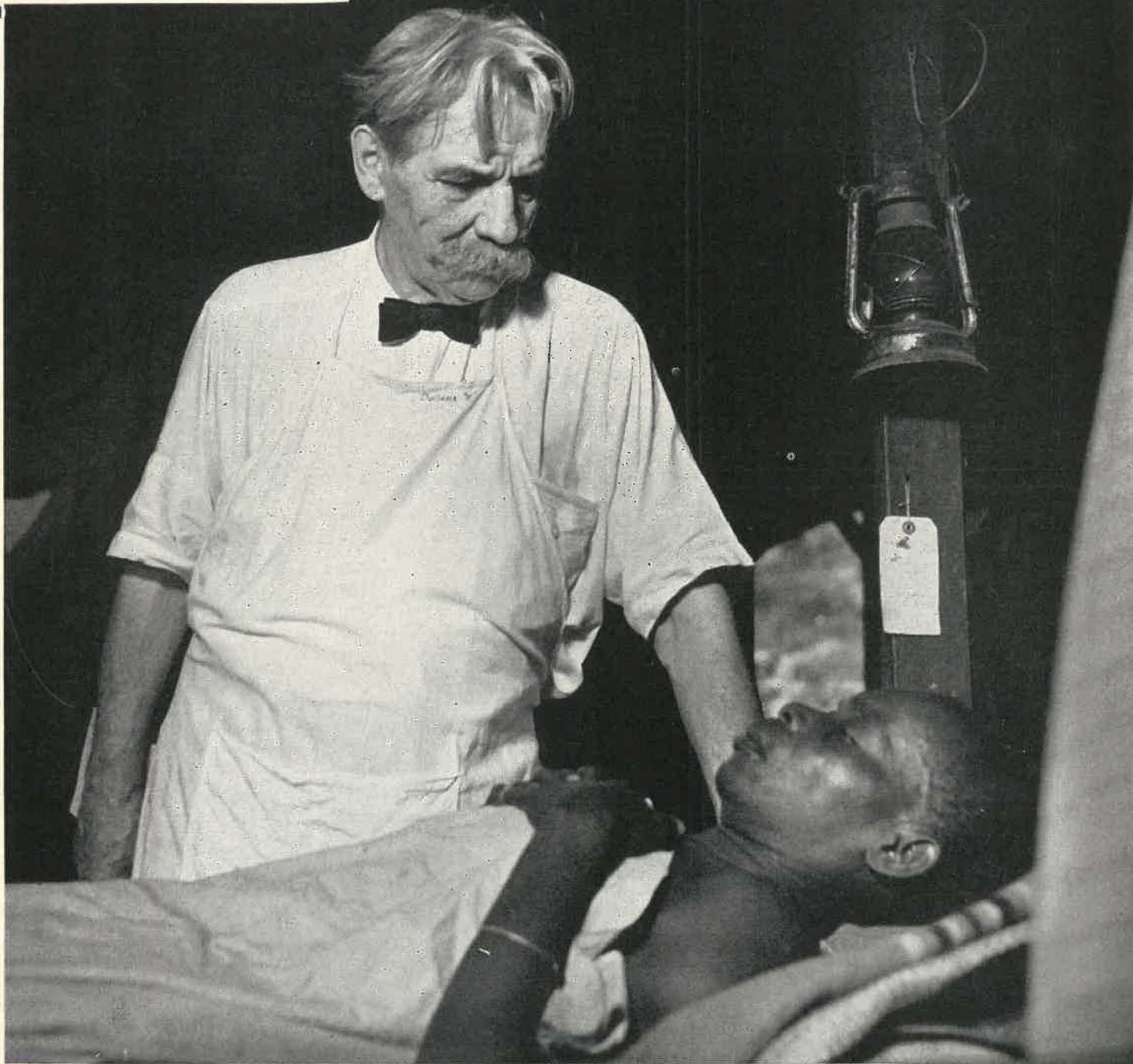


The Living Church

January 16, 1955

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HAPPINESS: A twin of shared pain [p. 7].

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JANUARY 3-31

SORTS AND CONDITIONS

PARENTAL negativism is often a perplexing problem for children. If the child is eating his beans, the parent asks him why he isn't eating his potatoes; if he is eating his potatoes, the parent tells him to eat his meat. If the child is shoveling snow, the parent tells him to rest; if he is resting, the parent finds him a job.

CHRISTIANITY seems to do about the same thing. If someone is full of rectitude and righteousness, Christianity tells him he is a sinner in immediate danger of hell-fire; if he is weighed down by his sins, Christianity tells him that he really has nothing to worry about. It is all very much like the housewife who said to her husband, "Go find out what the children are doing and tell them to stop."

THERE IS undoubtedly more value in this application of contrary pressure than appears at first sight. Ordinarily the right course of action does lie somewhere in between two excesses, and the shaping of a balanced diet or a balanced character involves a push now on this side, now on that. A sailboat beating its way against the wind tacks far to right and left of its course, and the fact that it does so is no reflection on the navigator. It may, however, be very confusing to an inexperienced member of the crew.

THE MODERN Christian is very likely to be an inexperienced crew member, with only a vague idea of the destiny of his soul and an even vaguer idea of the course to pursue to achieve that destiny. This is all right, and is probably not very different from the condition of the ordinary Christian in any period of history. The unique feature of Christianity today, however, is that no matter how inexperienced we are, we all are full of confidence that we can do our own navigating—a sort of spiritual expression of the "do it yourself" idea (to borrow a figure used by the Rev. John Kromer in our December 12th issue). And this lays upon our pastors the difficult task of guiding without seeming to guide, pushing without seeming to push, leading without seeming to lead.

I SUSPECT that the average young priest just out of seminary has no concept whatever of the limitations imposed on his ministry by the spiritual "do it yourself" idea. The more he tells the congregation to eat its beans, the more passionately it pursues the potatoes; the more he calls attention to the value of potatoes, the more determinedly it concentrates on the meat. There must be something the people like about religion or they wouldn't be in Church at all, but from his point of view they are probably attached to the wrong kind of vestments, the wrong Prayer Book service, the wrong kind of music, art, and architecture, the wrong financial objectives, and the wrong doctrinal emphases.

MOST of the time, the young priest is probably right, for even a young expert is wiser than the least common denominator of inherited prejudice; but he might as well be wrong unless he can lead his people in the direction in which he wants them to go.

NOBODY can boss anybody in the Episcopal Church. The real function of law is the preservation of liberties, and this principle is beautifully illustrated in the Church's canon law, which protects each order from encroachment by the others and provides detailed directions in the Book of Common Prayer for the things that the orders do together.

YET the laypeople themselves are the losers unless they accept and benefit from the contrary pressures toward a well rounded Christian character exerted, parentwise, by the Church in general and their own pastors in particular. If the priest merely encourages the people to follow the tack they are on—for example, to consider being soft-spoken and agreeable the queen of virtues—they may get so far off the main course of Christian manhood that it is almost impossible for them to regain their bearings. They may conclude that Gamaliel, rather than St. Peter, was the real hero in the trial recorded in Acts 5; and it is only one more step to decide that Pilate, rather than Jesus, came off best in that other trial described in the gospels because he did not contradict anybody.

EVEN the great foundation-stone of Christian conduct—to love God and love your neighbor—needs to be connected up with the data of Christian experience as to what God desires of those who love Him and what loving your neighbor really involves. From the moment it began, Christianity never attempted to get along without teachers and shepherds. Christ did not write a handbook; He trained teachers. And if Christianity is to remain Christian, the voice of authority must be heard.

MOST OF US agree, however, that the "do it yourself" idea is a deeply characteristic and Christian development in Christianity. It is no mere borrowing of the temper of the times, but the work of Christ and the Holy Spirit within each individual soul. We are to be led from within, not merely from without. And while we cannot escape the need for pastors and teachers, neither can those who guide us escape the necessity of recognizing the validity and vitality of our inward directives, of sensing that we, too, as sharers in the divine life have something to teach them.

AND that principle might serve as a wholesome check on parental negativism, too. Our children may have more to teach us about food and clothing and manners and morals than we realize.

PETER DAY.

The Living Church

Established 1878

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

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January

16. 2d Sunday after Epiphany. Installation of Bishop Mosley as Bishop of Delaware, Cathedral of St. John, Wilmington. Church and Economic Life Week, to 22d.
18. World Week of Prayer for Christian Unity, to 25th.
21. Annual meeting of the Presiding Bishop's Committee on Laymen's Work, Seabury House, Greenwich, Conn., to 23d.
23. 3d Sunday after Epiphany. Theological Education Sunday. Girls' Friendly Society week to 30th. Eau Claire council, to 24th.
25. Conversion of St. Paul.
30. 4th Sunday after Epiphany. West Texas council, to February 1st.

February

1. Convention of diocese of Maryland, Frederick, to 2d.
2. The Purification.
6. Septuagesima Sunday.
13. Sexagesima Sunday. Annual meeting, Episcopal League for Social Action, Newark, N. J.
20. Quinquagesima Sunday. Brotherhood Week, to 27th.
23. Ash Wednesday.

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

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January 16, 1955

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NORTH TEXAS

Measuring Up

North Texas Churchmen set themselves a goal of \$500,000, and in four months pledged not only that amount but \$240,000 more. The campaign, which was completed recently, was intended to put the district in sound financial condition, so that it may petition for diocesan status. Since the pledges are on a three-year basis, North Texas will probably ask to become a diocese at General Convention in 1958.

The money goes into the Bishop Temple Memorial Fund, which was established in 1924 in memory of the first Bishop of North Texas but had been dormant for many years. Bishop Quarterman of North Texas revitalized it, and the 1954 district convocation authorized the campaign. Every parish and mission participated in the drive, and over 1000 Churchmen made pledges or gifts to the fund.

The success of the drive is encouraging to North Texas, since in 1944 a survey committee was appointed by the Synod of the Province of the Southwest to consider dissolving the district. Since that time the number of communicants in the district has risen from 2,584 to 5,377, the number of clergy from 10 to 16. There are eight parishes and 17 missions in the district.

In the three-year period between the end of the campaign and the petitioning for diocesan status, North Texas plans to become increasingly independent as a result of the interest from the growing fund. One of the first benefits will be higher salaries for mission clergy, whose low salaries have been a stumbling block in the calling of new men to the district.

At the close of the campaign, Bishop Quarterman said, "The results of this campaign are a sure evidence of the vitality of the Church in North Texas, of its concern for the missionary program and its determination to be a financially independent diocese. This has been the kind of a venture that takes the measure of the Church. North Texas Churchmen, by their faith and works, have measured up."

North Texas was organized as a missionary district in 1910. Bishop Quarterman is the third Bishop.



NORTH TEXAS LEADERS*
\$240,000 over the goal.

MISSIONARIES

Teachers and Nurses

The Overseas Department of National Council reports an immediate need for men and women to serve in the missionary institutions of Liberia and the Philippines.

Cuttington College, a Church sponsored school with one of the highest ratings in Liberia, has need for a professor in education, to help train potential teachers; a single woman to serve as matron for the girls' dormitory and teacher of one or two subjects; and a maintenance man to supervise the operation of a power plant and to operate farm equipment and diesel engines.

A single nurse instructor with five years of teaching experience is needed in St. Luke's Hospital in Manila. Elsewhere in the Philippines there is an opening for a high school teacher, also with five years' experience.

Appointees of the Overseas Department are required to be primarily missionaries as well as communicants of the Episcopal Church. Inquiries may be addressed to National Council.

*Left, Mr. Lee T. Bivins, general campaign chairman; right, Bishop Quarterman.

SOCIAL RELATIONS

Valley House

Assistance to destitute chronic alcoholics is the aim of a project called "Valley House," recently undertaken by the Christian Social Relations Department of the diocese of Maryland. The project will house from six to ten men, chosen from those released from institutions.

The men will be screened by members of Alcoholics Anonymous, to see whether they have a sincere desire to recover from their illness.

It is hoped that the project will be opened in a house on Valley Street in Baltimore in February. A recovered alcoholic will be in charge, and the men will be helped to rehabilitate themselves, according to the principles of Alcoholics Anonymous. The period of residence for an individual will be limited.

The diocesan Christian Social Relations Department will underwrite the project for one year. This type of project is a new idea in Baltimore, and similar projects are just getting underway in other cities. It was suggested to the Department by the Rev. George Packard and by Thomas Burnett, who is a graduate of the Yale School of Studies in Alcohol.

RELIGIOUS

Convent of St. Anne

Bishop DeWolfe of Long Island has dedicated the new Convent of St. Anne at 15 Craigie Street, Cambridge, Mass.

Assisting Bishop DeWolfe were the Rev. Granville M. Williams, superior of the SSJE and warden of the sisters, and the Rev. Harold S. Olafson, canon chancellor of the Cathedral of the Incarnation, Long Island.

The service of dedication was begun in the Chapel of St. Joachim,¹ where the senior sisters of the order, with visiting Rev. Mothers and sisters of other communities, were present. A procession of the clergy and sisters throughout the entire convent followed, with a pause in the schoolroom where the Bishop spoke on the value and importance of the religious life, and the need of schools and hospitals. Bishop Nash of Massa-

TUNING IN: ¶Gospel for the 2d Sunday after Epiphany is St. Mark's account of our Lord's Baptism. This preserves for the Episcopal Church something of the original Epiphany emphasis, which was upon the Baptism as the "manifestation" (epiphaneia) of His glory ("Thou art my beloved Son, in whom I am well pleased"). ¶St. Joachim and St. Anne are in Christian tradition regarded as the parents of the Blessed Virgin Mary. Neither is mentioned in canonical scripture.

chusetts and several clergy were present.

The convent, with the Rev. Mother Dorothy Anne, O.S.A., as superior, is now the home of the community which for many years lived at St. Anne's¹ House, Temple St., Boston. The new 24 room building includes rooms for a nursery school, which the sisters expect to open next fall, and is attached to the original house at 15 Craigie Street, which will continue to be maintained as a guest house for ladies under the direction of the Rev. Sister Florence Anne, O.S.A.

ACU

5000 New Members

A membership campaign for 1955 hopes to attract 5000 Churchpeople to join the American Church Union. The drive will get underway in February. Plans include special meetings and services to be held throughout the country, and extensive showings of the Chicago Catholic Congress film "Our Anglican Heritage."

Increased membership will help put forth the new goals outlined by the ACU Council, such as the extension of a program in colleges and universities; the sponsoring of a nation-wide priests' convention in Philadelphia scheduled for June; the promotion of an extensive series of witness and teaching services in May; and preliminary work in preparation for the National Teaching Mission which will be held in fall.

ARMED FORCES

Ladies of Spain

It is customary for the laws of a country to govern the marriages of its citizens. It is understandable, therefore, that if an American serviceman stationed in Spain wants to marry a young Spanish lady, the marriage is performed in accordance with the laws of the land. However, if two Americans stationed in Spain want to marry, and the Spanish government says they may not do so, this might be considered less understandable. And this is what might happen if a proposed agreement between the United States Air Force and Spain goes into effect. The situation is further complicated for some by the fact that Spanish civil law officially recognizes Roman Catholic canon law.

The possibility of consummation of the agreement has been reacted to with anything but agreeableness by a number of Americans, mostly Protestants.

The Very Rev. James Pike, dean of the New York Cathedral, has also objected to the pact, commenting that it

would "sell down the river . . . our religious freedom."

The proposed agreement, subject to approval by the U.S. State and Defense Department, would apply to a marriage between a Roman Catholic and a non-Roman Catholic, whenever one or both is an American stationed in Spain.

Objections of non-Roman Catholics apparently spring from this implication: It will be difficult, if not impossible, for the marriage of a Roman Catholic to a non-Roman Catholic to be performed outside the Roman Church. In other words, if a Roman Catholic wants to leave his Church and be married to a non-Roman by a non-Roman chaplain, he may be prevented from so doing.

There will eventually be about 5000 G.I.'s stationed in Spain for the purpose of manning air and naval bases leased by the U.S. *Time* magazine reports that of the G.I.'s already there approximately 65% are non-Roman Catholics, and observes, "Spain's Catholic bishops, fearing that the U.S. servicemen might prove 'a wedge of Protestant proselytism,' demanded legal 'protection' for Catholic senioritas who might fall for the Americans."

GFS

National Leadership Plan

Ruth Graff, field consultant for the Girls' Friendly Society, became leadership secretary of the Society on January 1st. She hopes to set up a national leadership plan for the organization and to promote it with diocesan leaders. Replacing Miss Graff as field consultant is Miriam Heald. Her particular stress will be on bringing to girls a broader sense of international relations and better understanding of the United Nations:

ORTHODOX

Silence is Consent

An article in the Greek periodical *Anaplaissis* discusses the results of the Evanston Assembly of the World Council of Churches from the Orthodox point of view, and the manner in which the Orthodox Church should participate in similar Assemblies in the future. Of future Assemblies the author of the article Prof. P. Trembellas of the University of Athens, says:

"I think the Orthodox Church should participate in them, but on one condition: that its representatives should get duly prepared in advance in order to be fully aware of the problems which will be discussed and in this way to be able to for-

mulate the Orthodox belief clearly during the discussions. It would be a crime to let them participate and remain silent after the question: 'Is there any objection?' at the different sections, because this silence is of course interpreted as consent."

Prof. Trembellas felt that the chief results of the Evanston Assembly were the agreement between the different Orthodox representatives and the decision to send the Orthodox message to the Churches along with the other messages of the Assembly. [EPS]

MINISTRY

Sympathy from Trinidad

Funeral services for the Rev. Benjamin H. Bissell, who died December 28, 1954 as the result of a beating [L. C., January 9th] were held on January 4th. The services at St. Peter's, 3d and Pine Sts., Philadelphia, where Dr. Bissell was assistant, were conducted by Bishop Hart of Pennsylvania, assisted by the rector, the Rev. Francis B. Rhein.

Letters of condolence came to St. Peter's from a number of widely-scattered places served by Dr. Bissell in his ministry. After studying in England, he had served as curate of St. John's Church, London, and of St. Andrew's, Chesterton, Cambridge, from 1933 to 1939. For 10 years he was vicar of Heath and Reach, Bedfordshire. Later he was diocesan chaplain in Trinidad, which included hospital visiting and editing of the diocesan magazine. The Bishop of Trinidad cabled his sympathy to the rector of St. Peter's, expressing his admiration for Dr. Bissell's work there. Dr. Bissell had been at St. Peter's since 1952.

LAYMEN

Human Inventory

Several parishes have devised ways of cataloguing the kinds of manpower available for volunteer work. The Church of the Redeemer, Fairway Hills, Md., has pledge cards for this purpose, and Christ Church, Springfield, Mass., has worked out a two-page "human inventory." In Wheaton, Ill., a sheet is passed around on which members may pledge four hours per month of work according to their interests and abilities.

At St. Luke's, Darien, Conn., a visiting committee makes one call per year to each home in the parish at which money is not mentioned. Interest cards are filled out, guilds and other organizations are explained, and a folder on the parish is given the person visited.

TUNING IN: ¶Story of St. Anne (see TI preceding page) is found in *Protevangelium Jacobi*, an early Christian writing covering the period from the birth of St. Mary to the slaughter of the Innocents—a sort of preface to the Gospel. *Liturgy*

and Worship (ed. by Clarke and Harris) says: "In 1378 Urban IV fixed the date [of St. Anne's feast day] on July 26th. In 1570 Pius V removed the name from the calendar, but his successor Gregory XIII restored it in 1584."

INTERNATIONAL

NORTHERN RHODESIA

Ants in the Roof

The Church of St. Peter, in Lusaka, the capital of Northern Rhodesia, was built only ten years ago, but it is not expected to last much longer. At the time it was built, wartime shortages prevented the building of an ant-course in the building to defeat the termites. Now its grass thatch roof is riddled with white ants, and an architect has declared the building dangerous. It is also necessary to enlarge the building to take care of the congregation, and the estimated cost of the building is \$14,000. Average wage of St. Peter's congregation is \$12 a month.

First a native catechist¹ served the Church. In 1947 the Rev. John C. Houghton was appointed to divide his time between St. Peter's and the diocesan

Editor's Note:

Contributions may be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis. They should be marked "For St. Peter's, Lusaka, Northern Rhodesia."

seminary, and since 1952 he has devoted full time to St. Peter's. During the past seven years the single congregation has grown to 12 congregations, spread over an area of 50 miles radius around Lu-



ST. PETER'S, LUSAKA
Thirty inches of rain.

TUNING IN: ¹A catechist gives instruction in the catechism. As a definite office the position of catechist is now restricted to the mission field, where native candidates for baptism and confirmation are best taught in their own language and not



UNIVERSITY CENTER
Builders for Christ result.

saka. Five of these congregations have buildings, and the other seven make use of secular buildings.

The rainy season is now on in Rhodesia, and over 30 inches of rain will have fallen on the weak roof of St. Peter's church before Easter.

JAPAN

Faith Incognito

The Church's first University Center in Japan was opened recently in Sapporo. Located near the former Imperial

Universities, the Center provides housing for 10 residents, a chapel, a library, a study and a meeting room for the use of University students. The completed building was one of the first results of the Builders for Christ campaign in the mission field.

The building contains such features as an octagonal main hall, with a large stone fire place and heavy beams, and a chapel which combines the architecture of the apostolic era with that of Japanese folk art.

After the center was blessed, secular opening ceremonies were held. Church terminology, which might have been confusing to non-Christians, was avoided at these, it is reported, so that the faith could be presented "incognito."

Anglo-American Parish

English-speaking Anglicans in Tokyo recently formed their own parish. The new parish is an integral part of the Nippon Seikokwai (Holy Catholic Church in Japan) under the jurisdiction of Bishop Makita of Tokyo. The congregation is Anglo-American, including members of both the American and the British Embassies, men from the armed forces, businessmen and others. The rector is the Rev. Robert M. Smith, who came to Japan as a missionary of the American Church in 1951. He will retain his missionary status until the parish becomes self-supporting. Services are now being held at the Masonic Building, but plans are under way for the erection of a church in the near future.

enough native priests are available. Thus a leading lay person will be licensed by the bishop as local catechist. The office is, in theory at least, distinct from that of layreader, but in practice is not infrequently combined with it.

Genius in the Jungle

ALBERT SCHWEITZERS's 80th birthday was January 14th. Theologian, musician, and doctor of medicine, who has given the last 40 years of his life as a medical missionary in Lambaréné, in French Equatorial Africa, Schweitzer may rightly be numbered among the world's truly great.

In honor of Schweitzer's 80 years and of his more than half a century's service to humanity, Harper & Brothers published on January 14th *The World of Albert Schweitzer*—a book of photographs made by the accomplished photographer, Erica Anderson, with text by Eugene Exman, manager of Harpers' religious book department.

The book provides a bird's-eye view of Schweitzer's career, dealing mostly with his work in Africa. But the brief biographical sketch at the beginning covers the earlier years of Schweitzer's life, and the book as a whole may be recommended to those who have neither the time nor the energy to read the longer works that have been written about Schweitzer.

Albert Schweitzer was born in Günsbach, in Alsace, France, where his father was pastor of a small Protestant congregation. Attracted early to philosophy, theology, and music, he had by the age of 30 made important contributions to New Testament scholarship and to the study and interpretation of Bach—two fields in either one of which most men would be proud to excel.

When Schweitzer was 21 years old, "he determined that he should live for science and art until he was 30 and after that give his talents to the direct service of humanity."* Accordingly, having attained his 30th birthday, he resigned the principalship of the Theological College of St. Thomas (Strasbourg) and plunged for the next seven years into the study of medicine.

Having taken his final examination in medicine, written his thesis, served his internship, and gotten himself married to Hélène Bresslau, daughter of the Strasbourg historian, Schweitzer with his wife made preparations for Africa, arriving there in 1913 to lay the foundations for what has turned out to be his life work.

Eugene Exman, in *The World of Albert Schweitzer*, cites Lord Byron's dictum that happiness is born a twin of shared joy, but adds that, for Schweitzer, "it was rather a twin of shared pain." Schweitzer felt that he had no right to take as a matter of course his happy youth, his good health, and his power to work. "Whoever is spared per-

sonal pain," he later wrote, "must feel himself called to help in diminishing the pain of others."

And so to the wilds of Africa he went, a genius in the jungle, as he has been called. Yet, as Mr. Exman observes, Schweitzer but gave up his musical career to receive it back again; for not only has this many sided humanitarian tended the sick that are treated in his hospital at Lambaréné (at the rate of over 500 a month), but he has found in his music a most profitable means of raising money for his medical work. Besides the many who have attended his organ recitals given in America and elsewhere are many more who listen to recordings of his playing.

Albert Schweitzer's theology is not that of the Catholic creeds. Yet he has been cited again and again as a contemporary Christian hero, and, if memory serves us rightly, even by Anglo-Catholics. As a theologian he is remembered chiefly for his magnum opus, *The Quest of the Historic Jesus*, originally published in 1906 and since then many times translated into other languages, including English. This erudite work concludes with a paragraph, often quoted, which we here quote for its profound expression of child-like faith:

"He comes to us as one unknown, without a name, as of old, by the lake side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toil, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

A COLLECT*

O GOD, who through Thine only-begotten Son Jesus Christ our Lord hast endowed the regenerating waters with the grace which halloweth unto eternal salvation; and didst Thyself come upon Him by Thy Spirit, in the descent of the mysterious dove on His head; grant, we beseech Thee, that there may come upon Thy whole Church a blessing which may keep us all continually safe, may unceasingly bless all classes of Thy servants, may direct the course of those who follow Thee, and open the door of the heavenly kingdom to all who are waiting to enter; through Jesus Christ our Lord.

*From the Gothic Missal, as translated in *Ancient Collects*, by William Bright (1861). Appropriate for personal use on this second Sunday after Epiphany, on which the Holy Gospel is St. Mark's account of our Lord's Baptism [see TI, p. 4].

William Bright (1824-1901), was regius professor of ecclesiastical history and canon of Christ Church, Oxford. His *Ancient Collects* was the chief single source of the new prayers in our present Prayer Book. Some would maintain that he was the only person since Cranmer who could really write a Collect.

**The World of Albert Schweitzer*. Harpers. \$5. [See p. 11.]

An Expensive Vice

*The presence of
intolerance betokens
something wrong with
Christian growth.*

By the Rev. Geddes MacGregor

Associate Professor of Philosophy and Religion, Bryn Mawr College

INTOLERANCE is one of the most unpleasant and expensive vices in which human society can indulge. But it is to be condemned not only on moral and social grounds.

St. Paul, in his Epistle to the Galatians (thought by some to be the earliest book in the New Testament), mentions several dispositions that he describes as "the fruits of the Spirit," and among these is specifically mentioned one which in Greek is called *makrothumia*. This is usually rendered in English, "patience" or "longsuffering." A person who has this disposition is one who is big enough (*makros* means "big") to endure pettiness in others without immediately losing his temper. He does not, if someone appears to be behaving meanly toward him, immediately get up and punch this person in the nose. And when he encounters people whose expressed opinions seem to be ignorant or stupid or even malicious, his instinct (according to St. Paul it is a supernatural instinct) is to restrain himself from knocking such people down: rather he will bear with them.

So a mature, genuine Christian may very properly say, "That is a stupid opinion," or even, "That is a wicked faction in Congress," but he ought not to say



QUAKERS

A supernatural instinct restrains one from knocking people down.

RNS

that anyone or anything is unbearable. He ought not to call any man or any thing "insufferable." It is in this sense that he will be tolerant. St. Paul groups such tolerance with dispositions such as joy and love and kindness in his list of the fruits that a Christian life is expected to bear. "By their fruits ye shall know them," said Jesus. Such tolerance is one of the fruits that prove that the seed of Christ has been successfully planted in a human soul.

Of course the fruits are not always brought forth to perfection. Things go wrong in every garden — even God's. There have been intolerant Christians: spoilt Christian lives that have failed to bring forth this fruit. There have been gloomy Christians, too, though the Christian life should issue in gaiety and joy. But ever since men and women have known Christ they have known that the presence of intolerance or gloom betokens something wrong with Christian growth.

No student of English history can but sigh with relief when he finds the intense bitterness and strife of the 17th century ending with the Toleration Act in 1690. This Act gave freedom of worship to all Nonconformists in both England and

Scotland, provided that these were Protestant and Trinitarian. Notably it meant that the violent struggle between Episcopalians and Presbyterians gave way to an arrangement whereby these could live together and spend their energies more creatively, each in their own way.

It did not mean however that either had come to see no essential difference between them. It did not mean that Presbyterians were becoming a little more Anglican in their views or that Episcopalians were now leaning more towards Geneva. The contrary, rather, was the case. Indeed, so long as there was a question of either party yielding, there was strife; and as soon as they fully recognized the reality of their differences, the way was clear for the Act that brought toleration.

Likewise, when Pennsylvania and Maryland learned to live side by side, this did not mean that the Pennsylvania Quakers were being "romanized" or that the Roman Catholics of Maryland were wavering in their allegiance to the Pope. On the contrary, it was in no small measure because both saw clearly the gulf that lay between them that they could learn to get along with each other. I wonder if they would have got along so well had they both been, say, Calvinists differing only on some theological question of less importance. Suppose that Pennsylvania had been a Calvinistic State adhering to what theologians call "infralapsarianism," while Maryland had been a Calvinistic State of supralapsarian tendencies. They might well have fought to the death over such a difference, just because it would have

TUNING IN: ¶*Infralapsarianism* and *supralapsarianism* are two forms of doctrine of predestination, which asserts that every man's eternal destiny (whether to salvation or damnation) has been fixed by God. *Infralapsarians* hold that God

issued this decree after the fall of man through Adam's sin; *supralapsarians* that it was made before man's fall. Latter was general position of orthodox Dutch Calvinists, confirmed at Synod of Dort (1618-1619).



RNS

LUCIFER

Noblest idols are most dangerous.

appeared to them both to be reconcilable.

Toleration is never in the least fostered by a spirit of indifferentism. Indifferentism, the opinion that religious differences are not of any real importance, is much too dogmatic to breed so fair an offspring. But indifferentism is so widespread a disease that its victims imagine they are being tolerant when the very ferocity of their dogma incapacitates them from having the slightest appreciation of the delicacy and beauty of genuine toleration. How can one be tolerant when one has destroyed in oneself everything there might be to be tolerant about?

When I first went to live in Paris I was rather eager to visit the *Chambre des Députés*. I wanted to see the French parliamentary system at work. So I asked a Parisian acquaintance, a man much older than I then was, how to go about getting admission. Did one have to get the recommendation of a member, or what? He smiled cynically, murmuring that he didn't know.

"But it would be an interesting thing for a foreigner like myself to see, wouldn't it?" I inquired gingerly, fearing to tread on his political toes.

He smiled cynically again, shrugging his shoulders. Then his smile cooled serenely into an expressionless mask as he replied:

"C'est un théâtre comme un autre. Moi, je préfère l'Odéon."

He evidently felt that looking at the political disputants in the *Chambre* with the same half-tired, half-amused eye with which, after a hard day at the office, one gazes from a well-upholstered seat at a

mediocre theatrical farce, put him above the participants in the political arena. There was nothing vindictive or bitter in his attitude. He would have called it tolerant.

There is a great deal of this sort of attitude among people who look at the religious scene: indifferentism posing as toleration. It is so widespread an attitude, and so fundamentally irreligious, that when I encounter a little frank intolerance among religious people I am inclined to wake up, as it were, and find myself interested by the discovery of something which, in spite of the regrettable lack of tolerance, looks like real religion. And generally it is.

Real religion may be tragically disfigured by intolerance; but intolerance is, after all, a curable disease. God has cured even worse. It is rather where people have lost sight of the cost of toleration that one should be fearful for them, because it is very likely that they have likewise forgotten (if they ever knew) what religion is about. It is not unlikely that they have become parasitic on real religion.

Real religion is always costly. This is only another way of saying that it always involves sacrifice. The way in which I happened to enter into an important stage in the deepening of my own Christian convictions was by the realization of the comprehensiveness of Christianity. Being very young at the time however, and expecting "jam on both sides," I hoped at first that I should be able to find a definite place in Christianity for everything that I believed to have real value.

I happened at the time to be much under the influence of Plato, and I wanted, for instance, to find a place for Plato's doctrine of transmigration. It took me a little time to discover that it is not in the nature of anything to conserve all values in the way I expected. I had to choose. I could not be a transmigrationist and a Christian. To be a Christian I had to throw certain idols away. This is a commonplace in the history of everyman's religious experience. There is no religion without sacrifice.

There is moreover an interesting paradox about idols. It is the noblest idols that are the most dangerous. Too great an affection for food or clothes may stand in one's way of the Kingdom of God; but these are not likely to be nearly as fatal barriers as an idolatrous reverence for an ideal which in itself is most lofty — for instance, virtues such as courage or meekness or earnestness or gaiety. For it is by making a fetish of such grand virtues that we destroy the virtues themselves.

Make a fetish of courage to the point

where it becomes your god and you end by twisting courage into brutality. Never does gaiety fly so fast out of the window as when you dethrone God to get it. And as soon as you find yourself cultivating earnestness as though it were the supreme end in itself, it is high time to examine your conscience for hypocrisy. "Thou shalt have no other gods before me," is an injunction that is more needed in a society that is worshipping high ideals than in a society that is worshipping low ones. Though the Bible rebukes those "whose God is their belly," it is much harder on those who cultivate finer deities other than God the Father of our Lord Jesus Christ.

Nor is it surprising that this is so. Lucifer was the premier angel of God till he began worshipping Lucifer.¹¹ So when toleration seeks to supersede God himself it must end high up in the list of God's enemies. It is, in this, in the same case with all the noblest virtues. It was indeed just the acute awareness among Christians of the first few centuries of this elementary religious fact that made it impossible for them to accede to the eminently reasonable demands of the Roman authorities. These generally required of the Christians only the most formal, the most nominal token of worship of *Dea Roma*. The Christians could not worship the Emperor's spirit, just because they believed they would have had to dethrone God to do so. By the same paradox to which I have referred, the more they respected the office of Caesar the less they could think of worshipping him.

People who deeply respect and love a spirit of Christian toleration will always be the last to exalt it at the expense of God. For just as the worst disservice you can do to a State is to enthronize it in totalitarian pseudo-splendor above both God and man, so the most fatal blow you can strike at toleration is to exalt it as if nothing else mattered. Many people talk as if they would not mind every other Christian value being wiped off the face of the earth if only Christians would sit down together and practice the virtue of toleration. One might as well try to get two people to fall in love with each other by depriving them both of their personalities and all the values these have created. There would be nothing left for either of them to fall in love with.

An understanding of the meaning of tolerance is peculiarly important in all questions relating to Christian reconciliation. When a student who has either no religious background, or one antagonistic to Christianity, comes to me and says, "I want to become a Christian,"

(Continued on page 12)

TUNING IN: ¹¹Lucifer ("Bearer of Light") is Vulgate Latin's rendering of Hebrew *hēlel* (RSV "Day Star") in Isaiah 14:12. It was taken over by King James version ("How art thou fallen from heaven, O Lucifer, son of the morning!"). In the

Isaiah passage the word is applied to the king of Babylon, whose overthrow is likened to the mythological falling of the morning star from heaven. In Christian usage Lucifer became a name for the devil — an angel of light before his fall.

BETHLEHEM

New Dean & Rector

The Rev. Benjamin Minifie, rector since 1947 of Grace Church, Orange, N. J., has accepted a call to become rector of the parish and dean of the Cathedral Church of the Nativity, Bethlehem, Pa. He succeeds the Rev. W. Robert Webb, who resigned on October 1, 1954, to become rector of St. Paul's Church, Evansville, Ind.

NEW YORK

Sacrifice for the Future

The rector of Trinity Parish, New York City, the Rev. John Heuss, reports that he is making what his doctor calls "very satisfactory" progress. Prevented by ill health from being with his congregation during Christmastide, Fr. Heuss wrote in the December *Trinity Parish Newsletter*: "To me, naturally it [his recovery] seems slow because I am temporarily away from my people and from the work which means so much to me. I am partly consoled by the assurance that this sacrifice now is so that we may have many future Christmas seasons together."

MINNESOTA

A Van and a Half

Minnesota Churchpeople have rallied to the aid of the family of the Rev. William Hanks, an Indian priest with seven children, whose home was burned to the ground December 9, 1954. The Hanks' home was in Ponsford, Minn., where Mr. Hanks does missionary work among the Indians. Valuable records of the Chippewa tribe, of which he is secretary, were destroyed along with all the family's possessions.

The fire occurred hardly more than a week after the taking of the diocese-wide Advent Corporate Communion offering which was to include funds for a new rectory for the Hanks family. There has been no announcement as yet whether funds will be sufficient to start work on a new home for the priest and his family.

The fire occurred at 10 a.m. By mid-afternoon the Ven. Frederick Smythe, Archdeacon for Indian work, had found a furnished place for the Hanks family on a temporary basis, and clothing and supplies had been given by members of Trinity Church, Park Rapids, Minn.

The Woman's Auxiliary Christian So-

cial Relations Department gathered up materials, household goods, clothing and food enough to fill a large moving-van one and a half times. It has since been sorted and some of the surplus distributed to needy families in the Ponsford area. The rest will be sold by the guild of Trinity Church, proceeds to be given to the Hanks.

WASHINGTON

Negro Debutantes

Fourteen Negro debutantes were presented to guests by the Rev. James O. West of Calvary Church, Washington, D. C., at a recent party in Washington's Willard Hotel. The formal party was the first of its kind to be held in a downtown hotel. Some 200 guests attended the party, arranged by the mother of one of the girls.

CHICAGO

Youngest Rector

The Rev. William T. St. John Brown, 32, was elected rector of St. Luke's Church, Evanston, Ill., on December 13, 1954.

Fr. Brown came to St. Luke's as curate in 1947, and was appointed associate rector in 1952 by the Rev. Edward Thomas Taggard, then rector of St. Luke's. In June, 1954, Fr. Brown was appointed priest-in-charge of the parish by Bishop Burrill of Chicago.

Fr. Brown is the youngest rector ever called to St. Luke's, one of the largest parishes in the Chicago diocese. His interests outside the Church are in mathematics and astronomy. He was recently elected to be representative of the diocese of Chicago on the council of the American Church Union.

ALBANY

First in 100 Years

It is not often that rural New York churches have ordinations. The one held recently in Trinity Church, Sharon



FR. DONAHUE*
Curate for 60 communicants.

Springs, N. Y.; was the first in its 100 year history. The deacon ordained priest is the Rev. Ray Lawrence Donahue. He is curate of the church, which has about 60 communicants.

The rector of Trinity Church, the Rev. Wm. O. Homer, says of the church and its community:

"Trinity Church was built in the days when the brightest lights of New York society were to be found taking the baths during the season in Sharon Springs. The names of Vanderbilt, Astor and Roosevelt among others are liberally sprinkled in the annals of Sharon Springs of a hundred years ago. Today for no more than eight weeks in the summer, Sharon Springs is a bustling Jewish spa, and the little Episcopal Church looks out on passers-by wearing fur hats, black satin coats, full beards, and side curls.

"All the old village homes have been enlarged into summer hotels and boarding houses, and the villagers, only half as many as in the old days, have moved up the hill into newer houses along the Great Western Turnpike, Highway 20.

"Today Trinity Church, Sharon Springs, has the appearance of a village church. Actually, only three people live near enough to walk to church.

"And why a curate in this little congregation? One of our summer Jewish friends has seen the work which this tiny parish does on the dirt roads between these New York hills, and has asked to be permitted to help it do a finer work. A contribution has come, which has made it possible to pay over half of Fr. Donahue's salary. The rest is raised by the parishioners of St. Paul's Mission in West Middleburg, and the parishioners of Trinity Church, itself."

*Fr. Donahue blesses his mother after his ordination.†

ACU CYCLE OF PRAYER†

January

- 16. St. Mary's, Hamilton, Tex.
- 18. St. Barnabas', Burlington, N. J.
- 19. Church of St. Michael and All Angels, Cincinnati, Ohio.
- 20. Calvary, Syracuse, N. Y.
- 21. St. Peter's, Freehold, N. J.
- 22. Christ Church, Rochester, N. Y.

TUNING IN: †ACU Cycle of Prayer is a system, sponsored by the American Church Union, by which daily prayer for the ACU and its objectives (extension of the Catholic faith and practice of the Church, etc.) is maintained by those desiring

to do so. †Included in the "office and work" of a priest is the pronouncing of "absolution and blessing in God's name." Thus it is a not unusual custom for the newly ordained to bless their friends and relatives after their ordination.

With Calm Deliberation

THE ANGLICAN CONGRESS of last August is itself a thing of the past, but its impact will long continue to mold Church thinking. Moreover, it is brought just a little out of the past into the present by the recent publication, in one volume, of its proceedings — *Report of the Anglican Congress 1954*, edited by Powel Mills Dawley.

REPORT OF THE ANGLICAN CONGRESS 1954. Editor Powel Mills Dawley. Seabury Press, 1954. Pp. xii, 276. Paper, \$1.50.

Besides the texts of the several addresses given at the Congress — excerpts from which appeared in *THE LIVING CHURCH* at the time — the *Report* contains much other useful material, including a foreword by the Presiding Bishop, an introduction by Bishop Gray of Connecticut (Episcopal Church's Secretary of the Congress), and an alphabetical Directory of Congress Participants.

The book, kept down to reasonable cost because of its unique significance to Churchpeople, is none the less a good typographical job, clearly printed. Those who wish to review carefully, and with calm deliberation, the proceedings of this

historic gathering can now do so, and they will find the *Report* a valuable reference source for many years to come.

In Brief

THE MISSION AND ACHIEVEMENT OF JESUS. By Reginald H. Fuller. An Examination of the Pre-suppositions of New Testament Theology. Alec R. Allenson, Inc., 81 West Van Buren St., Chicago 5. 1954. Pp. 104. Paper, \$1.25.

LIFE IN CHRIST. By Théos Preiss. Translated by Harold Knight. Allenson, Chicago. Pp. 104. Paper, \$1.25.

Nos. 12 and 13, respectively, of the scholarly series, "Studies in Biblical Theology." Advisory editors include British New Testament scholar, T. W. Manson, and American Floyd V. Filson.

No. 12 (*The Mission and Achievement of Jesus*) will be of especial interest to Churchpeople, as its author has recently been appointed professor of New Testament at Seabury-Western Theological Seminary [L. C., December 5th].

Books Received

THE WORLD OF ALBERT SCHWEITZER. A Book of Photographs. By Erica Anderson. Text and Captions by Eugene Exman. Harpers. Pp. 141. \$5. [See p. 7].

A Springboard for Discussion

*A review by LAVINIA LUTZ**

STORIES FOR YOUNG CHURCHMEN. Morehouse-Gorham, 1954. Pp. 164. \$2.50.

THIS book is a collection of stories that would be enjoyed by an even wider age span than the 9-13 year old group for which it was intended.

There is varied subject matter: personal religion, the value of memorizing Bible passages, Church seasons, the way to make stained-glass windows, ancient and modern saints, Old Testament characters, and much else.

Children are often the main characters and the stories are selected so that both boys and girls, will find them relevant to their daily lives as they become friends with these colorful, rich personalities (real and imaginary) within the Communion of saints.

The publishers planned this as the Reader for Course 6 of their new Sunday School series. It will also serve well as a gift from godparents and

relatives, as it is enjoyable reading and at the same time truly educational. As a source-book for Sunday School teachers of all age-groups it will be valuable: the stories bring out many points that are contained in almost all teaching materials. They are a good spring-board for discussion: Elijah's still small voice to learn the will of God; a modern Peter who learned the meaning of Lent through a dream; St. George's relentless courage as a soldier of Christ; the four chaplains who unselfishly died on a sinking ship in World War II; Benjamin Franklin's chart of virtues (which overlooked faith and trust in God); the Chinese woman-doctor who received and gave strength to her patients during an air-raid by repeating Bible verses and singing hymns.

This is a book full of excitement and inspiration.

*Miss Lutz teaches history at Downer Seminary, Milwaukee (private school for girls), and is a Sunday School teacher at St. Mark's, Milwaukee.

COLLEGES

Vacation Experiment

St. Augustine's College, Canterbury, England, will continue an experiment begun last summer by again offering 12-day vacation courses to clergy of the Anglican Communion, July 11th through August 20th.

Lecturers from the United States, Canada, Japan, and Africa as well as the British Isles will lead the discussions and classes at the seventh-century monastery which was set aside in 1948 as the central college of the Anglican Communion.

A total of \$45 per session covers tuition, board, and lodging. Programs allow time for sightseeing in the surrounding countryside to accommodate overseas visitors.

Rural church work and life will be emphasized in the first of the three summer sessions, the episcopacy in the second, and relationships with other Churches in the third.

Course catalogues and application forms may be obtained from the Rev. Gordon T. Charlton, Jr., 281 Fourth Avenue, New York 10, N. Y.

SEMINARIES

The Haves and Have-Nots

The ninth annual Anglican Seminary Conference was held at the Berkeley Divinity School in New Haven, Conn., December 28-30, 1954, 19 of the 25 member seminaries being represented. Sixty seminarians from the United States and Canada came together to discuss the topic, "The Parish Priest and Christian Social Action."

The theme was inaugurated by the Rev. J. V. Langmead Casserley, Professor of Dogmatic Theology at General Theological Seminary, who pointed to the sickness of contemporary society. Later speakers outlined the problem areas of modern civilization in the light of their parish ministries.

The Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York City, spoke on interracial tensions. He climaxed his address with the reminder that the possibility of intermarriage is the basic indication of healthy Christian racial relations.

The Rev. Paul Moore, Jr., rector of Grace Church, Jersey City, N. J., gave suggestions from his experience in an industrial parish of pastoral care growing into political social action. He emphasized the need of the Church to identify itself with issues, not with persons or parties.

The Rev. Robert E. Terwilliger, rec-



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EDUCATIONAL



SEMINARY CONFEREES*
The priest and social action.

tor of Christ Church, Poughkeepsie, N. Y., said that social troubles appear not only in depressed areas.

Also, in fact, as economic needs are resolved, psychological maladjustments seem to increase. In some ways, the "haves" present more difficult pastoral problems than the "have-nots."

Lively discussion periods followed these addresses, and Dr. Casserley summed up the meetings during the last session. He sent the delegates forth with a feeling of work to be done by Christian priests, beginning at the altar and then going out into troubled society.

At its business meeting the conference accepted the invitation of Bexley Hall, Gambier, Ohio, as host seminary for the next meeting. The 1954 conference was the culminating event in a year-long program celebrating the 100th anniversary of the founding of Berkeley Divinity School.

Preaching at Canterbury

A purse of \$1,800 was given to the Very Rev. Alden Drew Kelley, dean of Seabury-Western Seminary, on the occasion of his tenth anniversary there.

The purse was to be used for a trip to Europe. The Deán and Mrs. Kelley left at the end of December for a four month tour including visits in Spain, Italy, France, Switzerland and England.

During the latter part of March he will preach at St. Augustine's College, Canterbury, and on Good Friday he will give the meditations during the three hour service at the Royal Chapel of St. George in Windsor.

*Left to right: the Rev. Messrs. Moore, Casserly, and Bishop.

Expensive Vice

(Continued from page 9)

my first impulse, which seems to me to be a fairly commonplace one, is to add to my congratulations the routine question, "What difficulties?" If the answer is "none" and a blithe smile, I feel I am justified in being about as uneasy as I am when someone announces, "I fell in love yesterday and we are wondering how soon we can be married."

When someone declares his intention of becoming an Anglican "because of the music," or a Protestant "because of the freedom to attend church just when you feel like it," or a Roman Catholic "because of the authority," my sympathies are with the denomination of his choice, whatever it is. For such prospective converts can have little to bring. And having little to bring they can themselves profit little from the change.

Once again, there is no gain without sacrifice. It is when converts have to tear themselves away with deeply wistful nostalgia from their old faith in order to submit to the new one of their choice that I stand back with reverence, knowing that I am in the presence of real faith, which, like real love, must know anguish as well as joy.

The attitudes I have just been citing are very obviously superficial. There are other attitudes however that are even more destructive of genuine religion just because they superficially appear to be more serious. When people ask that various bodies of Christians should just "shelve their differences" about the nature of the Eucharist so that they may all be able to join together "around the Table of their Lord," there is cause for real distress in every one of the bodies concerned, among all who have ever understood and valued their own position.

To try to solve religious differences in such a way is a little like an engaged couple, one of whom believes in the absolute indissolubility of the marriage bond while the other holds that it is dissoluble in the case of the adultery of either party, deciding to settle their differences on the subject and solve the practical issue before them by both giving up their beliefs and accepting instead the view that marriage is but a human contract dissoluble at any time at the will of either party. Wherever the true answer to such a problem may lie, it cannot lie there.

I recently heard a young Jewish rabbi of very "liberal" views give an exposi-

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The Living Church

tion of modern Jewish faith to a group of Christian and Jewish students. His assignment had been to speak for a few minutes about Judaism as if he had only these few minutes left to live and was using them to show what his faith meant to him. Even in so short a time he was able to make it abundantly clear that all he wanted to say was that though the Jewish people, like many other peoples, had in the past believed a great many supernatural fables, they were gradually educating themselves out of all such belief.

It was a distressing experience for both his Jewish and his Christian audience; for the former because it ignored what many of them held very precious

in their Jewish faith, and for the latter because even a Christian could see much more in Judaism than that. Where was the faith of the great prophets of Israel? Where was the faith that had sustained the Jewish people in the terrible persecutions of quite recent times? What was offered would hardly have held the members of a country club together, let alone the ancient people of Israel.

On the other hand I have often been deeply moved in conversation with Orthodox Jews about their faith, and a devout Roman Catholic friend once told me she had somehow never so fully grasped the significance of her own religion as when she listened to a phonograph record of the singing of the Shema in a synagogue service.

There is nothing very surprising in all this. An Englishman may sometimes get a deeper insight into his own history by hearing a really patriotic Frenchman singing the Marseillaise than he could get in reading about the Wars of the Roses or the Reform Bill. But a person who is ignorant of the history of his country or is a traitor to it can teach nothing to anyone.

Moreover, a religious body, if it is worth anything at all, is a living organism. It cannot transplant into itself whatever it happens to admire in the life of another body. There are many political and economic institutions, ideas and developments, that are excellent in Italy though they would be a flop in Iceland. One may be an enthusiastic sup-



She shot the ashes off the Kaiser's cigaret

Her name was Phoebe Mozee and she was born in Darke County, Ohio, in 1860, and she could shoot the head off a running quail when she was twelve years old.

Once, at the invitation of Kaiser Wilhelm II, she knocked the ashes off a cigaret while he was holding it in his mouth.

She could handle a rifle or a six-gun with an artistry unsurpassed by that of any human being before her time or, probably, since. And when she appeared in Colonel Cody's Wild West Show, she thrilled your father and mother—not as Phoebe Anne Oakley Mozee but as the immortal Annie Oakley.

Annie Oakley, the poor back-country orphan girl who made her way to worldwide fame, was the very spirit of personal independence. That spirit is just as much alive in our generation as it was in hers. It is among the great assets of our people. And it is one very great reason why our country's Savings Bonds are perhaps the finest investment in the world today.

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porter of a movement in Sweden that one would at the same time heartily oppose in the United States where it would not fit. So while an Anglican may rejoice to see his Baptist friends adopting a certain practice, it does not follow that he must also wish to see the practice introduced into the Episcopal Church, where it might be as ridiculous as a smart Anthony Eden hat on the head of a naval officer in uniform.

Moreover, what happens when anyone receives two sartorially incompatible gifts, each from a different friend, is of course that he wears neither. If I were to attend the dinner of a society for the promotion of friendship between Scotland and India and received a kilt from the President of the Scottish group and a turban from the President of the Indian one, I should end up by wearing a tuxedo to avoid giving offence to either of my benefactors. This is just what happens when religious bodies give away doctrinal presents in the hope that such gestures will foster organic unity.

One thing is certain. No Christian can fail to feel a sense of deep shame in face of the disunity of Christendom. It is Christ's will that all his people be one. All Christians in every denomination should, and many do, pray most earnestly about this. Perhaps, however, the liveliest form we can give our prayers is to offer them to God along with a sincere desire to understand what others mean by the doctrines to which they adhere and which do not seem to be part of our own faith.

The Roman Catholic's adoration of the Host exposed for the *Quarant' ore* may puzzle the Puritan Protestant much less if it is seen in the context of the rest of Roman doctrine and as an essential part of the whole philosophy and ethos and life of the Roman Church. By understanding this better, Presbyterians, for instance, have rediscovered their own once-forgotten doctrine of the Real Presence. Liturgical movements in the Roman Church today owe not a little to Roman Catholic attention to what Protestants have done in their own ways. But if we are to exhibit what we believe to be precious to us, we must first be faithful custodians of it. This does not mean that we must never in future see more in our heritage than we do now. It means rather that by seeking to understand the doctrines of others while at the same time being more than ever faithful stewards of our own treasure, we may at last discover that both theirs and ours contain so much more than either of us had imagined that we can see a way opened to us by God that will fulfill the desire of Christ that they and we may be one.

But we shall, under God, accomplish this, not by our own spiritual impoverishment, but by taking fuller possession of the riches of our own inheritance.

CHANGES

Appointments Accepted

The Rev. H. A. Blake, who is doing graduate work at General Theological Seminary, is now assisting at St. Christopher's Chapel, Trinity Parish, New York.

The Rev. Joseph N. Cathcart, who is studying at GTS, is assisting at Grace Church, Nyack, N. Y.

The Rev. Patrick L. F. Connor, formerly vicar of the Church of the Shepherd of the Hills, Branson-Hollister, Mo., is now curate of St. Andrew's Church, Meyer Blvd. and Wornall Rd., Kansas City, Mo.

The Rev. Frederick R. Gutekunst, who has been serving All Saints' Church, Valley Cottage, N. Y., is now in charge of St. John's in the Wilderness, St. Johns, N. Y.

The Rev. James Leland Jones, Jr., who is studying at GTS, is now curate of St. Paul's Chapel, Trinity Parish, New York.

The Rev. Eitel F. G. Proelss, who was ordained deacon in October, is now on the staff of chaplains for the New York city mission.

Ordinations

Priests

By Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai and Bishop of Kobe: The Rev. Luke Teruo Kimoto, on November 14th, in the leper colony of Airaku-en Yagagi Island, Okinawa.

Albany — By Bishop Barry: The Rev. William Lyons Gray, on December 11th, at the Church of the Epiphany, Rensselaer, N. Y.; presenter, the Rev. Harold King; preacher, the Rev. D. J. Stroup; to continue as curate of St. John's, Massena, N. Y., in charge of St. Paul's, Fort Covington. Address: 139 Main St., Massena.

By Bishop Richards, Suffragan: The Rev. Walter Christopher Lardner, on December 11th, at Grace Church, Waterford, N. Y.; presenter, the Rev. M. A. Lynch; preacher, the Rev. L. H. Bruner; to be vicar of the Church of the Good Shepherd, Elizabethtown, N. Y., in charge of churches at Essex and St. Huberts, N. Y.

By Bishop Barry: The Rev. Frederic Corwith Guile, on December 12th, at St. John's Church, Troy, N. Y.; presenter and preacher, the Rev. B. H. Burnham; to be vicar of St. Luke's, Troy. Address: 1 Winslow Ave.

By Bishop Barry, on December 18th, at All Saints' Cathedral, Albany (the Rev. L. H. Bruner preaching):

The Rev. John Warren Abbott, presented by the Rev. G. E. DeMille; to be curate of St. Luke's Cathedral, Portland, Maine.

The Rev. Charles K. Dwyer, presented by the Very Rev. A. W. Brown; to be vicar of All Saints' Cathedral, Albany.

The Rev. Robert M. Haven, presented by the Rev. W. P. Thompson; to be curate of Trinity Church, Binghamton, N. Y.

The Rev. Paul E. Sanford, presented by the Rev. G. E. DeMille; to be in charge of St. James' Church, Fort Edward, N. Y.

Bethlehem — By Bishop Warnecke: The Rev. Denton D. Durland, III, on December 16th, at St. Luke's Church, Scranton, Pa.; presenter, the Rev. R. K. White; preacher, the Very Rev. F. W. Trumbore; to be curate of St. Luke's.

By Bishop Warnecke, on December 17th, at St. Paul's Church, Montrose, Pa.:

The Rev. Willard G. Prater, presented by the Rev. R. A. Weatherly; to be vicar of St. Mark's, New Milford, Pa., and Christ Church, Susquehanna.

The Rev. Robert Shackles, presented by the Rev.

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Burke Rivers; to be vicar of St. John's, Laceyville, Pa., and St. Peter's, Tunkhannock; address in Laceyville. Preacher, the Very Rev. D. T. Stevenson.

Chicago — By Bishop Burrill, on December 20th: The Rev. William Henry Baar, director of Brent House, 5540 S. Woodlawn Ave., Chicago 37; the Rev. Russell Ray Ellis, curate of St. Paul's Church, 4945 S. Dorchester Ave., Chicago 37; the Rev. Charles Allan Grier, director, Bishop McLaren Center, 718 Somonauk St., Sycamore, Ill.; the Rev. Scott N. Jones, curate of St. Matthew's Church, Evanston; the Rev. Joseph E. Mazza, curate of Christ Church, Waukegan, Ill.; the Rev. Thomas Arthur Vanderslice, curate of the Church of St. John the Evangelist, Flossmoor, Ill.

Connecticut — By Bishop Hatch, Suffragan: The Rev. Russell L. Deragon, on December 18th, at Christ Church, Stratford, where he will be curate; presenter, the Rev. Dr. Loyal Graham; preacher, the Rev. W. E. Traub.

Honolulu — By Bishop Kennedy: the Rev. W. Edwin Bonsey, on December 17th, at Grace Church, Hoolehua, Molokai, T. H.; presenter, the Rev. William Grosh; preacher, the Ven. Claude DuTeil; to be in charge of Grace Church.

By Bishop Kennedy: The Rev. G. P. Mellick Belshaw, on December 18th, at St. Christopher's Church, Kailua, Oahu; presenter, Canon Wai On Shim; preacher, the Rev. Gerald Gifford; to be in charge of St. Matthew's Mission, Waimanalo, Oahu, T. H. Address: Box 71, Waimanalo.

By Bishop Kennedy: The Rev. David P. Coon, on December 21st, at St. James' Mission, Kamuela, Hawaii, where he will be in charge; he will also be chaplain of Hawaii Episcopal Academy; presenter, the Rev. Allen Downey; preacher, the Ven. Robert Sheeran; address: Box 266, Kamuela, Hawaii.

Iowa — By Bishop Smith: The Rev. James R. Gundrum, on December 15th, at Trinity Church, Denison; presenter, the Rev. R. M. Pieper; preacher, the Rev. S. M. Fullwood; to be in charge of Trinity Church, Denison, and churches at Mapleton and Vail.

Maine — By Bishop Hatch, Suffragan of Connecticut: The Rev. Peter Gordon Taylor, on December 18th, at Christ Church, Stratford, Conn.; preacher, the Rev. W. E. Traub; to be assistant of Trinity Church, Southport, Conn.

Newark — By Bishop Washburn, on December

18th, at Trinity Cathedral, Newark (the Rev. Dr. C. W. Smith preaching):

The Rev. Donald William Beers, presented by the Rev. Harry Bruce; to be vicar of the Church of St. Mary the Virgin, Ridgely Park, N. J.

The Rev. Paul Conover Deckenbach, presented by the Rev. Peter R. Deckenbach; to be curate of Grace Church, Newark, N. J.

The Rev. Donald Douglas Gardner, presented by the Rev. R. C. Williams; to be rector of the Church of the Mediator, Edgewater, N. J.

The Rev. James Lawrence Gill, presented by the Very Rev. J. B. Coburn; to be vicar of St. Matthew's Church, Paramus, N. J.

The Rev. Charles Gomph Newbery, presented by the Rev. H. S. Brown; to be assistant of Christ Church, Poughkeepsie, N. Y.

The Rev. Harold Franklin Shaffer, presented by the Rev. W. L. Coon; to be assistant of St. Mary's Church, Sparta, N. J. (Actually, there is no vicar at St. Mary's at the present time.)

The Rev. Lathrop Palmer Utley, presented by the Rev. G. H. Brant; to be curate of Grace Church, Orange, N. J.

Oregon — By Bishop Dagwell: The Rev. John R. Shideler, on December 18th, at St. Matthew's Church, Gold Beach, Ore.; presenter, the Rev. B. J. Clark; preacher, the Rev. Leslie Dunton; to be vicar of St. Timothy's Church, Brookings, Ore.

By Bishop Dagwell: The Rev. Robert Burton, on December 20th, at St. Stephen's Church, Newport, Ore., where he will be vicar; presenter, the Ven. G. H. Ziegler; preacher, the Rev. Charles Neville. The ordinand will also be vicar of St. James', DeLake.

By Bishop Dagwell: The Rev. M. Ramsey Schade-witz, on December 21st, at St. Stephen's Cathedral, Portland, Ore.; presenter, the Very Rev. Joseph O'Rillion; preacher, the Rev. Dr. F. A. Schilling; to be vicar of St. Thomas' Church, Dallas, Ore.

Rhode Island — By Bishop Bennett: The Rev. Allan Edward Smith, on December 21st, at St. Stephen's Church, Providence, R. I.; presenter and preacher, the Rev. W. R. Ward; to be curate of St. Stephen's Church, Coconut Grove, Fla.

Tennessee — By Bishop Barth: The Rev. Thomas Hill Carson, Jr., on December 15th, at St. James' Church, Greeneville, where he will be in charge; presenter, Bishop Dandridge, retired Bishop of Tennessee; preacher, the Rev. T. H. Carson, Sr.

Western Massachusetts — By Bishop Lawrence: The Rev. Sherrill Bronson Smith, Jr., on December 18th, at St. Paul's Church, Holyoke, Mass., where he will be assistant; presenter, the Rev. S. B. Smith, father of the ordinand; preacher, the Rev. H. F. Dunn.

By Bishop Higgins, Coadjutor, Rhode Island: The Rev. William Kilmer Sites, on December 18th, at St. Paul's Church, Holyoke, Mass.; presenter, the Rev. Dr. A. G. Noble; preacher, the Rev. H. F. Dunn; to be chaplain to Episcopal Church students of Harvard University at Christ Church, Cambridge, Mass., and vicar of the Chapel of St. John the Divine, Saunterstown, R. I.; address: Box 84, Saunterstown, R. I.

Western North Carolina — By Bishop Henry: The Rev. James Young Perry, Jr., on December 15th, at Grace Church in the Mountains, Waynesville, N. C.; to be rector of Grace Church.

Deacons

West Texas — By Bishop Jones: Charles B. Brown, on December 21st, at the Church of the Messiah, Gonzales, Tex., where he will be in charge; presenter, the Rev. C. H. Kehl; preacher, the Rev. Dr. F. W. Young; address: 721 St. Louis St.

Western North Carolina — By Bishop Henry: O. O. Bill, on December 12th, at St. James' Church, Hendersonville (to the perpetual diac-onate).

Births

The Rev. David W. Gordon and Mrs. Gordon, of St. Martin's Church, Lebanon, Ore., and St. Francis', Sweet Home, Ore., announced the birth of their first child, Mary Elizabeth, on December 21st.

Other Changes

Mr. and Mrs. George V. Bridges of Fort Wayne, Ind., announce the engagement and approaching marriage of their daughter, Avel, to the Rev. George W. DeGraff, assistant of Trinity Church, Fort Wayne.

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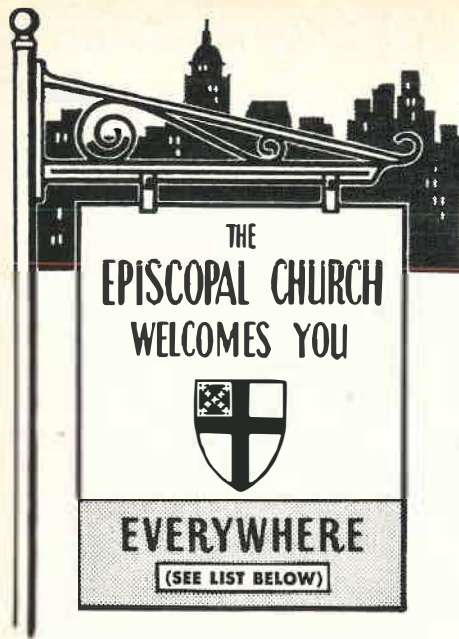
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ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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Rev. Francis Kane McNaul, Jr.
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7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

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Sayre, Jr., Dean
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Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
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Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

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ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
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10:30

BUFFALO, N. Y.

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Healing Service 12:05

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NEW YORK, N. Y.

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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

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(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

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Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;
Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

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Rev. John Heuss, D.D. r

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

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

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

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

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

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

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

COLUMBIA, S. C.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

LONDON, ENGLAND

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

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