

The Living Church

December 20, 1953 Price 15 Cents



ALLELUIA. Unto us a child is born; O come, let us adore him. Alleluia. [*mural, St. John's, Memphis; p. 20*].

What! No Christmas? P. 14.

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LETTERS

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

Clergy Pensions

YOUR coverage of the Williamsburg meeting of the House of Bishops [L. C., November 29th] was, as always, interesting and illuminative. May I through your columns clarify remarks which I am quoted as having made in the discussion of the Church Pension Fund by supplying their context?

We are members one of another. Because each parish has a responsibility for the welfare of the whole Church, it pays a stated amount bi-monthly to the Fund. The total amount paid by the parishes over the years, together with the initial reserve for accrued liabilities raised in 1917, make it possible for the Fund to pay pensions to all permanently and totally disabled clergy, retired clergy and their widows and minor orphans. Each parish may thus be said to pay a part of each and every pension granted. We operate on a group plan.

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Cases such as these frequently occur. Only through a group plan like ours can substantial assistance be provided. The welfare of each one of us is the responsibility of us all. This is the principle upon which the Fund operates.

(Rt. Rev.) B. M. WASHBURN,
Bishop of Newark.

Newark, N. J.

Michael Scott

MY attention has been called to statements in an article by Bishop Wilburn C. Campbell in your issue of November 8th concerning the Rev. Michael Scott — that he is "completely discredited by the leaders of the Anglican Church" and "to all intents and purposes he is inhibited from exercising his priesthood."

There are two things which, with all respect, I ask your permission to say, in fairness to Mr. Scott.

(1.) Michael Scott is not only a priest of the Anglican Church (I happen to have ordained him priest in 1932), but he holds my license to officiate as a priest in the diocese of Chichester and has done so for some while. It should be remembered that he was declared a prohibited inhabitant of the Union of South Africa in November, 1951, by a letter from the Department of the Interior in the Union. England is in consequence his headquarters.

(2.) Michael Scott is a fine and completely selfless and valiant champion of the Africans at a time when they sorely need championship.

GEORGE CHICHESTER,
(Rt. Rev. G. K. A. Bell,
Bishop of Chichester.)

Chichester, England.

Lebombo

MAY I express through the medium of your paper something of the gratitude we here in Lebombo feel for the wonderful and continued support given by THE LIVING CHURCH FAMILY to the Cathedral Boarding School.

We realize the fund cannot be kept open forever, and soon must close. But before this happens, will THE FAMILY make a last effort to get us on our feet? We are still much too weak to hope to get through the next two critical years without outside support. The diocese of Lebombo is striving with every nerve to get its general funds in good order, to include eventual restoration of the boarding school grant. Another \$500 and we shall be covered and the school freed from further threats to its continuity.

To all who have given or who still hope to send help, please accept our love and humble thanks; all gifts are being well spent — a dollar has probably never done so much good in all its honored history!

There are others, too, whom I want to thank: the many readers who send me their old copies of THE LIVING CHURCH for those of our clergy and catechists who read English. We could do with a few more, for applications are greatly in excess of available copies.

(Ven.) FRANCIS BOATRIGHT,
Archdeacon of Lebombo.

Portuguese East Africa.

A Marked Parallelism

I SHOULD take exception to Canon Day's statement [L. C., Q-Box, November 22d] about the Psalms:

"Having the response begin at the asterisk obscures the metrical form of these old Hebrew poems."

They are indeed fine old poems, but there is only the slightest suggestion of meter in but a few passages of the Hebrew, and none at all in the English forms.

The principal and unique characteristic of the Psalms lies in a marked parallelism between the first and second halves of the verses, as set off by the asterisk. This is best rendered antiphonally; indeed the full meaning only comes to light when one hears the mighty response rolling back to the minister:

"For his mercy endureth forever." (Psalm 136).

Less obvious, but equally forceful is the parallelism in the familiar psalm:

"The Lord is my shepherd;
Therefore can I lack nothing.
He shall feed me in a green pasture,
And lead me forth beside the waters
of comfort."

There are a few individual verses where

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LETTERS

there is no parallelism, and such rendition is ineffective. These are but a small minority, however, which can readily be taken as a single unit where they occur. Thus in Psalm 150:

"Praise him upon the well-tuned cymbals:
Praise him upon the loud cymbals.
Let everything that hath breath praise the Lord."

(Rev.) LEONARD ELLINWOOD,
Assistant, Washington Cathedral,
Washington, D. C.

Indian Hill

THANK you and congratulations on your fine editorial about the meeting of the House of Bishops and in particular, the Indian Hill arrangement [L. C., November 29th]. As one of those from West Missouri who are profoundly distressed by this action in Southern Ohio, I deeply regret the tabling of the resolution by the House. This is an evasion of the issue and leaves us without a proper sense of security against the gradual erosion of our Prayer Book. . . .

I am not making any personal attack upon Bishop Hobson. This is too serious a matter for mere personalities. It is not the first instance I have heard of in which a priest claimed he had made an agreement with his bishop before ordination, that he did not intend to be bound by one or another of the laws of the Church. Just where does that leave the discipline of the Church? And behind the legality of such an arrangement, what of its morality? The House of Bishops here signally failed to serve the Church by coming to grips with this basic matter of whether the Prayer Book means what it says or not.

(Rev.) HARRIS T. HALL,
Vicar, Trinity Church.

Marshall, Mo.

Music and Red Tape

SEPARATION of powers seems to be the topic of your editorial "Music and Red Tape" [L. C., December 6th], yet the point of Fr. Norris' review, to which you refer at the outset, seems to me to be something quite different. The Joint Commission on Music views the result of the action of the National Council in producing the recording under discussion and then makes a request concerning the future recordings to be made. The point is not who has the power, but who is best equipped to produce the finest result. I suspect that the Commission would have registered a protest or a reprimand rather than a request if they felt that their powers had been taken over in any unwarranted way.

We have a Joint Commission on Church Music to assure competent advice and leadership in such matters. They would have been more than happy, I'm sure, to act as consultants in the National Council recording project—without any thought of either their own rights, powers, or privileges, or their own glory. I think also they would have been happy if the record just issued had been successful and the best possible of its type. (No doubt they would then want Fr. Kennedy and his helpers for consultants in their own proj-

ects and problems!) While I am not a member of the Joint Commission, I am sure that every member of it hates red tape just as much as anyone of the National Council members.

No, it is the result that bothers. I doubt if the Church at large cares who issues recordings. A record issued by National Council would seem sufficiently official to satisfy most people. Your own reviewer, Fr. Norris, points out the fact that the recording offers Anglican Chant done in an unacceptable manner. This will not only confuse choirmasters and others trying conscientiously to do or to teach proper chanting; it will give them a bad example, yet one which is or purports to be official.

Fr. Kennedy indeed deserves our understanding and sympathy for wanting to dispense with red tape. Dispensing with red tape and with the wisdom and experience of the Joint Commission on Church Music, however, seems to have accomplished little of value. Do we expect results of our National Council or merely good intentions?

WESLEY A. DAY,
FAGO, Ch.M, FTCL,
Organist-Choirmaster,
St. Mark's Parish.

Philadelphia, Pa.

Creation Feast

YOUR desire for a feast of the Creation is a good one [L. C., November 1st]. Feasts are usually connected with some event known in history, and while creation must have been the first chapter in history, the only evidence we have as to its time is that it was on the "first day" of the week—at least, it began on the first day of the week. Therefore, a feast of the Creation would have to be on a Sunday.

The Sundays of the Church year, from Advent I through Trinity Sunday are concerned with the seasons commemorating certain events. However, half the Sundays of the year, those after Trinity, can be used in a parish for almost any kind of feast we desire: the propers appointed for the Sunday being the propers for the feast, and hymns selected from the Hymnal being ones appropriate to the feast. Trinity IX ("The Fatherhood of God"); Trinity XV ("God clothing the grass of the field"); or Trinity XXIII ("Render unto God the things that are God's") might be days on which hymns and sermons referring to Creation could be used.

Similarly, other Sundays after Trinity might be regarded as feasts of various topics, doctrines, or events which could be preached about, using the propers for the Sunday, and using hymns appropriate to the topic. I have, for years, used these topics after Trinity: I, Grace; II, Eucharist; III, God; IV, Worship; V, Church; VI, Sin; VII, Eucharist; VIII, Church; IX, God; X, Confirmation; XI, Surrender to God; XII, Missions; XIII, Race relations; XIV, Christ; XV, God; XVI, Christ; XVII, Church; XVIII, Love; XIX, Christ; XX, Family life; XXI, Healing; XXII, Forgiveness; XXIII, God; XXIV, Christ; Last, Eucharist.

(Rev.) ROY PETTWAY,
Rector, Church of Our Saviour.
Atlanta, Ga.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, except Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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DECEMBER						
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JANUARY						
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31						

December

- 20. 4th Sunday in Advent.
- 21. St. Thomas.
- 25. Christmas Day.
- 26. St. Stephen.
- 27. St. John Evangelist.
- 28. Holy Innocents.
- Eighth Anglican Seminary Conference, Austin, Texas, to 30th.

January

- 1. Circumcision.
- 3. 2d Sunday after Christmas.
- 6. Epiphany.
- 10. 1st Sunday after Epiphany.
- 17. 2d Sunday after Epiphany.
- 22. Meeting Presiding Bishop's Committee on Laymen's Work, Seabury House, to 24th.
- 24. 3d Sunday after Epiphany.
- Theological Education Sunday.
- 25. Conversion of St. Paul.
- 31. 4th Sunday after Epiphany.

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

"GOD'S LIFE must be dull," said a 12-year-old the other day, "if He knows everything and never finds anything out." The changeless Essence in whom there is no variableness nor shadow of turning, who is beyond motion, beyond extension, beyond time — what is there in such a being that can be understood in terms of human thought and emotion?

CHRISTMAS, of course, is the key to the answer. But it is easy to get the answer backward. God did not become man in order to find out what it was like to be a man, nor could anything in the whole creation add something to God. To phrase the matter in the 12-year-old's terms, God became man because that is the kind of interesting thing the changeless Essence is changelessly doing throughout eternity.

IN MY OPINION, high theology is for everybody, for children as well as grown-ups, and for laymen as well as clergy. So let us consider for a moment the words of the Holy Spirit by the prophet Micah on this subject: "But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

GOD THE SON eternally goes forth from God the Father; and from both to both goes forth the Holy Spirit. The life of God, the experience of God as God, is indicated in the Nicene Creed by the phrases which refer to the Father's begetting the Son, and to the proceeding of the Holy Spirit from the Father and the Son. These goings forth of God have been from of old, from everlasting.

WE DO NOT believe in a God who is one person with three names, but in a divine society of three, a society in which knowing and loving and worshipping God and experiencing beauty and truth are raised to an infinite level. God is perfectly active, says St. Thomas Aquinas. He is changeless, not with the changelessness of death, but because there is no greater perfection of aliveness.

WHY is it exciting to find things out — to learn, to experience beauty, to make friends? For this reason, and for this reason only: because as we do these things we come closer to the source of all truth and beauty and love. Change is a delight to an imperfect creature because it is by changing that the creature can draw nearer to perfection.

THE PERVERTED delight that rejoices in downward change is the very essence of sin. God invites us to grow toward Him; and the only other way to grow is toward nothingness.

SO, the eternal God, doing what He eternally does, entered upon the stage

of human history. He did so in a particular moment in time, and with the happy and sad, tragic and glorious results that we all know so well. But God did not change, nor was God the Son absent from heaven upon His going forth into time; only the world became more real. Manhood attained perfection in Jesus Christ, and in His perfect manhood men were able to see and love the cosmic lover of the Father and the Holy Ghost; or, to see and hate that which proved their own inadequacy, their own dullness.

THE TIME, the place, the "emptying of Himself" to which St. Paul refers in Philippians 2: 7, the wordless babyhood and gradual human growth — all these things, from the divine standpoint, are merely incidental to the timeless, changeless going forth of God's Word, God's thought expressed in personhood: "Thou art my Son; this day (and every day, and in an eternal day) have I begotten thee."

IT IS INTERESTING that a New Testament writer applying this passage from Psalm 2 to Christ (Acts 13:33), applied it not to His birth or His baptism, but to His resurrection. The mystery of the divine begetting is equally relevant to any of the three events. And beside this mystery the creation of worlds and universes and men and angels is a little thing — little, but lovable to the God who is revealed in Jesus Christ.

THEOLOGIANs tell us that begetting belongs to the very nature of God, but that creation is not necessary to Him in any way — as it were, creation is an overflowing of the divine love, a calling into being of others to enjoy the eternal birthday party.

SO, let our love be, like God's without necessity, the overflow of that superabundant love that is directed toward us. It does not have to be hoarded and rationed out to a select circle. The open heart, not the closed one, is the full heart.

THE BABY in the Bethlehem manger opens the way for us to enter into the fullness of divine grace and power, to share in the unimaginable riches of the Father, the Son, and the Holy Ghost.

* * *

MANY readers will recall that a short time after we published an article on Conversions from Roman Catholicism, estimating the number of Romanists received into the Episcopal Church in recent years, the Roman Catholic press made much of the fact that a former L.C. managing editor, George M. McClarey, Jr., had gone in the other direction. Just to bring the record up to date, we note with satisfaction that (as we predicted at the time) George has returned to the Episcopal Church. The grass on the other side of the fence is not always as green as it seems.

Peter Day.

ARMED FORCES**Missionary to Mechanics**

Bishop Pardue of Pittsburgh, has again been selected to do a morale building job for the Armed Forces. He was to leave Pittsburgh December 11th for a visit of Army and Air Force bases in Germany, France, North Africa, and England.

The Bishop returned last February from a five-week trip to front line combat air bases in Korea. However the Bishop has been warned "not to expect the morale to be so high as it was in Korea since there isn't a war and the men are fighting boredom even though they're active on routine assignments."

Bishop Pardue has been given the names of countless Pittsburgh boys whom friends and families hope he will have time to get in touch with.

"Now that there isn't a war," he said, "it's pretty hard for the fellows to see why they're there, especially over the holidays. It's not my job to tell them why. But I can help them spiritually. A great deal of my work will be personal counseling." The heavy counseling duty is expected because of the shortage of chaplains.

The invitation for the missionary tour was issued by General Nathan M. Twining, Air Force chief of staff, and General Charles Carpenter, chief of chaplains for the Air Force.

Scheduled to arrive at the European headquarters of the North Atlantic Treaty Organization December 16th, Bishop Pardue will be visiting air bases in Germany, in the Wiesbaden area, traveling by jeep and helicopter, through Christmas time. On New Year's Eve he plans to be at the Air Force supply depot at Chateauroux, France. From about January 3d through 8th, he will visit all the American bases in North Africa.

His tour will also take him to American air bases in England and to refugee camps and into the Russian sector of Berlin.

The Bishop said, "I'll be preaching in chapels and airplane hangers — any place I can hold services, night or day. I'll be talking much more to mechanics and ground crews than I will be to pilots."

The Bishop will return to Pittsburgh January 25th.

TUNING IN: ¶Fourth Sunday in Advent is still in the Advent season, but this is the Christmas number of *The Living Church*. The Christmas number of a magazine ought to be in the hands of all of its readers on Christmas Day, and this

NATIONAL COUNCIL

Miss Elizabeth McCracken reports here on the December 1st to 3d meeting of the National Council. Although, according to Bishop Sherrill, the meeting was the shortest in the seven years during which he has been Presiding Bishop, it was not short in accomplishments.

The Fuse

The fuse for the Church's big capital fund campaign, to be called "Builders for Christ," will be lit right after the first of the year. The goal is \$4,150,000.

The announcement was made to Council of the appointment of P. Blair Lee of Pennsylvania as chairman of the Special Committee on the Capital Fund Campaign. Mr. Lee had copies of his



John Gotch, Jr.

P. BLAIR LEE
No promises.

report distributed to the Council members. As the Council read it, Bishop Hobson of Southern Ohio warned them that the suggested allocations were as yet only suggestions:

"These allotments of specific sums to each of many needs are in no sense guarantees. No one here can say just where, nor in what amounts, allocations will be made. All this Committee can do is to put down what seem the most urgent

needs. There is no formal commitment, and no promises are being made. We must make this clear, in order to prevent disappointments. At the time of the Reconstruction and Advance Fund Campaign, what we hoped to do was taken in some places as what we definitely would do. There were disappointments such as we are trying now to guard against."

Mr. Lee, as chairman of the Committee which drew up the detailed report, suggested that only these figures be given publicity at present: The goal of the campaign is \$4,150,000, of which \$125,000 is for campaign expenses; \$2,000,000 for theological seminaries; \$1,225,000 for overseas; \$800,000 for home, of which \$500,000 is to go to the American Church Institute for Negroes. The more nearly complete but still tentative figures are suggested allocations under each lump sum. The Council accepted the report.

Robert Jordan, Promotion Department director, took up matters which led to some discussion. He said:

"As my time with the National Council begins to draw to a close [see L. C., December 13th and page 8], I think of the privilege you and I have had to see how the Church has gone into fields all over the world. We have felt responsible for seeing the thrill we have enjoyed passed on to others. The glory of the work is felt by all. I think the name is important. We have thought of a title which is applicable to every item in it. That title is 'Builders for Christ.' As a sub-title, we suggest: 'Ordered by General Convention.' The title and sub-title apply to the seminaries, to the men and women sitting in the pews — to everyone. I present the title to you for your approval."

A few more short speeches were made. Then the title, "Builders for Christ" was voted.

Mr. Jordan then went on to present the suggested method of procedure, saying:

"We hope to have early meetings with all diocesan chairmen and bishops. These meetings must take place before January 10th, if we hope to cover the whole country. From January 15th to February, we shall study together the needs of the seminaries; from February 15th to March 15th, study home needs included in the campaign; from March 15th to April, study overseas needs included. Beginning May 9th, there will be, we hope, a completed canvass for the campaign. [Active

could not be guaranteed for the issue of December 27th. The note of this Sunday is one of eager expectancy, illustrated in the Collect: "O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us. . . ."

solicitation of funds will take place only during the week of May 9th, but pledges will be payable over a period of a year.] We hope by the date of the opening service of the General Convention of 1955 to have a token gift from every unit of the canvass placed in the alms basin and offered on the altar.

"Between January 15th and February 15th, two pieces of literature on the seminaries will be ready. One will be for parishes; the other for prospective large givers. The January issue of *Forth* is to be on the seminaries; and we shall ask the national Church press and the diocesan papers to feature the campaign for the seminaries. Laymen's sermons, short notices in parish bulletins — every channel will be used. We shall ask the Woman's Auxiliary to give special attention to the seminaries.

"The same things will be done for overseas, February 15th to March 16th; and for home, March 15th to April 15th. The key figure is the diocesan chairman, next to the bishop. People will be asked to pledge, and to pay over the whole year. The goal is 80% of the mathematical quota as set by General Convention. I hope that the Church will consider this not as a quota, but as the goal which all want to reach."

Isolated

Reports of two institutes for training for rural work were made to the Council. The Rev. Norman L. Foote, director of the Town and Country Institute at Roanridge, Parkville, Mo., spoke at some length. Then, the Rev. E. Dargan Butt, director of the Southern Rural Church Institute at Valle Crucis, N. C., made a shorter address. Mr. Foote said:

"The most urgent need of the rural field is good leadership, with long enough tenure to develop the work. Our work can be summarized under three heads.

"(1) An extended program with seminarians is our largest single endeavor. The 5th, 6th, 7th, and 8th Provinces are the fields of work for which we prepare them. All the seminaries are represented at Roanridge. Sixty per cent of the men who have had this training have chosen work in town and country areas. I think that such training should be an integral part of theological education.

"(2) We have a training program for the clergy who are already in town and country work. We hold institutes for men who are isolated, or, perhaps, discouraged.

"(3) In March we hope to begin a program for lay leaders. There is a demand for it.

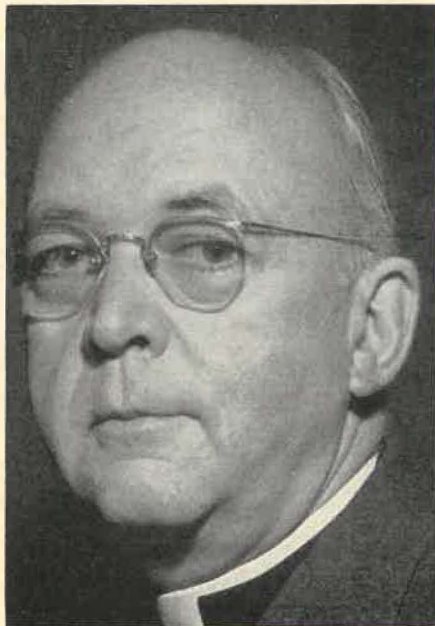
"We need a new building, a parish hall, to be used for several purposes. We have a growing local congregation; new people are moving in. Also, there are conferences, needing a new building. We should like to have permission to appeal for \$100,000 for this purpose."

TUNING IN: ¶*Forth* is a monthly magazine put out by the Church's National Council. Its subscription price is \$1.25 a year. ¶There are 12 theological seminaries of the Episcopal Church located in continental United States. In addition, there

Later, a resolution was offered by the Rev. Dr. C. Gresham Marmion, bishop-elect of Kentucky, of appreciation of Wilbur A. Cochel, donor of Roanridge and of many other generous gifts to the Institute. Mr. Cochel has just given \$15,000 for the conversion of an old farm house into a residence for the farm manager. The resolution was adopted.

The Rev. E. Dargan Butt, who has devoted much of his ministry to the rural field, spoke on Valle Crucis, saying:

"The Institute at Valle Crucis is a joint project of Western North Carolina



DR. LEFFLER
A dish for the department.

(where it is located); the National Council; and the directors of Valle Crucis School, whose buildings we use. We have about the same proportion of former students working in rural fields as Roanridge has. Our per cent is 57.

"The theological seminaries are more conscious now of the opportunities, and the responsibilities, of town and country work. They are interested in, and glad of, the training their students get. The enthusiasm of the students, brought by them to the seminaries, has converted the seminaries to training for town and country work."

Job Analysis

Bishop Donegan of New York, chairman of Council's Committee on Recruiting (for service in the Church), made a carefully prepared report; under two heads — job analysis and organization.

The work calls for the employment of a clergyman on a full-time basis to give

leadership and direction to the Church's program of recruiting men and women for service in the Church. The Committee recommended that the priest accepting the position be required to spend from three to six months in some university to equip himself with the necessary technical training for the position. This period should come before he assumes his office, but on salary.

A budget of \$14,770.83 was recommended. The Council voted to appropriate the \$6,000 necessary to add to the funds already provided by the General Convention and the Woman's Auxiliary.

Job analysis was set forth under four heads, leadership of all of which is to be given by the priest who is to be executive secretary of the Committee. The four heads are:

"(a) Coördinating the efforts of the many divisions and departments within the National Council that are concerned with and engaged in recruiting.

"(b) Counseling with those responsible for organizing vocational conferences on provincial and diocesan levels and in seminaries and academic communities.

"(c) Developing promotional and informational materials in this field.

"(d) Counseling with laity who seek employment in the various fields of the Church's life."

Organization was similarly set forth, with special reference to the necessity for an executive secretary, selected and trained as indicated. A particularly important paragraph reads:

"In order to achieve a coördination of effort in all these activities for and with the various departments and divisions of the National Council, the executive secretary should not be located within any existing department or division but related to the National Council directly through the Presiding Bishop and the National Council's Committee on Recruiting."

Hot Potato

The Very Rev. Dr. John C. Leffler, Dean of St. Mark's Cathedral, Seattle, chairman of the Department of Christian Social Relations, offered for the department a resolution of appreciation for the invaluable service performed by Bishop Keeler of Minnesota for that department. Dean Leffler instanced particularly that it was under Bishop Keeler that the two divisions of Urban and Industrial Relations and Social Education and Community Action were set up. He then went on to speak of another matter:

"One hot potato was dished to the department by the October meeting in the

are seminaries in some parts of the extra-continental mission field. Brazil, Liberia, the Philippines, and Haiti each have one. ¶Strictly speaking laymen's sermons may be preached only by laymen who have passed special examinations.

form of the resolution from Birmingham on Communism. We decided that the recent Pastoral Letter, containing the Presiding Bishop's speech at the Capitol in Williamsburg be taken as our official reply. The Division of Social Education and Community Action would like to take the Pastoral Letter, and base a program on it. Such action might improve Pastoral Letters [laughter]; and we offer the following resolution:

Resolved, That the National Council recognizes in the recent statement of the Presiding Bishop and the Pastoral Letter of the House of Bishops further indications of the leadership which this Church is giving and has always given to meet the evil of Communism and all other kinds of totalitarianism, and sees in them a lead which the whole Church needs to take seriously and follow diligently as it seeks to meet the Communist menace with increasing effectiveness; and be it further

Resolved, That the National Council approves the recommendation of the Department of Christian Social Relations that the Pastoral Letter be used as the basis of a further program of study and action on the part of Churchmen to meet the peril of Communism and that suitable materials be based upon the Pastoral Letter which may assist Churchmen to meet what the Bishops of the Church have so wisely called 'the greatest avowed enemy of Christianity,' namely, Communism."

Loans and Grants

Among the grants at the National Council meeting made on the recommendation of the Finance Department were: \$10,000 to the World Council of Churches toward the expenses of the meeting to be held in Evanston, Ill. next August; \$3,000 to enable four men from the overseas mission field to attend a seminar on "The Christian Approach to Communism" at Union Theological Seminary; \$5,000 to the district of Spokane toward the purchase of a new house for the bishop-elect, the district to raise the remainder of the \$7,500 asked; \$2,250 to the district of the Panama Canal Zone for necessary work to be done on the property on which stands the rectory of the Church of the Good Shepherd, San Jose, Costa Rica; \$8,000 to the district of Honolulu toward a church, parish hall, and rectory on the Island of Molokai.

Two loans were made to the district of Central Brazil to be repaid in installments. One of the loans was in the amount of \$10,000, for the building of a missionary dwelling on the grounds of the Southern Cross School at Porto Alegre; the other, of \$5,000 toward the completion of the rectory-parish hall of St. Paul's Church, Rio de Janeiro. A grant of \$2,500 was made for additions

and improvements to the house now occupied by the chaplain of Shoin School, Kobe, Japan.

Action on other requests for grants was postponed until the February meeting of the Council, where the exact amount of available funds will be known.

Notebook

The Rev. George A. Alexander, of Upper South Carolina, Chairman of the Division of College Work, reported that 22 of the 26 diocesan conferences on college work have already been finished. Mr. Alexander offered a resolution, which was adopted that sufficient copies of *Evanston Notebook* prepared by the Rev. James W. Kennedy [see p. 17], be bought for distribution to Canterbury Clubs throughout the country, to acquaint members of the significance and importance of the meeting of the World Council of Churches, at Evanston.

Anglican "Luther"

The Council heard with interest of the possibility of a film, comparable to *Martin Luther*, presented both to the Promotion and the Christian Education Departments by the Rev. James K. Friedrich, president of Cathedral Films. The subject proposed is "The Anglican Communion and the Episcopal Church."[¶] Both the departments will study the proposal and report to a later Council meeting.

Missionary Information

The Council approved the appointment of the Rev. Dr. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work, as executive secretary of the Division of Missionary Information and Stewardship of the Department of Promotion. Dr. Harper will divide his time between this division and the Committee on Laymen's Work.

Research

The Rev. Dr. Joseph G. Moore, who has been at the head of the Unit of Research and Field Study since its inauguration in 1950, was appointed executive secretary of the recently reorganized unit. He will take office January 1, 1954.

Five Months Salary

Mrs. Dora P. Chaplin, writer-consultant on the Division of Curriculum Development of the Department of

Christian Education, was granted a leave of absence for five months, to enable her to begin the writing of a new book. Mrs. Chaplin will take the leave without salary, a friend having made her a gift in the amount of five months salary.

New Members

Two new Council members attended the meeting. They were Bishop Gray of Connecticut, elected by the First Province to succeed Bishop Nash; and Bishop Brinker of Nebraska, elected by the Sixth Province, to succeed Bishop Keeler.

Spell-Bound

The Rev. Norman B. Godfrey, home after three years on Okinawa, held the Council spell-bound with his vivid account of the work on that Island. He presented the opportunities and the difficulties, but had most to say about the great privilege of working in that field. The need now, he said, is training for native leadership. Fr. Godfrey is an honorary canon of All Saints' Cathedral, Albany.

Victims

The Rev. Dr. Almon R. Pepper reported that over \$60,000 had been contributed to the fund for World Relief and Church Coöperation in the past year. Almost all that sum has been spent to meet many needs, including assistance to victims of disaster in Greece, Holland, England, and Japan. Any balance will be added to 1954 funds [see p. 9].

In Spring

Bishop Hobson, chairman of the Department of Promotion, announced to National Council[¶] the resignation of Robert D. Jordan as director of the Department, a position which he has held, since 1943.

He said:

"Mr. Jordan's letter of resignation has been considered and regretfully accepted. He has held office for ten years. The Council is tremendously grateful to him that he served so long, when he had originally planned to come for six years. The Church has been most fortunate in having his invaluable services. His resignation will not take effect for six months, that is, at the end of the Capital Fund Campaign in the spring. This is not the time to offer resolutions of appreciation, but his resignation is being accepted now, to take effect in May."

TUNING IN: [¶]Anglicanism, unlike Lutheranism, traces its reformed character to no one leader, but such a film would have to include some, at least, of these men: Henry VIII, Thomas Cranmer, Archbishop Parker, Charles I, Archbishop Laud,

Bishop Andrewes, Bishop Seabury — as well as many others. [¶]National Council is here the Church's National Council, which consists of six departments and has its headquarters at Church Missions House, 281 Fourth Avenue, New York 10, N. Y.



ROYALTY ON TOUR*

A reception, a cornerstone, and a New Testament.

EPISCOPATE

Marriage of a Bishop

The Rt. Rev. Benjamin F. P. Ivins, retired bishop of Milwaukee, and Miss Katherine Brewster Southmayd of New York City were married in the Church of St. Mary the Virgin, New York City, November 28th.

Miss Southmayd's matron of honor was Mrs. Ernest Carpenter of Connecticut, and Mr. H. B. Collamore, also of Connecticut, gave her away. The Bishop's best man was his son, Frederick D. Ivins, Milwaukee. The Rev. Dr. Grieg Taber, rector, was the celebrant at the Nuptial Mass.

UNITY

Two Dozen Bishops

The possibility of a future meeting of 12 bishops of the Episcopal Church with an equal number of Methodist bishops for the purpose of increasing mutual understanding was considered when the Joint Commission on Approaches to Unity of the Episcopal Church met recently with the Unity Commission of the Methodist Church. The meeting, the first of its kind held this triennium, was held at Roslyn, Va.

The joint session devoted itself principally to a discussion of the office and work of a bishop in each of the Churches. Bishop Ivan Lee Holt, chairman of the Methodist commission, and Bishop Horstick of Eau Claire had prepared talks on the subject.

Canon Donald H. Wattlely of the Christ Church [Episcopal] Cathedral in New Orleans spoke on a subject that he had been asked to study: the problems of interpretation in the Archbishop of Canterbury's 1946 Cambridge sermon on intercommunion.†

TUNING IN: †The Episcopal Church enjoys **intercommunion** with such of the Old Catholics as are in communion with the see of Utrecht, including the Polish National Catholic Church in America and Poland. †St. Anna might be the traditional

Plans of the Episcopal Church Commission include a meeting that will be held when the Anglican Congress gathers in Minneapolis in August. Representatives will meet with members of the Unity Commission of the Church of England in Canada in order to report on how their parallel assignments are being carried out. The Canadian commission is currently negotiating with the Unity Commission of the United Church of Canada.

WORLD RELIEF

Christmas Contributions

Parishes and missions throughout the Church are being alerted this month to the needs of those in want all over the world, and urged to make Christmas contributions to the Presiding Bishop's Fund For World Relief.

Christmas gifts from Churchpeople in 1952 helped the Fund send over \$60,000 worth of food, clothing, and medicines to the victims of war, flood, tornado, and earthquake.

Contributions this year may be made through parishes by marking an envelope "For World Relief," or by sending a check to the Presiding Bishop's Fund For World Relief, Church Missions House, 281 Fourth Avenue, New York 10, N. Y.

RADIO

Delayed Broadcast

St. Paul's Cathedral Choir of London, England, under the direction of Dr. John Dykes-Bower will be heard on the Canadian Broadcasting Company's

*At New Orleans' reception; from left: Mrs. Robert F. Kennon, wife of Louisiana's governor; Mrs. deLesseps S. Morrison, wife of New Orleans' mayor; King Paul; Queen Fredericka; Fr. Parker (back to camera); Mayor Morrison.

mother of the Blessed Virgin Mary (St. Anne) or Anna the prophetess (St. Luke 2:36). †Ancient and modern Greek are not so different that anyone reading New Testament Greek cannot translate much that is in a modern Greek newspaper.

"Wednesday Night" series from 10:30 to 11:00 PM, E.S.T., December 23d.

This will be a delayed broadcast of the service of Evensong sung by the choir, which recently made a North American tour, from St. George's Cathedral, Kingston, Ontario, and may be heard on a Canadian coast-to-coast network.

VISITORS

A King, a Queen, and a Knight

Greek-American friendship in Church life showed up a number of times during the month-long tour of the United States by Greece's King Paul and Queen Fredericka.

At a reception given for them by the mayor of New Orleans, an honored guest was the Rev. Louis A. Parker, rector of old St. Anna's† [Episcopal] Church, New Orleans, La. Fr. Parker had been knighted by King George II, a brother of the present King. Fr. Parker was also a guest at a special service held for the King and Queen. Archbishop Michael of the Greek Archdiocese of North and South America officiated at the service which was held at the Greek Orthodox Church of the Holy Trinity.

In Brookline, Mass., King Paul officiated at the laying of a cornerstone for a new dormitory at the Greek Theological Institute. Bishop Ezekiel, of Brookline, represented Archbishop Michael at the ceremony.

In New York the King accepted a copy of the New Testament in modern Greek from Daniel Burke, president of the American Bible Society. The copy was one of 50,000 which will be shipped to Greece by the Society. An additional 50,000 New Testaments in ancient Greek† are being donated by Canadians. The King said he was certain that the shipments would widen the spiritual interests of Greeks.

BSA

Reestablished

After a lapse of nearly 15 years the diocesan assembly of the Brotherhood of St. Andrew in Connecticut was reestablished on November 21st in Holy Trinity Church, Middletown, Conn. The president of the National Brotherhood, Mr. Francis Armstrong, was the official attending officer, and Mr. Morton O. Nace, a national vice president was also present. The Chapter in Holy Trinity Church was the official host and the meeting was arranged by Mr. Sterling Logan.

DISASTERS

The Mississippi Tornado

By the Rev. RICHARD A. PARK

Vicksburg, Miss., after days of labor counted its dead at 32 and its injured at 230 as the result of a tornado that swooped upon the main business street at the height of the Saturday rush hour December 5th. An estimated 900 buildings were destroyed or damaged.

Among the injured was the Rev. Warwick Aiken, rector of Christ Church, who was hospitalized with a bad cut on the back of his head and with shock. He was able to leave the hospital, however, before the end of the week.

Century-old Christ Church (the fourth oldest in the state) lost its roof and part of its cupola. Insurance was expected to cover the damage. Holy Trinity Church was about two blocks outside of the path of the storm. St. Mary's Church also escaped damage.

No injuries were reported for Churchmen, so far as the Rev. Robert M. Allen, rector of Holy Trinity, Vicksburg, could ascertain. Property damage was experienced by many of the communicants of the three churches, however. The largest store destroyed, the Mississippi Hardware Company, which was leveled to the ground, belonged to a Churchman, William Logan. The homes of Dr. George M. Street, senior warden of Holy Trinity, and of Dr. J. W. Edward, senior warden of St. Mary's, were damaged. The rectory of Christ Church had its rear porch blown off and windows blown out.

St. Paul's Roman Catholic Church was so badly damaged that it may have to be razed. The Syrian Orthodox church was in a different section of town.

Holy Trinity Church, being on the edge of the storm area, served as a relief center, beginning immediately after the twister's passing. Tables from its parish hall were rushed over to the nearby hospitals to serve as emergency beds for the injured. Its kitchen was used to prepare hot foods and sandwiches for the storm's victims and the relief workers. After another center proved too small, the Red Cross clothing distribution center was set up in the parish hall.

The Rev. Mr. Allen spent much of the first night in the hospitals ministering to the injured and assisting in other ways. Since then he has received a number of contributions from outside the stricken area for help to needy.

The Rev. Peyton E. Splane, priest-in-charge of St. Mary's Church, Bolton, and one of his laymen, David Graham, procured an ambulance there and drove it into the stricken city, remaining until about 3 AM Sunday morning.

Bishop Gray of Mississippi, who had

a scheduled visitation for the Bolton-Bovina field that week end, visited Vicksburg Sunday. Monday he received this telegram from Presiding Bishop Sherrill:

"Sincere sympathy and concern for you and your people in tornado disaster areas. Please inform me if we can help."

He replied:

"We are deeply touched by your message assuring us of your sympathy and concern for us in tornado disaster areas and your gracious offer of help. Things are under fairly good control just now and I think the needs are being taken care of by the usual agencies. No damage to church property reported and the Rev. Warwick Aiken of Christ Church, Vicksburg, suffered painful shock and injuries but his condition is good. We shall not forget your thought of us."

All Saints' College for Girls, located far out in the Vicksburg National Military Park, was unhurt by the storm. Fortunately some of the girls had decided not to attend the matinee movie that day, at which six children were killed when the roof caved in on them and a score of others.

Some of the faculty and students of the college offered blood for emergency use at the hospitals.

Welfare, relief, and police agencies were quick to move into the city, which later was declared a disaster area by President Eisenhower. Among those visiting the city to minister to the needs of the people were two Jewish rabbis. Although the Vicksburg congregation of Jews is the oldest in the state, it is at present without a rabbi, so it fell to them to bury two members and minister to others, including the parents of one of the young victims, who were in the hospitals.

Salvation Army officers from throughout the state were rushed to the city. Clothing by the truckload was shipped in by units in Baton Rouge, New Orleans, Memphis, and Jackson.

POLISH CATHOLICS

Bishop Bonczak's Anniversary

A Polish National Catholic priest and his wife were recently having a snack at a Milwaukee lunch counter when the man next to them noticed the priest's collar and asked if he was an Episcopalian. The priest explained that he belonged to the Polish National Catholic Church. The other man replied that he was an Episcopalian himself, adding that he knew that the Episcopal Church and the PNC Church were in communion with one another.

The story was told to the Rev. Francis C. Lightbourn, Assistant Editor of THE LIVING CHURCH, November 15th, at the dedication of a set of symphonic

bells at the Church of St. Peter and St. Paul, South Milwaukee, Wis., of which the Rev. F. K. Kedzierski is pastor.

Another recent occasion of Episcopal Church representation at a PNC service was the 50th anniversary, November 8th, of the priesthood of the Rt. Rev. Francis Bonczak, onetime Bishop of his Church's mission in Poland. The service was held at the Church of the Holy Name, Milwaukee, of which the Bishop was pastor until his recent retirement [L. C., October 25th].

Episcopal Church clergy present and vested were Bishop Ivins, retired, of Milwaukee, who spoke in the Church with deep affection for Bishop Bonczak and his work, the Very Rev. Malcolm DeP. Maynard, dean of All Saints' Cathedral, Milwaukee, and the Rev. Canon Anton A. Mueller of All Saints'.

Bishop Bonczak was born in 1880 in Poland. He came to this country as a young man and was ordained in 1903. In 1925 he was consecrated to the episcopate by the late Prime Bishop of the Polish National Catholic Church, the Most Rev. Francis Hodur.

MUSIC

Choral Work Contest

Composers are invited to enter the annual competition for the 1954 Ascension Day Festival Service sponsored by the Church of the Ascension, New York.

The composer may submit a work, not previously published or performed in public, for unaccompanied mixed voices. The work should be from five to ten minutes in length.

The composer may select his own text, preferably of a general character. Texts selected from the Bible, Book of Common Prayer, or the Hymnal are recommended. Other suitable texts may be used but permission for publication must be assured.

The winning composition will be awarded \$100, and the H. W. Gray Co. will publish the winning work on a royalty basis to be arranged with the composer. The winning work will be sung for the first time at the Festival Service on Ascension Day, May 27, 1954, at the Church of the Ascension.

Entries must be in the mail by March 15, 1954, and must be accompanied by stamps or currency for return postage. They should be addressed: Secretary, Anthem Competition, 12 West 11th Street, New York 11, N. Y. Copy should contain the composer's pen name only, his real name being enclosed in a sealed envelope which bears the pen name on the outside. Music and text must be in ink or photo-copy.

Judges will be well-known choral conductors, specialists in their field.

INTERNATIONAL

PHILIPPINES

Quarter Century

The Rt. Rev. Dr. Norman Spencer Binsted, Missionary Bishop of the Philippines, observed the 25th anniversary of his consecration on December 2d with a service of Holy Communion in St. Luke's ProCathedral, Manila, P. I.

Bishop Binsted was consecrated for the missionary district of Tohoku, Japan, on the Feast of St. Francis Xavier, December 3, 1928, in St. Alban's Church, Washington. In 1940 he was translated to the Philippines as bishop-in-charge and became the missionary bishop in 1942.

Festival and Fiesta

The new permanent buildings of St. Andrew's Theological Seminary, Manila, P. I., were blessed and dedicated on St. Andrew's Day, November 30th.

Taking part was Bishop Binsted of the Missionary District of the Philippines; Bishop Ogilby, suffragan; the bishops of the Philippine Independent Church; the seminary faculty, and Dean Nishi of the Central Theological Seminary in Tokyo.

The Service of Dedication was preceded the evening before by the annual matriculation service which comes each year on the Eve of St. Andrew.

St. Andrew's Seminary celebrates its patronal festival annually with the typical Philippine fiesta. Although the games were for the most part rained out nothing could dampen the enthusiasm of the several hundred guests who were present during the day and the 500 people who gathered for dinner and the fiesta program of native dances.

St. Andrew's began as a small training school for catechists in Sagada in 1932. When Bishop Binsted arrived in the Philippines in 1940, he began at once to make plans for the establishment of a Theological Seminary in Manila. The war interrupted but in 1947 a temporary building was erected on the newly purchased Cathedral property in Manila and students who had started their training years before settled down in Manila to carry on their studies.

The Rev. Wayland S. Mandell, who had been warden of the Training School, became the dean of the seminary. On June 4, 1948, seven men were graduated. They had all been in training for at least 12 years. Today nearly half of the student body are candidates of the



NEW ST. ANDREW'S SEMINARY
Early students were interrupted.

Philippine Independent Church. Nineteen members of the Philippine Episcopal Church and four members of the Philippine Independent Church have graduated from St. Andrew's in the past six years.

GERMANY

Americans in Munich

The Church is very much alive in Munich. A capacity congregation of Americans participated in a city-wide celebration of the Holy Communion on Thanksgiving Day at McGraw Kaserne Chapel. The Rev. Eric I. Eastman, U.S. Army chaplain stationed in the Munich district, was the celebrant. In the con-

gregation were people not only from Metropolitan Munich but from many surrounding communities.

TRAVEL

The Beginning of Wisdom

"Bishop, Your Lordship, Oh, where have you been?"

"I've been on the *Gothic* to visit the Queen."

"Bishop, oh, Bishop, and what did you there?"

"I preached her a sermon and offered a prayer."

(By one of the clergy of the Panama Canal Zone.)

Queen Elizabeth II, the Duke of Edinburgh, and members of the royal party attended a service of Evening Prayer held in the Queen's chapel aboard the royal ship *Gothic* on Advent Sunday as the ship transited the Panama Canal. Bishop Gooden of the Panama Canal Zone conducted the service.

Both Bishop Gooden and the Ven. Dr. John H. Townsend, executive secretary of the district, said that the Queen's attendance at service meant a great deal to the tens of thousands of Anglicans on the Isthmus "and to other people who believe that the fear of the Lord is the beginning of wisdom."

In his sermon during the shipboard service, Bishop Gooden recalled that in 1948 Princess Elizabeth had addressed a large gathering of delegates to the Youth Congress of the Church of England at Lambeth Palace; the Princess had stressed the point that the Church should not think in terms of the challenge of the world to Christianity, but the challenge of Christianity to the world. Bishop Gooden said:

"Every concentration camp, every slave laborer, every act of persecution and discrimination, every starving child, every falling bomb is proof that the Lord God Omnipotent reigns. These are God's judgment on the world. These do not deny, they preach Christianity today. . . ."



ROYAL CHURCHGOERS
Evening Prayer on the canal.

TUNING IN: ¶Eleven saints by the name of Francis are listed in Roman and related martyrologies. St. Francis Xavier, "Apostle of the Indies," was born in 1506 and died in 1552, after journeying through India and Japan and making con-

verts, it is said, by the hundred thousands. ¶Philippine Independent Church is a large body in the Philippine Islands that some years ago declared its independence from Rome and received Apostolic Ministry from Episcopal Church in 1948.

IT'S the most precious gift in all the world, a gift that only God can give — a baby! The thought of getting a baby for Christmas is enough to excite any family, but this Baby is dearer and more wonderful than any other, for He is God's own Son.

By Christmas Eve we are devoting ourselves, in my own household, entirely to preparations for the coming of the Christ Child. A fresh snowfall has covered our fields and mountains with a cloak of purity in answer to the wishes, and perhaps prayers, of the children. It reminds us that, as we approach any baby only with clean hands, we approach the Baby Jesus with clean minds and pure hearts.

Tinsel and glitter, wispy white angels and silver balls trembling on the Christmas tree are as fragile and bright as the joy tingling within us. Love shows on the surface when we meet grandmother and grandfather arriving to spend the holiday and in hugs and kisses for friends we would not think of hugging and kissing at any other time.

The children are full of secrets and bubbling with curiosity over hidden packages. Through all the festivities of Christmas Eve runs a current of suspense and mystery just as under all the joy, and love, and self-offering of our spiritual Christmas throbs the Holy Mystery of the Nativity of the Son of God.

THE ARK

Every family has special Christmas traditions of its own made more dear each year by their repetition. One family rings sleigh bells in the chimney on Christmas Eve night, another has a parade through the house with the youngest child leading, each one's hands on the shoulders of the one in front of him, ending at the Christmas tree for opening the gifts. Although most of these customs have no religious significance they sometimes acquire it through usage, as with our Noah's Ark.

The ark was a babyhood Christmas gift for our first child when he was beginning to master the art of taking things out and putting things in. It has pairs of ducks, chickens, elephants, tigers, camels, and other animals, small figures of Noah and his wife, and even the tiny dove who flew to find dry land. The ark has floated in the bath many nights, and the animals have made many trips up and down its plank.

Because toys have a way of becoming scattered and battered the ark was periodically gathered up and stored away for safe keeping until it gradually became the rule to put it away each year with the ornaments for the tree and bring it out ceremoniously again each Christmas. Now our children are more

at the age for taking apart old radios and alarm clocks, but they are as eager as two-year-olds to see Noah's Ark under the Christmas tree. It now serves a double purpose. It amuses the toddlers of friends who come to call, and for our children it has become a symbol. It is a symbol of both the eternal joy of Christmas and the Church.

As the ark saved the righteous from destruction by the flood so Christ is the salvation of the faithful. So is it not appropriate that we have the Ark representing salvation through our Saviour under His tree in honor of His birthday? And doesn't God speak to us in the cleverest ways? Even through the toys of children.

The arranging the crèche, an im-

portant part of Christmas Eve, comes from St. Francis, who prepared a manger in a cave and brought an ox and an ass to stand beside it that he might Himself enact the scene and see it all with his own eyes. It is also St. Francis who is responsible for our children's habit of preparing Christmas gifts for our dogs, cats, and birds. St. Francis said that all God's creatures should rejoice on Christmas and directed the people to give special care to their animals on this day.

Much of the children's morning is spent in and out of the kitchen. They find the fragrant smells, the cakes and cookies, the sight of the turkey utterly irresistible. One result of their presence in the kitchen is that we have found

THE CHRISTMAS ARK

By Dorothy Roby Schneider

Out of this holy night
God is reaching into
the world with his
supreme gift of Love . . .

that two small boys can make just as good turkey dressing as anybody.

HOUSES AGLOW

Late afternoon of Christmas Eve finds us on our way to Church for the Blessing of the Crèche. With the singing of the first Christmas hymns comes the certainty that Christmas is now very near. Last year our carols had an unusual freshness, quite by accident. In the middle of the second verse of Silent Night the organ stopped abruptly, but everyone went right on singing, and, as the clear voices of the children mingled with the rougher older ones, there was something very touching and humble about it all and most suitable for the night of the birth of humility.

We drive home through a night of enchantment past houses aglow with the light of Christmas trees, church spires bright against the night sky, then up over winding country roads banked with snow. This night the streets of the city will be thronged with people in holiday mood making their way to the Cathedral. The dimness inside its doors will be pierced by the graceful flickering of candles marking the long aisle up to the magnificent gleaming high altar where the achingly beautiful Midnight Mass of Christmas Eve is offered. But it's not for us. We are no longer arm in arm lovers kneeling together under the shadowy dome of a Cathedral with romantic dreams of the future in our eyes and young hearts that melt in the warmth of candlelight. The future is now, and we are a family, and here are our children beside us, and Christmas is for them as well as for us.

It is when we have left the village behind, ascended the hills, and stand in

our own yard that the beauty and peace of the night is complete. Here in the deep stillness it is easy to believe that the old legends are true, that all nature is celebrating the birth of our Lord, that a universal peace prevails for this night, and the creatures of the forest fall to their knees to the Christ Child at midnight. Surely if we crept noiselessly up into the woods right now we would find a deer kneeling in the silence of the snow.

Our eyes are drawn up to the high arches of the heavens with which God has surrounded the earth, and here, far from the glare of earthly lights, the stars shine brighter and closer. More and more stars appear as we watch until the skies are filled with their glory, and the heavens reach down toward the earth to touch the tops of the mountains which encircle us. In this starry brightness the angels watch over us, and surely this night, when heaven is so near, they will bend down over our own snowy fields to sing of a miracle. So small we feel before the majesty of God stretched above us and clothing the earth around us. Yet out of this holy night God is reaching into our little white world between the hills with His supreme gift of Love for us.

Filled with the blessing of the Church, the music of the carols, and the glory of the night we receive the message of Christmas — the Christ Child is for us. But it is not out here on the hills that we are to receive this gift. Like the shepherds we must go to find the Holy Child.

Inside the children still have a few important things to do before going to bed. They hang their stockings by the fireplace, put out milk and cookies for Santa Claus, and light the Christ Candle. A Christ Candle may be three candles fastened together to represent the Holy Trinity, or it may be a fat glowing candle decorated with glitter and evergreen. In some European countries it is always stuck into a loaf of bread.

Our candle is a tall white one painted by the children. They use gold paint, take turns painting, and very simply and quickly fill it with a fish, a fleur de lis, a Christmas rose, a Chi Rho, the rock of salvation, the Lamb of God, a manger, perhaps a shepherd's staff. A vine begins at the base of one side and winds up and around the symbols weaving the whole effect into an overall design.

Two By Two

Christmas Day begins in our home just as it does in millions of others, with the children waking everyone else up. Santa Claus has always very considerately brought their filled stockings upstairs and left them on their beds, and the children wait not too impatiently for an audience before reaching in to pull out the bumpy surprises. Grand-

mother, grandfather, father, and mother hover around to watch the fruits, nuts, candies, and trifles being extracted one by one. Two by two is really more accurate because the children always say, "Ready, now!" and dive each into his own stocking at the same time so they'll be sure to come out even. It would be a terrible thing to go too fast and have everything out and then find the other fellow still had half a sock full.

Next on the program is hurry and get dressed, and this is one morning when even our slow poke turns into a speed demon. Then it's down the stairs and out the front door. This in itself is a rare event for in the country nobody ever goes in or out the front door, and getting ours open when it is frozen shut is an item usually forgotten until the moment arrives. Even with this possible delay no one takes even so much as a peek into the dining room where the gifts are piled under the tree.

For it is not under the Christmas tree that we will find the gift we have been awaiting and preparing for. The spirit of the Holy Babe of Bethlehem is in the carols we have sung, in the peace of Christmas Eve night, in the joy shared with family and friends, in the decorations in His honor, in our gifts for each other, and in our hearts, but the real presence of the Christ Child is in the Most Holy Sacrament of the altar of God.

It is the happy custom at our church for families to go to the altar together, and as the Sacrament is being administered to those who have been confirmed the little ones receive a blessing. Here at the altar we receive the only real Christmas gift we can receive, our Saviour who is Christ the Lord. Here also we give the only gift we can give, a place for Him to dwell. We kneel in adoration before the altar as the shepherds knelt before the manger in the stable in Bethlehem. With their eyes the shepherds saw simply a newborn baby wrapped in swaddling clothes, but with the eyes of faith they saw the Son of God. With our eyes we see just the sacred host, but with the eyes of faith we, too, see the Son of God. This then is Christmas, the mass of Christ, the Holy Mystery of God made man and given to us.

The gifts at home later, the coffee cake iced and decorated with candy jewels, the wonderful fun that a family has in being together, are made more joyous, more holy, by the new love born in each of us. Most valued of all the gifts are the bulgy homemade ones of the children presented with such joy and self-giving, and such is our tenderness for children on this day that even the inevitable calendar pasted on a blotter brings a tear to the eye.

All this happiness is the glow of the light of the world kindled by Christmas and burning within us.



What! No Christmas?

TO Churchpeople of today it comes as something of a shock to learn that until the fourth century there was no universal observance of Christmas — that for some 300 years after the beginning of our era the majority of Christians lived, worked, and worshiped without ever keeping a feast in honor of the Nativity of their Lord and Saviour.

But if Christmas was not kept from the beginning, the Church, from the beginning, was preparing the ground for its observance. On the first Pentecost the great dazzling fact was not the appearance of the angel to the shepherds but the appearance of the Lord from the tomb. The front-page news was the Resurrection; and it was this that was the burden of the Apostolic preaching. The theme of this preaching was not, "Christ is born in Bethlehem," but "Jesus Christ, whom God hath raised up, whereof we are witnesses." The stupendous event that had just touched their lives was the thing they were agog about.

In accordance with this emphasis, the Christian calendar was in ancient times very simple, and far removed from the rounded-out scheme of commemorations that we have come to value and even to take for granted — so that a child's startled reaction on being told that there was no celebration of the birth of Christ until some 300 years afterwards is the cry, "What! no Christmas?" Even at the beginning of the third century the calendar consisted of little more than the Sundays of the year as weekly commemorations of the Resurrection and of Easter Day, preceded by a fast of one or two days.

But the Risen Lord on whom attention was thus focused was seen to be the Son of God with power. And, while the fully developed doctrine of the Incarnation that the Church later defined is not worked out in detail in the New Testament, its large outlines are found there none the less, as is pointed out by Dr. Vincent Taylor in his recent work, *The Names of Jesus* [L. C., December 13th]. He who was Jesus the Messiah was also spoken of by the New Testament writers as "Son of God with power," the "image (*eikōn*) of the invisible God," Alpha and Omega, the Beginning and the End, and the First and the Last.

And after New Testament times much theological water flowed under the bridge before the Church arrived at the keeping of a day in honor of the birth into time of God Incarnate. Much philosophical speculation was undertaken to fit the Jesus of historical experience into the categories of systematic

thought. The names of Justin Martyr and the other apologists flash by — of those who presented intellectual reasons for the faith and answered objections; the names of Clement of Alexandria and Origen; of Athanasius; of the Council of Nicaea — all of these played their part in preparing for the first celebration of the Nativity of Christ. For the cumulative effect of their work was to sharpen and define the meaning of the Church's faith in Jesus of Nazareth.

And, when the Council of Nicaea in 395 went on record as asserting that He was God from all eternity, that "Sonship" in our Lord did not mean that there was a time when He was not, then and only then was the stage ready for the yearly commemoration of His Nativity into time, of his taking upon Himself of our flesh and undergoing birth as a little Baby in Bethlehem's stable.

WITHOUT belief in the Incarnation Christmas easily degenerates into mere sentimentality. For without belief in His deity the Babe of Bethlehem can be little more than a symbol of babyhood in general, with His Mother serving as the symbol of motherhood. The world has rightly revered Plato — and his name even finds mention in *The Hymnal 1940**; but no corresponding annual commemoration of Plato's birth is celebrated, nor has any Botticelli, so far as we know, painted a representation of Him as a baby.

But the warmth and sentiment of Christmas, which endears the feast to old and young alike, is based upon and flows from the particularity of the Baby born on that day — the conviction that He is the Incarnate Son of God, whom the Church worshiped as such long before it commemorated His human birth. Otherwise Christmas is either nothing, or at best a vague commemoration of diffuse goodwill.

But the historic Church has kept to the original emphasis. For the response to the Christmas Gospel is that which is made to the proclamation of the Gospel throughout the year:

"I believe . . . in one Lord Jesus Christ, the only-begotten Son of God; begotten of the Father before all worlds; God, of God, Light, of Light, Very God, of Very God; begotten, not made; being of one substance with the Father; through whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. . . ."[†]

*No. 299, stanza 3.

[†]Liturgical Commission's revised translation of Nicene Creed in proposed service of Holy Communion.

Christmas, 1953

The Gift of Power

The Presiding Bishop's Message

THE events of today have to do with discord, confusion, cruelty, suffering, and the threat of mass destruction. It is no wonder if in the light of all this, there is the spectre of despair haunting the minds and hearts of millions of men and women of every nation and race. There is the temptation for us of the Church to light an ecclesiastical candle, draw the curtains to shut out the enveloping darkness, and to live and worship in a dream world of our own.

Such is, of course, an impossibility, nor is this the way of the Gospel of

Christ. This is God's world which He so loved that He gave His only begotten Son. Christ came to draw all men. He is not the Messenger of despair and of defeat, but of hope and of victory. He brings the gift of power.

So at Christmastide we find anew the sources of courage and of strength. We realistically face the facts but also the greater Fact of Christ with the prayer that He will guide our feet into the way of peace.

HENRY KNOX SHERRILL,
Presiding Bishop.

QUEEN'S SONG AT EVENING

HUSH-A-BYE; hush-a-bye,
High on a hill,
A small tree has broken
The earth dark and still.

Wind in the branches,
Wind in the eaves,
My heart is happy,
And yet my heart grieves.

For years three and thirty
The dark tree will grow,
Comrade to rain
And the sun and the snow.

But this is a secret
Between you and me,
That there are ages,
Beyond thirty-three.

Small Son and seedling
Shall grow for a time;
And both be uplifted,
And both be sublime.

High on a hillside,
Lonely and free,
The bright stars have lighted
The boughs of the tree.

Hush, then, my darling,
The sweet angels sing,
The earth is Your footstool,
And You are a King.

ELLIS ATKISSON McDONALD

"BE STILL AND KNOW . . ."

HOW shy is joy!
It flashes and is gone,
Lost on the wistful sight . . .
Not quenched, but gathered into grateful stillness
Against the night.

All holy things
Are hushed as peace, upwelling
From prayer, as truth unfurled
From depths of quiet, that implicit lever
Which lifts the world.

FRANCES STOAKLEY LANKFORD.



BETHLEHEM LULLABY

NOW would we go, in Bethlehem Town, along an ancient street
Where hillside paths wind steeply down, once trod by shepherd feet?
When candles light on Holy Night, to shed a welcome-glow,
A questing spirit's wistful sigh beneath a tranquil winter sky
Can mingle with a lullaby that sounds from long ago.

From Bethlehem's wonder sweet and dim the world has journeyed far.
Yet on the crest of chime and hymn are glimmers of the Star.
This caroled mirth, O troubled Earth, recalls a joy divine;
Till swelling chant and murmured creed along the vaulted years recede.
Then, Lonely Spirit, take thy need, and kneel at Bethlehem's shrine.

JOSEPHINE BAILEY DOYLE.



In earlier installments of this study, Christian detachment has been contrasted with stoicism, on the one hand, and with possessive love, on the other. It is now presented positively as the fruit of charity, which is a reflection of the love wherewith God loves us—and loved us when He sent His Son into the world.

(The dead nettle is a plant that is alive but does not sting. The figure, taken from T. S. Eliot's poem, "Little Gidding," here stands for Christian detachment . . . which is also alive but does not sting.)

SOMEHOW, then, the soul first experiences the dazzling fact that God loves it. How it is brought to this point lies in the mystery of the workings of the Holy Spirit, who blows where He listeth and on each soul most peculiarly.

Some, like St. Paul and St. Francis, are drawn by direct mystical experience; some feel the unfamiliar, yet gentle, blow of God's unsuspected concern from the pit of some personal catastrophe, where sheer suffering causes them to lift their eyes to a heaven that has hitherto seemed empty; some intellectuals must even read themselves to the point of capitulation—else why the astonishing assortment of philosophical and theological arguments? Some, like St. Timothy,[¶] in a Christian home and environment, grow naturally, like a plant toward light, into a self-conscious knowledge of what has always been tacitly assumed.

But whatever the method, the soul begins its experience of the one liberating fact: God loves it. Its own charity will be its response to the impact of that love.

As it becomes increasingly aware of God's love, the soul also begins to understand how it is loved. It is loved, first, creatively, by God the Father. He has made it in a unique way, with unique gifts, with a monstrously peculiar temperament, with traits, capacities and limitations, which before it had regarded as its very own, setting it apart in a competitive splendor from all others.

Now it realizes that these differences do in holy fact exist, but not only in itself. They define the sacred individuality of every created thing, from the most resplendent archangel to the grubbiest bit of protoplasm. All, all are the expression of creative love; all are cherished; all have their only claim to uniqueness in the creative delight of a God in whom is no envy.

The soul learns, further, as it goes on looking at its divine lover, that it is



Artist: Georg Wigand

"UNTO YOU IS BORN A SAVIOUR"
The dazzling fact of God's love.

The Dead Nettle

Part III of
an Essay on Christian Detachment

By Merle G. Walker

Charity is the human response to the impact of divine love

also loved redemptively, by God the Son, and this knowledge is the beginning of its act of repentance. Seeing more of God, it sees also more of self. It beholds its own lovely individuality, which it now knows it shares with all things and whose constant freshness is only God's tireless thought of itself, as spoiled and imperfect by its own doing, turned upon itself in a hideous Narcissism[¶] of self-love and callous insensitiveness to the glory of all else.

It gradually learns further that the redemption of that self to its original beauty and destined beatitude is not only a matter of one specific act of atonement by God the Son, but a life-long purgation in which every moment and every motive, every lapse in time to sin and

self, must be painfully re-won to eternal life. It is "in for" holiness; God loves it, not only for what it is, but for what it must be. It therefore requires the persuasive and reclaiming love of God the Spirit, dwelling within to strengthen and restore.

Then, at last, it knows that it is with this threefold love that God would teach it to love all men—enemies as well as friends, the uncongenial as well as the congenial: husband, wife, child, parent, friend, alien, and stranger. The object of the individual will—second only to its love of God—must become the creativity, the repentance and the sanctification of all whom the self is called to love.

(Continued on page 20)

TUNING IN: ¶The reference here to the Christian upbringing of St. Timothy is an allusion to Acts 16:1ff and II Timothy 1:5 ("the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice"). ¶Narcissism is

a term formed from Narcissus, the boy in Greek mythology who fell in love with his own shadow which he saw reflected in a fountain. ¶Dame Julian [see page 20]: Juliana of Norwich, an English mystic of the 14th century.

The Continuous Coming of Christ

THAT the conflict between science and religion is still a live issue, though its ground may have shifted somewhat, is the conviction of H. H. Price in *Some Aspects of the Conflict Between Science & Religion*, which has just been published (New York: Cambridge University Press. Pp. 53. Paper, 75 cents).

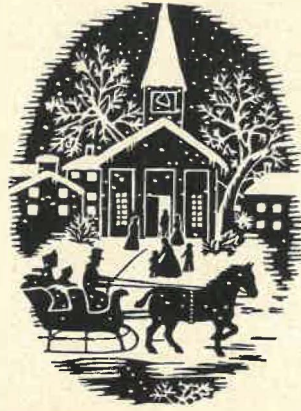
The author believes that certain of the data of psychic research, which he claims are scientifically demonstrable, provide at least an indirect support to the religious outlook, since they undermine "the greatest obstacle to religious belief," namely, "the materialistic conception of human nature, which is accepted as a matter of course by a large majority of western educated people."

The book, which is by the Wykeham Professor of Logic in the University of Oxford, offers no overall defense of spiritualism, discussion of which is confined to the end. It deserves attention whether one agrees with the author's position or not.

MANY roads, if not all, will increasingly from now on lead to Evanston, Ill., where the Second Assembly of the World Council of Churches will be held next August.

In anticipation of this, a brief but comprehensive text has been prepared under the title *Evanston Notebook*, by James Kennedy, rector of Christ Church, Lexington, Ky. and active participant in ecumenical movement (World Council of Churches, 156 Fifth Avenue, New York 10. Pp. 78. 50 cents).

In 10 short chapters Dr. Kennedy presents the central theme of the Assembly, which is "Christ, the Hope of this World," in the light of its related themes of Christian unity, evangelism, the Christian impact upon society, the struggle for world community, race relations, and the Christian and his voca-



tion. Chapter 11 provides a brief bibliography and chapter 12 a list of questions for discussion.

Dr. Kennedy takes note of the tension that exists between the preoccupation of European Christians with eschatology and the American distaste for this. Regarding this tension, he says:

"Basically, then, what the Churches have a right to expect from Evanston is the enunciation of 'a valid hope, applicable to the world'; a message proclaiming 'a fulfillment of men's hope and of God's promises both in the present time and in the end of history'; noting the full range of the New Testament emphasis on both

now and then, making clear the continuous coming of Christ — a prolongation of the Incarnation, the partial anticipation of His final triumph; and showing how 'everywhere the problem of time and eternity plays a part.'"

This is a book that not only delegates but all who would write or speak on the subject of the forthcoming Assembly — which would appear to mean the ministers of just about every Christian body — will find indispensable.

In Brief

A CONCORDANCE TO THE GREEK TESTAMENT according to the texts of Westcott and Hort, Tischendorf, and the English Revisers. Edited by W. F. Moulton and A. S. Geden. Edinburgh: T. & T. Clark, 38 George St. Pp. xi, 1033. . 55/-.

This is a 1953 reprinting of the third edition (1926) of what is generally recommended — at least by English-speaking scholars — as the standard concordance to the Greek Testament.

This concordance can be used only by those who can handle Greek, for all of the passages are quoted in the original; but for serious students it is indispensable.

Good, clear typography.

THE GOLDEN CHRISTMAS MANGER. Manger and 32 Nativity Figures. The Christmas story and a carol, illustrated by Helen Sewell. Simon & Schuster. Pp. 16. \$1.95.

A colorful and beautiful drawing — by far the most interesting thing of this type since the Petershams. It even has the birds and chickens and a most delightful little cherub, playing a guitar and singing with her mouth wide open, to be perched on the roof of the stable.

Books Received

THE HISTORY OF AMERICAN CHURCH MUSIC. By Leonard Ellinwood. Morehouse-Gorham. Pp. xiv, 274. \$6.00.

THE MIND OF KIERKEGAARD. By James Collins. Regnery. Pp. xiv, 304. \$4.50.

KERYGMA AND MYTH: A THEOLOGICAL DEBATE. With contributions by Rudolph Bultmann, Ernst Lohmeyer, Julius Schniewind, Friedrich Schumann, Helmut Thielicke, and Austin Farrer. Edited by Hans Werner Bartsch. Translated by Reginald H. Fuller. SPCK. Pp. xii, 228. 22/6.

THE SACRAMENTS IN METHODISM. By Robert W. Goodloe. Methodist Publishing House. Pp. 160. \$1.75.

THE TRAFFIC IN NARCOTICS. By H. J. Anslinger and William F. Tompkins. Funk & Wagnalls. Pp. xi, 354. \$4.50.

THE EXPERIENCE OF DEATH. The Moral Problem of Suicide. By Paul-Louis Landsberg. Translated by Cynthia Rowland. Foreword by Fr. Martin Jarrett-Kerr, C. R. Philosophical Library. Pp. xii, 102. \$2.50.

Optionalism in Four Areas

By the Rev. PAUL S. KRAMER

BISHOP BAYNE in his lucid book, *The Optional God* (by Stephen F. Bayne, Jr.) is particularly concerned with the modern secular world, "a world organized as if it made no difference whether there was a God or not" (Oxford University Press. Pp. 145. \$2.45).

Modern man does not in fact deny God's existence but rather considers Him as optional. Modern Western culture actually commends belief in God, but the basic activities of modern democratic states seem to proceed on the assumption that He does not

exist. The question of the reality of God often appears as a side issue. The subtle enemy with which modern Christianity has now to deal is a paganism usurping to itself Christian words and Christian values.

Bishop Bayne discusses "optionalism" in four areas of American life: politics, education, vocation, and personal life. The final chapter on the Church and the Kingdom deals with the unity and wholeness of all creation. This book, based on the author's Paddock Lectures, is well worth reading and pondering.

NEW YORK — The large Manhattan Church of the Ascension (1318 communicants) is temporarily the charge of the Rt. Rev. G. Ashton Oldham, retired Bishop of Albany. The Bishop held his first service and preached his first sermon as *locum tenens* of the parish on December 6th.

The Rev. Dr. Roscoe T. Foust, who had been rector of the church since 1945, resigned on December 1st. He has announced that he will engage in personal

MARYLAND — A Presbyterian woman painted the new Christmas mural that hangs in St. John's parish house in Frostburg, Md.

Mrs. Mary Zilers, who lives in nearby Lonaconing, offered to do the mural and worked many hours on her days off and after five, when her regular job was finished. The mural measures about 14 by 15 feet and has been done in brilliant colors.

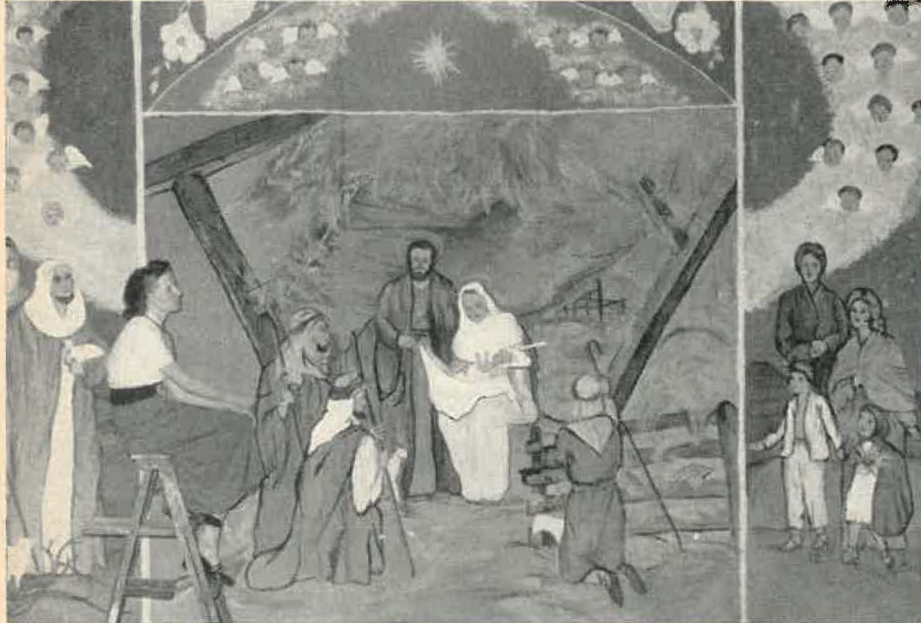
The rector of St. John's, the Rev.

music of the Mass (Willan), which was that used at a similar celebration October 19th, at the Cathedral of St. John the Divine, New York. Thus, despite the Advent season, the Gloria was sung because it was included in this arrangement and because its position at the beginning of the service is one of the marked features of the proposed revision. The Commission's suggested Gospel for the Second Sunday in Advent (St. Matthew 25:31-40) was read.

After the service a discussion was led by the Rev. Royden Keith Yerkes, chaplain of the McLaren Foundation, Sycamore, Ill. Interest centered mostly on the position of the *Benedictus* and on the Invocation. Preference for the present form of the latter was indicated.

WEST TEXAS — His 26th year as organist and choir director of St. Mark's Church, San Antonio, Texas, was begun recently by Walter M. Dunham.

Outlasting the tenure of five rectors, four of whom are now in the episcopate, Mr. Dunham has served under the Rev. Rolfe P. Crum, and the Rt. Rev. Drs. Arthur R. McKinstry (Bishop of Delaware), Everett H. Jones (Bishop of West Texas), Thomas H. Wright (Bishop of East Carolina), and J. Wilson Hunter (Bishop of Wyoming). The present rector of St. Mark's Church is the Rev. Harold C. Gosnell.



MRS. ZILERS AND MURAL
Over the manger, a cross.

psychological counseling. Previously Dr. Foust had resigned as editor of the *Witness*, an office which he had held since 1947. He has served on many diocesan and national Church committees and commissions. Dr. Foust, who is 52, is married and has four children.

Bishop Oldham said in his greeting to the people of Ascension Church:

"After careful and prayerful consideration, I have changed plans already made in order to accept your vestry's most cordial invitation to take charge of this parish during the interim while you are without a rector. . . ."

WELFARE OF PARISH

"Having spent my early ministry in this city . . . I have known something of the splendid traditions of the Church of the Ascension. . . ."

"During an interim such as this, it is of the utmost importance for the welfare of the parish that there is no let down in any department, but instead an intensified devotion on the part of all members. . . . I shall count upon you all to give me such support. . . ."

Charles I. Kratz, Jr., points out that in the star directly over the head of St. Joseph, the artist has placed a cross: the Cross overhanging even the manger.

MILWAUKEE — One of the first authorized celebrations of the Holy Eucharist according to the Liturgical Commission's proposed revised liturgy took place for the clericus of the diocese of Milwaukee at Trinity Church, Wauwatosa, Wis., on December 7th.

The House of Bishops agreed at its recent meeting that such celebrations for diocesan study purposes might be authorized by diocesan bishops [L. C., November 29th].

The service was attended by Bishop Hallock of Milwaukee and over 50 clergy, including some from the neighboring dioceses of Chicago and Fond du Lac. Celebrant of the Eucharist was the Rev. Carl E. Wilke, curate of Trinity Church, assisted by the Rev. George F. White, rector, as deacon.

The Nashotah House choir sang the

DELAWARE — Abolishment of a system of segregated housing in Wilmington, Del., was urged by Bishop Mosley, new coadjutor of Delaware, at a meeting of the diocese's executive council, held November 30th, in Wilmington.

After studying the segregation problem, the council adopted a resolution calling upon the city's Housing Authority to provide integrated housing in the area. Such integration would mean changing the policy of segregation under which one of the Housing Authority's low-rent developments has been used exclusively for Negro families and the other exclusively for white families.

The Bishop, in commenting on the resolution, said that the housing authority has a responsibility, under federal law, to abolish the system. "While we feel that housing needs, of course, are a matter of Christian principle, our belief," he said, "is simply this: there is a federal law. Do what it says. Get off the fence and stop beating around the bush. We discussed the issue at length and feel that the Church should take a definite stand." [RNS]

TUNING IN: ¶*Locum tenens* ("holding the place") refers to a clergyman temporarily in charge of a parish during a vacancy in the rectorship. ¶*Benedictus* ("Blessed is he that cometh") in some rites is attached to the Sanctus ("Holy, holy, holy,

Lord God of hosts"). Liturgical Commission's proposed revision places it before Prayer of Humble Access. ¶The Invocation is paragraph in Prayer of Consecration that invokes the operation of the Holy Spirit to consecrate the bread and wine.

CANAL ZONE — New dean of the Cathedral of St. Luke, Ancon, C. Z., is the Rev. Malcolm Richard MacDonald, who came to the Canal Zone in 1951 and was ordained priest there. He was elected at a cathedral chapter meeting on December 5th to succeed the Very Rev. Raymond T. Ferris. Fr. MacDonald will take office after Dean Ferris leaves for a new cure in Nashville, Tenn., next February [L. C., December 13th].

The dean-elect, a native of Riverside,



FR. MACDONALD
A decision during combat.

Calif., is married and has two children. Since his ordination to the priesthood in August of 1952 he has been in charge of St. Andrew's Church, Cocoli, and St. Stephen's, Puerto Armulles. He has also served the leper colony at Palo Seco.

Fr. MacDonald made his decision to study for the ministry during combat in World War II. He left active duty in the Marine Corps with the rank of first lieutenant after service which included the invasion of Eniwetok in the Marshall Islands. Before the war, after graduation from the University of Southern California, he had worked for a cement company for a number of years.

Fr. MacDonald was graduated with honors from Berkeley Divinity School, New Haven, Conn., in June, 1952.

NEW JERSEY — The new rural hospital a few miles north of Flemington, N. J., will have its chapel completely furnished by the department of social relations of the diocese of New Jersey.

The hospital, Hunterdon Medical Center, will serve the northwest corner of New Jersey, including the 200 square miles served by Calvary Church, Flemington. Holy Communion will be celebrated weekly by the Rev. H. C. Beck.



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Nettle

(Continued from page 16)

Once the self has seen itself in the context of God's love for it, it has really seen everything. For the glory that is one soul's is the glory of every created thing. As Dame Julian¹ saw when she looked at "the small thing the size of a hazel nut," the truth of the smallest thing is the truth of all: "God made it, God loveth it; God keepeth it" — my soul, all souls, all things.

This perception is the beginning of both charity and detachment. Over everything, as St. Paul saw, lies the "weight of glory." Where before, only those with congenial temperaments, only those who admired us or satisfied our cravings, were suitable objects of love; where only those cultural or intellectual or sensory joys that most appealed to us were desirable, now all things are revealed as lovable by the illuminating fact that they are divinely and perfectly loved.

The joy of the saints rises from their unfading perception that all things are "special." Each thing is unique, induplicable, for each is in an inviolable and unrepeatable relation to the cherishing of God. The soul that has even begun to walk in the way of charity is, as St. Paul says, "as having nothing, yet pos-

sessing all things." The vision of God's love first convinces me that nothing is actually mine. Each thing has its own glory, its own nature to be redeemed, its own beatitude to be inherited.

The first thing to go, when the soul looks at God, is the sense of claimfulness. The soul knows that it is poor; that it has nothing of its own except the naked fact of its will; it belongs to God, and all things belong to God. Because it can own nothing, it can lose nothing. It is free — free of circumstance, and free of the fear of loss. It can now rejoice in all it feared either to take or to relinquish. It does not own itself; it does not own parent or husband, friend or child, wealth or knowledge, beauty or power. It has only glory and splendor, for it is loved by Him who made and loves all. But so is everything else.

In his novel *The Place of the Lion*, Charles Williams shows Anthony, the lover who has just won his beloved from self-sufficiency, praising her beauty and intelligence in the extravagant terms which have always been natural to the highest moments of human love. She is "the image of sanctity"; she is a "mirror to see the glory of God"; she has a clearness and beauty of soul unique to herself. And Damaris, the beloved, replies to such praise:

"I suppose this is what you mean by a

treat. It sounds to me like several at once."

"But for a treat to me you must believe it," he said, "for as long as it takes your finger to mark the line of life on your hand."

"Supposing I believed it too long?" she said, half seriously.

"Why, for fear of that," he answered, "you will remember that what is seen in you is present in all, and that the beauty

The Cover

The altar mural in the chapel of Our Lady at St. John's Church, Memphis, Tenn., provides the Christmas cover this year. It is by artist John deRosen. Upon the completion of this mural about two years ago, Mr. deRosen began work on one of the largest church murals in the country, that covering the entire east wall of St. John's. Among his other works are the meaningful pictures executed for the Chapel St. Joseph Arimathaea in the Washington Cathedral, and for Grace Cathedral, San Francisco.

of every living creature is as bright as yours."

"And that," she said, "sounds like the morning after the party."

"It is the present given at the party," he said, "and perhaps what the party itself was for."*

Here is a picture of romantic human love at its fullest; yet it is also a perfect picture of Christian detachment. The beloved is loved fully and freely; her own unique identity is cherished precisely for its own sake. Yet the very mode of her belovedness must liberate her to love in exactly like manner. It may not be appropriated as a right or desert; it may not be jealously possessed and enjoyed; it must assert no claim to superiority or competitiveness. Love may be enjoyed only to be dispensed. Personal devotion is the reaction of one body, mind, and spirit to the splendor of another body, mind, spirit, and it is vividly particular to every particular relationship. But the denial of splendor in any other, or worse still, the desire for the lover's blindness to all splendors save one's own, is a sin against glory and against God.

This is not at all to make of human love a miscellaneous, general emotion. Quite the contrary. It is precisely because Christian love is intensely personal and particular that it can become universal. General "good will" rubs thin under the constant friction of personal contact;

(Continued on page 23)

**The Place of the Lion*, by Charles Williams, p. 229. Pellegrini and Cudahy, 1951.

¹See "Tuning In," page 16.

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Portrait of a Bishop

A portrait of Bishop Hines, Coadjutor of Texas, now hangs in the Sigma Nu fraternity house at the University of the South, where it was recently unveiled.

Sewanee's Beta Omicron Chapter of Sigma Nu, of which Bishop Hines was



BISHOP HINES*
A painting for Sigma Nu

commander in his senior year, commissioned the portrait to be painted by one of Sewanee's recent alumni, Mr. Gus Baker of Winchester, Tenn.

Bishop Hines, a Sewanee graduate in 1930, held almost every campus honor which could be attained.

Harvard Man at Yale

Yale University conferred the honorary Doctor of Laws degree upon Dr. Nathan M. Pusey, president of Harvard University and a Churchman, at a special ceremony November 21st. The Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, was public orator at the ceremony and in that capacity presented Dr. Pusey to President A. Whitney Griswold of Yale who conferred the degree. Bishop Sherrill is Senior Fellow of the Yale Corporation.

Dr. Pusey's address, presented at the opening convocation of the Harvard Divinity School, and published in *THE LIVING CHURCH* [November 1st], was also recently published in *Harper's Magazine*. Excerpts from the same address had previously appeared in *Time*.

*Detail of the portrait by Gus Baker.

DEATHS

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

Elbridge Woodman Palmer

Col. Elbridge Woodman Palmer, 66, of Kingsport, Tenn., died unexpectedly in New York City, on November 18th. He had been attending a quarterly meeting of the corporation of which he is president, the Kingsport Press, and apparently suffered a heart attack while in his hotel room.

The Colonel's reputation for aiding worthy causes was world-wide, but he was perhaps best known for his work with crippled children and disabled adults.

As senior warden of St. Paul's Church, Kingsport, he was a familiar figure as he greeted members of the congregation on Sunday mornings.

He is survived by his widow, the former Lillian Alice Weymouth of Woodstock, Vt., and one son, Weymouth W. Palmer. Another son, Lt. Elbridge W. Palmer, was killed in action during World War II.

Frederic M. P. Pearse

Frederic M. P. Pearse, chancellor emeritus of the diocese of New Jersey, died in New Market, Va., on November 14th.

Mr. Pearse was chancellor from 1935 until his retirement in 1951, when he was voted the title of chancellor emeritus.

He was a faithful and devoted member of the Church, and represented the diocese in several General Conventions. He was a member of St. Luke's Church, Metuchin, N. J.

Charlton Yarnall

Charlton Yarnall died on December 2d at his home, Crum Creek Farm, Devon, Pa. He was 89.

Mr. Yarnall was one of the originators of the Church Pension Fund and served on its board for 30 years. He was president of the Church's 184-year-old Corporation for the Relief of the Widows and Children of Clergymen in Pennsylvania.

He was one of the directors of the Church Life Insurance Corporation and also of the Church Properties Fire Insurance Corporation.

Mr. Yarnall, a member of an old Pennsylvania family, was born in Philadelphia on August 1, 1864.

Since 1910 he was a director of the Philadelphia National Bank, the city's largest, and has directed many corporations. He has been active in many civic projects.

Mrs. Yarnall, the former Anna Brinton Coxe, died in 1944. Surviving are a son and three daughters.

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CHANGES

Appointments Accepted

The Rev. William Asger, formerly in charge of St. Peter's Church, Oxford, Miss., and Holy Innocents', Como, and the work as Episcopal chaplain at the University of Mississippi, is now rector of St. John's Church, Laurel, Miss. Address: Box 995.

The Rev. Lawrence D. Clark, Jr., who formerly served St. Thomas' Camp, Camden, Maine, is now vicar of St. Barnabas' Church, Rumford, Maine. Address: 116 Penobscot St.

The Rev. William Eckman, formerly curate of Christ Church, Philadelphia, will on January 15th become rector of the Church of the Advent, Cape May, N. J. Address: 612 Franklin St.

The Rev. Walter S. Ferguson, formerly curate of Trinity Church, Michigan City, Ind., is now in charge of St. Stephen's Mission, Hobart, Ind.

The Rev. James M. Lichliter, formerly rector of Emmanuel Church, Webster Groves, Mo., will on February 1st become rector of St. Paul's Church, Akron, Ohio. Address: 354 E. Market St., Akron 4.

The Rev. William Mann, formerly rector of St. John's Church, Laurel, Miss., became rector of St. Paul's Church, Spring Hill, Ala., several months ago. Address: 3653 Old Shell Rd.

The Rev. Charles E. McCoy, retired priest of the diocese of New Jersey, is temporarily in charge of Trinity Church, W. Fourth St. at Trinity Pl., Williamsport, Pa. He was rector of Trinity Church from 1922 to 1934.

The Rev. Robert W. Wise, formerly in charge of St. Andrew's Church, Valparaiso, Ind., is now curate of Trinity Church, Michigan City, Ind.

The Rev. Elmore C. Young, formerly rector of the Church of the Good Samaritan, Paoli, Pa., is now rector of All Saints' Church, Belmont, Mass.

Armed Forces

The Rev. Herman McGolrick Kennickell, Jr., who was ordained priest on September 28th by Bishop Dun of Washington, acting for the Bishop of Upper South Carolina, has been attending the Chaplains' School at Newport, R. I., and will be a Navy chaplain. Address: 1614 N. Stafford St., Arlington 7, Va.

Chaplain John C. Ruback, Jr., formerly addressed in Troy, N. Y., and c/o P.M., San Francisco, may now be addressed: 4050 ASU, The Arty. Cen., Fort Sill, Okla.

Resignations

The Rev. Charles C. Wilson, director of Grace Hill House, St. Louis, Mo., has resigned, as of January 1st, and will do graduate work at Union Theological Seminary.

Changes of Address

The Rev. E. H. Hamilton, who is serving the Church of the Resurrection, East Elmhurst, L. I., N. Y., has had a change of address for all mail from 103-20 to 100-17 on Thirty-Second Ave.

The Rev. C. J. Harriman, retired priest of the diocese of Connecticut, formerly addressed in Philadelphia, may now be addressed at 2800 Croydon Ct., Oklahoma City, Okla.

Ordinations

Priests

Mississippi: Several deacons were advanced to the priesthood on October 28th at St. Andrew's Church, Jackson, Miss., by Bishop Gray of Mississippi. The Rev. Duncan M. Hobart was the preacher at the service. Ordained were:

The Rev. Elmer M. Boykin, presented by the Rev. Emile Joffrion; to be in charge of St. Thomas' Church, Belzoni, Miss., and St. Mary's, Lexington.

The Rev. Henry H. Crisler, presented by the Rev. E. L. Malone; to be rector of St. Stephen's Church, Indianola, Miss., in charge of All Saints' Church, Inverness.

The Rev. Michael T. Engle, presented by his father, the Rev. Paul E. Engle; to be rector of Grace Church, Canton, Miss.

The Rev. Duncan M. Gray, Jr., (son of the Bishop of Mississippi) presented by the Rev. J. S. Hamilton; to be in charge of Calvary Church, Cleveland, Miss., and Grace Church, Rosedale.

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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.

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The Rev. Peyton E. Splane, presented by the Rev. Dr. H. B. Vinnedge; to be in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina.

Montana: The Rev. Robert Kimberley Bernhard was ordained priest on November 24th by Bishop Daniels of Montana at the Church of Our Saviour, Joliet, Mont. Presenter, the Rev. G. T. Masuda; preacher, the Rev. R. C. Rusack. To be vicar of the Joliet, Red Lodge, and Bridger field. Address: Box 98, Joliet, Mont.

Pennsylvania: The Rev. Charles Edward Miller and the Rev. Kenneth Charles Werner were ordained to the priesthood on November 14th by Bishop Roberts, Retired Bishop of Shanghai, at St. Andrew's Church, West Vincent, Pa.

The Rev. Mr. Miller, presented by the Rev. W. D. Turner, will be vicar of St. Mary's Mission, Chester, Pa. The Rev. Mr. Werner, presented by the Rev. David Holmes, preacher at the service, will be vicar of St. Andrew's, West Vincent.

Deacons

Montana: Edward Wyllys Andrews was ordained deacon on November 24th by Bishop Daniels of Montana at the Church of Our Saviour, Joliet, Mont. Presenter, the Rev. C. W. Sterling; preacher, the Rev. R. C. Rusack. Server at the service was the candidate's son, Stephen. The new deacon will be vicar of Calvary Church, Roundup, Mont. Address: 540 Main St.

Marriages

The Rev. Wesley Frensdorff, vicar of St. Mary's Church, Winnemucca, Nev., and Miss Dorees Stoker of Winnemucca were married on November 1st.

The Rev. Conrad H. Goodwin, Jr., who is the nephew of the Bishop of Virginia, and is curate of St. Paul's Church, Chestnut Hill, Philadelphia, was married on November 28th to Mrs. Hamilton Tate of Arlington, Va.

Laymen

Major H. H. Holt, dean of St. John's Military Academy, Delafield, Wis., since 1913, will retire in June. He and Mrs. Holt will continue to make their home in Delafield. Lieut. Col. Dave Kierke will succeed Major Holt.

Miss Barbara L. Turner, formerly director of religious education at the Church of Our Saviour, Jenkintown, Pa., is now doing similar work for St. Paul's Church, Watertown, N. Y. Address: 301 Washington St.

Living Church Correspondents

Mr. Robert W. Boyer is now correspondent for the diocese of Western Massachusetts. Address: 37 Chestnut St., Springfield 3, Mass.

The Rev. Mark D. McCallum, rector of All Saints' Church, Omaha, Neb., is now correspondent for Nebraska. Address: 520 S. Twenty-Sixth St.

Mrs. Ed Ogle is now correspondent for the diocese of Colorado. Address: 1432 Columbine, Denver, Colo.

Other Changes

The Ven. Dr. Gordon Tyron Jones, rector of St. Mary's Memorial Church, Haledon, N. J., and archdeacon of Paterson, has been elected a trustee of the Philadelphia Divinity School.

The Rev. Claude L. Pickens, Jr., associate secretary of the Overseas Department of the National Council, has transferred from the diocese of O-Hsiang to the diocese of Newark. Address: 22 Kinderkamack Rd., Montvale, N. J.

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Church schools make
good Churchmen

Nettle

(Continued from page 20)

charity deepens with each new immediate perception of the sanctity of persons. For all but religious, whose vocation is otherwise, natural affection is never to be entirely displaced, but only corrected, by perfect detachment.

The supreme meaning of the Incarnation is that divine charity is made visible through human flesh. Christendom is indebted to Charles Williams for defining and delineating the "way of affirmation," a way to sanctity through redeemed human love, paralleling the "way of negation," which leads the celibate and the enclosed through an absolute detachment to a pure mysticism in which "God only sufficeth." For those called to marriage, to parenthood, to friendship, or to social service, the way to God is the way of the Incarnation.

The flesh of the Blessed Virgin was for the Christ a burning glass through which His light might touch and kindle and consume man. Dante looked at Beatrice and cried, "My beatitude has appeared unto me," and it is through the eyes of Beatrice that he is strengthened to behold with his own fearful and faltering gaze the love that moves the sun and the other stars. The way of the Incarnation is by way of the sacramental to that which is Incarnate; by way of the gifts to the Giver, from "Images" to the "Unimaged."

One is a little prepared for the Light

of Christ by the Paschal candle twinkling at the altar. One may, too, be prepared for the mystical union which the saints have described as a spiritual marriage by the detachment from self within the vocation of matrimony.

Charles Williams' *The Figure of Beatrice* is at one and the same time a treatise on valid romantic love and a study in detachment. The saints shall rejoice in their beds—and not always alone. The self-sacrifice, the willing commitment to the good will of another (and only, of course, if it is good), the death-to-self without which no man shall see God, is the identical death-to-self without which a man shall not truly see his wife, or a parent her child, or a friend his friend.

Charity is nowhere impersonal. A man should see in his wife a beauty that outshines all others; a mother should see in her child a holy individuality and uniqueness nowhere else so vivid or so dear. For, if each living creature is possessed of an inconceivable splendor worth the death and burial of God, then precisely those who know that individual creature most closely and most lovingly will best perceive that specific glory.

Yet, as there is a chastity of the monastic, so there is a chastity of the lover, nor is it a physical thing only. It is exactly detachment: the refusal to use another self—soul, mind, or body—merely for self-gratification or self-advancement; the refusal to will the idolatry of oneself in another; the refusal to limit the glory of another selfhood by the greeds or even by the legitimate needs of one's own.

On the positive side, redeemed human love is the joyous will to be used for another's sanctity; it desires another's glory equally with one's own; it cherishes another's temperament (always, of course, short of condoning and indulgence) precisely where it is uncongenial.

In short, charity in the natural affections is the will-to-freedom for another. There need be no fear that such charity will encourage license, for if love be holy and mutual, each will have as his deepest intention the other's final beatitude in God.

(To be continued)

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CAUTION

CAUTION is urged in dealing with David McGraw claiming Flint, Mich., as his home; St. Paul's as his church. Parents, brothers and sisters killed in tornado. He himself recently released from hospital. Last known operating in New York City, Wilmington, N. C., St. Louis, Mo. Gives Capt. James Allen as reference. Communicate with the Rev. S. Grayson Clary, Calvary Parish, Tarboro, N. C.

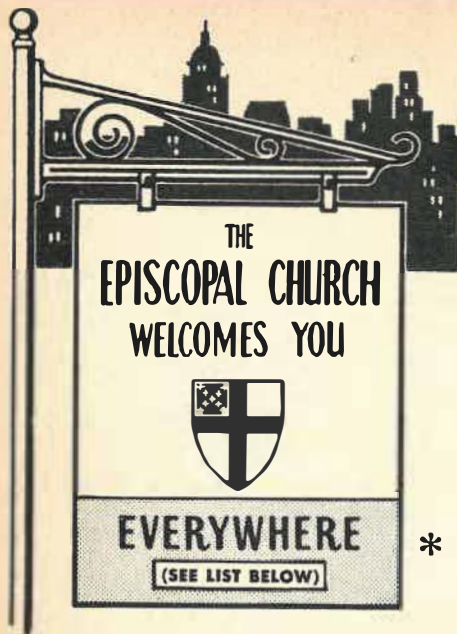
CAUTION is urged in dealing with Mr. and Mrs. Henry Roeben, three children, who claim Santa Barbara, Calif., as their home; All-Saints-by-the-Sea as their church; husband just released from Veterans' Hospital. Trying to reach Providence, R. I. to make home with wife's mother. Communicate with the Rev. S. Grayson Clary, Calvary Parish, Tarboro, N. C.

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THE LIVING CHURCH



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.

ANNISTON, ALA.

ST. MICHAEL AND ALL ANGELS 18th & Cobb
Rev. Earl Ray Hart, L.L.D., r
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
Open daily 8-5

LOS ANGELES, CALIF.

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

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Addr 8;
C 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., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

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

STAMFORD, CONN.

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

WASHINGTON, D. C.

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

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

EVANSTON, ILL.

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

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fann, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

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

ST. LOUIS, MO.

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

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

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun: HC 7, 8, 9, 9:30 (Ser), 11 (with MP & Ser),
4 Ev & Ser; Wkds: HC 7:30 (also 10 Wed), Cho
Mat 8:30, Ev 5:30. Open Daily 7-6.

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
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 Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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

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

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

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roellif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

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

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

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

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

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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintsing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. Peter Chase, p-in-c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

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

MADISON, WIS.

ST. ANDREW'S 1833 Requet St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.