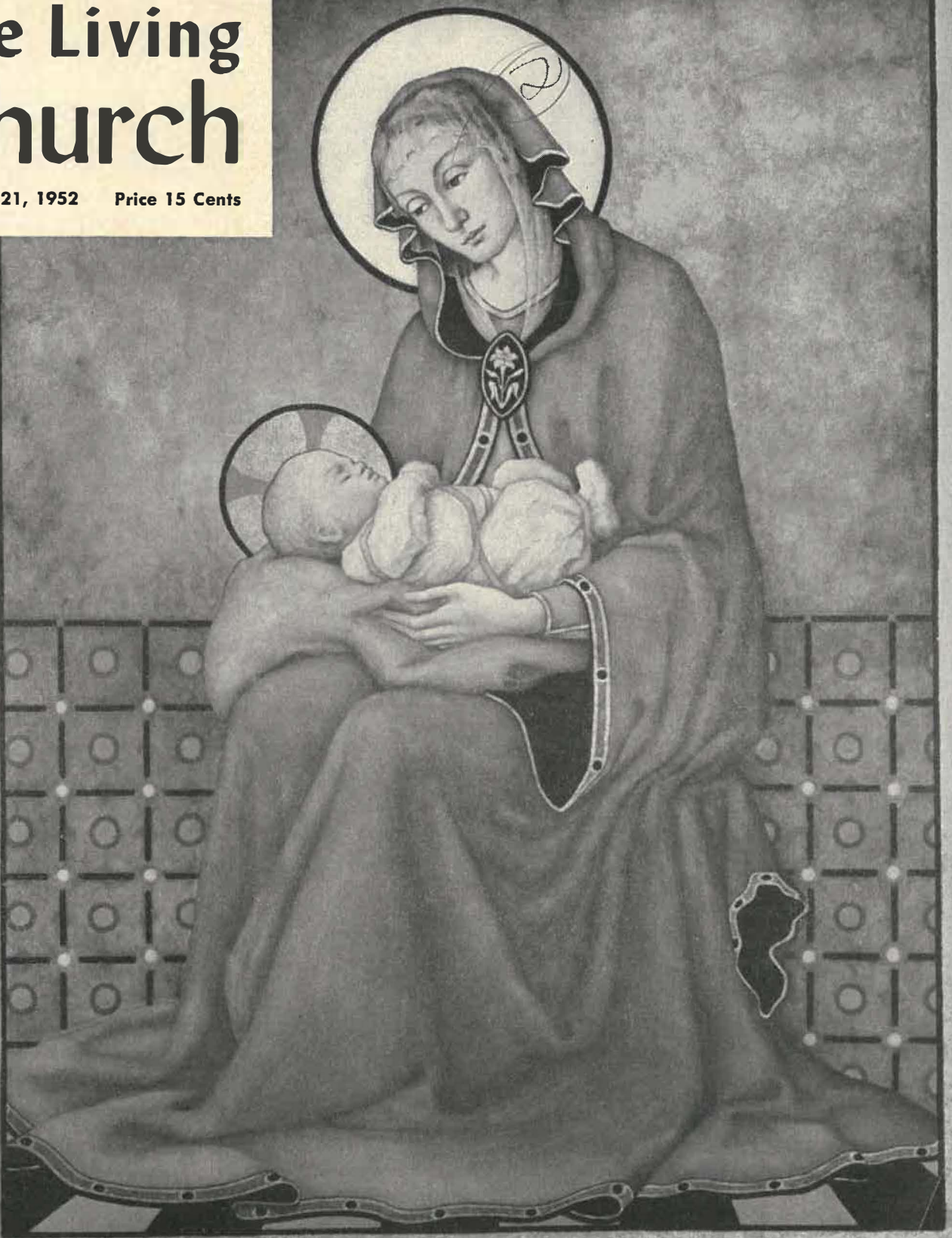


The Living Church

December 21, 1952 Price 15 Cents



“BORN OF A PURE VIRGIN”: The Christ Child in the arms of His Mother, by a contemporary Anglican artist [see page 18].

MR. D. C. FURVILL JR
1 EAST HIGHFIELD ROAD
BALTIMORE 18 MARYLAND
204 27-58 BEN / LGS

...ork,
and the Thought of the Episcopal Church

P. 12: **12 Days of Christmas**

LETTERS

"Retired"

RECENTLY Fr. Hollis H. A. Corey ended a two month period of serving the Church of the Good Shepherd, Lookout Mountain, Tenn., as temporary rector.

Fr. Corey, having served all his life as a missionary, first in Labrador for seven years, then for 32 years in the Orient, in Japan, and Honolulu, was retired a year ago. After spending last winter in Florida he returned to Labrador last June for a summer of work in its little fishing villages, and in September came to this Tennessee parish, returning to his retirement in Florida at the end of November.

We are deeply grateful for having had him with us. We might have known what kind of a man he was when we heard that he, retired for "old age," had spent the summer in a little fishing boat covering the 250 miles of the Labrador coast, giving the Sacraments to more than 50 of its little scattered villages. We might have known more when we saw this amazing man whirl into his new work here—even though it was to be temporary—and try, in a brief two months, to call on all the 500 members of our parish, and just about succeed.

But even though we had known these things we couldn't have known, until we knew him and Mrs. Corey, how much

our Church would be blessed by their presence.

The story has gone around our parish of the little Sunday School third-grader who asked his mother if he could "vote for Fr. Corey to stay," and of a parent who was heard to say, "I feel as though he is right up close to God."

Because we have felt these things; because we have grown to love him; because we have been shown what great humility, and charity, and faith mean, we would like to have these things said to him, and to the great body of the Church. His presence has been an inspiration and a benediction.

MRS. AUBREY HOBBS.

Lookout Mountain, Tenn.

Pattern for Education

THE article by the Rev. Victor Hoag entitled "A Curriculum of Experience" [L.C., October 19th] interested me greatly because of its attempt to assay the effectiveness of our Church schools. There are few parish priests, indeed, who are not aware of the failure of the Church schools of the Episcopal Church to provide an adequate and lasting pattern for the Christian life. The reasons for this failure are legion and none of them can possibly be pointed up as providing the key to the situation if the others are neglected.

The eight-point answer to the question

"What kind of Christian life do I want my child to develop?" must be accepted by all thinking Christian people, but I at least do not feel that the solution to the problem of the ineffectiveness of Church Schools lies either with the students or with the schools themselves. Rather the responsibility for success or failure in Christian education must be laid at the feet of an older generation.

It is entirely possible for Church schools with the aid of consecrated lay people to inculcate the principles of the Christian life in their students. That these principles are not lasting, is the fault of parents and other adult communicants of the Church. It has been said many times that there is a "lost" generation in the experience of the Church. There is often a gap in our parishes between our young people and our old. Parents who themselves were reared in the traditions of the Christian Church take pains to see that their children are given the same heritage, but in all too many instances they do not share the same Christian experience. The Church will never seem important to its children until it becomes important to their parents.

The solution to this problem is not an easy one, to be sure, but there are steps which can be taken toward its resolution: first, a Church school program can be developed in the individual parish which will

Theological Education Sunday 1953 January 25

The future of the Church depends, in no small measure, upon the quality of its ordained leadership. The quality of that leadership depends upon the care with which our candidates for Holy Orders are selected and upon the training they receive. Upon our bishops falls the responsibility of choosing from among the young men who apply those who seem to show the greatest promise. Upon our theological seminaries falls the responsibility of training these young men for future service in the Church.

Sunday, January 25th, the Feast of the Conversion of St. Paul, has been designated as Theological Education Sunday. On that day, we shall have the opportunity to contribute towards the support of our theological schools. Through our contributions we shall have the privilege of sharing in the task of training the ordained leadership of the Church. No other task is of so great importance. I commend it to you in the hope and confidence that our people will give this whole program of theological education their fullest support.

HENRY K. SHERRILL
Presiding Bishop.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.

LETTERS

incorporate the eight points presented by Dr. Hoag; second, a consecrated staff can be drawn together dedicated to the task of inculcating those points both by precept and example; and thirdly, and most important, it seems to me, that staff can focus its attention not only upon the students of the Church school but as well upon the homes from which they come. Only when the bridge is made between the parish and the home can the parish really become a unit and its educative processes effective.

(Rev.) A. ROYSTON COCHRAN,
Rector, Trinity Church.

Pawtucket, R. I.

Sometimes the Church Leads

I AM happy to inform Mr. Charles E. Monaghan [L. C., June 22d] that the Episcopal Church is not always last in a new area. The north Stockton, Calif., area, known as Lincoln Village, is a suburban area.

The Lincoln Village area has some 500 new homes, 90% of them new in the last three years. The Church of St. Anne has been the only Church in this area for three years! The Roman Church started a mission just recently. The Presbyterians began here in the fall. The Lutherans and other Protestants plan to start next year. Some 1000 new homes are planned for this year and next.

Our mission was begun under the direction of Bishop Walters of San Joaquin. Stockton was the first city to have a second Episcopal church in the missionary district. The Rev. George Foster Pratt was instrumental in organizing the new mission. Fr. Pratt's vision looked toward five missions in the city of Stockton (population 100,000). Before his retirement Fr. Pratt was rector of the Church of St. John the Evangelist. It was the only Episcopal Church in Stockton for over 100 years. His successor, the Rev. Paul Langpaap, and the undersigned hope to carry out his dream.

In 1949 (our first year) St. Anne's had a handful of communicants with a total attendance for the year of 1,407 persons and 55 communions. There were 15 teachers and pupils in our Church school. In 1952 we were able to report 101 communicants, a total attendance for the year of 6,763 persons at all services, and 1,151 communions. There are 115 teachers and pupils in our Church school at present. Our communicant list will approach 200 this year and, God willing, we will ask to be a parish next year. In addition to the Church we built a guild hall and are buying a vicarage.

The vicar of St. Anne's also serves as Episcopal chaplain at College of the Pacific (Methodist) and Stockton College. Every Wednesday the Holy Eucharist is celebrated in the College of Pacific chapel. The Episcopal Church is the only Church that goes on the Pacific college campus for religious services, for its faculty and students.

We have a long way to go. There are still hundreds of un-churched souls in this area.

(Rev.) C. T. ABBOTT, JR.,

Vicar, Church of Saint Anne.

Stockton 4, Calif.

A Blessed Christmas

To All



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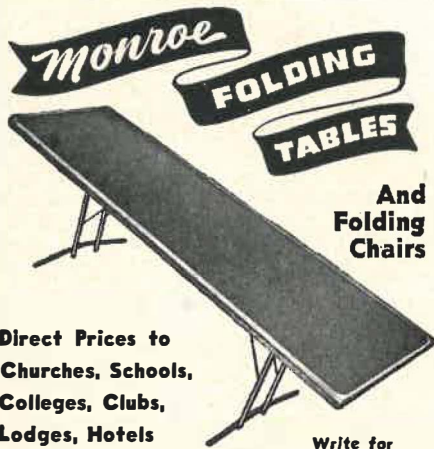
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Talks
With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



Reverse Your Style

I HAVE a new formula for teaching, and offer it here for your reaction. This is it: *Teach children as if they were adults, and teach adults as if they were children.*

This formula arises from increasing observation of many teachers in action. They have a basically wrong attitude toward their pupils. Many teachers of children look upon their charges under some of these titles: Simpletons who cannot grasp grown-up ideas; mischief-makers to be watched narrowly to keep them from doing any damage; cute little things, darlings and precious; or, a chain-gang to be kept at disciplinary labors. In any case, the teacher feels that the class, as individuals and as a company, are to be scorned for their lack of intelligence, while feared for their malicious energy. They are another caste, his adversaries, or at best a captive audience, and somewhat beneath him. The teacher considers his place that of taskmaster and dispenser of wisdom in watered doses.

Some teachers do not approach their children for what they really are — vital human beings, on the road toward becoming more and more themselves, and sorely in need of a companion and friend. Until such teachers come to love and respect their pupils, and attain to that fellow-feeling which permits them always to say "we," their teaching will have small satisfaction or fruit.

It will not do to think of them as "pygmy adults," dwarfed in both body and mind. The meeting point is to look on them as steadily maturing persons, with interests and demands calling for respect and companionship. If you will teach children as if they were adults it will change your whole style. First, you will be courteous toward them, and will assume that they mean well. You will stop fearing that they may get the best of you. You will answer their questions, though seeming trivial, probing for the groping mind behind. You will share experiences, and learn how to get them to say what they really think and feel. You

will not be shocked by their follies, nor brush aside their heresies.

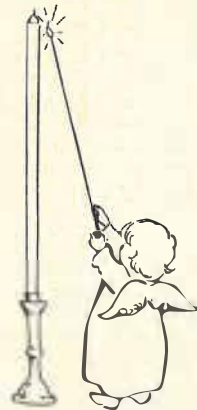
You will treat them, so far as is possible with the differences in age and experience, as equals, fellow Christians, comrades in finding out. When you will admit that you know little more than they do, you will become their fellow-student, friend, and leader. You will admit to yourself that your stock of information is rather sketchy, and nothing to presume on. You will approach them as mature (or at least maturing) personalities. From that point on teaching can happen and learning result.

Again, some teachers who deal with adults — such as leaders of Bible classes, mothers' groups, or Auxiliary study groups — have the same strained relation toward their audience. They make the opposite mistake of thinking that the proper way to

teach is to dispense knowledge in impressive hand-outs, in the form known as the lecture. But their listeners, though grown-ups in size and years, really long to be taught by the simple ways of activity, suggestion, participation, and self-expression. They are quite willing to be lured into buzz-groups, true-false quizzes, and information hunts. They respond readily, in short, to the best methods now known for teaching children, companionship and respect toward children, and vivacity and the activity methods with adults — that is what we mean by teaching children as if adults, and adults as if children.

But there is a practical point for teacher-training in this: If you, an earnest teacher, desire to practice the new-style teaching, you might well ask the rector to make you the leader, for a while, of an adult class, and try out the jolly new methods on them. They will respond with delight. This will give you confidence and assurance.

All the foregoing is only to say, in a round-about way, that we must see our pupils, of any age, as normal human beings who will respond gratefully when treated with respect.



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

DECEMBER 1952							JANUARY 1953						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6				1	2	3	
7	8	9	10	11	12	13	4	5	6	7	8	9	10
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21	22	23	24	25	26	27	18	19	20	21	22	23	24
28	29	30	31				25	26	27	28	29	30	31

December

11. 4th Sunday in Advent.
22. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents (1st Sunday after Christmas). Parish Corporate Communion for students.
29. Executive Committee, World Council, Lucknow, India, to 30th.
31. Central Committee, World Council, Lucknow, India, to January 9th.

January

2. Circumcision
4. 2d Sunday after Christmas.
6. Epiphany.
9. Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, Greenwich, Conn., to 11th.
11. 1st Sunday after Trinity.
13. Bi-racial Subcommittee, Seabury House, to 14th. Atlanta election of bishop.
18. 2d Sunday after Epiphany. Church and Economic Life Week, to 24th.
25. Conversion of St. Paul (3d Sunday after Trinity.) Theological Education Sunday.

LIVING CHURCH news is gathered by a staff of over 120 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.
 Member of the Associated Church Press.

SORTS AND CONDITIONS

MERRY CHRISTMAS! This is written from Denver, where your correspondent is attending the meeting of the National Council of Churches. Denver is rare among American cities in that it is not, as of December 10th, celebrating Christmas. Santa Clauses, reindeers, Christmas trees are not found in the streets. The Salvation Army lassie with her tinkling bell seems to strike an Advent note rather than a Christmas one. We suppose we ought to like it, but. . . .

OUR NEWS columns summarize the most important actions of the NCC this week, and more details about the sessions will be given in next week's issue. One of the high moments of this meeting was the admission of the Greek Orthodox Church of North and South America to membership. Archbishop Michael's clear and scholarly statement on the principles prompting his Church to participate will be published next week.

THE OBSERVER of interchurch affairs who has the advantage of a spirit of detachment (being less than enthusiastic about such rousing sentiments as "the united voice of American Protestantism," etc.) is nevertheless impressed with the NCC's achievement in the past two years of combining a multitude of interchurch agencies into one. Generalizations cannot be applied successfully to such a large enterprise, but in most activities of the Council it is evident that the leading influence is exerted by the fulltime secretariat. What the Council says and does is in very large measure what the secretaries want it to say and do.

THIS state of affairs is not unfamiliar nor basically unpalatable to members of the Episcopal Church, who traditionally look for a strong executive leadership. It depends, of course, on the quality of the executives themselves, and they are an able and consecrated group of men and women.

BUT there is, we think, an air of considerable frustration about the meetings of divisions and departments which have been taking place in the earlier part of the week. Not only do they suffer the self-defeat of democratic bodies that will not or cannot meet long enough and often enough to become informed on their subjects, but their ability to make decisions or issue pronouncements is tightly controlled by present procedural rules. Only the General Board can make important policy decisions. And the General Board itself is plagued by non-attendance, as we have reported in previous issues of THE LIVING CHURCH. The Episcopal Church's record of 26 attendances out of a possible 40 (four each at ten meetings) is the third best among member Communions.

PROPOSALS for dealing with this serious problem were an important item on the agenda of the Denver meeting. A Committee on Appraisal said that an average of 16 of the 29 member Churches were represented at the 10 meetings, and that only 11 of the 29 had voting representatives present at the meeting in October, 1951, when the board took strong ac-

tion in opposition to the appointment of an ambassador to the Vatican!

ESSENTIALLY, the problem is probably one of transition from a group of organizations in which "citizen participation" was the basis of everything to an organization in which actual sovereignty is vested in 29 different Churches. One wonders if many of the existing deliberative bodies at the divisional and departmental level are not really vermiform appendixes that have little real reason for existence. Standing between the General Board, which has the power, and the secretariat, which has the responsibility, they may in some cases weaken rather than strengthen the organization as a whole.

THE STEPS TAKEN to improve the NCC's organization will be reported elsewhere. The problem is not being forgotten, and no severer criticism is made by us here than by committees of the Council in their reports.

ONE of the most striking aspects of the NCC is the vitally trinitarian note of its worship. In case anyone thinks that belief in "Jesus Christ as Lord and Saviour" is capable of being construed in a unitarian manner, he has only to listen to the prayers, hymns, and sermons declaring Faith in the Father, the Son, and the Holy Ghost. Any remaining modernists taking part in these services would have to skip about 90% of the Amens!

THE VICTORY of orthodox Christianity in American Protestantism appears to be almost complete, although no doubt many beloved pastors of an older generation in the more Liberal Churches still have a strongly modernist tinge in their thinking.

YOUR REPORTER took an evening off to observe an anti-NCC rally conducted in a Denver high school by Carl McIntire, public-relations-wise Fundamentalist who founded the American Council of Christian Churches. Mr. McIntire and his audience of some 1200 disapproved of the new Revised Standard Version of the Bible published under the auspices of the NCC.

THE ARGUMENT was simple — whenever there was a difference between the two versions, it was to be assumed that the difference was caused by a modernist bias of the revisers. Even changing the words "unequally yoked" to "mismatched" was found to have a theological significance. Demonstrators carried placards with such rousing slogans as "NCC Bible not holy"; and, one pleasing to a member of the Church that produced the King James Version, "King James Did the Job."

YOUR OBSERVER disagreed with most of the things Mr. McIntire said, but he envied him his audience—fine, clean-cut Denver working people who had to bring along their babies and young children because they could not afford sitters' fees; ardent believers in the Lord Jesus Christ and His promises. The Episcopal Church will never be what God means His Church to be until it learns how to present the Faith to these people. At least "our" Bible does it!
Peter Day.

NEWS FRONTS

Boy Lost in Crowd

The department store glistened with its bright lights, glancing off a myriad shining surfaces and glittering on the sparkling white of simulated snow. The loveliest of colors gleamed in the glass cases and spilled in profusion over the heaped counters.

People moved slowly in the crowd, pushing wearily through from one counter to another. Behind a great long counter, a row of girls rattled shining bright paper and looped miles of brilliant ribbon, turning the purchases of waiting customers into magic parcels fit to rest in the fairylands that grow at the feet of Christmas trees.

Christmas carols softly floated from unseen instruments and tongues. Over and over and over they sang, until in the sameness their meaning disappeared into a bright wrapping of sentiment, even as the warm slippers and gleaming sterling, the perfume bottles and the bright ties, vanished into silver and blue and red and gold packages, all different, yet all equally disguised into a sameness.

Somewhere in the quietly, tiredly pushing crowd of Christmas eve, a harassed clerk heard a small whimper. Looking down, she saw a tiny boy, clutching three small packages, standing alone against the counter.

She spoke to the tot. "Where's your mother?"

"I think she's got lost in here," the little boy said, his lower lip quivering. "But I heard somebody call her a while ago."

Surely she'll be back after him soon, thought the clerk. She brought him inside the counter, and knelt down on the floor beside him.

"What is your name, sonny?" she asked.

The little boy smiled — a smile that reflected itself involuntarily on her face. He put his hand on her shoulder. "I thought," he sighed, "I was lost."

"What is your name?" she asked again, gently.

"Jesus," he said.

And suddenly she was alone, kneeling behind the great colorful counter. Yet

it seemed a natural attitude, there on her knees, while from the great domed ceiling the invisible choirs sang, "O come, let us adore Him, Christ, the Lord."

Bishop Pardue to Visit Korea

Bishop Pardue of Pittsburgh plans to fly to Korea on January 12th to conduct a series of three-day missions among airmen there. He will also hold personal conferences with the men, visit hospitals,



and probably call on some of the remote radar bases which rarely have visitors. He will be gone for about a month.

He was commissioned by Bishop Louttit of South Florida, who is chairman of Army and Navy Episcopal Chaplains, to represent him in Korea.

Last summer Bishop Pardue visited American air bases in England.

His son, Peter, is an airman who interrupted his seminary training to enlist. He is completing advanced pilot training in Texas and early next year will begin to train as a jet pilot.

Letter to Christians

One of the final actions of the General Assembly of the National Council of Churches' Denver meeting was the issuing of a 4000-word Letter to Christians. Accepted by the 600 voting delegates present at the four-day meeting, the Letter was issued jointly by American Anglicans, Orthodox, and Protestants of the NCC.

It expressed the generally united opinion of NCC's 30 member Churches, although probably some of the Churches would not agree completely with all parts of the statement.

The Letter covered such issues as separation of Church and State, education, administration of public affairs, freedom

of religion and thought, the United Nations and the mission of the Church.

More details of the Letter will appear in next week's issue of THE LIVING CHURCH.

Some other of NCC's actions at Denver appear on page nine.

Dr. Haden Resigns to Take New Job

The Rev. Clarence Haden, Jr., has resigned as executive director of the Presiding Bishop's Committee on Laymen's Work, effective February 1st. He accepted appointment as dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., succeeding the late Claude W. Sprouse, on December 7th.

Christmas Broadcasts

Two more Christmas radio and television programs of interest to Church-people have recently been announced. A service at St. Thomas' Church, New York City, will be broadcast at 11 PM, EST, Christmas Eve on ABC-TV. And the midnight service at the Cathedral of St. John the Divine, New York City, will be broadcast over ABC radio. [For list of other radio and TV Christmas season services see L.C., December 7th.]

New Line of Prayer Books

Beginning in January, Seabury Press, as the official publishing house of the Episcopal Church, will launch a new line of Prayer Books, Hymnals, and combined Prayer Book and Hymnals. The Press will be able, during the coming year, to provide the Church with a complete selection of all three editions in several sizes and in a wide variety of bindings and colors.

The Seabury Prayer Book will be the only Book of Common Prayer, currently available, that follows the Standard Copy word for word, line for line, and page for page. It is entirely reset in an attractive readable font of type, newly designed.

A new chemical has been used to produce paper of a brighter white than has been possible.

Sizes will range from the smallest (4 $\frac{3}{8}$ "x2 $\frac{7}{8}$ ") to chancel size (7 $\frac{1}{2}$ "x5"), and bindings from the inexpensive cloth volumes to deluxe editions in the finest leather.

TUNING IN: Fourth Sunday in Advent is still within Advent season, and liturgically Christmas does not begin until Evening Prayer, December 24th. But purpose of this issue of December 21st, the Christmas number of *The Living Church*, is to

assist readers to prepare religiously for the Feast. Collect for Fourth Sunday in Advent ("O Lord, raise up . . . thy power . . . and come among us") carries a note of eager expectancy, appropriate to the days before Christmas.

NATIONAL COUNCIL

This report, of the December National Council meeting, December 2d to 4th, is compiled from copy received from Miss Elizabeth McCracken, supplemented by material from the Council itself.

More Laymen Participate

Encouraging reports were made and heard with interest on several important matters at the December National Council meeting. One of these was the report of the Presiding Bishop's Committee on Laymen's Work, given by the Rev. Clarence Haden, Jr., executive director. Fr. Haden said that the largest number thus far of laymen took part in the Corporate Communion on the First Sunday in Advent. He also mentioned that all excepting three dioceses in the United States now have laymen's organizations. The exceptions are Albany, Pittsburgh, and Vermont.

The Rev. Dr. David R. Hunter, director of the Department of Christian Education, reported progress on the curriculum. He said progress is steady, but it must of necessity be slow.

He said part of the curriculum material would be ready for use by the end

Presiding Bishop's Christmas Message, 1952

CHRISTMAS is near! We are told in advertisements the number of days remaining. The Post Office reminds us to mail packages promptly. The show windows of stores are filled to repletion. Lighted trees appear in city squares and on suburban lawns.

Yet amid all the distraction and bustle associated with the Christmas season, how many of the millions of our people will remember the deep inward spiritual meaning?

Here we recall the great event of all time. The Word became flesh and dwelt among us. In Him was life, and the life was the light of men. In a time of world confusion and perplexity, when many are anxious and overburdened, when others

have lost their central purpose and way, surely at Christmastide comes the call to repentance, to re-consecration, and to thanksgiving to God. The real Christmas is not to be found in externals but within the human heart. As we kneel at the table of the Lord on Christmas Day, we learn one of the great lessons of life, that they who wait upon the Lord will renew their strength.

So I wish you a Christmas in which you will experience the gifts of the living Christ. Yes, Christmas is near. This is the real significance of that fact of the calendar, Joy to the World! The Lord is Come.

HENRY K. SHERRILL,
Presiding Bishop.



\$75,000 was voted, to be repaid after the earlier loan (October, 1951) of \$75,000 shall have been repaid. Both loans were made without interest.

England, and the Mediterranean area; six on ships; 46 stationed in the United States; 16 Veterans Administration chaplains; and one chaplain awaiting orders to the European area; making a total of 119 chaplains. The sum of \$9,000 for chaplains was voted.

Ecumenical Relations

Bishop Scaife of Western New York, newly elected chairman of the Committee on Ecumenical Relations, spoke about the World Wide Week of Prayer, January 18th to 25th, sponsored by the Commission on Faith and Order. He commended it to the Church Press.

Finances

The sum of \$65,000 was voted to St. Andrew's Theological Seminary, in addition to the \$75,000 voted earlier. This seminary will train not only men for the ministry of the Episcopal Church but also as many more for the Philippine Independent Church.

Voted to Wyoming was \$10,000 for the building of a new house for the bishop. The district will match this grant with an additional \$10,000.

Granted to Bishop Pithan of Southern Brazil was \$10,000 to be used toward the purchase of land and building of the Church of the Redeemer, Pelotas, Brazil.

Church workers for the deaf have become a need in the Church, such workers



NEW COUNCIL MEMBERS*
The meetings aren't always so short.

of the present triennium; more at the end of six years; and the whole of it within nine years time.

Seabury Press

Leon McCauley reported for Seabury Press. By the end of December, he said, sales would amount to \$240,000. A loan for operating expenses would be required for 1953. The loan in the amount of

Armed Forces

Bishop Louttit of South Florida, chairman of the Armed Forces Division in his report, said that there are 28 chaplains in the Pacific area; 22 in Europe,

*Elected by 1952 General Convention: Bottom from left: Bishop Jones of West Texas, Bishop Donegan of New York, Mrs. F. O. Clarkson, Wm. B. Given, Jr. Top: Wm. A. Shands, Rev. J. C. Leffler, F. E. Parker, Jr., Rev. J. V. Butler, Jr., P. B. Lee.

TUNING IN: ¶Last syllable of Christmas is a contraction of Mass (service of Holy Communion). This has become similarly attached to other words. Thus Michaelmas (September 29th) is the day on which Mass is celebrated in honor of St. Michael

—i.e. by using an appropriate Collect, Epistle, and Gospel. So with Martinmas (St. Martin's Day, November 11th). Therefore, on December 25th, when Collect, Epistle, and Gospel, are about Christ Himself—it is Christ's Mass.

to assist the clergy ministering to the deaf. The item was included in the Budget, but with no amount specified.

Indian Work

Council will instruct its Home Department to establish a bi-racial Committee on Indian Work, and to make a factual survey of the entire Indian work, including all fields, subject to the consent and approval of the bishops in whose jurisdiction such work is carried on. The Council's total appropriation for Indian work was \$156,000 in 1952.

The Apocrypha

The Rev. Dr. William E. Craig of Nebraska offered a resolution which was seconded and adopted, requesting the Committee on the Revised Standard Version to provide a translation of the Apocrypha. Dr. Craig called attention to the fact that the lectionary required the use of the Apocrypha on certain occasions when, if the new book is used, a second book must be provided.

Recruiting

Bishop Donegan of New York reported for the new committee, of which he is the chairman, the purpose of which is to recruit Churchmen for the priesthood and Churchmen and women for lay workers. Bishop Donegan said that the committee would be a large one, with many lay as well as clerical members. Full plans have not yet been made. H. M. Addinsell, the treasurer of the Council, replied that the Committee was in the Budget, but mentioned no amount.

Presiding Bishop's Speech

The December meeting ended with a speech by the Presiding Bishop, who said:

"I should like to say a few words about World Relief and Church Cooperation. When we are criticized for giving some of our money to people who are *not* Protestant Episcopalians, I am appalled. Is human need to be evaluated on ecclesiastical grounds? We have relieved members of many Churches. Also we have brought students from Eastern Orthodox Churches to our theological seminaries.

"Now, there is an erroneous idea that we are giving more than our share to the National Council of the Churches of Christ in the U.S.A. What we give is nowhere what our share is. It is an embarrassment to me, because we receive great help from the N.C.C.

"In Christian education, they make

studies *not* on Methodist or Presbyterian, or on any denominational basis. We went to Washington with 28 other Churches—not one by one but together. This co-operation outside the world situation has nothing to do with faith and order. It is on the level of human needs. So long as I am Presiding Bishop, we are *not* going to act toward the National Council of Churches as if it were a kind act on our part. We go into it as brethren." [Hear! Hear! Applause.]

Personnel Changes

Council announced the resignation of the Rev. Canon Vesper O. Ward, as editor-in-chief of the curriculum of the Department of Christian Education with a resolution expressing appreciation.

Council accepted the resignation of William Gage Brady, Jr., with a reso-



CANON WARD
Resigns as curriculum chief.

lution expressing appreciation, from the Committee on Trust Funds, and announced the election of William S. Gray, chairman of the board of the Hanover Bank, as a member of the Committee.

Bishop Bentley, Council's vice president, in presenting the report of the Overseas Department, announced the appointment of Miss Jane Katherine Mees as missionary to the district of Haiti; the appointment of Miss Louis E. M. Robbins as missionary to Japan; and the return of these missionaries to the field after furlough:

Alaska: the Rev. Samuel A. McPhetres, the Rev. Albert J. Sayers.

Cuba: the Rev. Romualdo G. Agueiros, Paul A. Tate.

Honolulu: the Rev. Messrs. Claude

F. Du Teil, Paul R. Savanack, Robert Sheeran; Miss Elda J. Smith; the Rev. Edmund L. Souder, Deaconess Sarah F. Swinburne.

Panama Canal Zone: the Rev. Mainert J. Peterson.

Philippines: Misses Marian E. Davis, Laura P. Wells.

Puerto Rico: Miss Dorothy A. Hickie, Dr. Carey C. Womble.

Mrs. A. S. Sherman was appointed to the board of directors of the Japan International Christian University Foundation, Inc. Miss Edna Beardsley was nominated Mrs. Sherman's alternate.

Council accepted regretfully the resignation of Dr. Florence Jennings, associate editor in the Division of Curriculum, effective January 1, 1953. Dr. Jennings resigned because of ill health.

Expectations

H. S. Addinsell, treasurer of the National Council, presented a memo of the expectations received from the period January 1 to November 30, 1952:

"Although payments on expectations are a little below the minimum proportional amount due as of November 30, 1952, I am happy to report that on a proportionate basis they are a little better, and on a dollar basis considerably improved over the corresponding period of 1951. The preliminary figures on expectations received by the National Council for the first 11 months of 1952 show receipts of over \$3,469,000. This is equivalent to a little less than 80% of the total expectations for the year and although this is approximately \$158,000 less than the minimum proportional amount which might be considered due as of November 30, 1952, it exceeds collections in the corresponding period of 1951 by a little more than \$126,000.

"As you know, the National Council's accounts for the year 1952 will be closed as of December 31, 1952. All receipts after December 31, 1952, will be credited to the year 1953 unless specifically designated for credit to 1952 expectations. Remittances from diocesan officers or individuals after December 31, 1952, for credit against 1952 expectations must be specifically designated for the year 1952 and must be received on or before January 19, 1953 in order to be recorded in the 1952 accounts."

Bequests

A bequest of \$350,000 has been made to the Domestic and Foreign Missionary Society of the Church through the will of the late William Shubael Conant of Washington, D. C., who died January 27th of this year. Mr. Conant specifically requested that this money be used

TUNING IN: Word apocrypha is a Greek word and means "hidden." Originally a complimentary term, denoting wisdom "hidden" from the uninitiated, it later came to mean "on a lower plane of inspiration." It is applied to the 14 books

printed in "complete" Bibles between the Old and New Testaments, which the Episcopal Church, with the ancient Church, reads "for example of life and instruction of manners," but not "to establish any doctrine."

to improve theological education through the payment of salaries of selected teachers in the Church's seminaries. At the December meeting of the National Council a resolution was passed establishing the "John Shubael and Mary McLaren Conant Fund," the income of



which is to be allocated by the Standing Joint Commission of the General Convention on Theological Education.

Mr. Conant, who was a consultant engineer, said in his will that this sum had been inherited by him from his father, and that the fund was to be established in memory of his parents. A large portion of his estate went to Princeton University. Other smaller bequests went to the diocese of Michigan for the aid of aged and infirm clergy, to St. Paul's School, Concord, N. H., St. John's Church, Detroit, St. John's Church, Washington, D. C., and All Saints' Chapel, Bay Head, N. J.

National Council also resolved:

(1) That two trust funds of \$7,387.29 each be established, through the will of the late Virginia Wilson of Portland, Oregon. These are to be permanent endowments, the income of one to be used for payment of pensions to United Thank Offering Workers, and the second for the operation of Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

(2) That a trust fund be established with the \$15,000 bequest of the late Etta M. Arnold Clark of Owego, N. Y., the income of which is to be credited to the missionary quota of St. Paul's Church, Owego. Miss Clark directed that this fund be known as the Ransom Bowen Dean Memorial, in memory of her uncle.

(3) That, at the request of the Bishop of Osaka, a trust fund be established with the funds held for the benefit of St. Barnabas Hospital Endowment Fund, in the amount of \$21,766.76. These funds had previously been received by the missionary district of Kyoto, Japan, but jurisdiction of St. Barnabas Hospital has been transferred from the District of Kyoto to the district of Osaka of the Nippon Seikokwai.¶

FR. WOOD'S WILL

(4) That it confirmed the action of James E. Whitney, assistant treasurer, in executing a deed transferring real estate in the estate of Sarah Winifred Wilson.

(5) That it designated the assistant treasurer to be sole executor of the estate of the late Robert E. Wood, in accordance with Fr. Wood's will.

TUNING IN: ¶Nippon Seikokwai, official name of autonomous branch of Anglican Communion in Japan, means "Holy Catholic Church of Japan." ¶Methodist bishops are not regarded by Anglicans as having the same sacramental powers as Anglican

Attendance

The meeting had a record attendance, all excepting one of the members, old and new, being present. The absent member was David E. Bronson of Minnesota, who was prevented by illness. Yet the meeting was one of the shortest in the history of the Council. At the end of the final session, which was just half an hour long, Bishop Sherrill said:

"The December meeting after General Convention is always a slack meeting. I hope the new members will keep in mind that usually Council meetings occupy two and a half full days, with longer sessions than we have just had. The reason for the slackness is partly that returns on expectations are not yet complete, and partly that the missionary bishops have gone home and we have no visiting speakers."

INTERCHURCH

Staying Together

Opening in Denver, Col., on December 7th, the second General Assembly of the two-year-old National Council of



the Churches of Christ in the U.S.A. (NCC), began immediately to take stock of what had been accomplished so far in its infancy and of the difficulties it is likely to face in the future.

The Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, who is retiring as NCC's first president, said that the organization still suffers from "tensions and dangers" but predicted, "we are going to stay together."

Bishop Sherrill spoke at the Assembly's opening service held at St. John's Episcopal Cathedral, Denver.

Elected to succeed Bishop Sherrill as NCC president was Methodist Bishop¶ William C. Martin of Dallas, Texas. The election was held on Friday, December 12th. Traditionally in the NCC and in the Federal Council of Churches, which was the forerunner of the NCC, there has been only one nominee for the presidency.

Two dangers which Bishop Sherrill said faced the NCC are bureaucracy and restricted membership:

bishops, but they do have, in the Methodist Church, certain analagous administrative functions. In one way, at least, they have more power over their clergy than our bishops: they appoint them to "charges" (local congregations).

"We need to beware lest we spend all our time tinkering with the machinery without achieving any other objectives.

"A second danger we must avoid is that of a restricted and narrow membership."

One piece of the Assembly's business was the admission of the Greek Orthodox Church.¶ This raises the number of NCC's 29 Anglican, Orthodox, and Protestant Churches to 30.

NCC's General Assembly also:

✓ Announced plans to hold a "conference of Churches on world order" next October to suggest changes in the United Nations and evaluate U. S. foreign policy. A similar conference held by the old Federal Council of Churches in 1945 made proposals which were incorporated in the UN.

✓ Took action to bring more laymen into NCC activities by

(1) Voting to add seats for six laymen and six laywomen to its 125 member General Board.

(2) Setting aside, through its Department of United Church Men, a Church Men's Week next October.

✓ Admitted as a deficiency the current dominance of the NCC by professional persons and businessmen.

✓ Heard Senator Henry Cabot Lodge, Jr., declare that "there is every reason to believe that one major reason why the Soviet Union . . . refrains from open, armed aggression is because world opinion, as developed in the UN is a very real deterrent." Senator Lodge has been appointed by President-elect Eisenhower to head the American delegation to the U.N.

✓ Heard an address by Bishop Dibelius, head of the Evangelical Church in Germany, who ministers to both East and West Germans and has spoken out against Communist drives against religion.

Understand Beliefs

A plea for "a spirit of mutual understanding, sympathy and concord" among all Faiths in this country was made by Bishop Mark K. Carroll of the Roman Catholic Diocese of Wichita, Kans.

Addressing the 24th annual meeting of the National Conference of Christians

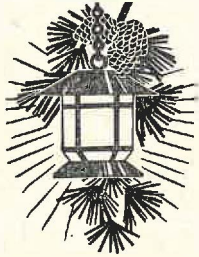


and Jews, meeting in Washington, D. C., he said:

"A vicious group of godless and bloody Communists are poised, ready to take over

our world. It is only common sense that we Americans who form the last bastion of religious freedom in this world should put up a united front to halt a scourge which has already enveloped more than one-third of the nations.

"I would suggest that we be good neighbors, that we pray for one another and that



we live, not just talk, the basic truths implied in the love of God and neighbor.

"In our discussion on matters of faith, while we can be absolutely firm in our own religious beliefs, we should not despise and denounce the sacred belief of others.

"We must make every effort to understand what people really believe and not listen to propaganda." [RNS]

LAYMEN

Grocer Takes Dozens to Church

A Philadelphia grocer has found one solution to a problem that plagues many Churchmen, namely; how to serve the Church in an important way. Fred Werner, reports the December issue of *Church Man Power*, "has taken the simplest of ideas and given it giant proportions." Mr. Werner is a communicant of Trinity Church, Philadelphia.

This is the story *Man Power* tells:

"Mr. Werner makes it a practice to collect men in uniform and take them to his church. The idea of inviting people to go to church is ordinary enough to be sure, but not the way this man does it. Mr. Werner's Sunday scouting usually begins at 9:30 AM when he rides to a congested section of Philadelphia and begins looking for men in uniform. 'I just go up to a uniformed man,' he explains, 'and tell him I am going to church and ask him if he does not want to come along. He usually does.' After making his Sunday roundup of uniformed guests, this fisher of men leads them to three pews of seats, regularly reserved for his group, which has averaged between 25 and 40 men a Sunday since 1941.

"After church the boys are photographed by Frank N. Kneas, one of the vestrymen, and later on copies are sent to the families with a card from the church which states that they had attended services at Holy Trinity. The vestry are so enthusiastic that they foot the bills and make it possible for him to take the servicemen to luncheon and then on a sight-seeing tour..."

TUNING IN: ¶Propaganda: now an evil-sounding word, carrying something of a connotation of gossipy intrigue, but once a positive and respectable term, referring simply to the dissemination of knowledge. ¶First American bishop was the Rt. Rev.

HISTORY

Escape Tunnel

During the Revolutionary War, a Loyalist clergyman lived in the Glebe House, Woodbury, Conn., now famous in Church history as the place where Connecticut clergy later met to elect the first American Bishop. Now with the aid of electronic equipment workmen are reconstructing the secret escape tunnel whereby the provident Tory clergyman — the Rev. John R. Marshall — could flee from Revolutionists in case of need. The work is under the direction of Roland W. Robbins, archeologist. A glebe is the land, especially farmland, belonging to a church, and a glebe house is a rectory.

PEOPLE

Tribute Paid

Honors have come recently to two men well-known throughout the Church: Bishop Scarlett, retired bishop of Missouri, and the Rev. Dr. John Howard Melish, former rector of Holy Trinity Church, Brooklyn.

Associate Justice Felix Frankfurter of the U. S. Supreme Court spoke at a dinner given in St. Louis for Bishop Scarlett, who retired on November 1st, praising the bishop as "the highest representative of the tradition which binds us together and makes us a nation."

Rabbi Ferdinand M. Isserman of Temple Israel in his tribute to Bishop Scarlett commented that "no bishop in the United States has so many Jewish friends. His liberalism is needed in our day when the lights are going out."

Dr. Melish was the guest of honor at a luncheon given in Holy Trinity Parish House, Brooklyn, N. Y., at which tribute was paid him by a number of men,



including Dr. Guy Emery Shieler. Written tribute came from Bishop Gilbert, retired Bishop of New York.

In 1949 Dr. Melish was removed as rector of Holy Trinity Church by Bishop DeWolfe of Long Island for condoning the alleged radical activities of his son, the Rev. William Howard Melish, who is now serving the congregation at the request of the church vestry.

Samuel Seabury, consecrated at Aberdeen, Scotland, November 14, 1784. ¶Baptism and ¶Confirmation are the two sacraments the Anglican Communion holds to be "generally (i.e. when they can be had) necessary to salvation."

INTERNATIONAL

ENGLAND

The People of God

By ELIZABETH MCCrackEN

A new development in the Church of England is the "people of God movement." Commenting on it, the Bishop of Ripon, England, the Rt. Rev. George Armitage Chase, M.C. (now in America as visiting lecturer to Berkeley Divinity School), said:

"A most hopeful sign of the times in the Church of England is that so many people are trying to think things out; trying things out in the parishes. The main ob-



S. Neale Mrgan.

DR. CHASE

Admission begins with Baptism.

jective is trying to work out the Church as the 'people of God'; spreading the responsibility for the life of the people of God among all the members of the Church. The central activity is the parish Communion where the people come as families, not as individuals.

"It is an extension of that, or a working up to that; beginning with Baptism¶ as the admission into 'the people of God,' the Church. Each baptism is stressed as the concern of the whole parish. Soon, we shall not have private baptisms. Baptisms are held twice a month, at Evensong, which is always a well-attended service with us. In one parish, in my diocese, after a baptism, the whole congregation joins in saying: 'We receive this child into the congregation of Christ's flock.' The clergy try to prepare the people privately before the baptism. The people take it up, and keep in touch with families and get the children into Sunday School.

"Often Confirmation¶ is linked up with

the parish Communion. I go on Saturday evening to a parish. If there is a baptism, I may take it. Then, I make my Confirmation address. On Sunday morning, the parish confers, and I confirm just before the parish Communion, which is at 9:30. The newly confirmed make their First Communions then, with all the parish.

"The whole of life is the concern of God's people. In order to meet with people outside, or lapsed, they have house meetings in different localities. Gradually more people are brought in, where they can talk freely. Anyone may come to parish meetings. Many do come; and, as a family, discuss their problems and plans, local politics, from a Christian point of view. What interests me most is that the 'people of God' work cuts across party lines: High Church, Low Church, every 'Church' in between, trying out the same ideals.

"My suffragan [the Bishop of Knarborough, and Patrick Cowley, Vicar of It is widespread and is growing. There is a little book about it, which you may have seen: *The People of God*. [Edited by Henry de Candole, Bishop of Knarborough, and Patrick Cowley, Vicar of Frome. Faith Press.]

Bishop Chase's course at Berkeley is on "the Theology of the New Testament." In answer to a question about the dearth of new books written by scholars, attributed by some persons to the lack of time and of leisure scholarly priests now have, he said with a smile:

"It is partly because the clergy do have so many more chores to do than formerly; and it is partly because of the cost of the books available which they must have for scholarly work. But, really, you know, that wonderful picture of our learned clergy

is partly a rosy view: that picture of men with their study walls lined with books, and with little to do except to use them.

"There is one man in my own diocese who has written quite a good book on St. John's Gospel, called *The Religious Thought of St. John*. [S.P.C.K.] He is the Rev. E. K. Lee. He has a farm, and, when he wrote the book, he had a mining parish. He had plenty to do; yet he wrote this excellent book. Where there is a will, there is a way."

Bishop Chase spoke from a distinguished academic background. Except for two years of work as curate of Portsea, at the very beginning of his ministry, and his service as temporary chaplain to the forces (1914-1919), in recognition of which he received the Military Cross, he has been a teacher in the colleges of a great university.*

The bishop noted that the Church of England has no perpetual diaconate.

"It would not solve our problem. We need more priests. But we allow what you have ruled not to allow: the lay administration of the chalice. The privilege is very carefully guarded. There must be a special license, for each occasion. The rector or vicar writes to the bishop, asking if such and such a person, giving his name, may administer the chalice on Easter Day (or some other occasion). The question must be referred to the Parochial Church Council. If that Council approves, the bishop gives permission, if he thinks the

* Before his consecration as Bishop of Ripon in 1946, he was fellow and dean of Trinity Hall, Cambridge, senior tutor and vice master in Trinity Hall, University Lecturer, master and fellow of Selwyn College, Cambridge, honorary fellow of Queen's College, Cambridge, and of Trinity Hall.

man is suitable. We have found it a good thing."

Speaking of lay readers, the Bishop said:

"We call them 'readers.' We have a fair number of them. Unlike you, we allow them to preach their own sermons. They are usually older men, and meet a real need."

Bishop Chase is a collateral descendant of Bishop Philander Chase, and planned to visit as many as possible of the places in America associated with his name—including Kenyon College—before returning to England on September 12th.

Bishop Chase visited several Eastern dioceses; then went toward the Middle West to fill preaching engagements.

GERMANY

Plea for Prisoners

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), has written Patriarch Alexei of Moscow expressing regret over the latter's illness and hope for his early recovery.

At the same time, Dr. Dibelius asked that the Patriarch intercede with Soviet authorities on behalf of Germans still held in Russia as prisoners of war.

An invitation extended in September to Dr. Dibelius and other EKID officials to visit Moscow in late November was withdrawn by Russian Church authorities on November 21st with the explanation that Patriarch Alexei had been taken ill. [RNS]

A Family Affair*

By the REV. CHARLES O. BROWN



THE Christian Church is a Family—the Family of God, and all baptized people are the members of God's Family. For in Holy Baptism we are made members of Christ and children of God. Unhappily, this sense of the Family Life of the Church is frequently forgotten. So many people think and act as if their religion were purely a matter of their individual concern—whereas our pride as "members of Christ" is in our membership in a great worldwide Family.

It is such a pity that we treat the Sacrament of Holy Baptism as a matter of concern to just the immediate relatives. This service should be held at a public service of Family Worship. This is definitely ordered in the Prayer Book:

"When there are children to be baptized . . . the Godfathers and Godmothers, and the People, with the Children must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint" (Prayer Book page 273).

At our birth we are born into the human Family: at our Baptism we are reborn by the power of the Holy Ghost into the Family of God, to have access to all the privileges of membership in the Family.

The first of these privileges is the Forgiveness of sins: "I acknowledge one

* From the *Pastoral Staff*, diocese of Western Massachusetts.

Baptism for the Remission of sins," we say in the Creed. Through this cleansing, we are able to stand in a new relationship to God. We become His children by adoption and grace, and are well-pleasing in His sight. Thus we have the potential for the likeness of Christ.

Secondly, we receive the Holy Ghost to help us "fight the good fight" of daily living.

Thirdly, we receive the help from God to live in accord with our profession, and to become inheritors of the Kingdom of Heaven. We need not be weak and helpless: we are able, for "God hath given us of His Spirit."

Like all God's gifts, these must be used: prayer is not a charm, the Sacraments are not magic. They contain all the power of the atom bomb, when we use them as the means to become worthy of our profession.

Do you know the date of your Baptism? Do you remember it each year as the day comes round with thanksgiving and a fresh dedication to the Family?

The 12 Days

of Christmas

The holy days of the Christmas season can do everything from teaching a six-year-old the true meaning of hell to providing a bonfire for the family on Epiphany night.

By Dorothy Roby Schneider



IF the birth of Christ were just a luxury showered upon us by an over-indulgent Father, invoking no obligation or responsibility, it would bring the kind of pleasure that comes to a child overwhelmed on Christmas morning by an array of toys so lavish that he cannot encompass it. His delight reaches a feverish pitch and ends in confusion. More lasting satisfaction comes from one gift for which the child has longed, or one that has been chosen carefully as suited to his needs, or one that he has earned — if only through waiting and patience.

In order that the pure and unadulterated bliss of Christmas Day may not disintegrate into capricious merrymaking

families may deepen the inherent joy of the season by relating their festivities to the meaning of the 12 days of Christmas which the Church has set apart as feast days of the Nativity of our Lord.¹

Children surrounded by the attractions of the secular world need to grow up in the liturgy so that the festivities of Christmas are attuned to their reason for being. Then someday we may have a world of adults who will give the Church her rightful place, and our children will have within themselves a personal reason for being which nothing can ever take away.

It is easy for children to love the baby Jesus in His sweet purity and humility, but it is unfair to allow them to

believe that this is the whole story — that he continues to be simply a Holy Child, protected and adored. The Church immediately shows us how the infinite worth of God's gift of His only Son may become apparent to us through the liturgy of the 12 days of Christmas.

We see St. Stephen,² the first martyr, in his youth and enthusiasm, afire with the love of God, dying bravely and gloriously for Christ. We hear the inspired word of St. John³ and give thanks for his faithful lifetime of preaching and teaching, spent so that we might know what Christ means to us. We feel anew a sense of shock and horror in the death of the Holy Innocents.⁴ The Gift of God becomes infinitely more precious as we

TUNING IN: ¶The 12 days of Christmas (December 25th through January 5th) constitute the Christmas season or "Christmastide," as the Prayer Book calls it (p. 96). It includes the commemoration of ¶St. Stephen, ¶St. John the

Evangelist, and ¶Holy Innocents on December 26th, 27th, and 28th (regardless of the day of the week), the 1st Sunday after Christmas (in some years a second also), and the Circumcision (January 1st), ending with Epiphany (January 6th).

LITURGICAL YEAR*

learn that it is a gift worth dying for, worth working for, worth unlimited suffering and sacrifice.

On a saint's day one may give a symbolic remembrance to some friend who bears the name of that saint. Three stones (traditional symbol of St. Stephen's stoning in Acts 7:59) do not seem like much of a gift, but when they are a rock of granite with small garnets embedded in it, a piece of shimmering mica, a chunk of diamond-clear quartz crystal, given by a boy to a friend named Stephen who is also at the collecting age, then they are a very special gift indeed.

We have a young John in our own family and he has the privilege of choosing how we shall spend the feast day of St. John. Usually we entertain the families of his special school friends. Even though there may be no more tangible evidence of St. John than his symbols in childish crayon drawings on paper napkins, when a child gives a party in honor of a saint, he remembers not only the party but the reason for it as well.

The only custom which we were able to discover relating to the Holy Innocents was that which once prevailed of whipping all the children to remind them of the murder of the babies by King Herod. When our children heard this they were ready to give up the idea of any sort of liturgical observance whatever. (Perhaps they were wondering to what lengths one might go to perpetuate the memory of the beheading of St. John the Baptist, traditionally August 29th). It is quite enough for them to hear the story of the Holy Innocents and to realize what suffering there has been in order for us to know Christ.

A surprising question which comes from a young child after hearing this story is, "What happened to King Herod?" He would so like to see that vicious monster punished on the spot. He is somewhat mollified when we find, by searching the Bible references to Herod, that his grandson, Herod Agrippa, met a miserable death, being "eaten of worms" (Acts 12:23). A suitable end

*Symbols for Christmas season are shown in the cut (upper left of this page), drawn by Mrs. Schneider. In the left panel (bottom to top): dalmatic (deacon's vestment) and three stones (for St. Stephen, one of first "deacons," who was stoned to death); fish (ancient symbol of Christ, because letters of Greek word for fish stand for "Jesus Christ, Son of God, Saviour"), which Mrs. Schneider uses for the Circumcision; fleur de lis, which may stand both for the Blessed Virgin and for the human nature of Christ. In right panel (top to bottom): eagle (symbolic of St. John); sword, which Mrs. Schneider uses to represent Holy Innocents; Christmas rose. Surmounting all is Epiphany star.

TUNING IN: [Epiphany: "manifestation," "showing forth." Season begins January 6th and includes from one to six Sundays, depending on date of Pre-Lent (regulated by Easter). It celebrates key occasions on which Christ was, and will be,

for a wicked man, thinks our young man with satisfaction.

After a moment, however, he finds his own answer, and he announces, "Well, anyway Herod went to hell."

"Does the Bible say he went to hell?" he asks hastily for reassurance.

On being told that there is no mention of it his thinking goes deeper, and he concludes, "He never knew God, and he didn't love Christ, and that's the worst thing that could happen to anybody."

So all on his own, at the age of about six, the child has discovered what hell is, and it has all come about through a story we would have thought completely unrelated to teaching the faith of the Church.

One never knows where a story may lead or how it will end when reading the Bible to children. That is part of what makes it so stimulating. The questions and conversation which unexpectedly develop often lead far afield from the story originally intended — and sometimes far into the night.

The very fact of telling children about the feast of the Circumcision is like letting them in on a secret. A great many people seem to be under the impression that New Year's is simply the first day in the calendar year, and that this warrants all sorts of excessive partying the night before. The day takes on new meaning when we picture the eight-day-old baby Jesus and his parents taking part in the traditional Hebrew ceremony wherein He received the name Jesus, given to His Mother — and to St. Joseph — by an angel (St. Luke 1:31 and St. Matthew 1:21). A child likes the exactness of the date. It helps him to feel the physical nature of Christ, and it reminds him of his own baptism when he received his name. A discussion of the Circumcision is a natural way for children to learn what it is to be a Jew or a

Gentile, and how our worship is related to the religion of the Hebrews.

Through all these days there is a growing eagerness and expectancy as we approach Epiphany (January 6th).[†] The children have been asking, "How long is it until Epiphany?" ever since last summer. For a little child to master the word itself is quite an accomplishment, and for him to remember it through the year as a day to be anticipated reassures us that our celebration of it has given Epiphany its rightful place of importance as the culmination of the 12 days of Christmas and the Advent season.

The highlight of the day for the children is our Epiphany cake, made in the shape of a crown. We discovered that we could make an effective crown by baking the cake in layer pans, cutting a circle out of the center, slicing this round piece into wedges, then standing them around the top of the cake with the pointed ends up. The icing is as gold as possible, and the children decorate the crown with gumdrop jewels. Baked in the cake is a dried lima bean. Whoever gets the lima bean has the honor of baking next year's Epiphany cake — with assistance, of course, if he happens to be a very young baker.

It is Epiphany which fully reveals the divine message of Christmas. Christ is for us. He is not just for the shepherds, not just for a few people near Bethlehem, not just for the Hebrews, but for everyone. We know, of course, that the Magi were not really kings, but, according to tradition, as kings they represent all the countries of the world.

Children love the legends surrounding the three Kings who were guided by the star to Bethlehem. An Italian folktale tells of an old woman along the way who, when she heard where they were going, asked if they would wait until she finished cleaning her house so that she

(Continued on page 20)

CHRISTMAS EVE

THE lights of one small village set
With the dark sky cupped over them
Urge our senses to forget
The year, and dream of Bethlehem.

The rays of one large star that keeps
A nearer watch than any other
May guide us to an inn where sleeps
The infant Savior, with His mother.

ROSAMOND BARTON TARPLEY.

Thunder at Christmas

THUNDER will be heard Christmas morning — “thunder from the son of thunder,” it has been called.*

This will be heard by only a few, for few people any longer get up in the morning to go to Church on Christmas Day. The Midnight Mass, now all but universal, is the “big” service, and it is easy to see why.

The inherent appropriateness of the presumed hour of Christ’s birth, the eerie attraction of night “in the midst of her swift course,” the beauty of the stars shining down, and the snow shining up, against the darkness between, and the natural inclination to stay up late rather than get up early—all of this gave to the midnight service its initial push, and it is now here to stay. Yet there are values in the Mass of the Day, as the later Christmas service is sometimes called, that are not found in the Mass of Midnight.

Appropriate to the hour of midnight is the Gospel which the Prayer Book says “may be used at the first Communion” of Christmas. Thus at this service is read the idyllic account, from the pen of St. Luke, of the first Christmas: “And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . .” The story goes on to tell of an inn where there was no room for two weary travelers, of the birth of a baby boy in a manger, of an angelic announcement to a group of shepherds — “Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” — and finally of a sky suddenly ablaze with angels “praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”

The emphasis of the Midnight Mass is upon the human appeal of the Christmas story — an emphasis further underscored by the popular carols. This is right and proper, for the Nativity of our Lord is indeed one of the “mighty acts of God”; but it seems that the “mightiness” of this event is all too often submerged by the “tenderness” that is also associated with it — especially as it is this latter that

appeals so readily to human sentiment. To be sure, even the Collect for the Midnight Eucharist speaks in one breath of “joyfully receiving Christ for our Redeemer,” and then in the next of “beholding him when he shall come to be our Judge,” thus redressing the balance somewhat. And every time Churchmen repeat the Nicene Creed they confess Jesus Christ to be “God of God, Light of Light, Very God of Very God . . . of one substance with the Father; by whom all things were made. . . .”

But there is a danger that words frequently repeated will become blunted in their meaning — as there is also a value in frequently repeating them. It is just here that the Epistle and Gospel for the Christmas Mass of the Day come to the rescue; for they point up the words of the Creed which we say every Sunday, and they accent that other side of Christmas that is so apt to be crowded out — the cosmic, world-shattering significance of the Incarnation, for which “thunder” is not too strong a metaphor.

This other side of Christmas is proclaimed at the Mass of the Day in the majestic introduction of the Epistle to the Hebrews: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. . . .”

As we hear this last phrase, we may come to realize — with something of a jolt if we have never realized it before — that it says the same thing the Creed says of Him who is “of one substance with the Father; *by whom all things were made*,” and that the words in italics refer to the Son, the Father’s agent in creation.

The Gospel for the Mass of the Day makes the same point: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him; and without him was not anything made that was made. . . .*” “Word” is here capitalized. It means not the Scriptures, but the creative principle in deity, the Second Person of the All

*I.e. from John, brother of James (“sons of thunder,” St. Mark 3:17) whom the New Testament scholar Johann Albrecht Bengel (1687-1752) assumed to be the author of the Fourth Gospel, in commenting upon its opening verse (“In the beginning was the Word,” etc.): “This is thunder brought to us by the Son of Thunder; this is a voice from heaven, to which human conjecture objects in vain” (*Gnomon Novi Testamenti*, ad loc.).

†Sarum Missal (main source of Prayer Book material) and Roman Missal have three Masses for Christmas: Midnight Mass, celebrating announcement to shepherds (Gospel, St. Luke 2:1-14—same as ours), Mass of the Dawn, commemorating arrival of shepherds (Gospel, St. Luke 2:15-20), and Mass of the Day in honor of eternal significance of Word Made Flesh (Gospel, St. John 1:1-14, same as ours for later service). Prayer Book omits Mass of Dawn and transfers its Gospel (St. Luke 2:15-20) to Circumcision, thereby amplifying the single verse (St. Luke 2:21) that had formerly been Gospel for Circumcision.



*I.e. from John, brother of James (“sons of thunder,” St. Mark 3:17) whom the New Testament scholar Johann Albrecht Bengel (1687-1752) assumed to be the author of the Fourth Gospel, in commenting upon its opening verse (“In the beginning was the Word,” etc.): “This is thunder brought to us by the Son of Thunder; this is a voice from heaven, to which human conjecture objects in vain” (*Gnomon Novi Testamenti*, ad loc.).

Glorious Trinity. It is this that St. John tells us "was made flesh, and dwelt among us." Thus, in both Epistle and Gospel, it is the eternal nature of Christ that is accented at the Mass of the Day.

It would be ideal if Churchpeople loved their Lord enough to attend, each Christmas, both the Midnight Mass and the Mass of the Day, and thus gave to both sides of the Christmas message its proper liturgical emphasis. It might even be argued that our Lord, being divine and human, is entitled to two birthday celebrations — one underscoring His humanity, the other His deity, though the distinction is, of course, not quite so simple as that.

But Churchpeople as individuals can recapture for themselves something of the spirit of the Mass of the Day by using its propers, the Epistle and Gospel especially, for meditation in their preparation for Christmas Communion. Even if one does no more than slowly and devoutly read them, the short time will be well spent, and he will take part in the

Midnight Mass with a deeper sense of its meaning.

For this purpose some will prefer the King James Version (which is also that of the Prayer Book), and it can hardly be denied that in this version both the passage from Hebrews and from St. John achieve a grandeur not yet equalled elsewhere. Others will want to use the Revised Standard Version. Indeed, reading the passages in both versions would be a not unprofitable spiritual exercise. And there may still be those who find food for meditation in the original Greek.

In our Christmas worship it is the Incarnation of the Son of God that we commemorate. We need to reflect that the historic event that ushered this in is one that rocked the world, sending its reverberations down the corridors of time. . . . Indeed it is this side of Christmas that really touches the life of every one of us at every point. This side is always contemporary because always eternal — always practical because always present.

Christmas Epistle and Gospel, Mass of the Day

(According to the Revised Standard Version)

The Epistle. Hebrews i. 1.

IN many and various ways God spoke of old to our fathers by the prophets; ² but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. ³ He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, ⁴ having become as much superior to angels as the name he has obtained is more excellent than theirs.

⁵ For to what angel did God ever say,
"Thou art my Son,
today I have begotten thee"?

Or again,
"I will be to him a father,
and he shall be to me a son"?

⁶ And again, when he brings the first-born into the world, he says,

"Let all God's angels worship him."

⁷ Of the angels he says,
"Who makes his angels winds,
and his servants flames of fire."

⁸ But of the Son he says,
"Thy throne, O God, is for ever and ever,
the righteous scepter is the scepter of thy kingdom.

⁹ Thou hast loved righteousness and hated lawlessness;
therefore God, thy God, has anointed thee
with the oil of gladness beyond thy comrades."

¹⁰ And,
"Thou, Lord, didst found the earth in the

beginning,
and the heavens are the work of thy hands;
¹¹ they will perish, but thou remainest;
they will grow old like a garment,
¹² like a mantle thou wilt roll them up,
and they will be changed.
But thou art the same,
and thy years shall never end."

The Gospel. St. John i. 1.



IN the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God; ³ all things were made through him, and without him was not anything made that was made. ⁴ In him was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

⁶ There was a man sent from God, whose name was John. ⁷ He came for a testimony, to bear witness to the light, that all men might believe through him. ⁸ He was not the light, but came to bear witness to the light.

⁹ The true light that enlightens every man was coming into the world; ¹⁰ he was in the world, and the world was made through him, yet the world knew him not; ¹¹ he came to his own home, and his own people received him not. ¹² But to all who received him, who believed in his name, he gave power to become children of God; ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

¹⁴ And the Word became flesh, and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

For Understanding the Bible

ST. MATTHEW'S GOSPEL is read at Evening Prayer on weekdays for some two months before Advent, and is much read in the Liturgy from Christmas to Epiphany.

It is timely, therefore, to review a recent commentary on the First Gospel, as St. Matthew's is sometimes called (in order of its appearance in our Bibles, rather than of its composition) — *The Gospel According to St. Matthew*, by G. E. P. Cox (Torch Bible Commentaries. Macmillan. Pp. 168. \$2).

According to the foreword to the series, Torch Bible Commentaries "are for the thoughtful reader who wishes to understand the Bible." "Minute points of scholarship . . . have not been pushed into the foreground," although "the findings and views of modern critical schol-



arship . . . have been fully taken into account."

Judged by this standard, Fr. Cox, who is Chaplain and Lecturer in Divinity and Classics, St. Katharine's Training College, Liverpool, and Examining Chaplain to the Bishop of Liverpool, has done an excellent job. To be

Zeal for Byzantium

By the Rev. MASSEY H. SHEPHERD, JR.

A MONUMENTAL historical undertaking now in progress is Steven Runciman's¹ projected three-volume work, *A History of the Crusades*, of which Volume I was reviewed earlier in this column [L.C., May 13, 1951]. Volume II, recently published, is entitled *The Kingdom of Jerusalem and the Frankish East 1000-1187*. It covers the story from the foundation of the Kingdom of Jerusalem after the First Crusade until Saladin's overthrow of the Christian kingdom after his victory at the Horns of Hattin in 1187 (Cambridge University Press. Pp. xii, 523. \$7.50).

As Mr. Runciman warns in his preface, most of this volume is concerned with the interminable warfare of Crusaders and Moslems both with each other and with themselves — "for war was the background to life in Outremer, and the hazards of the battlefield often decided its destiny." The exacting detail, however, not only of the raids, battles, and feuds, but also of the complicated marital relations and genealogies, makes this volume heavy-going. Occasional examples of chivalry and generosity give some relief; but one finishes the book with a general sense of pleasure that the Moslems, who on the whole were greater

gentlemen, finally routed the Western Christian warriors.

The record of the Latin Church, its hierarchy and Military Orders, probably gives the least satisfaction. Seldom was piety combined with competence. Its enmity against the Orthodox natives was notorious. When Jerusalem fell, even the Moslems were shocked to see the Latin Patriarch Heraclius (a man of most indifferent morals) buy his own ransom and leave the city laden with gold and costly plate without thought or desire of ransoming his fellow Christians.

Mr. Runciman's sympathies are first, last, and always with the Byzantines. He is careful to defend them against all Western charges of treachery to the cause of Christendom. His overall thesis comes out most clearly, in discussing the ignominious failure of the Second Crusade.

At one point Mr. Runciman's zeal for Byzantium seems to me to go beyond the evidence. He considers that St. Bernard, in his shock and grief at the failure of the Second Crusade, was ready to launch a new Crusade against the Eastern Empire. Only the unwillingness of Conrad of Germany thwarted this vengeful scheme.

Probably most interesting is the single chapter on "Life in Outremer" — an account of the constitution and patterns of society in the Latin kingdoms and principalities in Palestine and Syria.

sure, there are times when his eagerness to harmonize scriptural discrepancies appears overdone; better editing would have made the style less ambiguous in spots; and there is one error of fact: *epiousion* (rendered "daily" in "daily bread" of Lord's Prayer) is *not* without parallel "in Greek literature" (p. 56) — unless the papyri¹ are not to be counted "literature" — for the word turns up there in a grocery shopping list.*

But these are minor defects in a book whose overall quality so well fulfills its intended purpose. Fr. Cox's critical competence, his spiritual insight, and his winsome use of modern metaphors (e.g. publicans were "fifth columnists" of their time) all combine to make this an ideal book for the general reader.

In Brief

GRACE CATHEDRAL, TOPEKA, KANSAS. *A History and Guide*. By John Warren Day. Available from author, at same address. Pp. 117. Cloth, \$2; paper, \$1.

For many years the Very Rev. John Warren Day, dean since 1927 of Grace Cathedral, Topeka, Kans., has collected photographs of cathedral scenes and life, which he has now put together with accompanying text to form a history of Grace Cathedral — replete with information about the parish, its past history, its treasures (including 16th century Norwegian baptismal spoon) and its outlook for the future (when Dean Day came there were 683 communicants; now there are 1550).

Books Received

SPIRITUAL LETTERS OF FATHER HUGHSON, O.H.C. Holy Cross Press. Pp. ix, 251. \$3.

SHAKESPEARE AND CATHOLICISM. By H. Mutschmann and K. Wenterdorf. Sheed & Ward. Pp. xvii, 446. \$6.

CRUSADERS FOR GOD. By Dana Thomas. A. A. Wyn, Inc. Pp. 340. \$3.95. [Biographical sketches of: Charlotte Bompas, Father Damien, Wilfred Grenfell, Ann Judson, David Livingstone, Jacques Marquette, St. Patrick, Matteo Ricci, Albert Schweitzer, Junipero Serra, Narcissa Whitman, Toyohiko Kagawa, Men of Maryknoll, Frank Laubach].

*This editor clearly recalls a statement to this effect by his former teacher, the late Dr. Burton Scott Easton, of the General Theological Seminary.

TUNING IN: ¶The Hon. Steven Runciman is an Englishman who has been professor in a Turkish University (Istanbul). He also holds an honorary degree from the University of Salonika (Biblical Thessalonica). ¶Papyri (written on sheets made from

papyrus plant—Eng. "paper") are a vast quantity of letters, bills, documents, etc., from 4th century B.C. to 7th century A.D. Their discovery in Egypt in past 50 years has thrown fresh light upon language of New Testament.



ST. PAUL'S, AKRON, OHIO

Above, the exterior, combining Georgian and Colonial. Below, part of Church school.

SOUTH FLORIDA — St. Nicholas' Day was celebrated at Christmas on December 6th. The Very Rev. O. R. Littleford, dean of the Cathedral of St. Luke, Orlando, Fla., celebrated the Holy Communion in the small community of Christmas, Fla. (which was established on December 25, 1835, in a siege of war).

NEW MEXICO & SOUTHWEST TEXAS — A new diocese began operations on November 11th and 12th when the former missionary district of New Mexico and Southwest Texas held its primary convention as a diocese. The meeting was held at the new St. John's Cathedral, Albuquerque, N. M., and included the formal opening of the cathedral which has been under construction for little more than a year and will serve as the center for the new diocese. Bishop Stoney, who had been missionary bishop, was instituted as diocesan by Presiding Bishop Sherrill. Then Bishop Sherrill officially pronounced the diocesan status [voted by General Convention last fall] of New Mexico and Southwest Texas, and convention proceeded to adopt constitution and canons for the diocese.

ELECTIONS. Standing committee (replacing, under new canons, the council of advice): clergy, L. W. Clarke, W. G. Wright, Lawrence Cantrel; lay, C. H. Eckford, J. N. Bujac, William Howden.

OHIO—A new St. Paul's Church in Akron, Ohio was consecrated recently.

St. Paul's had its beginning 117 years ago, when a small group of people met in the then small village of Akron to form an Episcopal Church parish.

St. Paul's is one of the few churches to be consecrated when built . . . at the time of its first services.

Cram and Ferguson, the architects who designed the Cathedral of St. John the Divine in New York, were the architects for St. Paul's. They have combined the basic precepts of Georgian-Colonial with modern construction methods and design features.

The group of buildings constituting St. Paul's is built on a plot of land given to St. Paul's by the Firestone family. Harvey S. Firestone, Sr., was one of the most active members of St. Paul's during his entire life, serving as a senior warden for many years. His son, Harvey, Jr., is national chairman of the Presiding Bishop's Commission on Laymen's Work.



OREGON — A school for perpetual deacons has been opened in Portland, Ore., Bishop Dagwell of Oregon announces. The bishop says the school is for men wishing to prepare themselves for the perpetual diaconate under the new section of Canon 34.

Courses in Church history, theology, the Bible, the Book of Common Prayer, and constitution and canon law will be

offered. Classes are held at night, and the faculty is composed mainly of clergy of the diocese. A large class has enrolled in the Portland area.

Bishop Dagwell plans to hold two other schools in the central and southern areas of the diocese. Their location will depend upon enrollment.

LOS ANGELES — Indication that the Church is realistically facing up to the problem of aging people is shown by the recent Conference on the Aging held in St. John's Parish Hall, Los Angeles.

Bishop Bloy of Los Angeles welcomed the delegates to the conference, sponsored by the diocese's department of Social Relations. A panel discussion was participated in by representatives from diocesan organizations as well as from the Welfare Council of Los Angeles, state employment bureau, Retired Teachers' Association, and the Church Federation of Los Angeles.

Feature of the conference was a musical program by the Octogenarian Orchestra of the Community Friendship Circle of Pasadena, under the leadership

of A. D. Hoenshel, 84-year-old flutist. One of the violinists was Mrs. Nellie Cochran, 81, who learned to play the violin after she was 75.

TENNESSEE — A painting by Sister Mary Veronica, C.S.M., is in the reredos of the new altar of St. James' Church, Greeneville, Tenn., which was dedicated last month.

Sister Mary Veronica of St. Mary's Convent, Peekskill, N. Y., is regarded by many as one of the country's major religious painters. Her painting for St. James is titled "Mater Purissima" (Purest Mother). She is said to have shown a strong interest in art at the age of three, and by the time she was 15 was definitely on her way toward a career in that field — having chosen between her two greatest loves, art and music. After receiving her basic training in art it turned out that she had yet another love—the Church. She entered the Community of St. Mary at Peekskill, but continued to develop her technique and experience in art, including study in Italy, and turned, perhaps inevitably, to ecclesiastical painting.

During the years in which she has worked in her little studio at the convent she has developed a medium more

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Bishop Barth, coadjutor of Tennessee, dedicated the new altar at St. James,

The Living Church



MR. HAYES AND DR. BROWN
War trophy comes home.

Greeneville, as part of a centennial project of thanksgiving (the church was 100 years old in 1950) and in memory of James M. Maxon, fourth bishop of Tennessee. Bishop Maxon along with Mrs. W. H. O'Keefe (one of St. James' oldest living communicants at present) raised money in the 1920's to put a much needed roof on the church and to make other vital repairs.

The new altar is the gift of Dr. and Mrs. Haskell W. Fox and the painting is the gift of Guy James. The church also has a new sanctuary, a new chapel, sacristy, rector's study, and two vesting rooms.

VIRGINIA—A chalice, taken as a war trophy, has been returned to its home parish after 90 years.

During the Civil War the Falls Church in Virginia was occupied by Fed-

eral troops, mainly as pickets in the ring of forts for the protection of Washington. Probably immediately following the second battle of Bull Run the Church was used as a hospital by these troops during which period all the interior of the Church was pulled out and destroyed. Only a few of the old square bricks from the aisle and the baptismal font survived. The rectory was likewise occupied and gutted. The Communion service disappeared, and in spite of many efforts over the succeeding years, nothing definite was known of it.

Late in September, a letter was forwarded to the Rev. Francis W. Hayes, Jr., the present rector of Falls Church in the town of Falls Church, Va., by Bishop Goodwin of Virginia, from Miss Sara Ann Brown, Ph.D., associate professor of Home Economics Education at the University of West Virginia. The letter said that there was in her possession a chalice inscribed "Falls Church," and asking whether there was a church in Falls Church which should receive it back. Her grandfather, Capt. Kendrick Wade Brown, formerly of the Union Army, had taken the chalice as a war trophy, as had been done by other members of his regiment with the other pieces. Upon his death in the '20s, the chalice had gone to his son with his other possessions where it remained until the son's death early this year. Then it came into Dr. Brown's possession from her father with his instructions to return it to the Falls Church, if there was such a Church still in existence, and interested in receiving it.

On Sunday, November 9th, at the late service, Dr. Brown returned the chalice to the Falls Church, and presented it to the rector.

The chalice stands about five inches high and is of silver over copper. The inscription, "Falls Church," is on the underside of the chalice.

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✓ We hope every reader will read the seminary cooperative advertisement in this week's issue. Bishop Sherrill's message, concerning Theological Education Sunday of 1953, has a direct bearing on the future Church life of every Churchman. Seminaries need the support of the WHOLE Church; therefore, on Sunday January 25th, we will be given an opportunity to do OUR part to help and strengthen the 11 theological schools here in the United States.

✓ Our theological schools were originally established and supported, for the most part, by private benefactors. Owing to decreasing rates of income, increasing costs, and the expanded enrollment, the General Convention of 1940 was forced to make an appeal to all Churchpeople for help in the Church's program of training her clergy. The continued need for help is still urgent, and our 1952 General Convention again expressed general concern for the inadequate facilities and funds of seminaries. It offered the following resolutions: Commended the report of the Joint Commission on Theological Education to all Churchpeople; endorsed promotional efforts for the increased support of all seminaries; called upon every parish and mission to observe Theological Education Sunday; urged dioceses and districts and local churches to raise scholarship funds for theological students. These, and other resolutions having to do with the recruiting of men for the ministry, clearly indicate the purpose for this appeal. Your gifts and prayers are earnestly solicited.

✓ Is there any L. C. reader that knows of some worthwhile use to which outdated, unused copies of *Forward Day by Day* might be put? The Rev. Peter B. Tomkins, rector of Christ Church, Rouses Point, New York, writes that frequently three or four, or perhaps more copies purchased by their parish are still available when the next issue is published, and it seems too bad to throw them away, especially if they might be used. If you know of any organization or group which might use several copies of each issue, please write to Fr. Tomkins and tell him so, or tell us.

Edgar A. Dodge

Advertising Manager

The 12 Days

(Continued from page 13)

might go with them. However, they could not wait, and when her work was done she followed them but lost her way and has been wandering around the world ever since searching for the Christ Child. On Epiphany Eve she goes down the chimneys of boys and girls leaving them gifts, hoping that some day she may find the baby Jesus.

Legend also says that, after returning to their own countries, the three Kings resigned their high positions, gave their wealth to the poor, and preached the Gospel. St. Thomas found them when he traveled to India, baptized them, and ordained them priests. They died as martyrs, and their supposed bones are said to rest today in the cathedral at Cologne.

The Kings have been given names. Gaspard brought gold to show that he worshiped the Child as king, Melchior presented unto Him frankincense, which meant he believed the Child to be God, and Balthazar gave Him myrrh, foretelling the time when His body would lie in the tomb.

We begin our Epiphany festival in the dining room, our cake resplendent upon the table. One of us reads the Gospel from St. Matthew (2:1-12) as, with a simple procession and lots of imagination, we dramatize the story of the wise men. King Herod's palace is at the Christmas tree, where we pause while each of us takes from the tree his own richly wrapped box containing his gifts for the newborn King. We take the star from the top of the tree, and whoever carries it leads the way for the rest of us through the house until we arrive at the crèche.

At the crèche the star is fastened over the stable. We place our gifts at the crib. They are tiny boxes covered with gold and silver paper which hold precious gifts from children saved all during Advent, their small penances, their offerings of hurts and pain, their self-denials, their obedience, their acts of kindness and helpfulness and love, all unseen but completely real to them as they "worship the young child" and present unto Him their treasures.

The children are careful to see to it that we return to the dining room "another way." There, before we feast upon the cake, we say the Epiphany Collect.

The last ritual of the day is untrimming the Christmas tree and dragging it out over the snow to be burned. Momentarily it lies exposed on the hillside, naked, crushed, and unadorned. Suddenly it bursts into a blaze of spectacular brilliance, sending its illumination into the far corners of the night, searing into our hearts the glowing message of Epiphany, the manifestation of our Lord and Saviour Jesus Christ who said, "I am the light of the world."



1st Lieutenant
Lloyd L. Burke
U.S. Army
Medal of Honor



THE RED KOREAN strongpoint had stalled our attack; Lieutenant Burke saw that a breakthrough must be

made. Rallying 35 men, he crept close to the enemy bunkers. He laid down a grenade barrage. Then he ran forward to an exposed knoll and opened a one-man pitched battle. He turned a light machine gun into the Red position. He caught live enemy grenades in mid-air and threw them back. Once he killed three men with his pistol. Before sunset Lieutenant Burke and 35 men had defeated 300. The lieutenant says:

"Every day, men who fought in Korea are coming home. They're finding jobs—partly because they and you and I own nearly 50 billion dollars worth of U. S. Defense Bonds. For Bond savings—which protect our own families financially—are also building a great backlog of national prosperity. Reason enough for investing in Bonds—don't you agree?"

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Peace is for the strong!
For peace and prosperity save
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EDUCATIONAL

SEMINARIES

More and More Seniors

The increasing number of seminary graduates shines hope onto the clergy shortage problem. A LIVING CHURCH survey indicates that in 1952 there are 324 seniors in the Church's seminaries (including four Episcopalians at Union Theological Seminary). In 1951 there were 281, and in 1950, there were 243.

Theological Education Sunday, when all parishes and missions are asked to contribute to the support of the Church's seminaries, is January 25th.

COLLEGES

Acting President for Keble

Professor Lansdon H. Bowen, Ph.D., will become the acting president of Keble College on January 1st, 1953, it is announced by the Rev. Douglas R. MacLaury, chairman of the trustees of Keble College, Pass Christian, Miss. Dr. Bowen's appointment was occasioned by the recent resignation of the Rev. Hewitt B. Vinnedge, Ph.D., to return to a parish ministry in McComb, Miss.

Dr. Bowen, presently professor of languages at Keble College, earned the M.A. and the Ph.D. degree at Harvard



DR. BOWEN
Traveler and teacher.

University in the field of Romance philology, and also did graduate work at the Sorbonne in Paris, and at the University of Bordeaux.

Dr. Bowen traveled extensively in Europe and the Near-East doing research in medieval archaeology and observing foreign educational systems. He has taught at Harvard, Wesleyan, the University of Illinois, Ripon College, and

came to Keble from Washington and Jefferson College.

Dr. Bowen's wife is a Parisian whom he met and married in France. She is a graduate of the Sorbonne and is well known as a lecturer of the Alliance Francaise.

"The founding of a new college, never easy at any time, will be strengthened by the wide educational and administrative experience of Dr. Bowen," Fr. MacLaury said, "and the Trustees expressed their confidence in his leadership by a unanimous election."

PARISH SCHOOLS

Land for Ascension

Pauline Seeley Mudge, widow of Edmund P. Mudge, has donated some land to the Ascension Academy, Pittsburgh, in memory of her husband. During his



MRS. MUDGE AND SECOND GRADER
"A step toward the school we want."

life Mr. Mudge was a prominent industrialist and Churchman in Pittsburgh.

Ascension Academy, a school for boys, was started at the Church of the Ascension, Pittsburgh, when Wilburn C. Campbell, now coadjutor of West Virginia, was rector. In September, 1951, the lower grades moved to Calvary Church and the upper grades to the Church of the Redeemer, both in Pittsburgh. Robert Izod, organist and choir-master, at the Redeemer, became the new headmaster. The Rev. Hugh S. Clark is rector of the church.

The presentation by Mrs. Mudge was made in the Chapel of the Church of the Redeemer at a special service on November 20th. The tract of land is adjoining the church.

Mr. Izod said, "Mrs. Mudge's gift represents the first major step toward the school we all want."

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:
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Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC. KENOSHA, WIS.

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A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:
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FOR BOYS

CATHEDRAL CHOIR SCHOOL

(Choir Membership not required)

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Organized by Bishop Henry C. Potter in 1901 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department restricted to choir boys. Day students not required to sing. Total charge for boarders, including tuition, \$500. Total charge for singing students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to curriculum and examinations.

The Rev. Darby W. Betts, S.T.M., Head Master
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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

COLLEGES

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Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota.

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Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus, indoor pool. Catalog.

Mrs. Wm. T. Hodges, Headmistress,
Box L, Staunton, Va.

When writing to the Church Schools
advertising in this issue, please mention
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What would make a more appropriate gift to your friends and relatives than a subscription to THE LIVING CHURCH? Here is a gift that comes, not once, but 52 times a year.

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in my name. Yes _____ No _____

DEATHS

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

Weston Edmund Grimshaw, Priest

The Rev. Weston Edmund Grimshaw, retired priest of the diocese of New Jersey, died on October 20th at the home of his daughter in Fair Haven, N. J.

Fr. Grimshaw was born in Springfield, Mass. in 1882. He attended the University of Richmond and the General Theological Seminary and was ordained priest in 1912.

His active ministry was spent in the dioceses of New Jersey, Albany, Washington, and Central New York.

Surviving are his wife, Emma J. Miller Grimshaw, his daughter, Mrs. Joseph De Gano, and a granddaughter.

Edgar T. Pancoast, Priest

The Very Rev. Edgar T. Pancoast, 73, rector of St. Mary's Church, Salamanca, N. Y., since 1924, died on November 22d, in St. Francis Hospital, Olean, N. Y. He had been in ill health several months.

Fr. Pancoast only two months ago had been made an honorary canon by Bishop Scaife of Western New York.

"As pastor, priest, and preacher his work distinguished him by sincerity and abiding interest in the lives of those he has encountered on the road of life," Bishop Scaife said.

Dean Pancoast came to Salamanca 28 years ago.

He was a member of the diocesan executive council, and had served as rural dean since 1949.

He had also been a deputy to the provincial synod and General Convention. He had been serving for several months as priest-in-charge of St. John's Church, Ellicottville. Before coming to Western New York he served churches in Wisconsin, Indiana, and Pennsylvania, including parishes in Chicago and Philadelphia.

Isabel Carter Gilliss

Isabel Carter Gilliss, widow of the Rev. William Weir Gilliss, died on November 15th in Falls Church, Va. From their marriage in 1904 to her husband's death in 1936 their lives were spent in parishes in the dioceses of New York, New Hampshire, and Maryland.

More recently Mrs. Gilliss has made her home in Haymarket, Va.

She is survived by her sons, the Rev. Carter S. Gilliss, rector of St. Peter's Parish, Poolesville, Md.; W. Weir Gilliss, Jr. of Arlington, Va.; James M. Gilliss of Warwick, Va.; and by ten grandchildren.

CHANGES

Appointments Accepted

The Rev. Olin G. Beall, formerly rector of St. Stephen's Church, Indianola, Miss., in charge of All Saints' Mission, Inverness, will become rector of St. John's Church, Helena, Ark., in January.

The Rev. Dr. Crawford W. Brown, formerly associate rector of Calvary Church, Pittsburgh, will become rector of the Church of Our Saviour, San Gabriel, Calif., on about January 15th. Address: 541 W. Roses Rd. The Rev. Dr. Brown is known for his personal counseling and for his Lessons in Living radio program. He has served as chairman of the healing commission of the diocese of Pittsburgh and has been invited to speak at the International Conference on Healing in Holland next September.

The Rev. Rix Pierce Butler, formerly rector of the Church of the Nativity, Mineola, N. Y., is now rector of St. Peter's Church, Rosedale, N. Y. Address: 137-23 244th St., Rosedale 10.

The Rev. Ivo Ira Curtis, formerly rector of All Saints' Church, Pontiac, Mich., will on January 11th become rector of St. James' Church, 3903 Wilshire Blvd., Los Angeles.

The Rev. Albert J. duBois, director of the American Church Union, was installed as canon missionary of the diocesan church, St. Ann's, Brooklyn, N. Y., in a service held there recently. Prayers of thanksgiving were also said at the service for the restoration of the exterior of the building.

The Rev. William Lloyd Goodrich, who formerly served St. Matthew's Church, Seat Pleasant, Md., will be in charge of the new church of St. Stephen, Protomartyr, at Aurora, Colo. Aurora is a Denver suburb where a recent survey showed 138 families in the area who are Episcopalians. Fr. Goodrich's temporary address is 10300 E. Colfax Ave., Aurora, Colo.

The Rev. Kenneth J. Hafer, who formerly served St. Luke's Church, Mechanicsburg, Pa., is now rector of the Church of the Epiphany, Ventnor, N. J. Address: 23 S. Troy Ave.

The Rev. Melville Harcourt, rector of St. Ann's Church, Brooklyn, was recently installed as canon pastor of St. Ann's in the same service that saw Fr. duBois installed as canon missionary.

The Rev. Richard O. Harig, formerly rector of St. John's, Bowling Green, Ohio, and St. John's, Napoleon, is now associate minister of St. Paul's Church, Cleveland Heights, Ohio. Address: 20216 Longbrook Rd., Cleveland 28.

The Rev. George A. Heald, formerly assistant of the Church of the Transfiguration, New York, will become rector of the Church of the Redeemer, Elgin, Ill., on January 1st. Address: 908 Larkin Ave.

The Rev. Robert Lawrence Johnson, formerly rector of St. Thomas' Church, Wharton, Tex., is now rector of St. James' Church, Houston. Address: 3129 Southmore.

The Rev. Harold E. Kocher, formerly rector of St. James' Church, Keene, N. H., will be rector of St. Paul's Church, Oakwood, Dayton, Ohio. Temporary address: 33 W. Dixon Ave., Oakwood, Dayton 9.

The Rev. Herbert Lavin Linley, formerly rector of St. Paul's Church, Rahway, N. J., is now rector of St. James' Church, Long Branch, N. J. Address: 292 Broadway.

The Rev. George J. MacFarren, formerly in charge of St. Matthew's, Chester, W. Va., is now in charge of the Church of the Good Shepherd,



Follansbee, W. Va. He remains in charge of St. Thomas', Weirton, and St. John's, Brooke County, W. Va. Address: 3440 Elm St., Cove Station, Weirton, W. Va.

The Rev. J. Dean Maurer, formerly rector of Trinity Church, Crowley, La., in charge of St. Luke's, Jennings, will on January 1st become assistant of St. James' Church, Wichita, Kans. Address: 359 N. Clifton, Wichita 8.

The Rev. Albert Meereboer, formerly associate priest of Grace Church and St. Luke's Chapel, Madison, Wis., is now in charge of St. James' Church, West Bend, Wis., and St. Boniface's Mission, Thiensville. Address: Box 36, West Bend.

The Rev. G. C. McElyea, who formerly served St. Philip's Church, Sulphur Springs, Tex., is now curate of St. Michael and All Angels' Church, Dallas. Address: 4408 Stanford St.

The Rev. Charles N. Middleton, who formerly served Grace Church, Menominee, Mich., will be vicar of St. Paul's Church, Lakewood, Colo., in charge of St. James', Wheat Ridge, Colo. Address: 981 Garrison St., Lakewood, Denver 15.

The Rev. John M. Mills, formerly curate of St. Luke's Church, Chatham, N. Y., is now curate of St. George's Church, Schenectady, N. Y. Address: 30 N. Ferry St.

The Rev. Ernest K. Nicholson, formerly rector of All Saints' Church, Rochester, N. Y., will on January 15th become curate of Trinity Church, New York. Address: 11 Schermerhorn St., Brooklyn; Apt. 2 W B.

The Rev. Dr. Harold S. Olafson, rector of St. Paul's Church, Flatbush, L. I., N. Y., was recently elected honorary canon of the Cathedral of the Incarnation, Garden City, L. I., N. Y.

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

FREE CATALOG of Used and Out-of-Print Religious Books! Send postal card today. Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

CAUTION

CAUTION should be used in dealing with a man calling himself Ward Robinson. About 50, short, white hair, round face, protruding eyeballs, small waxed mustache, gentlemanly, somewhat affected manner; occupation, chief or steward. Claims to be member of Trinity Church, San Francisco, and well acquainted with churches and clergy in San Francisco, St. Louis, and Washington, D. C. Further information may be obtained from the Rev. Arthur M. Sherman, Jr., rector, Church of the Mediator, Turner and West Streets, Allentown, Pa.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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POSITIONS WANTED

PRIEST, college and seminary graduate, desires rectorship of small parish. Reply Box H-820, The Living Church, Milwaukee 2, Wis.

PRIEST, EXPERIENCED, college and seminary graduate desires rectorship of medium sized parish. Reply Box P-821, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Christmas for Korean Children

Previously acknowledged	\$ 95.00
Mrs. Harry S. Longley, Sr.	100.00
Anonymous	10.00
Margaret Kephart	10.00
St. Matthias' Church School, Los Angeles	10.00
Mrs. A. J. Tweedie	10.00
Louise Congdon	5.00
Kathryn Frink	5.00
Mr. & Mrs. R. A. Kolb	5.00
Mrs. Nellie S. Morehouse	5.00
Mrs. Lester Dunn	2.00
	<hr/>
	\$ 257.00

For Korea

Previously acknowledged	\$3,678.24
St. Martha's Group of Woman's Auxiliary, Christ Church, Springfield, Ohio	50.00
Rose M. Rainey	1.00
	<hr/>
	\$3,729.24

Save the Children Federation

Previously acknowledged	\$1,143.05
Mrs. G. T. Britton	8.00
Rebekah Oldfather	4.00
Mrs. Phil F. Robb	4.00
	<hr/>
	\$1,159.05

Bishop's House Iona Fund

Previously acknowledged	\$ 743.69
Mrs. Allan McGregor	10.00
	<hr/>
	\$ 753.69

CHANGES

The Rev. Mills Schenck, Jr., formerly curate of Grace Church, Newark, N. J., will on January 15th become rector of St. Margaret's Church, Belfast, Me. He is also engaged to be married after the holidays to Nana June Caruso of New York.

The Rev. John Fletcher Slee, formerly assistant of the Church of the Ascension, Pittsburgh, will on January 15th become assistant of All Saints' Church, Beverly Hills, Calif. Address: 502 N. Camden Dr.

The Rev. Othello D. Stanley, formerly in charge of St. Cyprian's Mission, Oxford, N. C., and the Church of the Resurrection, Henderson, is now in charge of St. Matthew's Church, 1800 N. Broadway, Baltimore 13.

The Rev. Dr. Hewitt B. Vinnege, formerly president of Keble College, Pass Christian, Miss., will take charge of the Church of the Mediator, McComb; Redeemer, Magnolia; and Christ Church, Summit, on January 1st. Residence in McComb.

The Rev. John H. Vruwink, formerly curate of St. Paul's Church, Indianapolis, Ind., is now rector. Address: 11 E. Sixty-First St.

The Rev. William H. Wagner, Jr., formerly assistant of St. Luke's Church, Evanston, Ill., is now curate of St. Stephen's Church, Providence, R. I. Address: 114 George St.

The Rev. William E. Weldon, formerly priest-organist-choirmaster of Christ Church, Indianapolis, is now curate of St. Paul's Church, Indianapolis. Address: 11 E. Sixty-First St.

The Rev. Milton L. Wood, Jr., who formerly served St. Paul's Church, Spring Hill, Ala., is now rector of All Saints' Church, 634 W. Peachtree St., Atlanta 3, Ga.



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

EVANSTON, ILL.

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

LIBERTYVILLE, ILL.

ST. LAWRENCE'S Rev. Thomas K. Rogers
Sun 7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9,
EP 7:15

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS Dorchester
(at Ashmont Rapid Transit Station)
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30

NEW YORK CITY

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

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

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

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

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

NEW YORK CITY (Cont.)

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

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

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

TRINITY Rev. Bernard C. Newman, v
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, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Kee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11, Daily 9, ex Tues & Fri 7.
MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

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