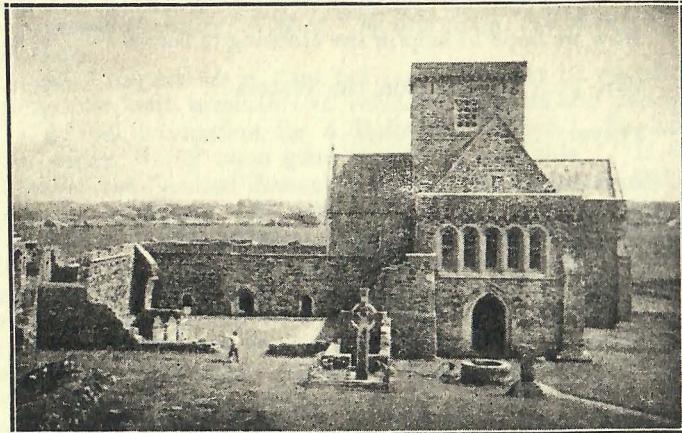


DOUBLE NUMBER

MAY 1939

THE CORACLE

BEING THE SECOND PUBLICATION
OF THE IONA COMMUNITY



For purposes of correspondence—
The address of the Iona Community is :

From May 1st to September 30th
THE COMMUNITY HOUSE, IONA, BY OBAN

From October 1st to April 30th—
4 PARK CIRCUS PLACE, GLASGOW, W.

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A NOTE FOR THE UNINITIATED.

If you know little about the scheme, you are advised to read the last three articles first—just like you do with a detective novel.

NOT BY WAY OF AN APOLOGY

THE CORACLE is a Quarterly Publication.

The first number of *The Coracle* was two months late. We apologised.

This number is four months late. We do not apologise. It is, in the first place, a double number—so you will get your "fours-worth" within the twelvemonths—and, in the second place, had we published any earlier it would have been full of pots and pans: that is, a positive bowling alley of "ifs and ands," all ready to be knocked down.

The fact of the matter is, that building an Abbey on an island that has no pier, with a mixture of volunteer artisans and parsons, is not a normal occupation for a Reformed Church! To have published earlier would have gone something like this: "If the Committee of the General Assembly approve the scheme, and if enough young ministers volunteer, and if the wooden house is ready, and if we can get skilled craftsmen, and if the Office of Works pass the plans, and if we have enough money, *We Propose . . .*"

Rightly or wrongly we felt that any publication whose main framework was that would be better called an *Egg Shell* than a *Coracle* and do more harm than good. So we have waited to tell you that *All the Ifs are as good as bowled over*—albeit, the last of them only fell down last week.

The General Assembly Committee are cordially commending the scheme.

Sufficient Ministers have volunteered.

We have a gallant set of artisans.

There is money to see us through the summer.

And the Office of Works are sympathetically considering our plans for the Rebuilding.

This number is a Bumper. Acknowledgements to "Life and Work" for the three articles that end it. They explain more fully than before something of our essential purpose. Acknowledgement to the St. Andrews College Echoes for the anonymous poem, entitled "Iona." It records the experience of one who attended our evening services last year. The other articles, we hope, explain themselves.

* * * * *

All our greetings go to the "Friends of Iona Community." There are now nearly a thousand of you—which is good going for nine months. When your year's subscription comes to an end, we shall let you know because we want to keep your friendship. Also we want another thousand friends, in addition, by May, 1940. So, will you find one please! You might even send this copy on to someone who may be interested.

AND SO ANOTHER YEAR COMMENCES

SUNDAY, June the fourth, will see this year's Community gathered at 7.30 p.m. in Govan Old Parish Church, Glasgow, to be set aside and dedicated to the work that lies ahead. There could hardly be a better setting. Was it not one of Columba's monks—St. Constantine—who founded Govan Church? Was it not, inspired of its Life in these last years, that the present Community was first envisaged? Surely there will always be a spiritual link beyond all reckoning between Govan and Iona.

After the service the Community will be the guests of Govan for an evening meal of Fellowship, and we travel late that night for Oban and to the Sacred Isle.

St. Columba's Day is June 9. At 8 p.m. that evening there will be a gathering in the Community House (let us no longer call them huts!) of the Iona Community and all the community of Iona—from every croft, we hope—to ask God to bless the House. From there we shall proceed into the midst of the ruins and under the open sky ask God's guidance on our purpose of rebuilding. And so we shall process finally into the Abbey itself to offer ourselves, our hopes—and our inadequacies—to Him who is the same yesterday, to-day, and for ever that He may use them as He wills.

The members in full Community for the summer of 1939 are :—

- Rev. George F. MacLeod, Glasgow.
- Rev. George B. Johnston, Dunfermline.
- Rev. A. P. Bogie, Prestonpans.
- Rev. M. W. Cooper, Leith.
- Rev. W. G. Bailey, Edinburgh.
- Rev. W. P. MacNaughton, Edinburgh.
- Rev. R. D. Ross, Dumfries.
- Rev. W. C. Wallace, Eddleston.
- Rev. L. Soukup, Prague.
- Peter Duncanson, Mason, Edinburgh.
- A. Campbell, Mason, Edinburgh.
- J. Naughton, Mason, Edinburgh.
- D. Brown, Mason, Edinburgh.
- W. Amos, Mason, Edinburgh.
- David Forsyth, Carpenter, Largs.
- James K. Lawson, Carpenter, Motherwell.
- Colin MacNair, Carpenter, London.
- John MacMillan, Glasgow.
- Andrew MacDougal, Iona.
- David Smith, Iona.
- Alec. B. Kirkwood, Secretary, Glasgow.

CONCERNING THE BUILDING SIDE OF THINGS

IT is difficult to convey to many friends who have not been there some picture of the scene. Some—when they hear of huts—no doubt envisage a slapped-up wood erection of the style of architecture known as "Heath Robinson Grotesque." Let our first word then be about what *has* been built, since the Community was formed. Low lying, almost nestling beneath the east-end of the Abbey, and between it and the sea, stands now a long wooden house. It has been designed to house some thirty persons with neither extra comforts nor, on the other hand, affected austerity. There is a large common room used for both meals and library. There is a kitchen wing, with accommodation attached for a man and his wife, to deal with the catering and cooking. There are bathrooms and a central office and then twenty-six separate cubicles—which deserve the superior name of small rooms. As a prime purpose of the building—for the clergy—is study and a right to be alone at times, the clergy rooms have each a desk and book shelf besides a bed and chair. Each room looks out without interruption to one of the loveliest views in all Scotland—the Ross of Mull and the Peak of Ben More. Apart from our larger purpose, the wooden house will surely be justified through the years as the finest place of Retreat in all Scotland. And plans are already afoot to arrange conferences and retreats for placed ministers during those spring and autumn months when each year's Community will not yet have arrived. The remaining rooms will help to house the artisans who, it is hoped, will be building each year for much longer than the three months that the young clergy are in residence.

Does the wooden house spoil the Abbey? That is a question that is often asked, and not unnaturally. Well, folk must make up their minds about a prior question. If what they are "looking for" in Iona is a dream of the past; some place apart where, amidst moulderings stones and wild grasses, they may let their minds wander back to days "when Christianity once was great"; a setting in which to indulge a suitable melancholy—if that is what they seek, then, of course, the wooden house will irritate. But we dare to suggest that, were that Iona's destiny, it would have been far better not even to have re-roofed the Abbey (as was done some years ago) so that the whole scene might have responded to an atmosphere of ruined glory. Now that it *is* re-roofed and a potential centre for most enthralling worship, the whole environment cries out for life again. The wooden house takes on significance as a Home of Community once more—*albeit* modern in its thrust. A roof tree has shot up to cover human converse once again and engender human

fellowship. The very smoke from the kitchen chimney speaks not of grime, but of a common meal preparing, of a table spread. By reason of the House, the Abbey Church awakes to greater life. Daily service warms its walls ; even "one-day" trippers will begin to feel that the "greatest material possession of the Church of Scotland" is not a museum, far less a mausoleum, but a Place of God which He has chosen once again to be a centre of men's prayers, and of their thinking for His Purposes ahead.

Do men want Iona as a memory of the past, or as an inspiration for days of difficulty ahead ? That question must be answered first before men judge the House. Two thousand letters received within a year from Colony and Dominion, from England and from Scotland, encourage us to believe that the House and all it stands for is already blessed.

And Now About the Ruins.

The whole venture is one of Faith. Last year it was our hope that from the House one day skilled artisans should move, and in the name of the Reformation, erect again the ruined portions of the Abbey. It is a matter of profound thanksgiving that enough money has come in already to see us working at it for a year. So we start on the old Refectory which one day will take the place of the Common Library and Living Room in the wooden House. As you will see from the names of the Community—on the preceding page—five masons and three carpenters have offered their services. All skilled craftsmen, they have volunteered to share the privilege of building once again "to the glory of God." One, who will be foreman mason, has worked for years for the Office of Works on Riveux Abbey and at Glenluce. He was in charge of the restoration of the Abbey at Inchcolm—"the Iona of the East"—and it seems almost more than a co-incidence that he has appeared on the scene to guide us. One of the carpenters, again, worked in years gone by on the restoration of the roof in Glasgow Cathedral. With such leadership a Restoration of the Refectory, in harmony with its past, but internally planned to meet more modern needs, has already passed out of the realm of dreams into the light of common day.

Mr. Ian Lindsay, a young architect, who has already been responsible for some notable restorations and who is the author of a book on Scottish Cathedrals, has drawn the plans for the Refectory. These—with other pictures—we hope to include in the next number of *The Coracle*.

HOW WE HOPE TO HELP IN THE HOUSING SCHEMES

(The work is so experimental that we have printed below, extracts from the document that we forwarded to the Home Mission Committee in early spring. They received it with cordial interest and we trust that some experiment along the lines of this document will be in operation this winter).

The Iona Community—in its Home Mission implications—was started on two assumptions :—

(a) That the Church was facing an increasingly difficult situation in its Housing Schemes and congested areas.

(b) That the constant demands of Divinity Students that they might start their ministry by working in teams was a sign of vitality that should not be allowed to go to waste.

That these two assumptions are shared by the Home Mission Committee, I do not doubt.

It is in the light of them that I forward this memorandum :—

(a) To make a personal offer as one of the panel of Missionaries already set aside by the General Assembly of 1938.

(b) To ask for financial aid from the Home Mission Committee if they can see their way to proffer it.

(c) To outline the work of the Iona Community.

What "Madras" taught about "Iona."

During my visit to the Madras Conference, I was immensely struck by the world concensus of opinion on three points. They were constantly affirmed and always implied in almost every sectional committee that met—as three essential desiderata if we were to serve the present age in any land.

The first was that we must recreate among our members the sense of the Church as the Body of Christ. In an age when "collective" is a word that emerges everywhere, the Church in its universal sense as The Community of God must more be preached and realised.

The second was that Worship must more fully engage our attention—its meaning and method—if we were to satisfy the needs of modern man.

The third was that more attention must be paid to the ministry of the laity ; more room made for it ; and a higher demand for witness not just by the pastorate but by the people.

Without enlarging on it, you will realise the encouragement it was to me to find that the three essential notes that were of world concern are precisely the notes that it is the intention of the Iona Community to stress :—

(a) It is impossible to live for a period in Iona and not be faced with the sense of a World Church rather than a more provincial approach. Not merely the background, but the whole historic sense

of the place makes a fruitful environment for the study of the Church as the Body of Christ.

(b) If worship is to be considered, it is not merely its theory that can well be approached in the background of Iona, but it is its practice that can be developed with a close knit community of men, worshipping moreover in what in summer-time is used as the Parish Church.

(c) If the ministry of the laity is to be emphasised, what finer background for the study of its implications than within a community in which there are as many laity as clergy, in constant discourse, and in all material things equally placed.

There is, however, another experience that came to me more personally. The vitality of the Church in the east is undoubtedly its sense of Movement (an experience admittedly easier to achieve in lands where the Church is immediately surrounded by non-Christian people). It is because its normal flow is outward that it is forced at every moment to replenish its life with power from on high. And I came to the conviction that this is the sole condition of vitality for any Church (or congregation). Wherever a Church is stagnant, it is because there is something wrong with the inflow and the outflow. Wherever a Church is *solely* concerned with its channels of Grace, making not sufficient opportunities for that Grace to flow out into the pagan world, its members get the sensation of being flooded. Wherever a Church is *solely* concerned with its channels of egress, for ever launching into social experiments in one direction or another, its spiritual life becomes dried up. The dual condition to keep its Life sweet is the keeping open of its channels towards God and its channels towards the surrounding alien world.

I realised that when in Govan we essayed a message of Friendship to the Parish we had been building better than we knew. The essential principles of that activity were that we spent six months in awakening our people to their primary duty to the surrounding Parish—emphasising Bible Reading, Prayer, and Sacraments, and an expectant Fellowship as the necessary preparation if indeed we were to be in a position really to recall the lapsed who lived around our doors (*i.e.*, we opened up the channels of ingress).

The second essential principle of the Message of Friendship was that, these channels being opened, we must at once proffer our friendship to the surrounding alien world. This was done by a Mission Week and a year's follow-up. While at least half-a-dozen major blunders were made in the actual carrying of it out, the thing remarkably succeeded in itself. 80 adults came forward for baptism and 200 people attended a ten weeks' class of instruction and joined the full Fellowship of the Church. But its greatest success was unlooked for; it was in an essential change that came over the congregation—a life, which has never left it. “The mission sense” became a permanent part and a *normal* part of the Life of the congregation. Not merely did our Foreign Mission

collection go up nearly 300 per cent., but the permanent attitude of the congregation became one of expectancy; of unselfconscious welcome to strangers who came in; of seeking ever new ways of “attracting” folk to the Fellowship.

Our Hopes for the Housing Schemes.

Such minimum revealing of my mind was required to allow you to see how the Iona Community might be related to the needs of the Church on the mainland. Its purpose is to supply men and to help the Church in difficult places.

And so I come to make the following specific offer:—

1. That I set apart six weeks from the beginning of November to the middle of December to go personally to six parishes (one week each) to share with each congregation our experience and to ask the congregation to prepare and make inroads into the world around it.

2. That I set apart six weeks from the beginning of March till the middle of April to return to the same parishes and conduct a Message to the alien world around them.

3. That to each of these Parishes there be attached the first teams of two men each who have spent the summer in Iona. These men to spend their two years' contract in that Parish helping the Parish Minister to deal with a permanently missionary approach.

It would be highly desirable that each Parish Minister concerned should spend a week in Iona meeting the two men who are to come to them and working out the local attack.

I believe the result of such an experiment would be eminently worth while. And, while different results may be expected in different places, a very great deal would be learned on which we could base further policy in coming years.

I suggest that the first parishes so approached might well be: a Housing Scheme in Edinburgh, in Glasgow, in Greenock, in Aberdeen, and in Lanarkshire.

What shall we do about it in Iona?

It is with both that background, and with that objective, that I can now outline much more quickly what is envisaged in the Course at Iona.

The two essential purposes there are to let men experience the problems of Community life and to feel the power of the Christian solution; and, secondly, to prepare themselves for the missionary approach.

The chief value of the time spent there, it is hoped, will be the experience of constant corporate worship; close corporate living; in a community half composed of laity and clergy.

It is not intended to have much time devoted to the formal lecture; one hour a day is the present proposal; but definite

opportunity will be given for men to have studying time to themselves to follow up whatever particular line of study may have been of especial interest to them in the Divinity Halls. As regards the lecture a day, the effort will be made to bring noted authorities to the Island for a week each to give five lectures—*on specific subjects calculated to be of immediate concern to the work that lies ahead of the men.*

To judge by my own experience in Govan, there are some very lively heresies in our midst. Christian Science, Spiritualism, and Judge Rutherford all have very articulate advocates. It is proposed to deal with all these subjects positively, *i.e.*, by having five lectures each on that particular doctrine of the Church which would appear to have been insufficiently preached to allow these heresies to grow up. There is also the heresy which has been labelled "vitalism." This whole pre-occupation with physical fitness which is going increasingly to sweep the country; wherein does the Church discount or condemn it? What is the answer to the "healthy young man" who finds his worship in the open air? I should like yet another to come up in this regard and talk on "creator Spirit."

There is, again, for our imminent consideration, the relationship of the Church to Community Centres, which are soon to become the centres of the Social life of the people.

My supreme hope is that ways will be found to make of this a Church experiment; that, as it grows and becomes stabilised, it will be seen by the general public not as the work of the Iona Community, but as the work of The Church of Scotland. Nothing would give me more satisfaction than that some such scheme as above outlined should be adopted by the Home Missions and become known as the work of the Home Missions.

CAST YOUR BREAD UPON THE WATERS

A letter from the Icelandic Society of London.

Dear Sir,

The Icelandic Gathering, assembled in London, ask me on their behalf to send you the enclosed donation towards the Restoration of Iona Abbey, which work we understand has been put into your care.

We Icelanders can never forget the service which Iona rendered to Iceland in the ninth century when Orlyg undertook what was a perilous voyage in those days from Iona to Iceland in order to take the light of the Gospel to the shores of our native land in the far north. So we naturally feel it our duty and privilege to help what little we can in the praiseworthy task of resurrecting Iona, whose saints in bygone days were not forgetful of Iceland.

May God bless you for your noble service for the Master.

Yours sincerely, JON STEFANSSON.

PRAYER

THIS note is not primarily a request, but rather a word of gratitude. Those who have been in closest touch with developments since I came home from India in early spring know something of the difficulties that we have had to encounter—not created in any degree by individuals, but by the sheer novelty of our every purpose. There is no aspect of our work that has any precedence in any field. Never before have young ministers been called on to embark on this kind of venture . . . Yet eight have volunteered—to work for smaller salary than easily they might have commanded by a more normal approach. Never before has a Reformed Church called on its lay members to put aside more lucrative employment and—without embracing any "vows"—to come and join a Fellowship to express their craft as a symbol of the Sacrament of Ordinary Work . . . Yet—it would almost seem—the miraculously right numbers for the start of such a project have offered their services—with two leaders among them who actually have experienced such work before.

Then, again, it would have been so easy to hand over the details to a contractor and order "so many cubic feet of Abbey" to be put up by a certain date. But—loyally as a contractor would have worked—that would have meant "his men" coming, quite possibly regardless of whether they cared twopence for the essential Thought behind the scheme. (And one misfit can clog the wheels of a Fellowship.) No; we became the contractors and would have driven any ordinary architect distracted long ago—had he been an ordinary architect. Yet it now really looks as if the glass were "set fair." There seems no human reason why, within a few short weeks, there will not be the sound of chisel and hammer by men who daily say their prayers together in this work of God.

I think it is quite simply true to say that we have made the maximum number of mistakes in the rigging of the ship. And yet, as we embark, she seems to be sitting tidy and on an even keel. Even the Treasure Chest contains enough for a summer's voyage.

What is it that has defeated all our blunders? I know quite well, my "friends of the Iona Community." It is your Prayers.

Will you please continue them? (a) That this summer's voyage may be richly blessed; (b) That the hearts of folks in Housing Schemes may already become prepared for the moving of The Spirit; (c) That the work in Island and in City may develop in the way God wants it to, which is not necessarily the way we think it should.

And if we can pray for you—for your Church—for some friend—will you write to us? Yes, by all means send us prayers for the healing of the sick or crippled. The Church is on the edge of great discoveries again in that familiar realm. We must go on believing that God can do impossible things.

IONA

THOUGH hour may challenge hour with new delight
 Not always is a long day memory shrined
 Even on hebrid isle or myrtle scented moors
 Of Morven ; even the dreamy lassitude
 Of opalescent twilight hour afloat
 On a waveless sea, trailing a hand
 In iridescence ; but a moment caught—
 A fleeting estacy,
 Not born of will,
 Comes as the Day's epitome and sign—
 Manual of the master artisan,
 Nor gold nor barter can procure.
 So on Columba's Isle the day may bring
 No far fierce joy of straining limb
 But to a mind quiescently aware
 A vision, pastel delicate, of days
 When green Machair was tilled and harvested
 By holy hands ; when kings and chieftains laid
 Aside their hate's inheritance and came
 In one man's thrall, scarce credulous,
 To hear bold words and new, a credo strange,
 Bidding them leave their astrolabe, the bane
 Of Fire-God's dread appeasement, oaken groves
 And jealous Sun-God's noon processional.

To-day the emerald waters gleam, the sands
 With scarce a footprint, white and lone
 Wait the caress of wind and tide as though
 Man with his mild bravado in the face of time
 Where but a little mound of sand upblown
 And by the morrow's wind eradicate.

* * * * *

Slow burning glory of sunset, cool clean air
 From far Atlantic, hurry of wave and fret
 Of down-drawn shingle ; friendly haze of smoke
 And leisured converse of old enterprise
 On sea or hill—these too are memorable
 While Ulva draws a misty veil, and lone Erraid
 Fades to a velvet blue under the moon.
 Her golden pathway cleaves the waters, braves
 A foward cloudlet's momentary screen
 And climbs the sky to light the last sail home.
 On such a night Columba, anxious eyed
 Watched a low coracle's belated hazard—
 Homing from distant mission, and received
 From cold spray-sodden monks the precious scroll

Copied by rushlight in the Abbot's hand.
 On such a night—can fourteen hundred years
 Have passed ?—We slowly tread the rutted road
 By fitful light o' moon, passing the "Ridge
 Of Kings," who, all regality laid down,
 Craved a few feet of earth to cover them
 So they were near Columba—till the day.
 Looms a dark building, cruciform and strong
 Builded in stone by reverent hands where once
 Columba toiled to build a House of God—
 Low wattled walls and heath's rude thatchery.
 Passing the Cross of Martin—Sentinel—
 A low-arched doorway offers timely shield
 From wind's rude buffeting, and, entrance gained,
 A young man lights the little candles ; all
 The lengthy shadows crowd around to guard
 Each feeble flicker, and one hidden flame
 Etches the Altar's storied sanctity.
 Silence and the great nave hold conclave ;
 The sacristy's grey portal benisoned with age
 Is filmy green and softened tracery,
 And a low sound of sharp intaken breath
 Betrays our wonder. Come a few
 To worship—"Tis the day's tenth hour—
 Joining the new community who fain
 Would light again Columba's fiery cross
 Of Christain mission, and the leader stands
 (Ritual and silken vestment laid
 Aside) and reads the Holy Parable
 Of a low mustard seed's encompassing.
 A simple prayer, a Psalm in metre old
 Known to our fathers—by their fathers sung
 On secret hill with ready sworded hand ;
 And the quiet invocation—"Peace of God
 That passeth understanding"

* * * * *

Low burn the candles and above, around,
 Gather the vaulted shadows of the nave ;
 At the great west door a candle held
 By shielding hand, and friendly parting word.
 Is it a pattern wrought of light and shade—
 A ghostly tapestry—a fantasy
 Born of a reawakened spirit, loth to face
 The night's chill wind and all the morrows ?
 Or, can it be, behind the young man's form
 High stretching on the old cathedral wall
 A shadow figure there, with hands upraised—
 Columba ?

ST. COLUMBA AND WHITHORN

WHITHORN and Iona, St. Ninian and St. Columba, 397 A.D. and 563 A.D.

How many realise the intimacy of the connection between them !

The connection is very intimate indeed. It comes through Columba's two famous teachers, St. Finian of Moville, and St. Finian of Clonard.

In order to make clear what follows, it is necessary to prefix a note about the names by which the missionary community, founded by Ninian in the year 397 A.D. was known. The home of Ninian's community was called *Candida Casa*, that is, White house. The Angles called it *Whiterne* (White hut), which gives the modern name Whithorn. It was also called *Magnum Monasterium* or Great Monastery. The locality name was *Rosnat* or *Rosnant*, meaning the "headland of Ninian." Further, in connection with what follows, the fourth Master of *Candida Casa* was Nennio, who ruled it in the first quarter of the 6th century. He was also called Nennius and Mo-Nenn, but had the ekename *Manchan* (the little monk) to distinguish him from the great Ninian who founded the community. In the "Life of St. Eugenius" he is "The blessed and wise Nennio, who is called Manchan, from Rosnat Monastery."

(1) Well, now ! Take the first of St. Columba's teachers : Finian of Moville (better known to Scottish writers by his full name, Finbar) was trained under Nennio Manchan at *Candida Casa* just at the end of Nennio's time. The story is this. Finian had his first instruction under St. Colman of Dromore, in the County Down. Colman recognised that the lad had outgrown him, and he took him to Caylan at Nendrum in Ulster. Caylan, looking in Finian's face, said : "This lad will never be disciple to me. Yea ! be it in heaven or earth he is surpassing me in fame and merit." As Caylan went on to prophecy his greatness, young Finian said : "At this moment, as your eyes will see, one is coming hither. Him will I follow ; under him I shall learn and he will aid me in difficult things." As he spoke, the ships which brought Nennio and his company sailed into the harbour under the Monastery. "The guests were received with honour and rejoicing." Finian was commended to Nennio ; and "When Nennio returned to his own land Finian sailed with him ; and at Nennio's place, which is called *Magnum Monasterium*, The Great Monastery, the youthful brother during a period of years was trained in the discipline and work of the life of a monastic. *He applied himself to the manuscripts of the sacred writings and achieved distinction.*" This is about 520 A.D. After twenty years' connection with the training and missions of *Candida Casa*, Finian returned to Ireland and established the community of Moville in County Down, where Columba was first sent for training and where he remained till he was ordained deacon.

The sentence about Finian's skill in manuscripts at *Candida Casa* is worth while noticing : for this reason. In the well-known story it was a quarrel about ownership of a manuscript of Finian's that led finally to Columba's leaving Ireland and coming to Iona. What was the special sanctity of this manuscript copied by Columba ?

Well, there was a very early tradition that Columba possessed a copy of the *Scriptures used by St. Martin of Tours* ; and more than one fable was invented to account for this. St. Martin was the great patriarchal name throughout the Celtic Church, and the teacher and inspirer and example of St. Ninian. Is not the underlying truth beneath these stories that, when Niniar came back from St. Martin's community at Tours to *Candida Casa*, he brought with him copies of St. Martin's *Scriptures* : that Finian, while at *Candida Casa*, copied these most venerable manuscripts : and that Columba at Moville copied them again without Finian's sanction and kept the copy despite King Diarmit's famous judgment against him : "to every cow belongs her calf, so to every book belongs her son-book" ?

However that may be, Columba at Moville was the pupil of one who had been trained at the missionary centre founded by St. Ninian in Whithorn.

That is the first connection between Iona and Whithorn. The other is through Columba's other great teacher, St. Finian of Clonard.

(2) Finian of Clonard was never at *Candida Casa*, but two of his teachers were : namely, St. Eany (Endeus) of Aranmore, and St. David of Llancarvan, Patron Saint of Wales.

Of St. Eany and *Candida Casa* the story is given in *Vita St. Endius* and *Vita St. Fancheae*. Eany's sister, Fanchea, had been converted and moved her brother to train for a monastic life. They were at Oriel in Ulster. "Go," says Fanchea, in the *Life of Endeus* "to Britain to the *Monastery of Rosnat* and be a humble disciple of the master of that monastery." And the *Life of Fanchea* names the master as Manchan, that is, Nennio. When he had completed his training at *Candida Casa*, St. Eany returned to Ireland where he established his famous community at Aranmore, the nursery of many great Irish missionaries besides Finian of Clonard, who received his first instruction there. And this teacher of St. Columba's (St. Finian of Clonard) had further links with *Candida Casa*. In his 30th year he placed himself "under three holy men, David, Gillas, and Docus the Briton." This David was St. David of Wales. Now, St. David's first teacher was Paldoc who had been at *Candida Casa* and had worked with St. Ninian himself until he came to Wales. When St. David met him in Wales, Paldoc was a very old man and blind. But apart from this living link between St. David and St. Ninian, David himself went to *Candida Casa*, and the tale is told how his father was warned in a dream to send an offering of honey, fish, and venison to the "*Monastery of Manchan*" on behalf of his son. It is true that St. David's later biographers call the

place to which he set out "Whiteland" instead of "Whithorn," and that, not knowing "Rosnat" as Candida Casa, they invented a "Rosnat" in Wales. But there can be no doubt that it is St. Ninian's "Whithorn" and St. Ninian's "Rosnat" that the original sources meant.

St. David was a pupil there at the same time as St. Eany.

To sum up :—

St. Columba, trained by Finian of Moville, who was trained at St. Ninian's Candida Casa : St. Columba, trained later by Finian of Clonard, who was trained by St. Eany of Aranmore and St. David of Llancarvan, both of whom were at Candida Casa : here is a story of fascinating interest to those who honour the names of St. Columba and St. Ninian.

Any who wish to read more deeply into the subject should begin with the books written by Dr. A. B. Scott : "St. Ninian," "The Pictish Church and Nation," and "Rise and Relations of the Church of Scotland"—books stored with the results of original research that have thrown light in many directions on the ecclesiastical and the civil story of early Scotland, and on the whole story of the Celtic Church.

D. L. C.

A PRAYER FOR THE COMMUNITY

NOT a few requests have come that there may be a Common Prayer for the Community. Others, again, have asked that the names of its members may be known. On another page there is printed the names of those in full Community this year. On the opposite page there are recorded all those who were with us for the full period in 1939.

The following prayer has been sent to us and will be used by the Community. It is an encouragement to feel that it will be used by others also.

O God our Father who didst give unto Thy servant, Columba, the gifts of courage, faith and cheerfulness and didst send men forth from Iona to carry the Word of Thine Evangel to every creature ; grant we beseech Thee a like Spirit to Thy Church in Scotland, even at this present time. Further, in all things the purpose of the New Community that hidden things may be revealed to them and new ways found to touch the hearts of men. May they preserve with each other sincere charity and peace and, if it be Thy Holy Will, grant that a Place of Thine abiding be established once again to be a Sanctuary and a Light. Through Jesus Christ Our Lord.

Amen.

Particularly are your prayers asked also for these Parishes in which the first three clergy have gone out to work :—

The Parish of Govan, in Glasgow ; the Parish of Canongate in Edinburgh ; the Parish of Garrowhill in Lanarkshire.

THE TRUSTEES OF IONA ABBEY

The Rt. Reverend THE MODERATOR OF THE CHURCH OF SCOTLAND.
The Rev. JAMES TAYLOR COX, D.D., Clerk of Assembly, Aberdeen.
The Very Rev. CHARLES L. WARR, D.D., The Minister of St. Giles Cathedral.
The Rev. A. NEVILLE DAVIDSON, M.A., The Minister of Glasgow Cathedral.
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FRANK FINDLAY, Esq., 163 Colinton Road, Edinburgh.

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MEMBERS IN FULL COMMUNITY—1938

Rev. GEORGE F. MACLEOD, Glasgow.
Rev. R. FULTON, Edinburgh.
Rev. HAMISH MACINTYRE, Baillieston.
Rev. UIST MACDONALD, Glasgow.
Rev. R. F. MACKAY, Aberdeen.
ALASTAIR M'QUEEN, A.R.I.B.A., Edinburgh, Architect.
H. CRAUFORD DUNLOP, Edinburgh, Secretary.
DAVID SCOTT, Glasgow.
JOHN MACMILLAN, Glasgow.
Dr. M. PETROVITCH, London.
R. MACKIE, Glasgow.
JAMES DALGLEISH, Edinburgh.
J. DOYLE, EDINBURGH.
R. ALAN, Glasgow.

THE IONA COMMUNITY

WHAT IT IS and WHAT IT IS NOT

THE Iona Community is a thrust towards the future. There are signs that the Church is becoming afraid. (You and I are the Church.) Fear, as usual, shows itself in blaming some one else. So parsons begin to blame youth for being indifferent and going pagan. Youth begin to blame parsons for being "out of touch." Which is all very odd. For never in history have parsons been more in touch with youth than to-day; probably the Church is better served by its ministers than at any time since the first centuries! Also, it is probably true that youth have never been more interested in religion than to-day—independently so, and not by reason of tradition. The truth is that if youth's searching is to be satisfied, if Parson is going to get his answer in before the devotees of lesser creeds, we must quickly look to the change in our environment.

What has Gone Wrong?

The truth is that it is no one's fault. What is happening is a growing cleavage between the Church and the Community. The glory of the Church of Scotland used to be summed up in the phrase "Kirk and Mart." It was the "Church of the people" in the most glorious sense. There was hardly an activity of Life that did not at some point impinge on the Church, as the Market-Place so often stood beneath the old Kirk spire. *The poor* were the care of the Church (creating how many contacts?). *Education* was within the cloak of the Church, as it was her child. *Physical Fitness* (at least in the towns) was almost entirely the perquisite of the Church; the only gyms were Church Halls; Y.M.C.A.'s, Boys' Brigades, Football teams, and Guildries were about the only places where the mass of our youth could "get a game" and where unconsciously they imbibed the truth that physical fitness was an interest of God. Supremely, *the Social Life* of our people—till a very few years back—was the glorious responsibility of our Church. And, since Granny's day, the Church has very largely held her ground as Scotland's greatest centre for her social life. Women's Guilds, Men's Fellowships, Mothers' Unions, Brigades, Scouts, and Guides—how much have these not been the forces that "kept a congregation together"; where the friendships were formed and the collective sense created that found its spiritual interpretation on Sundays in the Kirk? "Kirk and Mart," the Church and the Community, was our glory and our strength.

Going, Going, Gone!

That is what is happening, make no mistake about it, in the old relationships between Kirk and Community. For consider—the State takes over the care of the poor (and does it much better—we are not complaining); the State takes over Education, similarly to break another strand that held children to the Kirk. Physical

Education? How many children are going to continue gyms in our Church Halls when they get it three times a week in a first-class gym at school? And Social Life! What a plethora of other groupings now produce "the Social" (to the bewilderment of Granny and the rejoicings of our youth): Rural Institutes, Dramatic Clubs, Societies, Co-operatives, Orders of the Eastern Star—to mention only those there is nothing wrong about and a very great deal right. One by one the strands are being broken that knit Community to Church. And it is nothing to what is coming! What of the Housing Schemes where a third of our population will soon be dwelling? Do you know that the Physical Fitness Council for Scotland will have sanctioned for gyms, etc.—*in the present year*—more money than we have collected for new churches in five years? Do you know that in one of the largest Housing Schemes where we have put up two churches, the local authority are building a Community Centre costing three times as much as the two churches? And in them how much that used to "belong to the Church" is going to be retained? Our guardianship of true physical education, our practical monopoly of the people's social life—these things are passing, where they have not already passed.

What Happens Then?

Whatever happens, it is going to mean a revolution in the practice and approaches of the Church. There are some who say that it will simplify the work of the Church: "We will be left with the Spiritual to deal with"; "There was too much social organisation anyway"; "We may be reduced to a small group of believers, a mere remnant again, dealing with our real function." Well, if that is what is going to happen, there seems a place for the Iona Community to study Worship alone for this coming situation. For, if the Church is to be cut off from the main life-streams of the Community, we of all Churches have a worship—in itself—that is unlikely to satisfy the devout remnant of our people. But in fact the problem that faces us is not as simple as that. There have been remnants in the Church before, since the time of Isaiah, but they didn't occur in that way. We must be careful lest we achieve a false sense that we are a noble remnant, when in fact we would be approximating more to a remnant sale.

The real Truth is that "God so loved the WORLD (not just His Church) that He gave His Son"! Any Church that is content to be a remnant (ceasing to be missionary in its determination to spread the gospel to every creature) ceases thereby to be a Church. We have no less a task than this—to proclaim the banns again between Church and Community; to find what the full place of the Church is in this New Community that so rapidly is growing up around us; to experience, by the practice of Community (in Iona), what the essential thing is that "The Redeemed Society" has to give—something "other than" this plethora of other groupings offers.

What We Hope to Discover.

Never again is the Church going to dominate Education or Physical Fitness or Social Life or the care of the poor ; we have Christianised Society sufficiently for it to take over these functions. But it is still our work to permeate them, influence and direct them. How is it to be done in a quite unprecedented situation ? It is these things that we hope to discover in worship and in study at Iona. Else these main streams of Life that have become divorced from the Church will run into secular channels to lead Society ultimately into all manner of unloveliness. Wherever in history the Church has ceased to strive to mould the material world around it and has resiled into a self-appointed channel of pietism, two things have always happened : the Church has drooped—even in its own life—and always Society has festered.

Incidentally along with our study and our worship we hope to help skilled artisans to build again the ruins of Scotland's most precious possession. Daily, that is, we want to be reminded that the Spirit of God is not something that survives in a vacuum but is most richly seen when it tackles the hardest things, such as stone ; and that God's Spirit is most active when He tackles ruins.

Have we in this article at least said enough to assure inquirers that our purposes are modern ?

What it is Not.

As to what it is *not*, mere telegrams must now suffice !

It is not a return to Rome. If you care to read succeeding articles, it will become quite apparent that both in the manner of our building and in the study of our worship, it is precisely and acutely the opposite of a return to Rome.

It is not a pacifist Community. We hope that men of strong views will join it from time to time and not be ashamed to hold them—whether for or against that solution ; but a further reference to the names of the sponsors should prove—beyond a peradventure—that its emphasis is neither pacifist nor otherwise.

It is not a visionary movement—seeking helplessly to play at being Franciscans ! (May we occasionally, with due acknowledgment, be delivered from our too enthusiastic friends, lest in the ultimate they be disappointed !) It is on the contrary an exceedingly calculated movement within the normal purpose of the Church. Poverty is not our aim, far less is the principle of celibacy involved. Those who come here will claim no "sacrifice" ; we only claim a privilege to make perhaps the sacrifice of those who work in really difficult places a little less acute. Please drop the grand absurdity of "banishment to a lonely desert island" ! We shall all be back amongst you in the winter-time.

Finally and most assuredly, it is not a one-man enterprise ! It is your enterprise or it fades.

THE ARTISAN'S PART

IN the first article the Iona Community was called a thrust towards the future. In this article we are concerned with the setting from which the thrust can best be made. *Iona Abbey!* The envy of every denomination in Western Christendom, for which the Roman Church once offered £100,000 ; the memorial of a missionary movement that once on a day spread not only across Scotland but across half Europe ; under God, the property of our national Church. Every year 20,000 pilgrims come from all over the world to visit it—and incidentally take note of what Scotland makes of its most significant national possession. What do they find ? A hardly adequately furnished church in the midst of ruined walls. Are You content with that ?

Of course you can say, what is in a building ? The Spirit of God is everywhere ; why get excited about 'places' ? But do you really mean that ? If you opened your newspaper to-morrow and discovered that Iona Abbey, St. Giles' Cathedral, and Glasgow Cathedral had been handed over to "another denomination," would it have any effect on you ? There would, in fact, be an outcry throughout the length and breadth of the land ! The truth is that there is a very great deal "in buildings." If we are to continue to hold Iona Abbey, and pretend to be proud of it, let us be delivered from the ultimate shabbiness which says, "No one else is to have it—but for our part we don't intend to do much more about it."

Iona Abbey must be rebuilt.

But how rebuild it ? Imitate Buckfast ? Play fatuously at being monks for six months each summer ? On the contrary, our purpose is precisely and acutely the opposite of that.

A Reformation Witness.

What essentially has gone wrong with our Christian witness ? One way of putting it is that we have almost completely forgotten one of the essential truths for which the reformers died : a scriptural truth that they rescued from the debris of the Faith as they found it—namely, "the priesthood of *all* believers." So many people seem to imagine that what the Reformers did was to do away with priests. What they did was acutely and precisely the opposite—**THEY SAID THAT EVERY ONE WAS A PRIEST !** That was their solution for cleansing a world that had got dangerously divided into "the secular" and the "religious"—they protested instead that all life was holy ; every man in his vocation and ministry had his job to do for God. The whole nation was to approximate in its standards of holiness to what "the religious orders" had previously imagined was their domain. Masons, carpenters, financiers, politicians, and tradesmen were now to feel themselves just as much ministers as those whose ministry was the Word and Sacrament.

What about that great principle of the Reformers ; is it much in evidence to-day ? Is the average tradesman, the average business man, the politician, the financier ALLOWED, in the world as we find it to-day, to feel that his job is a ministry ? Our land seems full of people who would like to feel their ordinary vocations are more worth while, but none of them can get moving. And yet until we see life again, until all life is allowed to be felt as holy, we are not going to get Industrial peace, nor move towards International peace.

It is then as loyal children of the Reformation that we hope to build.

Iona as a Symbol.

We want Iona to be a tiny symbol that the thing can be done. Without any one taking "permanent vows," without withdrawing from the world, we want to see if an industrial undertaking—however small—can be launched in which we are still "in the world" but a little less "of it." We want the Abbey walls rebuilt by the co-operative effort of folk of goodwill. If the business man, for all his private idealism, cannot at present see how Christianity can be applied to his business ; if the idealistic craftsman to-day is suffering from a sense of frustration, because he does not feel his trade to be a "ministry"—let us at least concentrate on this experiment, not as a model which must at once be applied to all industry, but as a symbol of the essential principle to which somehow we must get back. We do not herald it as a solution of our industrial unrest—we merely claim it as a challenge that a Christian land must not allow itself to become resigned to industrial unrest. Just as Iona was the centre, in its first great day, of the great missionary principle that all Life must belong to God—sending out as they did, not just evangelists and preachers, but craftsmen, "doctors," agriculturists, and teachers—so let it be again no more an exclusive "monastery," than was the Celtic conception, but a thrust—in terms of our own day—to establish the same principle. It is not for the Church to codify new laws of industrial appeasement, but it is for the Church to proclaim that a new spirit emerges when folk are allowed to conceive of their work as a ministry and not just a contract. The Iona Community is an effort to proclaim it in deed, and not just in words. In the industrial world as it is to-day (compacted of so much goodwill on both sides—and so much distrust), we seek to make Iona a rallying point which the well-to-do can back with their gifts and artisans with their craft ; a micro-cosmic witness that "Christianity works" not only on Sundays but on every day of the week.

An Invitation.

We ask more artisans in the masons trade and in the carpentry trade to offer their services to come to Iona. We do not

ask them to be disloyal to their Trade Unions any more than we ask those who will give the money to be disloyal to their Employers' Federations. We do not promise that they will find the New Social Order "ready made and cut to measure." Truth to tell, no one knows what the New Christian Social Order will be like ; we are not ready for it. But we do suggest that we may discover there some essential principles of its preparation. As John the Baptist was an essential preparation for the full revelation of Christ, is it too much to hope that this small experiment may assist at least to make "the crooked places straight and the rough places smooth" in our thinking of what the future has in store for us ? Those men who come will find themselves for a short experience indistinguishable from the ministers (of the Word) who hope to labour beside them. In place of monks' garb we will all wear the uniform of fishermen—both congenial to the setting and not without its scriptural significance. Daily worship together will be the essence of our witness, and our common meals together will serve to remind us that the Table of the Lord is not something that must happen "quarterly" but must happen daily, if really the Common Life is to be won again for God. During certain hours, when the young ministers are studying, the artisans will continue with their building—each fulfilling their ministry for the common good, each conscious of his labour as dignified by its complementary part in our witness as a whole. Then, when winter comes we will all return "to the world"—which we have never really left—but surely with something discovered both by clergy and by artisans which may make a little clearer where the next move lies in winning back our common life to God ; we will, at least, have discovered something that books can never teach us.

And dare we suggest that it may bear its fruit in an even wider field ? Sermon after sermon "declares" ; study-group after study-group "resolves" that Communism and Fascism are lesser creeds fit only for contempt ; and that we have in our Christian Faith the only Creed that can really bring a satisfying Social Order to the world. In face of Fascism, we believe that man has an ultimate loyalty finer than "the State" ; in face of Communism, we believe that man was made to worship God and not just to glorify himself. And we are right. But have we finer things to show for the Faith that is in us, than just "more words" ? These lesser creeds disturb us by their acts. In Russia, Italy, and Germany to-day youth find a new enthusiasm because—for all the fallacies—things do happen ! It is not all a fallacy, the growth of these co-operative states. With our deeper philosophy, our Truer Faith, can nothing now BE DONE to prove that our Faith also works, not merely in the realm of individual composure but in the realm of collective accomplishment ? This we know, that except we make experiments to prove something of our mettle, our youth to-day will not for ever believe we are earnest when we say we hold the true solution.

THE IONA COMMUNITY AND WORSHIP

IT is remarkable how "touchy" some folk get when any reference is made to changes in worship, as if it were disloyalty even to consider such a thought. They do not realise that the problem is not whether worship is to change; our worship almost everywhere is *changing* rapidly. The problem is whether the change can be guided along right lines.

Worship is changing.

Even in those congregations where there is no suggestion yet of "ornate worship," how much change has there not already been even in the lifetime of their older members? In their youth they would stand to pray; now that is lost. Or daily family prayers used to be the rule; but how attenuated has the practice become! Sacramental Seasons, again, used to be, by their rarity, periods of intense devotional preoccupation lasting some days and affecting the whole community; with much fewer daring to partake of the Sovereign Grace than were to be seen at an ordinary diet of worship. But now only the rarity remains! The old sacramental solemnity is well-nigh lost. Furthermore, in their young days, the ordinary diet of worship was dignified and simple. They unconsciously accepted the old puritan tradition of "not much music and that of the plainest." But to-day, in how many churches (where the *claim* is still made that they are not "ornate" but are content with the old forms) have they not succumbed almost unconsciously to the very opposite of puritanism? Introits and Vespers, the Lord's Prayer to a "musical" setting (these veriest trappings of Catholic worship), are the common punctuation marks, *not* of the so-called "high" Churches, but of our "prosiest" Churches to-day. Still vaunting a horror of "Catholicism," still claiming a puritan loyalty that fears the enchantments of the Muse, they yet do not hesitate to "advertise the soloist," Such changes are apparently accepted without comment in large numbers of our churches to-day, where there would be a regular commotion if the minister were to ask them to recite (out of the book authorised by our Church) one of the hymns that has always formed part of the Standard of our Faith, and which John Knox recited every Sunday of his life, namely, Hymn 724—The Apostles' Creed!

Folk must realise that worship is *changing* anyway, and rapidly. The problem is whether the change cannot be guided into better channels. Rapidly we are losing the *essential* grandeur that characterised Presbyterianism at its best. How can its essence be recovered? Too often those of us who have other changes to propose than those that seem to be overtaking us, are represented as being contemptuous of the "fine old Presbyterianism." We are misrepresented. There is nothing for which we have more respect than the real old Presbyterian worship in its ultimate simplicity, but

we believe it will never in fact be recovered because of the absolutely changed environment of our day compared with that which surrounded, and gave rise to, the old worship.

The World has Changed.

If folk, in the depths of their hearts, long for a return to the old forms, let them attend a service in one of the remaining Free Kirks that so bravely retain the old consistency. There you have it all-standing for prayer; constant family worship; solemn Seasons of Communion; rigorous simplicity. All honour to them. But frankly, are there many folk left in our Church who, in the depths of their hearts, feel that that expression of worship is going to meet the needs of the majority of men to-day? I hazard the thought that not twenty per cent of our people feel that thus to go back is the answer for our day.

If we cannot go back, then, is there nothing else we can do than just slither on in the unhappy decline that we recorded at the beginning of this article?

How Change our Worship.

How can we regain the essence of the grandeur that characterised Presbyterian worship at its best? We must realise that it is our environment that has really caused our desertion from the old ways. It is in terms of our environment that we must resolutely face the future. *We must realise that our church buildings less and less fulfil the function for which they were originally planned.* In Puritan Scotland—the relics of whose worship are still with us—the real Church was *a man's home*. Family prayers, morning and evening, were the real heart-warmers. The building in the middle of the town had a comparatively limited purpose. It was opened at 12 noon once a week that the word might be expounded. It was sufficient to call the worship part no more than the "preliminaries," because the essential worship was at home and the sermon lit up innumerable little lamps which, as it were, were carried to each man's fireside to illuminate his daily worship. Thus were these large square churches, with their type of worship, quite adequate to the environment in which they were built. But to-day! The complexities and the speed of our civilisation have conspired to smother and blow out the old family worship. The little lights that used to flicker in a hundred homes have gone out, and the main function for which our churches were built *th s way (to feed them) has been taken away*. That is the real reason why so many young folk, who in no way renounce the Gospel, just "don't see the point of Sunday worship." Actually they don't know how right they are! Our traditional sequence of worship *has* lost its point the moment you leave out family prayers.

In terms of our environment, too, our young folk are less and less content with the family circle as the centre of life. ("They don't sit at home as they used to do; they are for ever out of the house at this activity or that," says granny.)

It is these two facts of which we must take account. We must find out what the function of the church building is in the modern days in which we live. If the young folk find their essential life in larger groups than the family, may it not be that we will have to build our churches to fulfil a similar function in the spiritual sphere? And we must discover what it is we should be doing in churches on Sunday in keeping with this new environment. To ornament "the preliminaries" is not enough.

That again will lead us to consider bravely what our churches are to look like inside, in virtue of our differing day. When all was rugged and severe in poverty-stricken Scotland and homes of the simplest were all the people knew, the severe simplicity of the churches reflected Scotland's whole philosophy of Life. But now that our weekdays are no longer dominated by a puritan approach, now that we accept colour and music and beauty, seek to create them in our homes and are accustomed to meet them in our daily walk in Art Gallery and Picture House, it is simple insincerity to call another tune on Sundays, and pretend—solely during a period of Divine Worship—that we are being loyal to our fathers! To make our churches really beautiful in terms of our own day is not being disloyal to our forefathers' approach but happens to be the only living form of loyalty to their essential purpose, which was that in any age the Greatest Glory must be given to God.

In such terms too we must consider anew our whole approach to the Sacraments in a day when the world is dying because it has forgotten that all life should be a Sacrament. And in a day when the Shorter Catechism is no longer taught and the generality of folk have no conception of the "scheme of Salvation" (which was as an open book to our forefathers), we must discover alternative ways of presenting the Faith as a consistent whole; perhaps by creeds, perhaps by fuller use of the Christian Year, perhaps by the more dramatic presentation of worship. Our fathers used to read books, and so an intellectual presentation was sufficient. To-day folk don't read books but go to the pictures instead; may we not be called to present the same truths our fathers *read* about, by conveying them to the *dramatic* sense that is so much more general and acute to-day . . . if by any means we may save some.

It is all these things we must explore in Iona. We know that forms of worship are meaningless unless they surround a living vital Faith; but he is very foolish who imagines that a Living Faith is all that is necessary, and fails to make use of the age-long frames through which that Faith can best be seen. But do not imagine that all this is a long way of saying that we are "going Anglican"! Truth to tell, our whole concern is whether in fact the essential truths for which our Presbyterian fathers died are going to have a chance of being preserved in this modern environment of ours that our fathers never knew.

HOW YOU CAN HELP

By Your Prayers.

We would refer you to two aids to this in the pages of *The Coracle*.

By becoming a "Friend of Iona Community."

The minimum subscription is five shillings a year, which goes to the rebuilding fund and to the work of the Community. It entitles you also to receive this quarterly during the year. (We have nearly a thousand Friends.)

By using this number of "The Coracle."

When you are finished with it, to send to another who may be interested. (We want another thousand Friends.)

* * * * *

Those whose privilege and burden it is to have more than enough of this world's goods, may care to help by specific gifts in addition:

Each Minister's Room in the Community House has cost ten pounds to furnish. There are twenty rooms which will be used during the months of spring and autumn by placed Ministers who come there for quiet and retreat; and by men in full Community during summer time. The rooms can be "named" by the donor.

It is computed that the cost of a Minister in full Community—his travelling, his outfit, his pay, and his keep, and his return for a month during his second summer "to reset his compass"—will cost about fifty pounds. This responsibility falls on the Community. Any person who cares thus to "sponsor" a man can, if it is desired, be kept in touch with his specific work in the Housing Scheme to which he goes.

It is computed that the Restoration and Rehabilitation of the essential parts of the Abbey will cost some £30,000. Specific gifts for this can now be received.

All communications should be addressed to :

Rev. George MacLeod, The Community House, Iona, by Oban

BROADCAST SERVICE

On the evening of Sunday, August 26th, at 8 p.m., the Evening Service will be Broadcast—to Scotland and, on the Regional, to England—from Iona. It is hoped that the address will concern the work of the Iona Community.

for the Service the Appeal (on the Scottish wave lengths only) will be for the Abbey rebuilding and the work of the Community.

You are asked to make a point of listening in to the Service, and we will be very grateful if you would make the fact of the Appeal known to your friends at that time.