises are over, let us renew the promises made in Holy Baptism, whereby we once renounced Satan and all his works, and likewise the world which is the enemy of God, and promised to serve God faithfully in His Holy Catholic Church."

Approximately the same renunciation is made that is to be found on page 277

in the Book of Common Prayer. The Lord's Prayer is recited by all at the end, symbolizing the great prayer of the baptized. The spiritual exercises of the Lenten fast find their climax in this renewal of baptismal promises. To make it more impressive the people ought to be holding their lighted candles.

All kneel for the chanting of the second part of the litany. The Paschal Candle is placed in its permanent candlelabrum at the gospel corner and the sacred ministers retire to the sacristy to vest for the First Eucharist of Easter.

Anciently, the introit, creed, and

Agnus Dei were omitted from this Mass, for it antedated the period when these were introduced. By the new Roman decree, the preparation, with its psalm *Judica me* ("Give sentence with me . . ."), and the *Confiteor* are eliminated, as well as the familiar "Last Gospel." The Kyrie of the litany serves for the Mass.

Significantly, all the congregation are expected to join in the singing of the triumphant triple Alleluia which follows immediately after the Epistle. What a glorious welcome for the Alleluia which has been absent from Mass since Septuagesima!

"Back to the ancient Church" has been the Anglican watchword. Here, in the Easter Vigil Liturgy, we find an ancient rite basically scriptural and pre-eminently concerned with baptism. Our Collect for Easter Even, by its very mention of baptism, carries us back to early Christian times. From a doctrinal viewpoint there is nothing objectionable in the new rite. It might be possible for a bishop, exercising his *jus liturgicum*, to authorize it as a devotion permissible when the edification of the congregation requires.

Most Episcopalians are accustomed to impressive pageants and festive candlelight services. What could be more impressive than Christ the Light entering His holy temple? As the great "pillar of light" proceeds through the dark church, the gradual growth of light being passed from celebrant to acolyte to people overpowers us with its symbolism of the grace of Christ coming through His Body the Church to His ministers and people. Sin, death, and darkness are swallowed up by the Light of Christ. For that we cannot but cry out "Thanks be to God."

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

CHRIST IN MAJESTY

Royal Portal, Chartres (France, c. 1150)

(COVER PICTURE)

ASIDE from its glorious treasures of medieval stained glass, Chartres Cathedral owes its fame to the magnificent sculpture cycles of its three great portals, in particular the statuary of the West or "Royal" portal. Nineteen tall figures representing kings and queens of Judah, the ancestors of Christ, and numerous small figures frame the three doorways and cover the arches above them. They are strangely silent figures, with a haunting quality of inner life as if they were listening to a celestial music. Their faces seem to speak of "intimations of immortality"; they do not belong to this world, but to a realm without time.

In the central tympanum (the space within the arch, and above the lintel), Christ the Lord sits enthroned in the almond-shaped aureole, His right hand raised in the gesture of benediction. Around Him, and turning toward Him, we see the ancient symbols of the four evangelists: to His right the lion of St. Mark and the angel of St. Matthew, to His left the winged bull of St. Luke and the eagle of St. John. The twelve apostles at Christ's feet hold books or scrolls in their hands.

The even fall of Christ's garments gives Him a festive and solemn air. His steady glance goes out to the world of restless, struggling men with a sublime

serenity which is deeply understanding and, at the same time, full of a lasting promise. He is just, we feel, and yet merciful, and around Him is the glory that was given to Him "before the foundation of the world."

This Christ, like that of Amiens Cathedral [L. C., February 21st], comes to us from an age of faith. If we, with our infinitely greater knowledge of the laws of the universe, could recapture the same immutable faith, we would once again be able to see Christ in His Majesty, and this agonized world of ours might be closer to the peace of His Kingdom, the peace of God which passeth understanding.

How Do We Know?

HOW DO we know that the things in the book are true? This was the question a Sunday school child asked, after reading in the Bible of the mighty acts whereby Jesus won life and immortality for us.

The question may come as a surprise to the grown-up Churchgoer who, unlike the child, has given up discussing these things with his skeptical friends and associates. How *do* we know?

There is a whole vital realm of testimony about which we must at first keep silent: the realm of Christian devotion in which the proof of the story is personal communion with the risen Christ. But this evidence follows upon faith, and cannot be convincing to those who have not experienced it themselves.

Let us go back to the most obvious proof of all. Across the ages spreads the Christian Church. Whether it is right or wrong in its teachings, whether it is good or bad in its effect on the world, there is one undeniable fact — it exists. And it traces its history back to a group of humble people in Judea, followers of a teacher who never occupied any important civic or religious position according to the standards of His day; a teacher who was killed for making what seemed to be unbelievable and even impious claims concerning Himself.

The only reasonable explanation for the existence of the Christian Church is the explanation that the Church itself gives — its belief that Jesus, who died upon the Cross, rose from the dead on the third day; and that He is the Messiah, the Saviour, sent by God to rescue us from our sins.

In the early days of the Christian Church, no worldly advantage resulted from being a Christian; there was no point in trying to put over a hoax, a made-up story, since anybody who told the story was likely to suffer for it. And the whole tissue of the story is such that nobody would have dreamed of telling it that way unless it had actually happened that way.

Today, we look back upon certain Old Testament passages, especially in the psalms and prophets, and see that they foreshadowed a crucified Messiah. So did the apostles, after the events had happened. But until they did happen, Christ could not convince even His apostles that such things would happen to the Messiah. The bulk of the Jewish nation would have been much readier to believe in a Messiah who did not suffer and die. To them, the Cross was a stumbling block to belief.

The highly civilized Greeks of the Mediterra-



nean area were intelligently interested in religion — in all religions. Some of them were attracted to the high moral standards of Judaism. They were even more attracted to the Christian teaching, which disentangled Jewish religious insights from tribal taboos. But many of the Greeks looked upon Christianity's emphasis on a crucified and risen Saviour as foolishness.

Yet this was the Church's story, and it could tell no other. At first, the idea of writing the story down in a book did not seem very important. The Scriptures mentioned in the New Testament were not the other books of the New Testament, but the books of the Old Testament. Now that they knew what the Messiah was really like, the early Christians found plenty of evidence for Him in the Old Testament — it was just a matter of rightly understanding the Scriptures. So, in their Church services the Christians read the Bible (the Jewish Bible), and an authoritative speaker explained what Christ did and taught to fulfill the promises and prophecies of the Scriptures; how He penetrated behind the outward regulations to their true inward meaning; and how His Church was really the true Israel, the faithful remnant to whom the future belonged under God.

ST. PAUL, the great apostle to the Gentiles, wrote letters to the churches he had preached in, answering questions, settling arguments, exhorting to greater devotion, making practical arrangements; and these letters were read in church so that everybody could hear them. So much of value was in them that they were passed around from one church to another. In one of his letters, St. Paul gave a summary of the Church's teaching, as he had himself been taught it and had been passing it on to his converts:

"Now I would remind you, brethren, in what terms I preached to you the gospel. . . . For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that He was

buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me" (I Corinthians 15:3-7, Revised Standard Version).

When St. Paul wrote this, he did not realize that he was writing "Scripture." He was summing up facts that many people were still alive to verify. And his letters are the earliest Christian writings preserved in the New Testament. It was only after more years had passed and the eyewitnesses of the Gospel events had become fewer in number that the Church began to feel the need of "Gospels"—written accounts of the good news of Christ. And then the Gospel writers gathered up remembered sayings of Christ, short tales of episodes in His ministry, recollections of His parables and works of healing, and arranged them in more or less consecutive accounts of the events leading up to the climactic moments of His death and resurrection.

THE gospels were written to fill in the background of things that had already been told in the epistles and in word-of-mouth preaching. Originally, therefore, they were not regarded as "Scripture," or as the primary source of information about the nature and work of Christ, but were subject to critical review for agreement with the apostles' teaching.

Out of a number of Gospels, the Church chose the four that seemed to be the most trustworthy and sober accounts and were backed by the strongest connection with reliable Church leaders, to stand as the officially recognized testimony to Christ's work. Little effort was made to reconcile differences among the four or to eliminate discrepancies. The differences were not important from the standpoint of the religious significance of the story, and nobody felt qualified to say who was right and who was wrong about these matters of detail.

So, the first evidence of the Resurrection is the existence of the Church itself; the second is the New Testament, in which the Church was careful to enshrine only that testimony about the events in first-century Palestine which it believed to be as authoritative as it could possibly be.

From the first, skeptics have tried to find alternative explanations for the Resurrection. Some have thought that Christ did not die on the Cross, but fainted and was revived. Others have tried to deny the physical reality of His Resurrection appearances. And still others have thought up other explanations. But the variety of alternative explanations is actually a weakness of the case against the Resurrection. What it amounts to is: "I don't believe the evidence; I must find an explanation that differs from the evidence"—and no one explanation has enough prob-

ability to win general support among those who do not believe.

The third witness to the truth of the story is its consistency with the best of human thought about God and about man's origin, direction, and destiny. What Christianity has to say about these things makes sense. Though a crucified Lord was a stumbling block to many of the Jews and foolishness to many of the Greeks, He has won His way among Jews and Greeks and Romans and Teutons and Slavs and Anglo-Saxons and Indians and Chinese in ever-growing proportions in every century. Philosophers and poets and men of action and scientists and farmers and workmen have accepted the apostolic testimony about Christ not because they first believed in the testimony itself but because that testimony agreed with their own observations about the nature of God and man.

Man is a self-defeating sinner, unable to accomplish his own heart's desire, doing harm where he means to do good, losing his life in the effort to save it. If God cares for this misshapen object in His creation—and, being God, He must—then He must have prepared some means to reshape it. And souls can only be reshaped by love, by that stupendous self-giving love of which the New Testament tells us. The need of such an act of God was recognized by the greatest of the Old Testament prophets, although they did not live to see it. And in the New Testament we read the good news that it has happened.

A child is a little young, perhaps, to see the force of this witness. But at a later age, when a larger share of life has been experienced, this line of testimony is one of the most powerful of all.

The fourth witness to the truth of the story, as we mentioned above, is Christ Himself—the living, risen and ascended Christ who, when two or three are gathered in His name, is there in the midst of them. By His life in His body, the Church, by His sacramental presence, by His accessibility in prayer, He offers to those who approach Him in faith the final testimony about who He is and what He is like. This cannot be brought forward as an answer to "How do we know it is true?" anymore than one can answer the question, "How do I know *you* exist" with a cheerful affirmation, "I know I exist." And yet, of course, it is the most joyful and meaningful of all the lines of approach once it is found.

The risen Lord is ours. His victory is our victory, His power is our power, His abundant life is a glorious new world into which He invites us to step with Him. This it is which gives the Church its inner power to surmount all obstacles, which inspired the disciples to proclaim the good news in the face of persecution and death, which lifts up drooping heads and revives fearful hearts, which makes Christian Faith the key to joy and love and power.

LOS ANGELES — St. Matthew's Church, Pacific Palisades, Calif., will hold a unique service on Easter—an outdoor sunrise service held on a hillside of its own extensive property. A portable altar and a 60-foot communion rail will be erected and an electronic organ installed on a special choir platform.

This second annual choral Eucharist will be celebrated by the Rev. Kenneth W. Cary, rector, who will also preach. The congregation at the 6:00 AM observance will face due east as the sun rises over the Santa Monica Mountains in the background.

The service will be held on a lawn bordering a hillside on the 30-acre site of St. Matthew's. In the fall of 1951 the parish purchased a 74-acre estate for \$248,000. It entered into a partnership which has already subdivided 25 acres into 90 homesites. Houses have been erected on over half the lots and many are now occupied. The church is holding an additional 19 acres for future sale.



EASTER SUNRISE, ST. MATTHEW'S
At 6 AM, the congregation faces east.

MISSISSIPPI — Missionaries came to Canton, Miss., in the 1840's to minister to white people in wealthy, densely populated Madison county, and also to minister to an unusually large slave population. In 1853 Churchpeople erected a temporary building for Grace Church. The building is still the church's home, and the Men's Club is painting it and dressing it up for its 100th anniversary. Parish plans for the next 100 years: to grow and to save the "temporary structure."

NEW YORK — Mothering Sunday[¶] was celebrated at St. Luke's Chapel, Trinity Parish, New York City, as it has been commemorated there for many years. The Holy Eucharist was both an offering for the mothers of the world and a Corporate Communion for the chapel congregation. At the end of the service, the Simnel Cake was brought in and blessed. As usual, it was made according to a medieval recipe, and adorned with candied violets, the traditional flower of Mothering Sunday.

The congregation then went to the gymnasium, where the Simnel Cake was cut by Fr. Weed, and distributed to the people at the Communion Breakfast.

NEW YORK—A Leaders' Training Institute, with a program for leaders and clergy resource personnel, will be held at the Cathedral of St. John the Divine, April 13th and April 27th. Six fields of interest are offered: (1) Family Life; (2) Teaching Children; (3) Group Re-

lations; (4) Healing and Intercession; (5) The Way of Meditation; (6) Biblical Criticism.[¶] It is expected that many of the 200 women who took part in the School of Worship of last November, and who hope to participate in the School of the coming autumn, will register for the School.

KANSAS — Ambitious planning for a diocese-wide conference on "the Church at Work," begun last November under the leadership of the Rev. A. Donald Davies, Manhattan, Kans., chairman of the diocesan department of Christian education, and the Rev. Harry R. Heeney, Topeka, chairman of the adult division, culminated in a richly rewarding experience of participation and cooperation by clergy and lay people, at Grace Cathedral, Topeka.

It was asked by the department that each parish and mission, of which there are 62, send a minimum of six persons, one to be enrolled in each course. A total 381 persons were registered for the conference, and it is estimated that at least 50 others, who did not register, attended such courses as their schedules would allow.

In speaking of the conference, Bishop Fenner of Kansas said:

"Its purpose is to prepare our leaders for more effective work in their own parishes by giving them inspiration and the

'know how' for the work they are doing or would like to do. Church work can be a real pleasure when it is done intelligently. So much of our leadership is on a 'sink or swim' basis. This conference will go a long way toward putting pleasure and satisfaction into the work we do in our parishes."

EASTON — Dedication services were held recently for the rebuilt and enlarged parish house, of Christ Church, Easton, Md. The former parish house was gutted by fire in December, 1951.

LONG ISLAND—New chancellor of the diocese of Long Island is Mr. Hunter L. Delatour of Great Neck, Long Island.

He succeeds Mr. Jackson A. Dykman of Glen Cove, who resigned recently because of his health. Mr. Delatour has served for over 20 years as a member of the vestry of St. Paul's Church, Great Neck, and was elected to the standing committee of the diocese of Long Island in 1945.

Mr. Dykman who was appointed chancellor under Bishop Burgess in 1924, continues as a member of the Standing Committee and of the Trustees of the Estate. As a member of the Committee on Canons, Mr. Dykman has prepared a revision of Dr. White's annotated book on the Constitution and Canons of the Church.

TUNING IN: [¶]Mothering Sunday is Fourth Sunday in Lent, so called from reference in Epistle to Jerusalem above "which is the mother of us all." [¶]Criticism, basically, means the exercise of judgment. Biblical criticism is the application of

trained judgment to Biblical matters. It is divided into "higher" and "lower." Lower criticism seeks to establish most accurate text. Higher criticism concerns itself with questions of authorship, date, sources, etc.

MASSACHUSETTS—Airtight legislation to eliminate black and gray markets in baby adoptions is favored by Bishop Nash of Massachusetts and the Rev. Howard P. Kellett, executive secretary of the diocesan department of social service. The legislation was proposed by the state public welfare commission.

WEST VIRGINIA—When plans for the new bridge across the Ohio River from the mainland to Wheeling Island, Wheeling, W. Va., forced the members of the Island Christian Church to move their building, the vestry of St. Luke's Church-on-the-Island, in a spirit of neighborliness, offered the use of its facilities. From June to October, 1952, all of the services of the Island Christian Church were held in St. Luke's parish house. On January 23, 1953, the board of the Island Christian Church honored the rector and vestry of St. Luke's at a dinner in their new auditorium. A bronze tablet presented to St. Luke's by the Island Christian Church reads:

"In Appreciation of Christian Helpfulness Extended by St. Luke's Church to the Island Christian Church, June to October 1952, Blest Be The Tie That Binds."

WASHINGTON — "American Night," "British Night," and "Canadian Night" have been observed on successive Sundays during Lent at St. Thomas Church, Washington, at Evening Prayer. Distinguished visitors from governmental and embassy circles have responded to the special invitation of the rector, the Rev. Harold Bend Sedgwick, to be present. At the British and Canadian observances, the Prayer services of England and Canada were followed with prayers for Her Majesty, the Queen, and the royal family. Afterward at tea in the parish hall there was spontaneous singing of characteristic folk songs. An Irish and a Scandinavian night complete the series.

NEW JERSEY—Trinity Church (Old Swedes) at Swedesboro, N. J., has started celebration of the 250th anniversary of the erection of its first church edifice, with the first of three special services. The first church building was of cedar logs, erected by the handful of Swedes then living at Raccoon, as Swedesboro was known at the time. This simple structure stood until 1784. In the year it was taken down, the present building was erected. Like the log mission, it was a Swedish Evangelical Lutheran house of worship. In 1789, it passed to the Episcopal Church. The interior of Trinity is colonial white with box pews and galleries. Communion silver, used on special occasions, was purchased from the earlier Swedish congregation in 1730 for, it is said, seven pounds.

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COLLEGES

Praise for Dr. McCrady

An open letter from a number of members of the undergraduate Arts and Science student body of the University of the South has been presented to Vice Chancellor Edward McCrady of the university in response to a statement made by the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City. Dean Pike made the statement [L. C., February 22d] in refusing an invitation to preach the baccalaureate sermon at the university next June. The letter, reports the *Arkansas Churchman*, was "signed by 80.6% of the undergraduate student body who had an opportunity to sign it." The letter to Dr. McCrady said:

RACE DISCRIMINATION

"We, the undersigned undergraduates of the College of Arts and Sciences of the

THE LIVING CHURCH RELIEF FUND

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University of the South, wish formally to express our appreciation and admiration of your stand in response to recent charges of race discrimination at Sewanee.

"We deplore and resent the mistaken and untrue newspaper publicity on this subject. We condemn all dishonorable tactics, and we deplore all destructive criticism which is unsupported by knowledge and understanding of the issues before our responsible authorities. We condemn the methods of mob pressure and character assassination.

CHRISTIAN GENTLEMAN

"We feel that your statement in reply to attacks—attacks not only upon the trustees' resolution of last June [against admitting Negroes to Sewanee's seminary] but upon the university's integrity—have displayed the dignity and fairness which we believe should be characteristic of a Christian gentleman.

"We, Sewanee undergraduates, offer our absolute support and unfailing loyalty to you our vice chancellor, for your unexampled patience, leadership, courage, toleration, and Christian charity; and, with one common heart and mind, we wish you complete success in your work. We pray that you remain always strong in resolution and constructive in your methods in this difficult hour in the life of our university."

PUBLIC SCHOOLS

Bible Distribution

An appeal by Roman Catholic and Jewish parents for a permanent injunction to prevent distribution of the King James version of the New Testament in Rutherford, N. J., public schools was denied in Superior Court, Hackensack, N. J., the *New York Times* reports. The decision was that nobody's constitutional rights would be violated because pupils would not be given Bibles unless they had notes of approval signed by their parents or guardians. The *Times* says the case was believed to be the first court test of a national program of Bible distribution in public schools undertaken by the Gideon Society.

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DEATHS

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

Arthur Mason Sherman, Priest

The Rev. Dr. Arthur Mason Sherman, retired China missionary and former staff member of Grace Church, New York City, died March 20th, at his home in New York City. He was 78 years old.

Dr. Sherman was born August 19, 1874, in Long Branch, N. J., the son of Henry Bartine and Catherine (Woolley) Sherman. He was graduated from Princeton University and from General Theological Seminary. His diaconate was spent in the City Mission at Trenton, N. J., and, in 1899, after ordination to the priesthood, he volunteered as a missionary to China, where he spent the next 30 years of his life. The first ten years were spent ministering to an English-speaking congregation in Hankow.

In 1916 he became dean of St. Paul's Divinity School in Wuchang. In 1924 he was named as principal of Boone College, Wuchang, now a part of Central China University. The revolution of 1927 forced his return to this country, where he served as acting rector of Grace and St. Peter's Church, Baltimore, from 1927 to 1929. Returning to China in 1929, he served one year and then went to the Hawaiian Islands as special assistant to the Bishop of Honolulu.

In 1931 Dr. Sherman was named secretary of Missionary Education with the Church's National Council, and in 1935 executive secretary of the Church's Forward Movement, a position which for many years took him into every area of the Church. He continued with the Forward Movement and its successor, Forward-in-Service, through 1943. His remaining years of active service were spent at Grace Church, New York City, until his retirement in 1950.

Dr. Sherman was a member of the United Board for Christian Colleges in China, chairman of the Committee for Central China University, and for a time was chairman of the board of the Kuling American School, Kuling, China. He was the author of *Understanding Japan, The Call From China, Christ and the Modern World, Revolution and Evolution in China, Understanding China*, and (with Arthur R. Gray) *The Story of the Church in China*.

General Theological Seminary granted him the honorary degree of Doctor of Sacred Theology in 1925.

Dr. Sherman was married to Martha Keyser Levering of Baltimore, Md., in 1906. She died in 1939. Surviving are four children: Mrs. O. Worth May of Beckley, W. Va.; Mrs. J. Gilbert Baker of Builford, Conn.; the Rev. Arthur M. Sherman, Jr., Allentown, Pa.; and

the Rev. L. Bartine Sherman, Chapel Hill, N. C. In 1943 Dr. Sherman married Margaret Marston, executive secretary of the Woman's Auxiliary, who survives. There are 12 grandchildren. Also surviving are two brothers, J. Wesley and Thomas C. Sherman, both of Long Branch, N. J., and several nieces and nephews.

Mr. and Mrs. Irving C. Bolton

Irving Castle Bolton, prominent Cleveland Churchman and industrialist, and his wife, Rachel Wilson Bolton, died of heart attacks almost simultaneously on February 11th at Palm Beach, Fla. They had gone to Palm Beach at the beginning of the month, and had recently celebrated their 35th wedding anniversary.

Mr. Bolton had been treasurer of Warner and Swasey Co. for many years, and since 1951 had been financial vice president of that corporation. At the time of his death he was senior warden and a member of the executive committee of the chapter of Trinity Cathedral. He was a trustee of the diocese of Ohio and also of Kenyon College, Gambier.

Mrs. Bolton was a former president of the board of the Church Home for aged women, Cleveland.

Surviving are two daughters, Julia C. (Mrs. James H. Dempsey, Jr.) and Pauline W., (Mrs. David R. Williams, Jr.), and five grandchildren.

Eleuthera du Pont

Funeral services were held on February 15th at the Cathedral Church of St. John, Wilmington, Del., for Eleuthera Bradford du Pont, who died on February 14th at "Crestlea," her estate in Ardmore, Pa. Bishop McKinstry of Delaware, and the Very Rev. J. Brooke Mosley, dean of the Cathedral, officiated. Mrs. du Pont, who had been in good health up to the time of her death, was 79 years old. Her husband, Henry Belin du Pont, died in 1902. A son, Henry B. du Pont of Greenville, Del., is a vice president and director of the du Pont Company. She is also survived by three grandchildren, Mrs. Newbold Smith, Media, Pa.; Henry B. du Pont III, a student at the Massachusetts Institute of Technology; Edward Bradford du Pont, a student at Yale University; and a great-granddaughter.

Bessie A. F. Ransom

Bessie A. F. Ransom, wife of the Rev. Francis Ransom, died on March 14th in Rumford Community Hospital, Rumford, Me., after an illness of two days: She was 82.

Her husband retired as priest in charge of St. Barnabas Church, Rumford, in 1943.

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CHANGES

Appointments Accepted

The Rt. Rev. Dr. G. Ashton Oldham, Retired Bishop of Albany, has taken temporary duty in the diocese of Texas, where he will be in charge of St. Paul's Church, Waco, Tex., until the end of May. Address: 515 Columbus Ave.

The Rev. Carl William Bothe, formerly addressed at Little Portion, Mount Sinai, N. Y., is now assistant of St. James' Church, Cleveland. Address: 5607 Whittier Ave., Cleveland 3.

The Rev. William C. Bowie, formerly rector of Christ Church, Point Pleasant, W. Va., is now rector of Christ Church, Clarksburg, W. Va., Address: 458 W. Main.

The Rev. Hugh V. Clary, formerly rector of the Church of St. Mary the Virgin, Pocomoke City, Md., is now rector of Christ Church, Stevensville, Md.

The Rev. Francis W. Fowler, formerly in charge of All Saints' Mission, Galena Park, Tex., will become rector of All Saints' Church, Wichita Falls, Tex., on April 6th. Address: Box 127.

The Rev. Jackson E. Gilliam, formerly rector of St. John's Parish, Hermiston, Ore., is now canon of education of St. Mark's Cathedral, Minneapolis. Address: 2415 Sheridan Ave. S., Minneapolis 5.

The Rev. Jennings Wise Hobson, Jr., formerly rector of Nelson Parish, Summit Point, W. Va., will on April 15th become rector of St. Paul's Parish, Hanover, Va., and Old Church Parish, Tunstall. Address: Hanover, Va.

The Rev. Elof E. Johnson, formerly curate of the Church of the Redeemer, Bryn Mawr, Pa., is now rector of the Church of St. Simeon, Ninth and Lehigh Ave., Philadelphia. Address: 2650 N. Ninth St., Philadelphia 33.

The Rev. J. Harold Mowen, formerly rector of the Church of the Advent, Devils Lake, N. Dak., with missions at Lakota, Langdon, Leeds, Fort Totten, and Dunseith, will on April 1st become vicar of St. Martin's-in-the-Field, Selbyville, Del. Address: Selbyville, Del., P. O. Box.

The Rev. Claudius P. Shelton, formerly chaplain with the Veterans' Administration, stationed at McGuire Veterans' Administration Hospital, Richmond, Va., will on May 1st become rector of Greenway Court Parish (Meade Memorial Church), White Post, Va. Address: White Post, Va.

The Rev. Walter W. Ware, formerly chaplain of the City Mission in Philadelphia, is now rector of the Church of the Holy Innocents, Philadelphia. Address: 7006 Tulip St., Philadelphia 35.

The Rev. E. Pinckney Wroth, Jr., formerly chaplain of the Cathedral Schools of Mount St. Alban, Washington, and assistant of St. Alban's Church, Washington, will on June 15th become dean of Holy Trinity Cathedral, Havana, Cuba. The Rev. Mr. Wroth, son of the late Bishop of Erie, will be in charge of 1,300 English-speaking Episcopalians in the Havana congregation.

Resignations

The Rev. Frank E. Aitkins, who has been chaplain of the House of the Redeemer, New York, has retired from active service. Address: Braker Memorial Home, Third Ave. and 183d St., New York 57.

The Very Rev. Dr. Edwin Jan van Etten will retire in April as dean of St. Paul's Cathedral, Boston. The Boston correspondent of The Living Church, Miss Ethel Roberts, wrote of the dean and his work:

"The sermons broadcast each Sunday morning, the summer porch services on Sunday evenings, the St. Botolph prayer shrine where the flickering candles are lighted by those with anxious hearts, allied to many faiths, the cathedral farms from which 31 boys have been helped on to higher education and better citizenship, the peace within of an old Colonial church, and the activity of trying to make the world a better place—in all

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of which it is made easy for everyone to share—are unforgettable."

Armed Forces

Chaplain (Capt.) Frank W. Marshall, Jr., formerly addressed at HQ 2d Inf. Div., APO 248, c/o P. M., San Francisco, has been transferred back to the United States. Address until further notice: 59 Warren St., Concord, N. H.

The Rev. James H. Rees, formerly vicar of St. John's Church, Worthington, Minn., is now Chaplain (Captain), addressed at HQ 516 AAA Gun Bn, 17400 Livernois, Detroit 21.

Chaplain (Major) James Richards will be separated from the Air Force on March 31st and will resume the rectorship of St. Paul's Parish, Washington, on April 1st. Address: 2430 K St., N.W., Washington 7.

The Rev. Frederick H. Wielage, formerly a U. S. Army chaplain addressed at the U. S. Army Hospital, Fort Benning, Ga., may now be addressed at 5100 Thirty-Fifth Ave. S., Minneapolis 17.

Changes of Address

The Rev. Michael R. Becker, formerly addressed at Holy Cross Monastery, West Park, N. Y., may now be addressed at c/o Stebbings, R. R. 3, Box F 161, Barrington, Ill.

The Rev. Williston M. Ford, retired priest of the diocese of Los Angeles, may be addressed for all mail at 745 Los Angeles Dr., Vista, Calif.

The Rev. Dallis L. Harris, rector of the Church

CLASSIFIED

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CHANGES

of the Epiphany, Flagstaff, Ariz., and vicar of St. John's Mission, Williams, should be addressed: 409 N. Humphrey, Box 1473, Flagstaff.

The Rev. J. Hutchinson Hawkes, rector emeritus of the Church of St. John Chrysostom, Philadelphia, and general missionary of the diocese of Pennsylvania, formerly addressed in Philadelphia, should now be addressed at 200 Bickley Rd., Glenside, Pa.

The Rev. David L. Leach, priest of the diocese of Western New York, who was addressed during the winter in Brownwood, Tex., may now be addressed at RFD 2, Lyndonville, N. Y.

The Rev. Lyle E. Scott, who is serving St. Mary's Church, Reading, Pa., formerly addressed at 100 Windsor St., may now be addressed for all mail at Front and Windsor St., Reading. The rectory is at 1 Reading Ave., Shillington, Pa.

The Rev. John L. Stiffler, who formerly served St. Thomas' Church, Glassboro, N. J., and is now on sick leave, may be addressed at 7 Lambert Lane, Lambertville, N. J.

The Rev. F. Parker Thornton, of Lynwood Parish in the diocese of Virginia, has had a change of address from Route 2, Box 286, Elkton, to Route 1, Box 72, Port Republic, Va.

Ordinations

Priests

Holy Catholic Church in Japan: The Rev. Michael Haratani was ordained priest on February 22d by Bishop Burton of Nassau, former Superior of the Society of St. John the Evangelist. Fr. Haratani, who comes of a Buddhist family, recently came to the American headquarters of the Society for a year's training; he will take

his final vows in May before returning to Japan to work at the monastery in Oyama, near Tokyo [L. C., March 22d]. Participants in the service, held in the Church of St. John the Evangelist, Boston, included the Rev. Granville M. Williams, SSJE, and the Rev. Alfred L. Pederson, SSJE.

The new priest, who was born in California when his father was in this country on business, lost his citizenship when he was forced to serve in the Japanese Army. He reports that his father now understands his change of religion and is reconciled to it. He also reports that Japan is attempting to make Hiroshima into a shrine of world peace.

Philippine Islands: The Rev. Willis R. Henton was ordained priest on March 7th by Bishop Ogilby, Suffragan Bishop of the Philippines, acting for the Bishop of the Philippines, at St. Benedict's Church, Besao, Mountain Province, P. I. Presenter, the Rev. James Bawayan; preacher, the Rev. E. S. Diman, III. To be in charge of St. Benedict's Mission, Besao, and its out-stations and three mission schools, St. James', Besao, St. Alfred's, Tamboan, and St. Dunstan's, Katangan. This is a mission field of 4,100 members among the Igorots of the Bontoc District.

Tennessee: The Rev. Urbin Albert Brown was ordained priest on March 14th by Bishop Barth, Coadjutor of Tennessee, at St. Ann's Church, Nashville. Presenter, the Rev. Elnathan Tartt; preacher, the Rev. H. A. Johnson. To be in charge of St. Philip's Mission, Donelson, Tenn.

Deacons

Connecticut: The Rev. Jervis Sharp Zimmerman, a former Presbyterian minister, was ordained deacon on March 14th by Bishop Gray of Connecticut at Christ Church, Norwich, Conn.,

where the new deacon will be curate. He will also continue as chaplain in the Norwich State Hospital. Presenter, the Rev. D. W. Loweth; preacher, the Rev. D. C. Shaw.

Kansas: Boyd Curtis Latimer was ordained deacon on March 16th by Bishop Fenner of Kansas at St. Paul's Church, Coffeyville, Kans. Presenter, the Rev. James Joseph; preacher, the Bishop. To continue his studies at Seabury-Western.

Long Island: Herman P. J. Schramm was ordained deacon on March 17th by Bishop DeWolfe of Long Island at Zion Church, Douglaston, L. I., N. Y. Presenter, Canon E. J. Downes; preacher, the Rev. C. W. Carnan, Jr. To be curate, after September 1st, of St. Joseph's Church, Queens Village, L. I., N. Y.

Pittsburgh: Several men were ordained to the diaconate on March 7th by Bishop Pardue of Pittsburgh at the Church of the Holy Cross, Pittsburgh. The preacher at the service was the Rev. S. D. Rudder. Among those ordained:

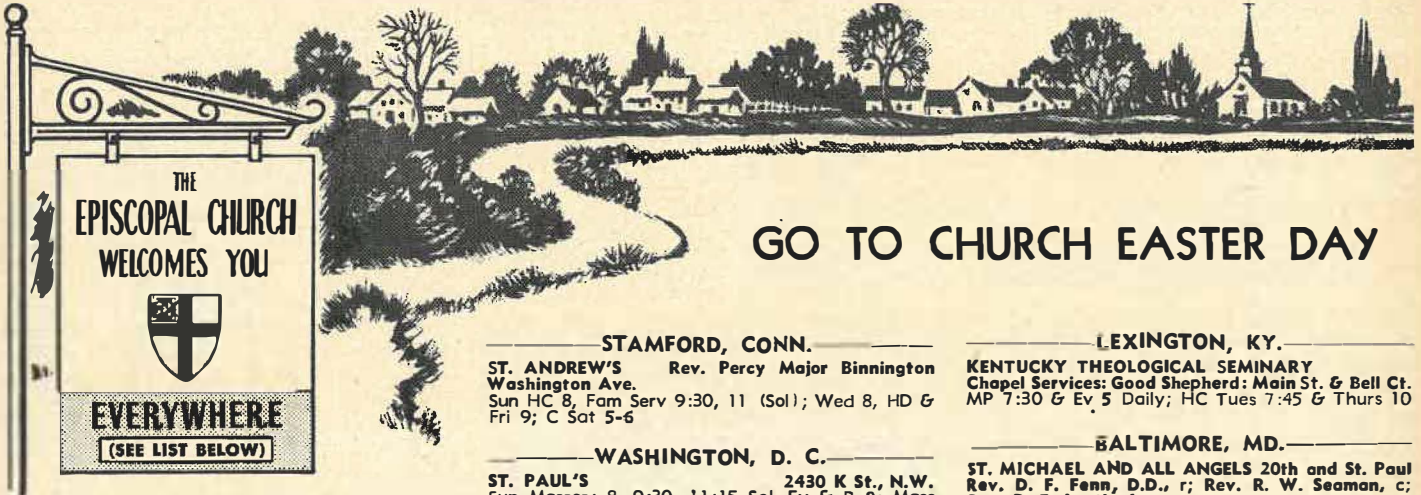
Arthur James Morley, presented by the Rev. G. M. Watt; to be in charge of Trinity Church, Monessen. Address: 433 Knox Ave.

Sidney Baynes Parker, presented by the Rev. S. D. Rudder; to be in charge of St. Michael's Mission, Baton Rouge, La.

Perry Murdick Porter, presented by the Rev. John F. Porter; to be assistant of Calvary Church, 315 Shady Ave., Pittsburgh 6.

Women Workers

Miss Erna Blaydow, who has been serving All Saints' Church, Worcester, Mass., will on May 1st become director of Christian education of St. John's Church, Memphis, Tenn.



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 Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
 Thurs 7; C Sat 5-6
 Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.
ST. ANDREW'S Rev. Percy Major Binnington
 Washington Ave.
 Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
 Fri 9; C Sat 5-6

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

NEW SMYRNA BEACH, FLA.
ST. PAUL'S 1 bk off US #1
 Sun Eu 7:30, 9, 11, MP 7:15, Lit 10:30, Sta &
 Ador 7:30; Daily ex Wed 7 & 5:30; Wed 9:30 &
 7:30; C Sat 6-6:30

EASTER DAY: Eu 7:30, 9, 11, MP 7:15, Children's V 4

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
 Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
 Thurs & HD 10; C Sat 7-8

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass
 Wed & Fri 7, 10:30, others 7:30; C Sat 5

CHICAGO, ILL.
ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
 6720 Stewart Avenue
 Sun 7:30, 9, 11 HC; Others posted

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

LEXINGTON, KY.
KENTUCKY THEOLOGICAL SEMINARY
 Chapel Services: Good Shepherd: Main St. & Bell Ct.
 MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

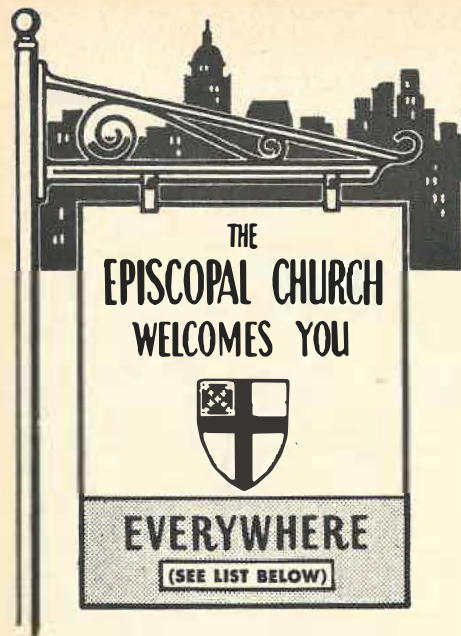
BALTIMORE, MD.
ST. MICHAEL AND ALL ANGELS 20th and St. Paul
 Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
 Rev. P. E. Leatherbury, c
 Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.
ALL SAINTS' (Ashmont Station) Dorchester
 Rev. Sewall Emerson, r; Rev. Donald L. Davis
 Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7;
 Wed & HD 10; Thurs 6; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.
INCARNATION Rev. Clark L. Attridge, D.D.
 10331 Dexter Blvd.
 Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
 Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

(Continued on page 24)

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; 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 People's Fellowship.



(Continued from page 23)

—DETROIT, MICH. (Cont'd.)—

TRINITY Rev. John G. Dahl, r
Grand River & Trumbull (Downtown)
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10;
C Sat 7:30-8
EASTER DAY: Cho Eu 7, HC 9, Cho Eu 11

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

—RIDGEWOOD, N. J.—

CHRIST CHURCH Rev. Alfred J. Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Fri all year 9:30 Lit & HC; HD
9:30 HC; C by appt Open daily 8-4
EASTER DAY: 6:30, 8 & 11 HC, 9:30 MP, 4
Children's Service, 7 Ev

—NEW YORK CITY—

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC, Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

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

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

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

ST. THOMAS' Rev. Roelf H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

GO TO CHURCH EASTER DAY

—NEW YORK CITY (Cont.)—

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed
Vicars' Evening 8:10; C Sat 4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

—BROOKLYN, L. I., N. Y.—

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45; Ev & B last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30



LADY ALTAR: ST. PAUL'S CHURCH WASHINGTON, D. C.

—HOLLIS, N. Y.—

ST. GABRIEL'S Rev. Robert Y. Condr
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8
EASTER DAY: 6:30, 8, 9 HC, 11 Festival Service
& Ser

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry St
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery,
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily
MP 8:45, EP 5:30; C Sat 8-9 by appt

—UTICA, N. Y.—

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H. M.
Cook
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5:10
EASTER DAY: HC 7, 8, 9:15, 11, EP 6:30

—CINCINNATI, OHIO—

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

—OKLAHOMA CITY, OKLA.—

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

—PHILADELPHIA, PA.—

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30; C Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 9
& by appt

—READING, PA.—

ST. MARY'S Rev. Lyle E. Scott
Front and Windsor Sts.
SUN 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thurs
& HD HC
EASTER DAY: HC 8, 11

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacCoi, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

—SAN ANTONIO, TEXAS—

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

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent St
Rev. Edward Patter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 5-6

—LONDON, ENGLAND—

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

—PARIS, FRANCE—

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