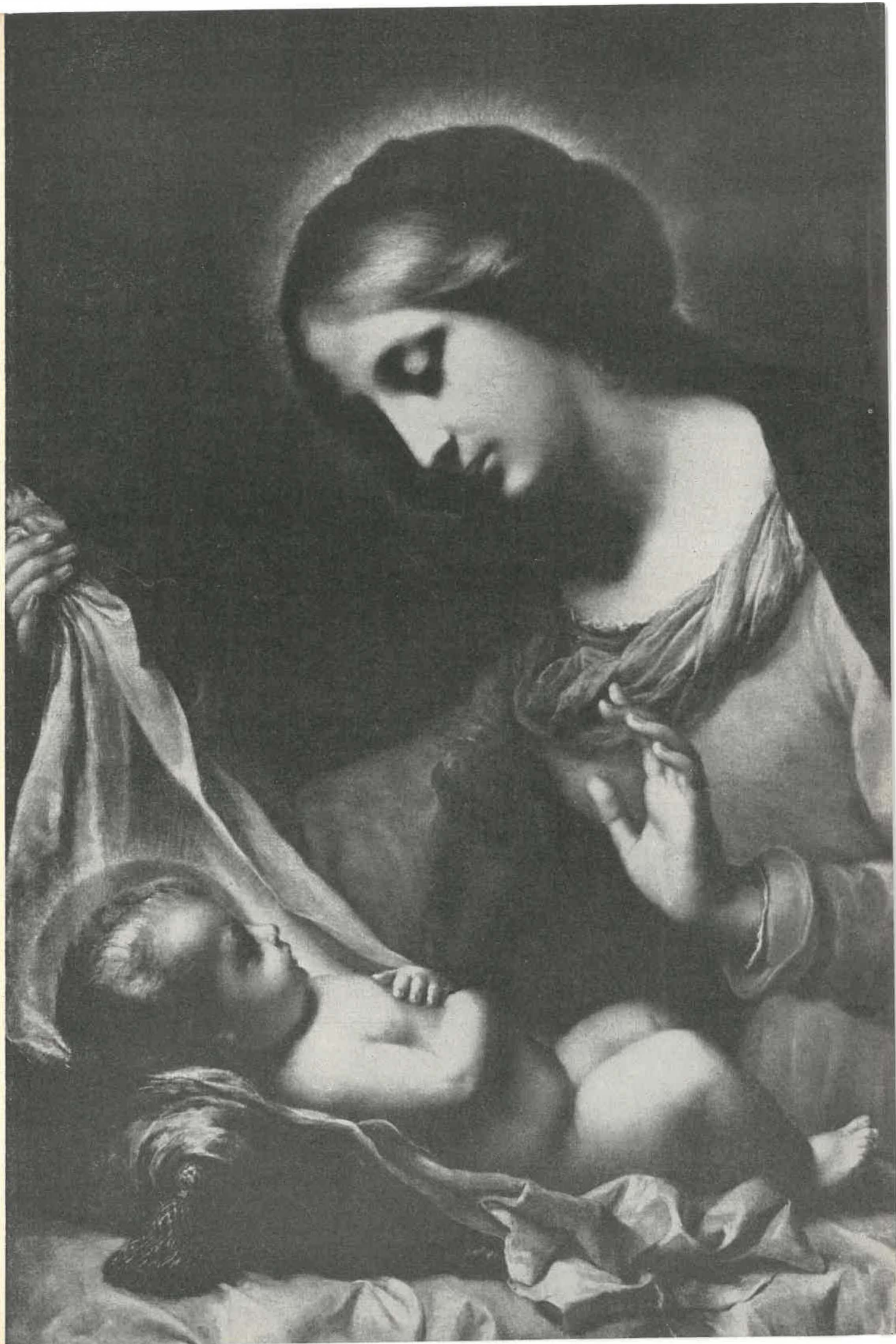


December
4, 1950

The Living Church



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LETTERS

"Open Letter"

TO THE EDITOR: A week behind in reading the Church papers I have only just seen the Open Letter [L.C., November 26th].

The answer to the editor's indignant question is "no!" One's heart aches and one's prayers are offered for the men fighting, wounded, and dying in Korea, and for their families. I am in complete sympathy with the United Nations and the United States government in the attempt to stop aggression in Korea (and elsewhere in the world). If I had been in Warsaw I certainly would not have applauded the North Koreans and Chinese Communists. I am sure Mr. Rogge did not and I doubt whether any American Christians did. The fact that I might sponsor a conference on State Department policy at which Senator McCarthy was present and was applauded would not mean that I approved of that evil-minded politician.

But the momentous problem facing the world today is that of achieving some sort of adjustment with Russia (the source of Communist power) which will save us from a world war. Such a war would doom the world to unparalleled and irreparable destruction with the slaughter of untold millions of innocent and peace-desiring people.

The Warsaw Congress was planned to be held in Sheffield. It offered an opportunity for Christian people, free people, to present their view, and the wise policy of Britain would have been to see that the best kind of men represented the West. Instead, the government at the last moment revoked its permit and of course drove the Congress into the arms of the Communists. But even in that case what reason is there to prevent a Christian taking a chance that an opening might be given to present the Christian view of aggression, of rigid doctrinarism, of ruthless stamping out of freedom, of unwillingness to cooperate. Certainly no Christian remembering Him who ate with "publicans and sinners" can have any use for the guilt by association principle which our present hysteria is rapidly making popular in America. I am inclined to think my very good friend, the Editor, would have done a bit better to have thought a little more carefully about what this group of Christians were doing.

(Rt. Rev.) EDWARD L. PARSONS
San Francisco, Calif.

TO THE EDITOR: Congratulations on the clearly worded "Open Letter."
(Rev.) PATRICK MURPHY.
Hamilton, Texas

TO THE EDITOR: I am amazed that the editor of THE LIVING CHURCH should publish over his own signature such an unjust, uncharitable, and to my mind unChristian letter . . .

(Rev.) FREDERICK P. TAFT.
Rochester, N. Y.

TO THE EDITOR: Thank you for your "Open Letter" which you addressed to Bishops Lawrence, Walker, Moulton, and Parsons, and Profs. Fletcher,

Moore, and Scudder. Yet the answer that matters most is not what they will tell American parents, but what they will say to Almighty God on the Day of Judgment . . . (Rev.) DON H. GROSS.

Rochester, Pa.

TO THE EDITOR: I was very shocked by the "Open Letter."

The Churchmen who sponsored the Second World Peace Conference are sincere Christians, earnestly seeking to alleviate frightening international tensions. Your uncharitable insinuation, that they are quite oblivious to the death of their fellow-countrymen in Korea, neither constitutes an analysis of the issues and forces involved in the Korean war, nor of the method projected by these Christians to solve them. But it does seriously malign them.

If you disagree with their methods, motives, and associates, it would have been far more charitable and worthwhile to have presented a reasoned critique, rather



than an appeal to the dangerous irrationalism that is so prevalent in America today.

In all charity, I feel you owe them, and your readers generally, an apology.

(Rev.) JOHN J. HARMON.
Rochester, N. Y.

The Welter of Sects

TO THE EDITOR: Ever since becoming acquainted with THE LIVING CHURCH I have held it in very high regard. I have considered it a clear voice of the Church of Christ amid the welter of sects and denominations. Having only recently extricated myself from this welter of sects through confirmation, I have come to look to THE LIVING CHURCH as a periodical uncompromisingly concerned with the welfare and growth of the Holy Catholic Church. Considering my background, I think you can imagine the disillusionment caused by your recent issue of November 19th. In this issue you, in effect, threw the Episcopal Church right into the welter of sects, and I find myself right back where I started from.

That THE LIVING CHURCH should devote almost an entire issue to something which in the public mind is often regarded as a type of pan-protestant super-Church seems almost unbelievable. Now, do not misunderstand me. I am happy for this new National Council as a way in which many of the denominations may act unitedly and ultimately find their way back into the Church. But that the Episcopal Church, which is an integral part of that Church, and particularly that its most trustworthy periodical should participate in this pan-protestantism in anything more than a mere friendly and sociable way, seems to

me to be a very dangerous blurring of issues and spiritual erosion.

Immediately someone will bring up the fact that four Orthodox bodies are affiliated with this National Council of Churches. Of course this is true, and I do not say that the Episcopal Church should not be affiliated. I merely say that affiliation must in no way compromise our position in Christ's Church which is one, Holy, Catholic, and Apostolic. It is much easier for Orthodox groups to avoid any compromising of the Church than it is for us. They are Eastern while protestantism is Western. In thought patterns and social background they are so far separated from western pan-protestantism that their affiliation in the National Council can never really be thought of as any blurring of issues.

The position of the Episcopal Church is different. We are Western and we are protestant in a sense, but not in the sense that the word is nowadays taken to mean. Therefore we must be extremely careful not to compromise the Faith. The over-emphasis of this new National Council in THE LIVING CHURCH certainly upset the balance and did compromise the Faith.

I sincerely hope that the November 19th issue was only a temporary lapse in clarity and that THE LIVING CHURCH will continue to stand for the faith of the Church as it has so magnificently done in the past.

JAMES A. BLOY

Naperville, Ill.

Will They Bite Us?

TO THE EDITOR: Congratulations on Peter Day's column, "Sorts and Conditions," in the December 3d issue of THE LIVING CHURCH! I share Mr. Day's belief that God has chosen the Anglican Church, frail and confused thing that it is, for a special mission—to bear witness to Christianity in its Catholic wholeness.

If we are going to bear witness, we won't be able to do it by standing timidly in our corner and refusing to talk with other Christians. All of us would gladly confer with the Roman Catholics, but they have no desire for conferring, except on their own peculiar terms. The Protestants, as witness the National Council of Churches, want us present. Are we afraid they will bite us?

If we really believe in our Catholicity, we need have no hesitation about rubbing shoulders with Christians of all sorts. Rubbing shoulders is, of course, a very different thing from organic church union. I do not believe we should merge with any church if the merger involved losing essential parts of our Catholic heritage. But short of merger, there are dozens of fruitful means of cooperation in the face of an increasingly secular world.

And more than this—I think that if the Anglican Church maintains, at least in principle, the basic elements of the undivided faith, there is a good chance that some of the Protestant Churches will be sufficiently bewildered or intrigued by our position to begin seeking the lost Catholic elements of their own traditions.

I used to shy away from the word "Protestant," but I am beginning to realize that

it has a real meaning for our Church. The Roman Catholic Church, as we see with sorrow, is moving farther and farther away from the main path of Catholic Christianity. Yesterday it was the Immaculate Conception, today it is the Bodily Assumption, tomorrow it may be *nulla salus nisi per Mariam*. The fundamentals of Christianity are still there—we may thank God for this—but they are buried beneath an increasingly thick layer of baroque additions.

We need not argue over which is worse: to lose certain elements of Catholic Christianity, or to bury the basic faith under fabulous additions. But if the Anglican Church is, as it professes to be, an attempt to maintain the pure Catholicism of the early Church, we are doubly Protestant: we protest against the substractions of Protestantism and the additions of Romanism.

One thing more. If the Roman Church becomes more and more baroque, and farther removed from primitive Catholicism, God may decide to create Catholicism elsewhere. In many of the Protestant Churches I see a movement toward the recovery of Catholic elements of the faith—for example, the recent revival of Trinitarian theology in the very Churches that were all-out for modernism a few decades ago. Another sign is a liturgical movement now evident in widely scattered places (such as the Iona Movement in the Church of Scotland).

If the Protestants are beginning to feel Catholic twinges, we Anglicans ought to be on hand. After all, we claim to know something about what Catholicism is, and we can show them how to be Catholic without indulging in the wild vagaries of the Roman Church.

(Rev.) CHAD WALSH.

Beloit, Wis.

Armor of Light

TO THE EDITOR: Looking back to that first vast crash in 1914, and forward into a future, ominous past utterance, I would again appeal to the Church I love to turn for settlement of our tragic problems to the pursuit of pure means alone to achieve pure ends.

In normal times everyone grants that war is evil. Lambeth and Oxford conferences have described it in terms almost strong enough even for this pacifist who writes. And even today many non-pacifists within the Church declare themselves thankful for the "pacifist witness." Yet more and more, until now we stand on the brink of ineluctable disaster, the gospel of Christ is prostituted to the service of a State which behaves in deed, if not in word, as if it had never heard Christianity's ultimate message of forgiveness of enemies, of reconciling love.

Stubbornly and pitifully we have turned aside, always seeking, instead of the Cross, the swift cutting of our way out of decades of greedy statesmanship; by new war. First it was the Kaiser; then Hitler (whom the Allies could peacefully have averted); now it is Stalin (who tripled his unholy power by World War II), and the strides of Communist China. Gallant young lives have been laid down. Our world stumbles

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Christmas and the Incarnation

Too few Episcopalians even truly know what the Church's Doctrine of The Incarnation is, let alone to tie it up with Christmas, with which it is so truly a part. ALL of it, in fact. But if you doubt that opening statement, just ask the next three Episcopalians you meet, and note your answers.

Jesus Christ, Our Lord and Sav'or, is God Incarnate, or God re-incarnated in human flesh, that through Jesus, God's Son, a partaker of His nature, we might learn the way home to the Father.

So Jesus Christ came from The Father in the form of a miraculously born baby, and His Birthday, naturally, is Christ-mas. To countless thousands, Christmas means simply a holiday, an orgy of food and liquors, and extrava-

gance of expenditure. To Christians, (little Christs) Christmas is a day of true Birthday rejoicing that Our Savior was born on that Day, and by His coming we have had all the joy, the love, the forgiveness of our sins, and all that makes for happiness in this world.

The Incarnation was God's coming to us in the form of His Son, so loving us that He sacrificed Jesus for us. What will our sacrificial offering to Him be this Christmas? Surely, ourselves, our souls, and our bodies, aye, and MUCH of our means. Too, the remembrance of loved ones, and others less fortunate, and finally, our Communion with Him, with cleansed, shriven hearts and souls!

Greetings of Christmas to you all, and to those you love!

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in a thick darkness out of which there is no swift road to freedom, sanity, and peace. As Americans we want the road to every endeavor to be swift. But until recently we granted that one cannot kill an idea by arms, that Communism battens on chaos. Yet now, in the name of our democracy, we rush to threaten all humanity with that very chaos from which springs the loathsome doctrine itself.

The message of the Fellowship of Reconciliation, of the Episcopal Pacifist Fellowship, offers no speedy, instantaneous cure. Wrongs have piled Ossa on Pelion. But as under the Nazi dictatorship there were Christians who never bowed the knee to Hitler, so, under the dreaded Communist dictatorship here, to prevent which most men would resort to war, there need never (granted sufficient grace and courage) be Christian defilement. And at long last, by God's mercy, both love and forgiveness would win out. Admitted these are long-range weapons only. But they are staunch. In the casting off of that great work of darkness—war—they can be to this country which we pacifists, too, love and would serve, the "armor of light." And we believe they are the saving gospel of Christ Himself.

TRACY D. MYGATT.

Croton Falls, N. Y.

ACU Ad

TO THE EDITOR: Under "ACU News" you again take up the cases of Bishops Dun and Hall [L. C., November 26th]. I do not believe that these men broke rubrics, but for sake of argument I shall grant that they did. Was it not the Master who said "He that is without sin among you, let him cast a stone?"

The third rubric after the Communion Service reads:

"And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the minister and other Communicants shall, *immediately* after the Blessing, reverently eat and drink the same."

I have lately been to several services of Benediction. I need not tell you that I have



looked in vain in the Prayer Book for such a service. You see it makes a great difference who breaks the rubric.

(Rev.) WILLIAM T. TOWNSEND.

Pawtucket, R. I.

Editor's Comment:

Without desiring to conceal our concurrence with the ACU in deploring subversions of Church order, we must make clear the fact that "ACU News" is a paid advertisement of the American Church Union, not an expression of the policies of THE LIVING CHURCH. Our correspondent is, we think mistaken in implying that literal adherence to the rubrics is the issue involved.

The Living Church

Established 1878

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

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Things to Come

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28	29	30	31			

December

24. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
Organization of National Episcopal Student Movement, at Bloomfield Hills, Mich. (through January 1st).
28. Holy Innocents.
31. 1st Sunday after Christmas.
Parish Corporate Communion for College Students.
Mid-Century Jubilee Sunday, Federal Council.

January

1. Circumcision.
3. Conference on the Responsibility of the Church toward Morally and Socially Abandoned Youth, at Bossey, Switzerland (to 8th).
6. The Epiphany.
7. 1st Sunday after the Epiphany.
General Convention Joint Commission to Study Clergy Pensions, at El Paso, Texas.
9. House of Bishops, annual meeting, at El Paso, Texas (to 12th).
Bi-racial subcommittee, Division of Domestic Missions, semi-annual meeting, at Seabury House (to 11th).
14. 2d Sunday after the Epiphany.
15. Bishop Budlong of Connecticut retires.
18. Convocation, missionary district Philippines (to 25th).
19. Presiding Bishop's Committee on Laymen's Work, annual meeting, at Seabury House.
21. Septuagesima Sunday.
Church in Economic Life Week.

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

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SORTS AND CONDITIONS

MERRY CHRISTMAS! Most of the news this week is anything but merry. It began with a personal sorrow on Sunday morning when we were told at the 11 o'clock service that our former curate, the Rev. William B. Garnett, had just died of leukemia. He was 29 years old, and had been joyously serving his first parish, Trinity, Independence, Mo. (where the distaff side of the Truman family worships), when the illness struck.

GOD'S DECISIONS do not always accord with human notions of economy. There was so much that this prayerful young priest could have done if he had been allowed a full life span! Some of us assumed that his illness was just another opportunity to add to the long list of miraculous cures on the intercession list of Christ Church, Whitefish Bay. Instead we must share the taciturnity of the Old Testament writer who records of Enoch that "He walked with God, and he was not; for God took him."

THE MADONNA and Child on the cover is the work of Carlo Dolci, 17th-century Florentine artist. You might call it *The Nativity According to St. John*—"The Light shineth in darkness; and the darkness comprehended it not . . . and we beheld His glory."

"HE CAME unto His own, and His own received him not." Religious News Service reports from Seoul, Korea, that "Korean Christians face the most cheerless Christmas since their liberation from the Japanese in 1945." At least half a million there are homeless refugees. Food, clothing, and almost everything else is in short supply. You have probably read in your daily paper of the things the government is doing to Communists and their families.

AIRMAIL from China informs us that Christmas will not be a holiday in Church schools under the new regime. But the Christian girls at St. Mary's Hall, Shanghai, are petitioning for a special holiday. Plans are being made at the pro-cathedral for baptisms and a carol service on Christmas eve, followed by Church services on Christmas morning.

THERE ARE still quite a few missionaries in China, although the National Council has now asked them all to come home—four in Shanghai, five in Anking, and 23 in Hankow.

ALBANIAN ORTHODOX in this country are divided because of the distaste of Americans of Albanian extraction for the Communist-dominated regime in their native land. At their request, the ecumenical Patriarch has sent Bishop Marco Lipa to this country to challenge the jurisdiction of Bishop Fan Noli, who is under the jurisdiction of the Holy Synod of Albania.

"**SECULARISM**" won out over religion at the **White House Conference on Children and Youth**, according to Dr. Ralph M. Mould, a Presbyterian delegate. The conference's vote

against released time for religious education was one of the ways, he indicated, in which it showed lack of recognition of the fact that a healthy personality stems from a basic relation to and knowledge of God. Dr. Mould is national director for Children's Work of the Presbyterian Church in the U.S.A.

SOVIET GERMANY is threatening more "rigorous methods" to force Evangelical and Roman Catholic clergy into the Communist-sponsored Peace Front. President Eggerath of Thuringia asserted that "the Socialist Unity (Communist) Party and the State know very well at what time to begin an offensive."

THE MELISH Defense Committee has published a booklet, entitled *The Story of a Congregation*, in which it is announced that the case of Dr. Melish will be carried to the Supreme Court of the United States. An accompanying news release expresses the hope that the House of Bishops will take some kind of cognizance of the case, looking toward action by the next General Convention. In case all appeals fail, the supporters of Dr. Melish feel that they still hold "the initiative" in the selection of a new rector.

ANOTHER Holy Trinity supplies a more cheerful note. The Church of that name at 316 East 88th Street, New York City, is emerging from the status of a mission of St. James' Church into that of an independent parish. A news release from the new parish says that this is the first time a Manhattan parochial mission has achieved parish status since 1852!

NEW BISHOP of the Canadian diocese of New Westminster will be the Rev. Godfrey P. Gower, rector of St. Paul's Church, Vancouver, B. C., who was elected December 1st. Like our own West, the diocese has a rapidly growing population, 12 new parishes having been recently set up in Vancouver alone.

THE MEETING to evaluate the laymen's training program foreshadowed in the *National Council* story (p. 9) was held at Seabury House last week. No formal resolutions were adopted, but it was agreed that the program had great value and should be continued from year to year.

MERRY CHRISTMAS! The title of an article by the Rev. William M. Hay which we published years ago still hangs on in memory: "Troubles Around Bethlehem in Those Days." My 9-year-old daughter complains that most of the Old Testament worthies, unlike Hopalong Cassidy, get involved in something discreditable or shameful in the course of their lives. Behind all the carols in 6-8 time, and the tinsel, and even the genial glow, lies a tired, torn, and dirty world whose value—like the value of the Children of Israel in Old Testament times—is based on the fact that God loved it enough to protect it, punish it, forgive it, and send His only-begotten Son to rescue it.

Peter Day.

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REV. VICTOR HOAG, D.D., EDITOR



Let's Make Everything Educational

WE teachers in the Church's school are apt to think that Christian education takes place only in our class period, or in the events that arise from it. We think: What we are doing is religious education. But on reflection this is recognized as too narrow a picture. Not only must children grow in the Faith, but all ages. And the school way is only one method. What other ways are there?

In the Church there are available many kinds of activities which are educational—services, sermons and talks, and much unselfish service. Some of these experiences are directly aimed at being educational; others are only discovered to be indirectly educational, not by calculated intention.

We are all, by this time, fully aware that what we *do* changes us. The total list of the things which a person has done, through all the years of his life, is literally his education. But to ask whether the outcome and total effect in his character are desirable and acceptable or not is to raise the question whether an education is good or bad.

We now say freely that education, when properly controlled, is *guided growth*. The Church, working intelligently and unceasingly, is the guide. But the actual work of guidance, that is, of teaching, is done by teachers. Their program and efforts differ with each place and pupil. There are many responsible and conscientious teachers—clergy, parish teachers, officers of organizations, and parents. If each would only see his opportunity, everybody would learn more.

We learn by doing. With all the doing, all the activities around the ordinary parish church, a lot of people *should* be acquiring a lot of religious education. But this is not always, nor frequently enough, the case. One reason is that too many leaders think of Church work as of *some things to get done*. Some of these seem to call for professional skills or manual labor and so we hire them—painting, plumbing, repairing, cleaning. Other things are traditionally accomplished by volunteer Church workers—care of vestments and altar, flower arrangement, and the providing of meals. In most parishes, this limited list is carried out by a small group, who insist on keeping their places, either because they enjoy doing it, or think that these things

must be done so perfectly that nobody else can be trusted. They've tried it, and the new folks don't do it the right way, they say. Or, it's so much trouble to get them to do it that they'd much rather do it themselves.

How to get such entrenched workers to see the possibility of using their fields of labor to train others in religion is the



real problem. They won't give up. They don't really see the educational possibilities.

When we propose, "Let's do everything about the parish in an educational way," we mean simply that we shall intelligently steer new or undeveloped Church folks into experiences by which they can learn about the Church from the inside, and come to love the Church by serving it.

Thus seen, every event or organization in the parish may be made an educational experience for many people who need it. Ways in which this is being done today include: assignment of new people to committees, and then allowing them to carry it through in their own way; rotating of stock duties, whether in altar guild, vestry, auxiliary, or youth work, so that the same people do not remain in the same places year after year. The new people will not only learn, but the program will develop as they bring their fresh enthusiasm to Church work.

Yes, it does call for a lot of patient planning, and the new people disappoint you, and old leaders have to step aside, giving up their cherished posts. It does take more trouble, but it's worth it.

One way to "make everything educational" is to inject some formal teaching device into the meetings of all groups—a talk, report, quiz, etc. A better way is the guiding of new people into a share in the planning and execution of the program of the group. Once this possibility is realized, the whole parish is found to be a school of Christian experience.

FOURTH SUNDAY IN ADVENT (CHRISTMAS EVE)

GENERAL

NATIONAL COUNCIL

By ELIZABETH McCracken

China Missionaries
Should Come Home

Episcopal Church missionaries in China should now come home, unless requested to remain by the bishop of the Chinese diocese in which they are serving. That is the conviction of the National Council as expressed in a resolution adopted by the Council during its December 5th to 7th meeting at Seabury House.

Bishop Bentley, vice president of the Council, speaking as director of the Overseas Department, introduced the subject of the missionaries still in China when he said, "It has been our policy to leave it to our missionaries in China to stay or to come home as seemed best to them and to the bishops there." "At Cleveland, [at the Constituting Convention of the NCC]," he explained, "it was the consensus of opinion that the time had come to review decisions made earlier. The missionaries and bishops might wish to make different decisions. If the missionaries stayed, we would honor them. If they came home, we would honor them. In either case, we should be sure that they had done right. That has been our policy.

"Last night, at the meeting of the Overseas Department here, in view of present conditions, it became the opinion of the department that our missionaries [23 in all] be instructed to come home, unless the bishop under whom they are working expressly desired them to stay."

Asked what provision would be made for these missionaries, Bishop Bentley replied, "We have always paid their salaries or secured new appointments for our missionaries when recalled in similar circumstances. None will now be dropped or overlooked. Some are very near retirement age."

Entering a New Field

Because of certain misunderstandings as to division of territory, it has not yet been possible to inaugurate the proposed work on Okinawa, the Overseas Department reported to the National Council. Some of the Churches interested have favored the formation of a kind of community Church undenominational in

character. This, with the question of territory is to be studied further by the department.

Bishop Bentley, in a brief report recalling the history of the proposed work in Okinawa said, "As you all know, General Convention had before it [in 1949] a recommendation that this Church take work on Okinawa. We understood that we were to establish work in a certain area, expecting that other Churches would establish work in other areas."

Later, Bishop Bentley explained, the question was raised whether the Okinawa work supported by American Christians should not be undenominational in character and a committee of the Foreign Missions Conference was set up to attempt such a project.

Chaplain Hopkins, a Methodist chaplain on Okinawa, who is a member of this committee, had raised a question about the Episcopal Church's policy after reading in a Church magazine [THE LIVING CHURCH] Bishop Bentley's memorandum on Okinawa sent to the two Episcopal Church missionaries appointed to the field, the Rev. Messrs. Norman Godfrey and William G. Heffner. "It was not intended," Bishop Bentley commented, "that this memorandum should be made public, but it was."

Bishop Block of California said, "It was originally understood that we should

have the northern part of Okinawa and the Methodists the southern part. I understand now that Chaplain Hopkins wants a 'community' mission."

Bishop Hobson of Southern Ohio said, "I am confused; but if resident on Okinawa, I should be more confused still about the Church situation. Okinawa was under the care of the Japanese Church. Now it is proposed that it should be half Methodist, half Protestant Episcopal. If I lived out there, I might live in the north and be in the Protestant Episcopal Church. My children might go South and marry Methodists." [Laughter.]

"Seriously," he said, "the situation is of great importance. If we are going to convert people to Christ, how can we establish divisions, even with the best of intentions? I wish that the National Council would consider *unity* rather than hold closely to our own ways."

Bishop Whittemore of Western Michigan warned, "We must go slowly. When entering a new field we are engaging in an important matter. We should have thrashed it out before taking it to General Convention."

Mrs. Harper Sibley of Rochester pointed out that the Okinawa Christians asked that something be done [L. C., September 24th].

A question as to who these Christians were, led Bishop Bentley to take the floor



Hawaii Times.

THE REV. NORMAN B. GODFREY: In Honolulu awaiting, with the Rev. William C. Heffner, the go-ahead signal to establish work on Okinawa as "missionaries of the Protestant Episcopal Church." The probable translation of the Japanese ideographs on the station wagon, inferred from Fr. Godfrey's notes on the back of the picture, is "Holy Catholic Church in Okinawa."

again. He explained, "There are 22 small Christian groups on Okinawa. They are Methodist, Presbyterian, and Pentecostal. A fine native missionary, Mr. Higi, inspired, I think, by Chaplain Hopkins, sent word that the Okinawa Christians wanted to come together as one Church, which would be interdenominational. This is the policy of the Foreign Missions of the Conference. Since Mr. Higi sent his message, the Okinawa Christians have gone back into their original 22 congregations."

Bishop Mitchell of Arkansas, after the short silence that followed Bishop Bentley's speech, said, "It seems to me that this Okinawa idea was up in the air and came down and landed on the General Convention in San Francisco. The Overseas Department had never heard of it, any more than the National Council had. Yet work on Okinawa was voted by General Convention."

Bishop Block of California, chairman of the Joint Committee on Program and Budget of the General Convention of 1949, clarified an important point. He said, "The General Convention put \$30,000 in the Budget for this triennium for Okinawa. This was to implement the mandate of General Convention that this Church establish work on Okinawa. We *must* do something in Okinawa. It would be a disgrace not to do it. The Program and Budget Committee was told that we should have the north, and the Methodists the south."

The order of business for the day was reached at this time and the discussion ended. In reply to a question later, it was mentioned that the Rev. Messrs. Norman B. Godfrey and William C. Heffner are now in Honolulu, awaiting the word to proceed to Okinawa. It was emphasized again that these men will go as missionaries of the Protestant Episcopal Church, that Okinawa will be part of one of the Church's missionary jurisdictions in the Pacific area, and that one of the bishops of the Church in that area will be asked by the House of Bishops, meeting January 9th to 12th, to take charge of it.

More Money for Officers

After the committee appointed at an earlier National Council meeting to study the salaries of officers at the Church Missions House made its report at its December 5th-7th meeting, the Council voted that, in addition to the basic salary scale, clergy officers of the Council shall be given a house-rent allowance up to one-sixth of the salary paid [L. C., December 17th].

This is the basis followed by the Church Pension Fund in connection with parochial salaries. Where a rectory is provided, it is figured as an additional one-sixth of the salary in computing the



BISHOP HART: *Armed Forces men want to talk to people.*

total figure on which pension premiums are to be paid. In case of rented quarters instead of a rectory, the pension premium is figured on the actual rent paid.

The National Council action also provides that where the actual rent paid by a clergy officer is less than one-sixth of the salary, the allowance covers only the actual rent paid. Lay officers of the Council also will receive an additional one-sixth of the present basic salary, not as house rent but as an increase in salary. Both arrangements become effective January 1, 1951.

It was pointed out that this action eliminates the five per cent cost-of-living bonus which is given at present. The increase is, therefore, not actually one-sixth of present basic salaries but one-sixth reduced by the cost-of-living bonus.

Episcopal Publishing House

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, introduced the resolution on a possible Episcopal publishing house, at the meeting of the National Council. He said, "It *might* be a wise step to establish a Protestant Episcopal Publishing House, to bring out the books, pamphlets, courses, periodicals, and other printed material needed by us. I should like to offer a resolution that a committee be appointed to *study* the possibility of such a publishing house." Bishop Nash of Massachusetts, Bishop Whittemore of Western Michigan, Russell E. Dill, Samuel S. Schmidt, and Thomas B. K. Ringe were appointed to this committee.

In Friendly Living Rooms

Churchpeople in the neighborhood of Armed Forces camps, bases, and stations should interest themselves in the men assigned to those places, Bishop Hart of

Pennsylvania suggested in a report to the National Council on the Armed Forces Division.

Bishop Hart said that the Rev. Percy G. Hall had just completed an extensive field trip visiting Army, Navy, and Air Force installations and the Veteran's Administration hospitals. He said that Chaplain Hall reported that the men at those installations and hospitals "want to sit down in a friendly living room and talk to people."

Bishop Hart was reporting on the Armed Forces Division for Bishop Loutitt, coadjutor of South Florida, chairman of that division. He said that at present the Church has 97 chaplains in active duty: "Army, 48, including 9 regular; Navy, 22, including 15 regular; Air Corps, 16, including 3 regular; and Veterans' Administration, 8 full-time and 3 part-time."

He said, "We now have chaplains located in Alaska, Okinawa, Japan, Korea, Honolulu, Germany, Austria, Panama Canal Zone, England, and scattered over the United States. We are receiving fine commendations of their work, both at home and overseas.

"Since the last meeting, requests for literature, service crosses, and other supplies have increased at a rapid rate. From April 26th through October 2d, 6,358 Episcopal service crosses were distributed. From October 2d through November 30th, 11,048 were distributed."

It was mentioned at the meeting that the Armed Forces Division will need additional funds. The matter was referred to a special committee, consisting of the Presiding Bishop, Bishop Bentley, and Bishop Loutitt, with power to act. The question had been asked as to whether this necessary money could be added to the budget or whether a special appeal should be made for it. Bishop Hart said in this connection, "There is no salary for a suffragan bishop for the Armed Forces, if we should elect such a suffragan. There is nothing for his traveling expenses, nor for any equipment he may need."

It was voted to leave the matter to the February meeting, when the question as to a suffragan bishop for the Armed Forces would have been decided by the House of Bishops.

Promotion for Seminaries

A nucleus plan for promotional support of theological seminaries was announced to the National Council by the Department of Promotion. Reporting, as chairman of the department, Bishop Hobson of Southern Ohio said:

"The department is sympathetic with a communication which it has received from the Joint Commission on Theological Education about the support of theological seminaries, asking for help. The

department felt that it would be unwise for the National Council to take this over as a project; but we said that we would do what we could. The laymen could do much in this field, we think. Our plan would be to give them, as part of their training *next autumn*, information about theological education. Then, laymen could speak, on Theological Sunday or a week or two weeks before, in the church, backed up by the rector, who would preach on the subject on Theological Sunday. The people would be prepared for the sermon and prepared to make an offering."

Bishop Nash of Massachusetts added an important piece of information: "The Joint Commission asked for this help from us because, in spite of considerable success with the offering on Theological Sunday, in parishes where the rectors are alumni of seminaries, in other parishes, where the rectors are not graduates of any seminaries, very little has been done about the offering. No specific plan has yet been worked out; but the plan will be one acceptable both to the Joint Commission and to the National Council. The deans of the seminaries will cooperate. At present, less than half of the parishes of the Church take part in the Theological Sunday offering."

Training: Laical and Clerical

Robert D. Jordan, director of the Department of Promotion, said that the Laymen's Training Program has been a complete success on the diocesan level. "On the parish level," he said, "it has not done so well. It cannot be expected that *all* trained laymen will be excellent speakers. When they are, the results are good. This is to be expected. We are going to have a conference in the immediate future of trainers, trainees, and those who saw the laymen at work in the parishes. The sole purpose of this conference is to find out our mistakes."

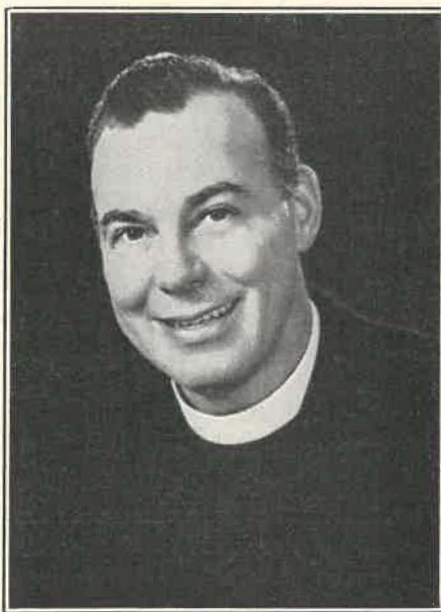
Bishop Hobson paid tribute to the trained laymen. "These trained laymen have given, and are giving, leadership in the whole diocesan life of the Church, not only in the Every Member Canvass. Several bishops have said this to me, and I have seen it myself. That result of the Laymen's Training Program is worth all the money we have spent on it: I mean, the presence of these laymen throughout the Church."

The Rev. John Heuss, director of the Department of Christian Education, reporting on the leadership training plans of his department, said, "Leadership training courses for the clergy are continuing. By June, 1951, 2,000 priests and one third of the membership of the House of Bishops will have attended the College of Preachers and taken there the courses in both techniques and methods

in the field of Christian education. Plans are being made to reach all directors of Christian education in parishes and to give them the training already given to all diocesan directors of Christian education. In next May, June, and July there will be 14 conferences for laypeople, reaching 1000 persons. The Woman's Auxiliary is taking part in these conferences, which will be country-wide.

"This work is under the direction of the Rev. Walter Williams [executive secretary of the Leadership Training Division]. Without leadership no curriculum can provide Christian education. This new division is to give work in the field as it has never been done before. We are to have a station wagon and a truck with material, to take workers into a diocese and spend some time there. They will not *merely* represent Christian education but will take whatever other material other departments want taken, for distribution and such explanation as they can give. We can go into ten dioceses a year. The start will be made on December 15th in the Diocese of Louisiana. If successful, this branch of our work will be continued."

Dr. Heuss also reported that a new course for adults, covering four sessions, entitled "The Hymn Book Outsings the Ages," will be ready in January. He announced that 25 experts had passed on the manuscript of *The Faith of the Church*, the third volume in *The Church's Teaching Series*. All the experts were either theological professors, authorities in the field of Christian doctrine, or experts in other fields. There was no major difference of opinion as to the contents of the book. Regarding this Dr. Heuss said, "We are thus over our



REV. KNUD A. LARSEN: *New executive secretary of Division of Youth.*

biggest hurdle, but we are not ready yet to announce the date of publication."

Bishop Nash of Massachusetts succeeds Bishop Dun of Washington as chairman of the Department of Christian Education. Bishop Hart of Pennsylvania has been appointed chairman of the Leadership Training Division.

Appointments

The Rev. Knud A. Larsen was presented to the National Council as the new Executive Secretary of the Division of Youth, his appointment to take effect January 15th. The Rev. Matthew M. Warren was appointed chairman of the Division of College Work to succeed Bishop Nash who has become chairman of the Department of Christian Education. Mr. Larsen, now rector of Grace Church, Rutherford, N. J., was formerly a Presbyterian clergyman.

Financial Matters

James E. Whitney, assistant treasurer of the National Council, made the report of the treasurer to the Council. Treasurer Russell E. Dill, is recuperating in Florida from a recent illness. Mr. Whitney distributed a detailed 1950 Record. He mentioned that receipts this year are \$360,000 greater than ever before in the history of the Domestic and Foreign Missionary Society. [The National Council is the Board of Directors of this incorporated body.] Total payments to November 30th amounted to \$3,391,948.

An appropriation of \$5,000 was voted by the Council, to cover the part-time salary and expenses of Dr. H. Paul Douglas, to do research and field study for the Home Department. Dr. George A. Wieland, director of that department, in making the motion to secure Dr. Douglas's services, mentioned that Dr. Douglas is retiring from his work with the Home Missions Council, where, as in other similar fields, he did notable work. The appropriation will be put in the 1951 budget.

The sum of \$1,500 was asked for *Churchways*, to meet the expense of sending the paper to the clergy free of charge. *Churchways* is otherwise self-supporting.

M. M. Millikan, executive secretary of the American Church Institute for Negroes, in his report, informed the National Council that the Thomas Building at St. Augustine's College, Raleigh, N. C., a dormitory for girls, had been partially destroyed by fire. There were 74 girls in residence at the time, but there were no casualties. These students are for the present being housed elsewhere on the campus and in the town. It is proposed to reconstruct the damaged building and to remodel another building on the grounds, this latter at a cost of approximately \$10,000. The

Council voted this amount. Insurance will be sufficient to reconstruct the Thomas Building, with two stories instead of three, for greater safety.

Social Action

Bishop Keeler of Minnesota, chairman of the Department of Christian Relations, distributed to the members of the National Council copies of a document, entitled *National Policy on Social Action*. Upon doing so he said, "I ask you to take this document home with you and to study it, and come to the February meeting of the Council prepared to act on it."

At Bishop Keeler's request, the National Council passed a resolution concurring in the section of the message of the National Council of Churches "To the People of the Nation," entitled, "The Present Crisis" [L. C., December 17th].

New Members

Bishop Hart of Penn was elected by the Third Province as its representative on the National Council, succeeding Bishop Dun of Washington. James A. Smith was elected by the Fourth Province, to succeed W. Ted Gannaway. Bishop Whittemore and Bishop Keeler were reelected by their respective provinces — the fifth and sixth.

Women Workers

The National Council voted to raise the retiring age of women workers from 63 to 65 for any such workers who wished to avail themselves of Social Security.

Tough Going

Before the meeting of the National Council ended, the Presiding Bishop and Bishop Hobson made brief speeches apart from any particular report. The Presiding Bishop said, "I can't help thinking as I sit here, of the creative thinking carried on here by the National Council as shown in the reports we hear. We must not take all this for granted as routine; it is creative. I sit in the bleachers and watch the game."

Bishop Hobson said, with great earnestness; "What happens between this meeting and the February meeting should make us all feel a great responsibility to see that a forward step is taken to meet the budget of General Convention. I, for one, think the budget is realistic, not beyond what the Church can do. We have done well [in the Every Member Canvass] but we must do better.

"It has been tough going for some dioceses to reach their goal as they have done. Our problem is in the First, Second, Third and Fifth Provinces. I plead with you to do everything you can to meet the goal in your Provinces. I

criticize no diocese. I know that there are difficult conditions in many dioceses that cannot be changed all at once. We must exert every effort. I look back with horror to the years when we had to cut, cut, cut."

The Presiding Bishop had the last word, saying:

"If we don't do better this year we shall be in a serious condition. We have raised salaries \$48,000; \$163,000 is due China [for taxes on property]. That makes \$200,000 not in the budget; and we have not touched the Armed Forces with its probable increased needs. We must do better than last year."

Black Cats Look Black

Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, with headquarters at Geneva,



DR. VISSER 'T HOOFT: "Church history does not move fast."

addressed the National Council on the work of the World Council, with special references to the meeting last summer in Toronto, but touching on other matters. Dr. Visser 't Hooft said in part:

"It is important to remember that our work is still so young. Church history does not move very fast. My first word is one of gratitude to the Episcopal Church. It is just 40 years ago that your Church began to lay the foundations of the Faith and Order work . . . Secondly, I must speak of the interchurch aid you have given. Ecumenical progress comes through that. Your Church has done a great work by never mobilizing your aid by certain designations. You have said what you desired, but it was never otherwise than such as helped the ecumenical movement. Your Church has been as a mother to the Or-

thodox Churches, who, in so many lands, have had no one else to help them. If we had no World Council *now*, we should have to create it to help the Orthodox Churches. . . .

"We have made it clear just what the World Council is, and is not. At one time, people asked: 'Is not the World Council a sort of night, when all black cats look gray?' Some felt that it was an Anglican movement; some that it came from the Free Churches; others felt that it was Orthodox; some thought it was a sort of Protestant Vatican; and some thought it was a super-Church. . . . It is none of these things. Nor does it consider itself to be an answer to our Lord's prayer that 'they all may be one.' It is only a *road* to that oneness. . . .

"I missed, at Cleveland, emphasis on each Church's own confession of Faith. The emphasis was on coöperation. There is a danger in coöperation because it may take the place of unity as the great objective. . . . My main point is that the ecumenical work of the World Council goes steadily on. Coöperation there must be; but we must never say: 'We are working together. Let us keep away from the difficult questions of Faith and Order.' Those we must face clearly and with courage."

ACU

From an Ancient Custom

More than 500 persons heard Dom Gregory Dix, prior of Nashdom Abbey, England, discuss the development of the liturgy at a conference sponsored by the Washington-Richmond branch of the American Church Union at the Church of the Ascension and St. Agnes' in Washington, D. C., on November 26th.

In his first address, Dom Gregory traced the development of the Eucharistic rite from the ancient Jewish custom which Jesus Christ followed on the night of the Last Supper [L. C., November 5th].

In his second address, Dom Gregory traced the development of the first part of the Mass to the ancient Jewish religious services of prayers, praise, and readings from the scriptures. As the writings of the apostles became widely known, the ancient Christians came to look upon them as scriptural and early adopted the practice of reading from the Epistles for the first lesson and the Gospels for the second. From the first days, he emphasized, the Eucharist has been the central act of worship in the Christian Church.

The ACU conference was the second sponsored this year by the ACU in Washington. In addition to two addresses by Dom Gregory, a supper was served, the membership of the Washing-

ton-Richmond Branch held its first annual business meeting, and the Rev. Albert J. duBois, executive director of the ACU's National Council spoke briefly on the ACU's program. Not only members of the ACU but many of the clergy and laity of Washington, Baltimore, nearby communities of Maryland and Virginia, and members of the faculty and students of the Virginia Seminary attended the conference.

ORTHODOX

Ties With Russia Broken

Instead of mentioning the name of Patriarch Alexei of Moscow in the prayers in its liturgy, the Russian Orthodox Church of North America will pray for "the holy, orthodox patriarchs, bishops of

benefit by denouncing us as followers of the Communist regime in Russia." Archbishop Adam denied such accusation.

He also made public a message from Patriarch Alexei saying that the patriarchate "lays no claim on the property of [American] parishes" and that it "does not demand from the Orthodox clergy and laity of America an expression of subjugation to the government of our Soviet Union."

While relations between the Patriarchate and the Russian Orthodox Church of North America cooled, Metropolitan Leonty (the Most Rev. Leonty Turkevitch), newly elected head of the latter Church, was scheduled to meet officially with Metropolitan Anastasius, Primate of the Holy Synod of the Russian Orthodox Church Outside Russia, presumably to discuss the future relations

tury Fox Film Corp., New York, Spyros Skouras; his brother, Charles Skouras, who is in the motion picture industry in Los Angeles; the president of the Prudential Steamship Corp., New York, Stephen D. Stephanides; and the president of the Hellenic Bank Trust Co., New York, Evangelos T. Hardaloupas. The Mixed Council to which they were elected is a body of clergy and laity who assist Archbishop Michael in the administration of the temporal affairs of the Church.

INTERCHURCH

Women Suggest Noon Prayer

A call for people everywhere to offer a daily prayer for peace was issued by the General Department of United



R.N.S.

GREEK ORTHODOX: Their congress adopted a million-dollar expansion program for 1951.*

the suffering Russian Orthodox Church." This decision, made by the all-American sobor of the American Russian Church, severs spiritual ties with the Moscow Patriarchate and wipes out a resolution adopted by the 1946 sobor requesting Patriarch Alexei to continue the American Church in his fold and to be its Spiritual Head, "conditioned upon the Church in America retaining its present autonomous status and the right to self-government."

A point of disagreement between the Russian Orthodox groups has been the question of which owns St. Nicholas Cathedral, New York city. A New York Times report said that although the New York State Court of Appeals recently reversed a decision of the Appellate Division and granted possession of the Cathedral to the American Church, services were conducted there on December 4th by Archbishop Adam, acting exarch of the Moscow Patriarchate. Archbishop Adam said that he had told his congregation that the court proceedings of "our adversaries" constituted use of "a temporary political situation for their own

of the two groups, Religious News Services reported.

Greek Church Congress

A million dollar program for 1951 was adopted by the biennial congress of the Greek Orthodox archdiocese of North America meeting in St. Louis, Mo., two weeks ago.

Part of the money, much of which will be used to expand the work of the archdiocese, will support a new chair of Greek Orthodox theology at the Episcopal Theological School, Cambridge, Mass. The program also includes the publication of an Orthodox prayer book. Another part of the money will be used for the facilities of the Holy Cross Seminary, Brookline, Mass., and St. Paul's mission, Byron Hot Springs, Calif. Other publications planned include a youth manual and a series of informative pamphlets on the Greek Orthodox Church.

Greek Orthodox laymen elected to the Mixed Council of the archdiocese include the president of Twentieth Cen-

Church Women of the National Council of Churches.

The Department suggested noon-day use of a prayer, written by Mrs. Harper Sibley. [RNS]

* In the center, left to right: Bishop Gerasimos, Chicago, Archbishop Michael, New York, and Bishop Athenagoras, San Francisco.

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	\$ 532.00
Navy Chaplain and wife	10.00
C. A. Sauter	5.00
From Baltimore	3.00
	<hr/>
	\$ 550.00

For Greek Children

Previously acknowledged	\$ 640.50
G. R. Simpson	15.00
	<hr/>
	\$ 655.50

Presiding Bishop's Fund

Mrs. F. S. Eastman (Chinese Relief) ..	\$ 12.00
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Michael Scott Account

Previously acknowledged	\$ 118.00
C. A. Sauter	5.00
G. P. Todd	2.00
	<hr/>
	\$ 125.00

The Meaning of

Christmas

By the Rt. Rev. G. Ashton Oldham

Retired Bishop of Albany

THE essential meaning of Christmas is stated by the writer of the Epistle to the Hebrews: "God, who at sundry times and in diverse manners spake in time past unto the fathers . . . hath in these last days spoken . . . through His Son" (1:1-2).

The popular observance of Christmas falls short of this conception. It is considered, and rightly so, a festival for children, and how they do enjoy it! What with Santa Claus coming down the chimney, presents of all kinds, stockings filled with candies and all sorts of goodies, and above all, the Christmas tree with its lighted candles and decorations — the whole makes a never to be forgotten experience in the life of a child. But, if we stop here and never remind the child of the Baby of Bethlehem, we have the strange anomaly of a birthday which ignores the one who is born — a Christmas with Christ left out.

Christmas belongs also to the older folk, who look back with a certain nostalgia on the Christmas of their childhood, and once again become young in spirit. For these nowhere is the Christmas message more beautifully and movingly set forth than in the words of the fine old hymn:

"O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing!"

FESTIVAL FOR ALL

So Christmas is a festival for all. We love to go back and rehearse the events, to recall the shepherds and the wise men and the star, and above all the heavenly host singing their ecstatic hymn, "Glory to God in the highest and on earth peace to men of good will." The whole scene is one of such idyllic beauty that it seems almost too good to be true; and yet we also feel it is too good not to be true.

Nevertheless, if we remain on this level, we are doing little more than indulging our sentiments, and we shall fail

utterly to grasp the real significance of this great day. As mature human beings, especially as Christians, we must go deeper and try to realize and grasp the true and inner meaning of this event — which is that God is now speaking to us and speaking in a very special manner.

Of course, God has always been speaking to men. Long before Christmas, indeed since the beginning of the human race, God has been speaking but man has been hard of hearing or so engrossed in his own concerns that he would not listen. God spoke in the Garden of Eden. God spoke to the children of Israel through the prophets and seers; He spoke to men of other nations and religions through the great and good of all time. "That was the true Light, which lighteth every man that cometh into the world." The old fathers used to say, in answer to the question, "Where was Christ before Christmas?" that He was in the world preparing it for His Incarnation.

But Christmas marks a different approach — a different kind of speaking. In olden times, God spoke through imperfect media — through nature, history, events, and great souls. God has from all eternity been pressing Himself upon men's hearts and minds and consciences. Like the pressure of the air upon the globe, God has ever been seeking to fill his creation with Himself.

Nature contains and reveals God in some measure until, to a seeing eye, as Browning tells us, "Every common bush is aflame with God." Human nature receives more of Him, and choice souls receive Him in even fuller measure. But at last was prepared a vessel capable of receiving Him fully, when Jesus was born; for "in Him dwelleth all the fullness of the Godhead bodily." Now for the first time God's full nature is revealed, His will made clear to men. In Jesus Christ we see and hear God.

A JUST AND HOLY GOD

God speaks in Jesus to man and reveals His nature as a just and holy God, one who cannot abide evil nor let sin go unpunished. God speaks and tells men His will for them and the world. And



ADORATION OF THE SHEPHERDS

it is because man is unwilling to accept and obey it that we are in the present perilous state.

God speaks and tells men He is not a cruel tyrant or arbitrary dictator, but a God of love.

God speaks and takes away the fears that have dogged the steps of humanity through the ages.

God speaks and calls all men everywhere to come to Him and learn of Him whose yoke is easy and whose burden is light.

God speaks and tells sinful man that "though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool" (Isaiah 1:18).

God speaks and promises man a blessed future with Him when the toils of this pilgrimage are over. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

Small wonder that such an event af-



R.N.S.

of del Verrocchio (1435-88)

fectured both the heavens and the earth so that the morning stars sang together, and heaven broke loose with ecstatic joy, in the song of the angels: "Glory to God in the highest and on earth peace toward men of good will."

REALISTIC AND RELEVANT

But what has all this to do with us today? Today probably more people are suffering hardship, disease, and starvation than ever before in history. More than that, for multitudes of them there is no hope. They see no future for themselves or the world. A third war is in the offing, and if it comes it will spell the end of civilization as we know it.

Man seems incapable of controlling and directing the mighty powers he has unleashed. All he can do is to devise plans of meeting force with force and leading mankind to collective suicide. Truly the outcome is grim and depressing, and the solution of these problems is beyond man's power. It is nearly two

thousand years since the angels sang of peace on earth, and peace seems further away than ever. What is the use, then, of observing Christmas, and what bearing has it on present day events?

Strange to say, and despite all appearances, the angels' song is of all messages the most realistic and relevant to our own time. Indeed it offers the only solution to our problems. The proper translation of the angels' song is not "on earth peace, good-will toward men," but "peace among men of good will," and here we have the one thing that will set our world to rights. Listen, for example, to the following words from Christopher Morley's "Old Thoughts For Christmas":

"Just for a few hours on Christmas Eve and Christmas Day the stupid, harsh mechanism of the world runs down and we permit ourselves to live according to untrammelled common sense, the unconquerable efficiency of good will. We grant ourselves the complete and selfish pleasure of loving others better than ourselves. How odd it seems, how unnaturally happy we are! We feel there must be some mistake, and rather yearn for the familiar frictions and distresses. Just for a few hours we 'purge out of every heart the lurking and grudge.' We know then that hatred is a form of illness; that suspicion and pride are only fear; that the rascally acts of others are perhaps, in the queer webwork of human relations, due to some callousness of our own. So at Christmas we tap that vast reservoir of wisdom and strength — call it efficiency or the fundamental energy if you will — kindness."

THE FRUIT OF GOOD WILL

This reservoir of good will is God himself at work in man's heart and in the world. He is the only source of love or good will, and when men respond to Him and practice good will toward one another, there is peace, whether it be in the family, community, state, nation, or the world. There is simply no other way. Peace is not a commodity kept in a place called heaven and sent down to us in response to our prayers. Rather is it a result of previous causes, a fruit of seed sown — the fruit of good will. God is not interested in the mere absence of strife or war so much as in rearing a race of loving children, a race of men who act like their heavenly Father, who sends His rain on the evil and the good and makes His sun to shine on the just and unjust; or like our elder Brother, who went about doing good and sowing the seeds of truth and righteousness and loving kindness. It is in some such way as this that God speaks to us at Christmas.

All of this means that man has a part to play and a response to make to the Christmas evangel. It is not enough to sing the angels' song. We must also live it. Indeed, it is because too many people

have been satisfied with just singing it that conditions are no better than they are. We must be "Imitators (*mimetai*) of God, as dear children" (Ephesians 5:1). We must be sure that God has a will and a purpose for the world and every nation, community, and individual, and that only as men and nations do His will can there be any security or peace. Hence we must listen to God when He speaks and take Him seriously.

GOD'S VOICE

Some years ago in New York City there was a rather whimsical play called "Noah." In the last scene the ark has come to rest on Mount Ararat. The waters have receded, the family have gone forth and at last Noah is left alone with the animals. He is looking at the destruction and desolation about him, and is yet conscious of God's command to build a new world. He strides up and down, thinking upon his impossible task, and then turns to the heavens and cries out, "O God if you will let me hear your voice once in a while — not all the time but just once in a while to let me know that you are there, I'll try. It will be hard, but I'll try." He then walks about again muttering to himself, "I am satisfied, I am satisfied." Then suddenly turning to the heavens he shouts again, "But you, are you satisfied?" Then the playwright, with great artistry, has arranged that at this juncture colored lights appear on either side of the stage and expand until they form a rainbow, a symbol of God's approval.

A PART TO PLAY

Like Noah, we all have our part, big or little, to play in building a new world; whether it be literally the whole world, or our own country or city or family, or our own selves. The task is the same, and we cannot do it alone. But if we listen for God's voice, even though we hear Him only "once in a while," we shall succeed.

So let us try this Christmastide to get beneath the surface; beneath the gayety and fun, the parties and the dancing, and try to hear what God has to say. Let us listen to the angels' song, yes, but even more let us listen to Him of whom the angels are singing, for upon His word depends the welfare, perhaps the very existence, of this world of ours, as well as our own eternal salvation.

God speaks — it is for us to listen and obey.





TIME

By the Rev. Roy E. LeMoine



WHAT is time? How long, really, is a minute, an hour, a day, or a year? Some minutes appear to last hours, and there are days and weeks which go by before we are aware that they have even begun. Do we measure time with our watches, our clocks and chronometers, and our calendars, or do we measure something else that we have carved out of time — say duration? It is of duration that we speak when we say that classes last 50 minutes; and the French are more accurate than we when they ask the hour rather than the time, for that is what they and we really want to know.

Is all time relative or are some times relative to an absolute time existing in the universe as a whole? Does time have a beginning or an end, neither, one or the other, or both? Suppose that the earth did not rotate and the seasons did not come and go, would we be conscious of time? Would the word actually have any meaning at all to the average person? Those who have spent several years in dark prisons cut off from the light of day and the new life that comes with each spring lose track of time and know only duration.

To the ancient Greek and Roman and

to the unwesternized Indian, Chinese, or Japanese of today, time has little meaning; or if one of these is philosophically inclined, time has an utterly different meaning for him from that which is unconsciously accepted among us. For these people time had and has no real end, nor any real beginning, and is either a perpetually renewed circle in which events continually repeat themselves, or is a boundless ocean with no movement other than the ceaseless rise and fall of the waves and the tides.

We know that that is not what we believe about time, although we may not be aware of what exactly we do believe or why we believe it. We do know, though, that 1950 is different from 1949, and we use these numbers as something other than index numbers to show that something has happened — that motion has taken place. We stand at the beginning of a new year and we are conscious of looking back, or even down, to 1940 and 1930, to the day of our birth and beyond here to 1918 and to 1776. We believe (although recent events may make us think twice) that progress has been made, that these and other dates represent steps up which we, or our parents, have climbed.

Why do we think this? On what basis can we claim that each additional year marks a step toward some goal, away from some past event?

The reason is an event! Something

happened 1950 years ago which broke time into two parts. It was no longer measureless, no longer infinite, and for that reason became relevant to all actions and events. Before the event of which we speak stretch all the years to the beginning of time, but they are now years with a meaning — B.C. And all the years after the event to this moment and beyond, until the end of time, take on meaning. Each of these is reckoned A.D.—*anno Domini*—in the year of our Lord. Christian time — and we live in Christian time whether we are Christians or not — is different from any other time because it has not only a definite beginning and an ending, but a center toward which all previous events point and to which all succeeding events are referred.

Because Christian time has a center, a beginning, and an end, real movement along the road of time becomes possible, and history makes sense, because it refers to and examines the progress that has been made on the road thus far.

The event which gives meaning to the whole cosmos by destroying infinite time is that moment when God reached from eternity into time and united Himself with human flesh — an event we celebrate as . . . Christmas Day.





HEAVEN

in our

HEARTS

By Edna G. Robins

WHEN Jesus came down to earth to be born of a Virgin, the cold, gray cave that was the innkeeper's stable became heaven for a little space of time. Here Mary and Joseph adored the Son of God. Here the shepherds hastened to see and marvel at the new-born Babe. Here the Magi from the East brought their royal gifts and worshipped the Infant King. The angel choirs sang their praises to God as He lay sleeping in a manger. The brightest star in the firmament stood over the hillside where the Lord of heaven and earth rested on the straw taken from the ox's stall. Heaven had come down to earth, and man and nature rejoiced at the miracle.

Those who were privileged to know the heavenly joy of the Holy Child's presence, had to make some sacrifices, for heaven is not opened to all of us as a matter of course. And as the Virgin Mother and the beloved foster-father of Jesus had the highest honor of caring for the Infant Saviour, so they were called on to make the greatest sacrifices. Mary accepts her high destiny with the declaration that she is the handmaid — the slave — of the Lord, content to know no will but His. With complete self-renunciation she will devote herself entirely to her Child. The grave and upright Joseph, who has always had the respect and consideration of his neighbors, resigns himself to the covert sneer, the scarcely concealed derision of his acquaintances, when he calmly assumes the role of protector of Mary and her Child.

The shepherds leave their flocks and turn away from the comforting warmth of their fire to hasten down the cold hill-

side. Earthly concerns are unimportant in the light of the heavenly vision. The Wise Men from the East, too, reached the manger only at the cost of much time and toil and physical discomfort. They had the opportunity to win the friendship of Herod the king. They might have enjoyed the oriental luxury and ease of his court. But they preferred to renounce their creature comforts and the adulation of the worldly in order to retain the love of Jesus at whose shrine they had worshipped.

The business man — the innkeeper — absorbed in the problems of profit and

loss, does not hear the heavenly call. Celestial joys do not appeal to him, for they would take his attention away from his work. Herod, the ambitious king, looks upon Jesus not as God but as an earthly rival for his throne, and not only does he withhold his homage but he even plans to kill the Son of God. So blinded is he by self-interest that he does not desire to enter the heaven of Jesus' love.

As we kneel before the altar to make our Christmas communions, our hearts are lifted up to heavenly places, for Jesus is present to fill us with His divine gifts of joy and peace. But we must become His servants if we would finally be called His friends. Our wills must be brought into subjection to His will; our hearts, forsaking the love of the world and the love of self, must be opened wide to the warmth and the tenderness of His divine love; our minds must look upon the concerns of this world in the light of His wisdom and compassion.

If, like the innkeeper, we become completely absorbed in our business affairs, we shall not hear the sound of the heavenly choirs. If we come to have an exaggerated sense of our own importance, we shall finally, like Herod, fail to see the brightness that marks His Presence and shall go on like that selfish and fearful king to hate the goodness that might interfere with our prideful ambitions.

But if we can make our communions in complete self-forgetfulness, how gladly will Jesus enter our humble, obedient hearts to pour forth His eternal life into our yearning souls, to lift us up into the pure light and beauty of heaven itself. And by this loving gift of Christ Himself, our simple, human hearts, like the bare and lonely manger, will become heaven for a little space, for Jesus has His dwelling there.

Emotional or Devotional?

By the Rev. B. FRANKLIN WILLIAMS

EVERY Christmas we have the choice of making the festival either an emotional event or a devotional event. We are accustomed to hear it said that Christmas is for children. Christmas is for a Child: it is in His honor, to His glory, for His worship.

Of course, God is not a child, but He once was. He is without any beginning, but He once began human life as you and I began it — as a child. We think of the birth of a baby as being altogether wonderful. But the baby is helpless and defenseless, his very life in the care of others.

Such was the determined love of God for His people that He was willing to undergo this humiliation. He who is omnipotent became defenseless; He who is

omniscient accepted the limits of a baby; He who is omnipresent became a native of an insignificant village; He who is outside time submitted to the fetters of changing circumstance.

It is the majesty of His condescension that gives Christmas a solemnity to mingle with its joyousness. Christmas makes its deep appeal to us because we know from our experience of human life that every joy is made joyful because of some poignancy within it. Christmas, for all its miracle, is true to life.

The way we make Christmas true is to offer to God our thanks (our Eucharist) for His invincible love: "Because thou didst give Jesus Christ. . . . to be born. . . . as at this time for us. . . . to make us clean from all sin."

“Fear Not”



ST. LUKE'S narrative of the birth of our Lord is one of the most beautiful and sublime passages in all literature. It is also a masterpiece of journalism: as given in the King James Version and read for the first Eucharist of Christmas, it tells in only 280 words, yet with a wealth of “human interest,” the essential facts in the mighty drama of the Nativity.

As we meditate this year upon the Christmas story, let us think of it especially in terms of its relevance to our own times. There will be those who say that the lovely picture of the Babe of Bethlehem is out of place in this mid-twentieth century, when the world seems on the very brink of the abyss, and when we are beginning to realize that the overwhelming issue of the day is the stark one of survival.

Archbishop Temple wrote, in the midst of a great war: “Let us at all costs avoid the temptation to make our Christmas worship a withdrawal from the stress and sorrow of life into a realm of unreal beauty. It was into the real world that Christ came, into the city where there was no room for Him and into a country where Herod, the murderer of innocents, was king. He comes to us, not to shield us from the harshness of the world, but to give us the courage and strength to bear it; not to snatch us away by some miracle from the conflict of life, but to give us peace—His peace—in our hearts, by which we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing that is peace.”

The shepherds, watching their flocks by night, were simple folk. They had no concern with the affairs of state, or with the thousand and one petty interests that beset the minds of the crowds that thronged Bethlehem and filled the inn to overflowing. They were minding their own business, tending the sheep that had been entrusted to their care. No wonder they were “sore afraid” when they found themselves bathed in an unearthly light, and heard themselves addressed by a supernatural voice. In terms of their own experience, they must have felt much as we would if we experienced a tremendous concussion, and saw a mushroom cloud rising from the nearby city. The angel's first words reassured them: “Fear not.”

How badly we need that message today: “Fear not.” Humanity is more fear-ridden than it has been since the Dark Ages, when violence lurked around every corner and every man was a law unto himself. Under the surface of our civilization, with the highest material standards ever achieved by man, lies the stark fear of annihilation, of the sweeping away of all those material things in which we have placed our trust. Despite the brave front that we try to put on,

mankind today is “sore afraid.” How greatly we need that angelic message, “Fear not.”

And the message comes to us, now, in the hour of our dire necessity. From every altar in Christendom, Holy Church proclaims it: “Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.” (*All people, yes: Americans and British; Koreans, northern or southern; Chinese, Nationalist or Communist; Russians, Red or White—all people, without exception.*) “For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.”

Here is a fact greater than the A-bomb or the H-bomb; for the babe in the manger is no ordinary infant, He is the Son of the Most High God, who locked the energy of the universe in the atom, and whose alone it is to determine the ultimate destiny of the cosmos of which the earth itself is but an atom.

The eyes of the shepherds were opened for a moment to the world of the spirit, which is so much more real than the material world. “And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”

THAT heavenly host, and the Lord that they worship without ceasing, are as real today as they were “in those days.” Their song still rises to the heavenly Throne; and will continue to rise though the heavens and the earth pass away. We acknowledge their presence, and unite our prayers to theirs, when, kneeling before God's altar, we join with angels and archangels, and with all the company of heaven, saying: “Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory; Glory be to thee, O Lord Most High.”

Fear not. Above the strife and disorder of this unruly world, God reigns. His message is still one of peace, to men of good will. And this is still the sign to us: a babe, lying in a manger.

Let us, like the shepherds, hasten to Bethlehem—the House of Bread that is our own parish church. There we shall not only find the promised sign, but we shall receive from that Holy Infant, now reigning, in glory in heaven, the Bread and Wine that are the sacrament and seal of His promise to be with us always, even to the end of the world. And His Body and Blood shall strengthen us, not to withdraw from the world because it is evil, but to go back into it and wage spiritual warfare in His name, until the kingdoms of this world become the Kingdom of God.

The Bible: The Word Of God

IN November 1948 the Rev. A. G. Hebert, SSM, of Kelham, England, was asked by a group of clergy at the Washington College of Preachers for guidance in seeing the Bible as the word of God and in so presenting it to their people.

It was not enough, the clergy said, to be told that in the Bible God was speaking to them, and to pass this general truth on to their congregations: what

about the time of Elijah, when the issue was between Yahweh and Baal as the god of the land, Fr. Hebert distinguishes between an original meaning of the stories telling how Abraham, going into a foreign country, tried to pass off Sarah as his sister (Genesis 12:10-20, and ch. 20), and the meaning these were meant to bear by the writer who gave them to us in their present form. Originally, reasons Fr. Hebert, these two stories (and the similar one about Isaac in Genesis 26:1-11) were probably told "to show how clever God's chosen servants had been in outwitting the foreigner" (p. 43). On the other hand, dating in their present form and context from a time in which loyalty to Yahweh was at stake, these stories evidently were meant at that time to convey (as they must for Christians) a definitely spiritual application.

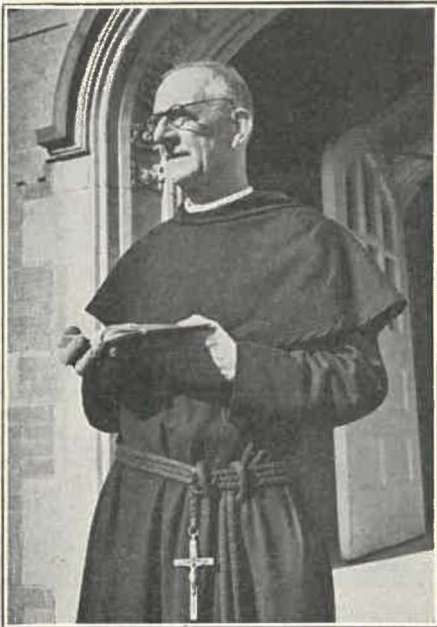
To quote Fr. Hebert: "What does the writer intend to say to his contemporaries? Perhaps something like this: 'When you go to Egypt or Syria, do not imagine that you have gone out of the Lord's sight or beyond the range of the moral law; and do not despise the people there, because you belong to the Lord's chosen people. You yourself are on trial; and maybe there will be in them a moral goodness which will put you to shame.' Have we not in England a proverbial saying that one leaves the Ten Commandments behind when one goes East of the Suez?" (p. 44).

Similarly, accepting the dating of Chronicles at about 300 B.C., and ad-

mitting both the author's falsification of history and his "ecclesiastical and ritualistic narrow-mindedness," Fr. Hebert underscores on the other side the chronicler's "truly wonderful sense of the dignity and glory of liturgical worship," as instanced especially in David's act of praise in 1 Chronicles 29: 10-14 (which by the way provides two of the offertory sentences in our American Prayer Book):

Blessed be thou, O LORD,
The God of Israel our Father,
For ever and ever.
Thine, O Lord, is the greatness, and
the power
And the glory, and the victory, and
the majesty:
For all that is in the heaven and in
the earth is thine:
For thine is the Kingdom, O LORD,
And thou are exalted as head above
all.
Both riches and honor come of thee,
And in thine hand is power and might,
And in thine hand it is to make great,
And to give strength unto all.
Now therefore, our God, we thank
thee
And praise thy glorious Name.
But who am I, and what is my people,
That we should be able to offer
willingly after this sort?
For all things come of thee,
And of thine own have we given
thee.

Constant themes of Fr. Hebert's presentation are the organic relationship between the Old Testament and the New and the conception of the Christian



FR. HEBERT, SSM.: "The Bible From Within."

was needed, they felt, was to be able to point out how, in specific passages that people heard read in Church, God's word was to be discerned as the reality beneath a mass of puzzling imagery.

Fr. Hebert has attempted to provide an answer in *The Bible From Within* (Oxford, Pp. v, 192. \$2.25), which consists of 12 short chapters covering such Biblical topics as: the Creation, the Garden of Eden, the Exodus and the subsequent history, the prophets (including the Messianic prophecies), the Gospel, and the Christian use of the Old Testament.

Taking for granted the necessity of the critical approach, and building upon generally accepted conclusions as to date, authorship, etc., Fr. Hebert makes use of these facts to extract from the several strands of Biblical material the spiritual message that the writers aimed to get across.

To take one or two examples. Accepting a dating for the Abraham stories of

THE MYSTERY OF CHRISTMAS

BYOND the pageantry of green fir trees,
Soaring above the lilt of joyous carols,
Hidden in the symbol of the Crèche,
The mystery of Christmas lies.
The mystery that He, Creator of the universe,
Should come, the Offspring of His creature.
Oh for new words, unsullied yet by common use
With which to laud this Mystery!
Hush, eager heart, there are no words.
The Love that made renunciation of His perfect bliss,
Cast off the crown of supreme Sovereignty
To come to us in utter lowliness,
Surpasses any concept of man's finite self-bound mind.
There are no words!

ELSIE GERTRUDE DICKEY.

Church as the Israel of God. There is a good exposure of the inconsistency of fundamentalism (p. 15); criteria are suggested for distinguishing between the right and the wrong sort of allegorizing of Scripture (pp. 179ff), and the present interest in Biblical theology among scholars of the various Churches is held up as the surest hope of reunion, not only of Christians with one another, but of Christians and Jews, since both are heirs of the Old Testament.

The entire approach is non-technical, but the book is one that the reader will do well to study with Bible in hand — and, one might add, after praying the collect for Advent II.

Of Interest

CHRISTOPHER THE GIANT, by Claire Huchet Bishop (Houghton Mifflin. Pp. 54. \$1.50). The reviewer read this to his 7-year-old daughter. Her comment: "Oh, Daddy, just one more chapter, please — it's so exciting." The story of St. Christopher, well told, with superb illustrations by Berkeley Williams, Jr., and some sane words on the use of the St. Christopher medal.*

My Cap and My Cape, by Mary Williams Brinton (Dorrance. Pp. 262. \$3). The autobiography of a nurse, who is also a Churchwoman, telling of a wide variety of experience, including serving with the Grenfell Mission in Labrador and Newfoundland, and of travels to far-off lands — from Guatemala to the shores of Spitzbergen.

* "... In the United States where thousands of people travel by automobile, is the Christopher medal supposed to protect them whatever they do? Riding roughshod at 80 miles an hour, crowding the other drivers, honking the horn impatiently, racing at crossings? People who act that way have forgotten Christopher. Christopher is not with them, even if they have his medal in their car."



THE CHRISTMAS CRECHE: "To bless a winter world..."

GOD OUR HOME

HE came to bless a winter world,
 Mother Mary's little Boy,
 And in His heart of love was curled
 Eternal summer for our joy.

O burning Sun, upon our way
 Blanketed with Christmas snow,
 Baby and God mysteriously,
 Fill us with Thy heavenly glow.

O Thou who hadst no bidding place
 Except within the hearts of men,
 Be covert to our homelessness,
 Bring all Thy children home again!

VIRGINIA E. HUNTINGTON.

The Lively Pilgrim — The Story of Kleine Klaus, by Bastian Kruithof (Grand Rapids: Baker Book House. Pp. xi, 118. \$2.50). The story of "a little boy who has not seen ten summers, but whom ten summers have seen," by his father, who is pastor of the First Reformed Church in Holland, Mich.

Handbook for Ministers' Wives, by Welthy Honsinger Fisher (New York: Woman's Press. Pp. 135. \$2). Includes

chapters on: The Man You Married; Life in a Goldfish Bowl; Special Etiquette For Ministers' Wives; Children of the Parsonage. By the wife of a former Methodist Bishop.

The Bible and the World and Triluminal Science, by Apostolos Makrakis, translated by D. Cummings, (Chicago: Orthodox Christian Educational Society, Pp. xii, 483, 32. Price not given). Apostolos Makrakis died 1905. His works are recommended by Michael, Orthodox Greek Archbishop of North and South America, and by Leonty, recently elected head of the Russian Orthodox Church of North America. The present volume is presumably, therefore, a sound exposition of Orthodox theology, of interest to specialists. However, it employs a terminology unfamiliar to Western readers (e.g. the use of "God" for the Creator, and "gods" for members of redeemed humanity).

The Upper Room (1908 Grand Ave., Nashville 4, Tenn.) has begun *The Devotional Classics Series* with: *Selections from St. Augustine*, *The Imitation of Christ*, *The Practice of the Presence of God* (Bro. Lawrence), and *Table Talk* (Martin Luther), in attractive inexpensive paper editions (2¢ each!), edited by Douglas V. Steele or William R. Cannon. Will fit into an ordinary envelope for mailing.

PITTSBURGH

Prayer Works

The morale of the nation is once again the subject of the weekly radio talks being given by Bishop Pardue of Pittsburgh.

The Bishop gave a similar series during World War II while he was dean of St. Paul's Cathedral, Buffalo. The broadcasts were made over CBS in cooperation with the Office of War Information.

During that first series Bishop Pardue organized a "Legion of Silence." Its thousands of members spent at least one minute each day, preferably at noon, praying silently for the armed forces and for victory.

Now Bishop Pardue is asking for members for the Legion again. Cards, signed by members, will be placed on the altar of Trinity cathedral in Pittsburgh and will remain there, where prayers will be offered daily, as long as the fighting continues.

Some of the Bishop's broadcasts have appeared in book form. They include *Your Morale and How to Build It*, *He Lives, Bold to Say*, and *Prayer Works*.

MILWAUKEE

Instruments of God's Peace

St. James Church in downtown Milwaukee was chosen by the Milwaukee County Council of Church Women as the central church for a 12-hour prayer vigil for peace on December 13th.

The Council had asked each clergyman in Milwaukee county to open his church from 7 AM to 7 PM that day and to have someone present during all those hours to continue the thread of prayer.

One of the prayers suggested for use in the vigil was "For Our Country" from the Book of Common Prayer. Copies of the various suggested prayers were available in the churches.

The Rev. B. G. Buley, rector of St. James, conducted a special celebration of the Eucharist at 7 AM, and individuals and groups maintained the vigil for peace throughout the day.

People who visited the churches during the vigil were asked by the Council to meditate silently and to "humble themselves before God" in order to become "instruments of God's peace."

The vigil was backed by the Milwaukee Ministerial Association and the Milwaukee County Council of Churches.

Miss Mary Clarkson, first president of the Milwaukee County Council of Church Women and now its honorary president, was one of the planners of

the vigil. She is a member of St. Paul's Church.

The Council of Church Women has announced that St. Paul's Church, for the third year, will be the Milwaukee church at which the annual World Day of Prayer will be observed. The Day of Prayer (next year, February 9th) is sponsored by the National Department of Church Women of the National Council of Churches.

DALLAS

Mexican Work

In a colorful ceremony, on Sunday, November 5th, in the Octave of All Saints', Bishop Mason of Dallas dedicated the Church of the Holy Family, in McKinney, Texas, in a colorful ceremony. Prior to the dedication of their church, this Mexican congregation had worshipped in St. Peter's Church, in McKinney, at hours during which the church was not in use by its own congregation.

The people of the Mexican colony, with acolytes and visiting clergy and bishops, gathered on the church grounds, all carrying red, white, and green Mexican flags, and processioned around the church three times. The Bishop blessed the church according to ancient tradition. He was attended by Pepito Vega, son of the Rev. José de Jesus Vega, priest-in-charge, and by Theodoro Ariel Almendariz. The procession entered the church while the people sang "*Cantemos al Amor de los amores*," a Eucharistic hymn. Reservation of the Blessed Sacrament was instituted at this first service, and after entering the church the congregation and clergy joined in singing

of the hymn "Humbly I adore Thee."

Fr. Vega presented 33 persons for confirmation. The Prayer Book service of Confirmation was read in English and Spanish. Bishop Mason preached a short sermon while Fr. Vega acted as translator. During the offertory the clergy sang "The Church's One Foundation" and then there was a hymn in Spanish. After the service some 150 persons came forward to receive the Episcopal blessing.

The dedication of the church of the Holy Family was the climax of six months work by Fr. Vega with the Mexican people of McKinney. Fr. Vega was advised and assisted by the Rev. Menter B. Terrill, rector of St. Peter's. Aside from some assistance from the diocese in securing land, and from some interested friends, the church was paid for by money raised at fiestas given by the people. It is now debt free, although it is not yet finished. This is the beginning of what the diocese hopes will be an extensive work among unchurched and unshepherded Mexicans in this part of Texas.

SOUTHWESTERN VA.

Youngest Church Grows

Bishop Phillips of Southwestern Virginia, on December 3d confirmed the first class at St. James', Roanoke, the youngest church in the diocese. The class was composed of 14 adults and four young people. On December 1st the Rev. J. Manly Cobb, rector of St. James', and his family moved into the new rectory recently purchased by the congregation.

OHIO

First Service Commemorated

Trinity Church, Coshocton, Ohio, commemorated the 200th anniversary of what is believed to be the first Anglican service in Ohio, on November 19th.

The service in 1750 was conducted by Christopher Gist, an explorer and frontiersman, on Christmas day at the "forks of the Muskingum" river near where Coshocton is now located. He read the homily for Christmas day and prayers from the Prayer Book to a group of explorers and Indians.

The day of commemoration was held on November 19th to avoid breaking the Advent penitence and the Christmas festival.

That evening the vestry of Trinity Church voted to assume complete self support, having recently burned the mortgage on a \$12,000 rectory purchased five years ago.

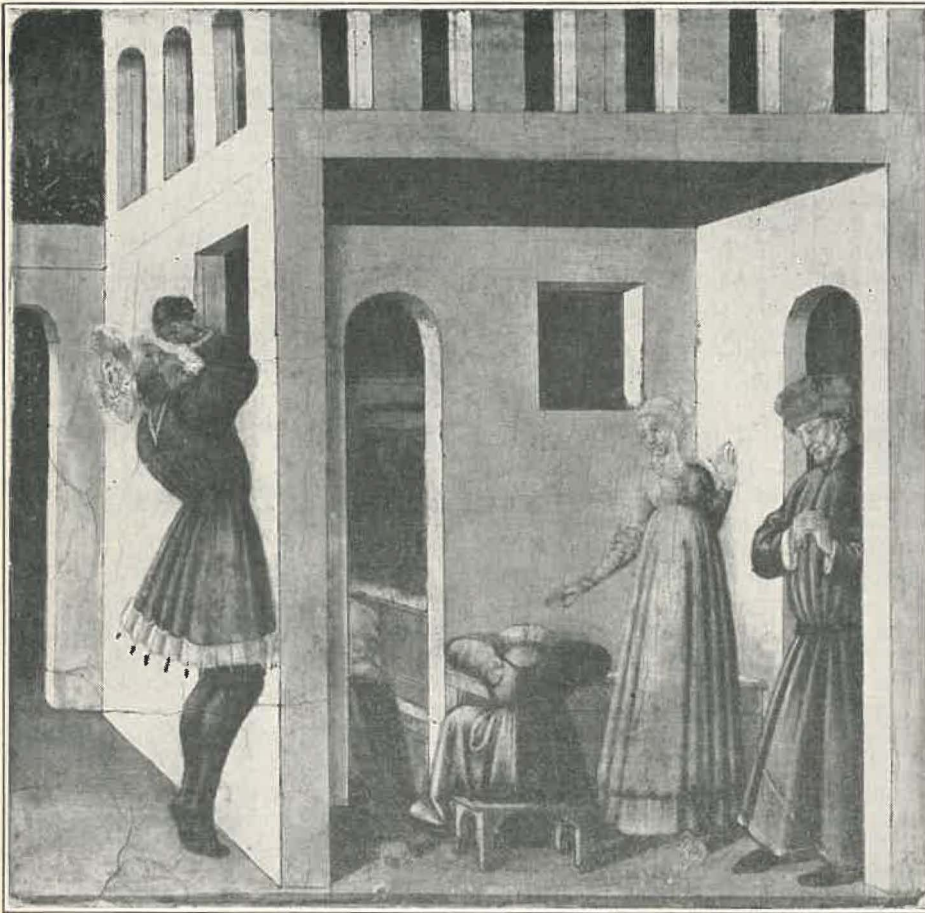


BISHOP MASON confirms a young Mexican.

Neri di Bicci (Florentine, 1419-1491): FROM THE LEGEND OF ST. NICHOLAS*

WHEN Santa Claus makes his customary appearance, young and old greet him with affection. Of course all but the very youngest know quite well that he is merely a fictitious character, a benevolent figure from never-never land. In reality, however,

countries of Europe, children put out their stockings or shoes on the eve of St. Nicholas' day to find them filled with gifts in the morning; for St. Nicholas loves children, as he is likewise the protector of scholars, sailors, and travelers, besides being the patron saint of Russia.



WHEN SANTA CLAUS WAS YOUNG: *St. Nicholas throwing a ball of gold in the window, as dowry for the sisters . . .*

Santa Claus is a mixture of legend and truth, of pagan and Christian beliefs. His whiskers and beard, and his northern home, belong to the mythical Rupert whose haunting features hide the ancient god, Wodan, dethroned and made a servant of his conqueror, the Christ. But as the bringer of gifts he is none other than St. Nicholas (or, in German, Nikolaus, abbreviated to Santa Claus), for many centuries one of the most beloved saints in the Christian calendar.

St. Nicholas was bishop of Myra in Asia Minor at the time when Diocletian persecuted the Christians. He lived to see Christianity victorious under Constantine, and may have been present at the great council of Nicea. He died on December 6, A.D. 326, and on this day he is still commemorated liturgically. In

A St. Nicholas story is the subject of the little panel by Neri di Bicci, a minor Florentine painter whose pictures appeal through their color and, as in our case, the effect of straightforward narrative. A rich merchant had lost all his possessions, and in his despair feared he might have to sell his three daughters to a life of shame. Nicholas heard of their plight and threw three balls of gold into their chamber, thereby providing them with the dowry which the custom of the time required for marriage.

The memory of many such acts of Christian charity lived on until the good bishop of Myra had become that great friend of the children, our own Santa Claus.

*Photo courtesy Yale University Art. Gallery.

SEMINARIES

Philadelphia Adds 33

Thirty-three new students signed the matriculation book and were received by the dean in the annual matriculation service in St. Andrew's Collegiate Chapel at the Philadelphia Divinity School on St. Andrew's Day, November 30th. The total enrollment at the Divinity School for this year is 96, of which 29 are taking graduate courses.

COLLEGES

Episcopal Student Movement

The national constitutional convention of Episcopal students this Christmas will be the most eventful step in college work since this work was established in the National Council several years ago, says Scott N. Jones, who will be chairman of the convention. He is a student at Ripon College.

At Christmastime, at Cranbrook, Detroit, Mich., Episcopal student leaders will meet to consider the initiation of a national student movement. "For the first time," says Mr. Jones, "students of the Episcopal Church will gather from the dioceses and missionary districts to express their continuing witness to the living Christ in the campus community."



SCOTT N. JONES

"The concern for the initiation of a student movement in the Episcopal Church has arisen from concern of the students in facing the situations existing on the American campus. The students have demanded a national movement in order that they might make a positive Christian contribution to the life of our universities and colleges. The students have realized how critical this campus situation is. . . .

"The movement will be instigated under the belief that God has willed that it should come into existence to express the student's faith and service in Him. . . . The movement will proceed in four areas: (1) To provide Episcopal students with a means for articulating themselves and their faith; (2) To provide Episcopal students with a missionary power to reach for Christ fellow Episcopalians and the unchurched students; (3) To provide Episcopal students with a means to express the particular student contribution to the whole life of the Episcopal Church; (4) To provide Episcopal students with a means for active participation in the ecumenical movement."

DEATHS

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

Robert F. Humphreys, SSJE, Priest

The Rev. Robert Fletcher Humphreys, priest of the Society of St. John the Evangelist, died in Cambridge, Mass., on December 9th, at the age of 66.

Fr. Humphreys was born and brought up in Portland, Conn., where he was a member of Trinity Church. He entered the SSJE as a layman in 1927. He studied theology at the Church Divinity School of the Pacific and was ordered deacon in 1932. He was raised to the priesthood the following year. He was solemnly professed in the SSJE on August 13, 1933, in the Church of St. John the Evangelist, Boston.

Fr. Humphreys served on the staff of the Church of St. John the Evangelist, Boston, and was later guest master at the Monastery of St. Mary and St. John in Cambridge. From 1934 to 1937 Fr. Humphreys was on the staff of the Church of the Advent, San Francisco, and from 1935 to 1938 was vicar of St. Cyprian's Mission in San Francisco.

On his return to Cambridge in 1938 Fr. Humphreys resided at the Mother House and assisted in various works of the Society. Under the direction of the Bishop of Maryland he worked to restore parochial life in St. Peter's Church, Ellicott City, Md. From 1938 onwards Fr. Humphreys was warden-general of the Fellowship of St. John, establishing many branches throughout the country and adding many members to the group.

Henry Butler Moore, Priest

On the day following his 65th birthday, November 24th, the Rev. Henry Butler Moore died at Palm Springs, Calif. The cause of death was heart failure.

Two Requiem Masses were offered for his soul simultaneously from opposite ends of the country on the 27th. The funeral Requiem at the Church of St. Paul's-in-the-Desert, Palm Springs, was celebrated by the rector, the Rev. R. M. Hogarth, and the other by Fr. Moore's son, the Rev. John F. Moore, at St. Mark's Church, Springfield, Vt. Preparations for a Holy Cross teaching mission to be held in his parish kept Fr. Moore from attending the funeral of his father.

Fr. Moore had retired because of heart trouble only a short time before his death. He was born in Brooklyn, N. Y., and was graduated from the General Theological Seminary and from Yale.

Beginning his priesthood at Christ Church, Jerome, Ariz., he also had other cures in Arizona, California, and Kan-



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DEATHS

sas. He is survived by his son; two daughters, Mrs. John K. Herrera, Tolleson, Ariz., and Mrs. Frederick Kunkle, Cathedral City, Calif.; and three grandchildren. His wife died six years ago and another son, Benjamin, died 24 years ago.

Ean A. R. Macdonald

The Rev. Ean Alexander Robertson Macdonald, 70, died on the afternoon

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of December 4th, at a Nursing Home in Oxford, N. Y.

Born in Scotland, in 1880, Fr. Macdonald came to Canada at the age of 18, when he won a scholarship to Trinity University, Toronto, from which he was graduated. He was ordained to the diaconate and to the priesthood by the Bishop of Toronto in 1902.

After his ordination to the priesthood, he served as a missionary in the Canadian northwest, and later held two parishes in the province of Quebec. He was received into the Episcopal Church of the U.S.A. on September 28, 1923, and became the rector of St. Luke's Church, Woodsville, N. H., where he remained until 1926. From then until 1932, he was rector of Christ Church, Clayton, N. Y., and from 1932 until his retirement in 1946, he was priest in charge of Chenango County missions in the diocese of Central New York, serving particularly Gethsemane Church in Sherrill and Calvary Church in McDonough.

After his retirement, Fr. Macdonald did supply work for the diocese of Central New York, and wintered at the home of his daughter, Mrs. Roland Joyce, at Katonah, N. Y. At St. Luke's Church, Katonah, he assisted at the Sunday services, and preached on several occasions.

He is survived by his daughter, and a son, Randal Macdonald, McDonough, N. Y., and by four grandchildren.

John Joseph Queally, Priest

The Rev. John Joseph Queally, rector of Transfiguration Church, of Washington, D. C., for 25 years and previously its vicar, died of a heart attack on November 29th at the church rectory.

Born in County Clare, Ireland, in 1884 and educated in England, Mr. Queally came to New York city for post-graduate work at the General Theological Seminary. He came to Washington in 1919 as assistant minister of St. Paul's Church, Rock Creek Parish, and as the first settled vicar of a parish mission known as the Chapel of the Transfiguration. Under his leadership the mission grew rapidly and was created a parish in 1925.

Mr. Queally is survived by his wife, Melinda Taylor Queally, and by two daughters, Miss Kathleen Queally and Mrs. Mary Custis Maloney of Arlington, Va.

Walker M. Gage, Priest

The Rev. Walker M. Gage, retired, died October 25th in a hospital in Chico, Calif. He had been in ill health for the past eight months, but had entered the hospital only a few days before his death.

Fr. Gage was born at Johnstown, N. Y., in 1879, and spent his youth there. In 1905 he married Carolyn Ehle in

Johnstown. The next year he was ordained priest in Albany, N. Y., at St. Andrew's Church. He served St. Andrew's until 1916.

In 1916 Fr. Gage went to California and there, in the diocese of Sacramento, served missions at Corning, Willows, and Nevada City.

Because of the illness of his father who had an automobile business in Chico Fr. Gage entered that business in 1918. When his father died Fr. Gage took over the business and conducted it until 1934. In that year he became rector of St. Peter's Church, Red Bluff. Except for a short time spent in Corning, Fr. Gage served in Red Bluff until his retirement in May, 1949. Since his retirement he has made his home in Chico.

Fr. Gage is survived by his wife, four children, a brother, a sister, and seven grandchildren.

Adalin Brown White

Adalin Brown White, wife of the Rev. Gerald White, chaplain of St. Francis House, University of Wisconsin, died November 3d, after a long illness.

Mrs. White was the daughter of Mr. and Mrs. Frank G. Brown, and was a life-long resident of Madison. She was married two years ago.

Mrs. White was educated in Madison secondary schools and attended the Sheldon School in Florence, Italy, before returning to Madison to continue her education at the University of Wisconsin.

Burial was from Grace Church, of which Mrs. White had long been a member, with the rector, the Rev. John Keene, officiating.

Mrs. White is survived by her husband, an aunt, and two cousins — all of Madison.

Caroline Cochel

Caroline Cochel of Kansas City, Mo., widely known in the Church as co-donor with her husband, W. A. Cochel, of the Roanridge property now a training center for rural Church workers, died on November 27th in St. Luke's Hospital,



DEATHS

Kansas City, after a brief illness. She was 74.

Formerly Caroline Fahnestock of Lafayette, Ind., she met Mr. Cochel while she was attending Purdue University and while Mr. Cochel was on the staff of the animal husbandry department. They were married in 1908. He now survives her. They had no children.

The Cochels went to Kansas City in 1919, and some years later moved to their 320-acre farm, Roanridge, twelve miles north of the city. In 1947 they gave this property to the Episcopal Church, continuing to live there themselves, as provided in the gift.

Mrs. Cochel's activities for human welfare have been almost countless. She helped establish one of the early child health centers; she was chairman of a county Red Cross chapter in the first world war; when woman suffrage came to Kansas she became active in politics, "to find out how it works," she said; she served on a Community Chest budget committee, directed a Woman's City Club, was president of the St. Luke's Hospital auxiliary, and supported the Kansas City Art Institute.

In the past 18 months Mrs. Cochel and her husband sponsored more than twenty displaced persons, assisting them to find employment. The training center, the National Town-Country Church Institute, had her personal interest.

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CHANGES

Appointments Accepted

The Rev. Clifford Andrews, formerly of the diocese of Montreal, is now rector of Christ Church, Coxsackie, and Trinity Church, Athens, N. Y. Address: Coxsackie, N. Y.

The Rev. Harold E. Cooper, formerly priest in charge of St. John's Mission, Snohomish, Wash., is now rector of Christ Church, Puyallup, Wash. Address: 209 Fifth Ave., N. W.

The Rev. George W. DeGraff, formerly rector of St. James' Church, Cheboygan, Mich., will become assistant at Trinity Parish, Fort Wayne, Ind., on January 1st. Address: 1838 Ida St.

The Rev. George H. Hann, formerly of Walkill, N. Y., is now Protestant chaplain of the Juvenile Courts of Wayne County, Michigan, and executive director of the Protestant Big Brother and Big Sister Movement. Office: 1025 E. Forest Ave., Detroit 7; home: 18626 Gilchrist Ave., Detroit 19.

The Rev. Edwin W. Merrill, rector of St. Mary's Parish, Kansas City, Mo., has been made a canon of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. David Joseph Reid, formerly chaplain director of the Bishop McLaren Foundation of the diocese of Chicago, Sycamore, Ill., is now rector of Trinity Church, Michigan City, Ind. Address: 614 Franklin St.

The Rev. Ralph Alla Stevens, formerly rector of Trinity Parish, Lander, Wyo., will become priest in charge of St. Timothy's Church, Henderson, Nev., on January 1st.

The Rev. C. R. Tyner, rector of St. George's Parish, Kansas City, Mo., has been made a canon of Grace and Holy Trinity Cathedral, Kansas City, Mo.

Armed Forces

Chaplain Charles W. Adams, formerly addressed in San Diego, is now serving the Navy in San Francisco. Address: 530 Judah St., San Francisco 22.

Chaplain (Capt.) Joseph F. Hogben, formerly priest in charge of St. Elizabeth's Mission, White-rocks, Utah, may now be addressed at 6003 ASU Station Complement, Fort Ord, Calif.

Changes of Address

The Rev. Dr. Robert W. Andrews, priest of the diocese of Los Angeles, formerly addressed at South Laguna, Calif., may now be addressed at 5271 Chelsea St., La Jolla, Calif.

The Rev. Charles T. Cooper, Jr., who is serving St. John's Church, Neosho, Mo., formerly addressed at 303 W. Spring St., may now be addressed at 209½ N. High St.

The Rev. L. W. Lunn, rector of Grace Church, Waverly, N. Y., formerly addressed at 439 Park Ave., should now be addressed at 428 Park Ave.

The Rev. Arthur W. Taylor, retired priest of the diocese of Southwestern Virginia, formerly addressed at Asheville, N. C., should now be addressed at Box 1253, Station A, St. Petersburg, Fla.

The Rev. Robert L. Zell, formerly a graduate student at Oxford, having the Fulbright Scholarship, is now engaged in research in liturgics and New Testament at Union Theological Seminary. Address: UTS, Broadway and 120th St., New York 27.

Resignations

The Rev. Lee R. S. Ferguson, formerly rector of St. John's Church, Deadwood, S. Dak., has retired. Address: 25 W. Portland Ave., Phoenix, Ariz.

Ordinations

Priests

Central Brazil: The Rev. Saulo Marques da Silva was ordained priest on December 3d by Bishop Melcher of Central Brazil at Trinity Chapel at Sao Paulo, S. P., where the new priest will be assistant. Presenter, the Rev. Custis Fletcher, Jr.; preacher, the Rev. Plinio L. Simoes. Address: 4436, Sao Paulo, S. P., Brazil.

Long Island: The Rev. William Turner Shoemaker was ordained priest on October 28th by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, L. I. Presenter, the Rev. Howard R. Crispell; preacher, the Very

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CHURCHWOMAN — University and commercial experience, seeks secretarial position, school, college or church. Excellent references. Reply Box B-512, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER desires Anglo Catholic parish; young, ambitious, recitalist, Mus. Bac. with wide training and experience in plainchant and liturgical music. Reply Box H-509, The Living Church, Milwaukee 2, Wis.

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CHANGES

Rev. Dr. E. J. M. Nutter. To be priest of St. Luke's Church, Bohemia, N. Y., and St. Mark's, Medford. Address: 579 Roanoke Ave., Riverhead, N. Y.

Southern Ohio: The Rev. Nathaniel Wright was ordained priest on December 4th by Bishop Hobson of Southern Ohio at St. Cyprian's Church, Boston. Presenter, the Rev. David LeRoy Ferguson; preacher, Bishop Nash of Massachusetts.

West Missouri: The Rev. Robert Henry Challinor was ordained priest on December 6th by Bishop Welles of West Missouri at All Saints' Church, West Plains, Mo. Presenter, the Rev. Canon William M. Hargis, acting for the Rev. George E. Wilson, who was prevented from coming because of icy roads; preacher, the Rev. Howard L. Foland. To be vicar of All Saints', West Plains, and the Church of the Transfiguration, Mountain Grove, Mo. Address: West Plains.

Deacons

Harrisburg: Elmer Adam Keiser was ordained deacon on November 30th by Bishop Heistand of

Harrisburg at St. Paul's Church, Columbia, Pa. Presenter, the Rev. Dr. Guy F. Caruthers; preacher, the Very Rev. Thomas H. Chappell. To be vicar of St. Luke's Church, Mount Joy, Pa. Address: 211 S. Market St.

Springfield: Carl Rudolph Dahlen and George Edward Hoffman were ordained to the diaconate on June 24th by Bishop Clough of Springfield at St. Paul's Cathedral, Springfield. The Rev. Walter S. Pond was the preacher.

The Rev. Mr. Dahlen, presented by the Ven. Percy H. Miller, is now serving St. Mark's Church, West Frankfort, Ill.; St. James', Marion; and St. Paul's, Ziegler. Address: 416 N. Benton Rd., West Frankfort, Ill.

The Rev. Mr. Hoffman, presented by the Ven. Edmund M. Ringland, is now serving at St. Thomas' Church, Salem, Ill., and St. John's, Centralia. Address: 405 N. College St., Salem, Ill.

Suspensions

The Rev. Theodore Mann Burleson was suspended

until November 30, 1951, by Bishop Jones of Louisiana.

Living Church Correspondents

The Rev. Donald C. Ellwood, formerly rector of Zion Church, Avon, N. Y., and St. John's Church, Honeoye Falls, and correspondent for The Living Church in the diocese of Rochester, will become rector of St. James' Church, Hartford, Conn., on January 1st. Address: 61 Arlington St.

Miss Mary Harco, correspondent of THE LIVING CHURCH for the diocese of Kentucky, formerly addressed at the diocesan office at 421 Second St., may be addressed at 220 S. Thirty-Ninth St., Louisville 12.

Women Workers

Miss Jessie M. Hunter, formerly UTO worker and director of Christian education in the diocese of Northern Indiana, is now UTO worker and Christian education consultant in the diocese of Nebraska. Address: 1008 WOW Building, Omaha, Nebr.



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Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30;
Thurs 12; C Sat 5 to 6 and by appt

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

THE PALM BEACHES, FLA.

ST. GEORGE'S Rev. Edward L. Aldworth
409-419 — 22d St. Riviera Beach
Sun HC & Addr 9, Bkfst-on-Patio 9:40, MP Ad'r &
Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's
Club 3d Mon 7:45

CHICAGO, ILL.

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

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's
Eu & Ch S; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

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

Key—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cha, 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, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

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

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

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

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

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

NEW YORK CITY

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

ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes,
Jr., Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening,
Weekday, Lenten Noon-Day, Special services as
announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

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