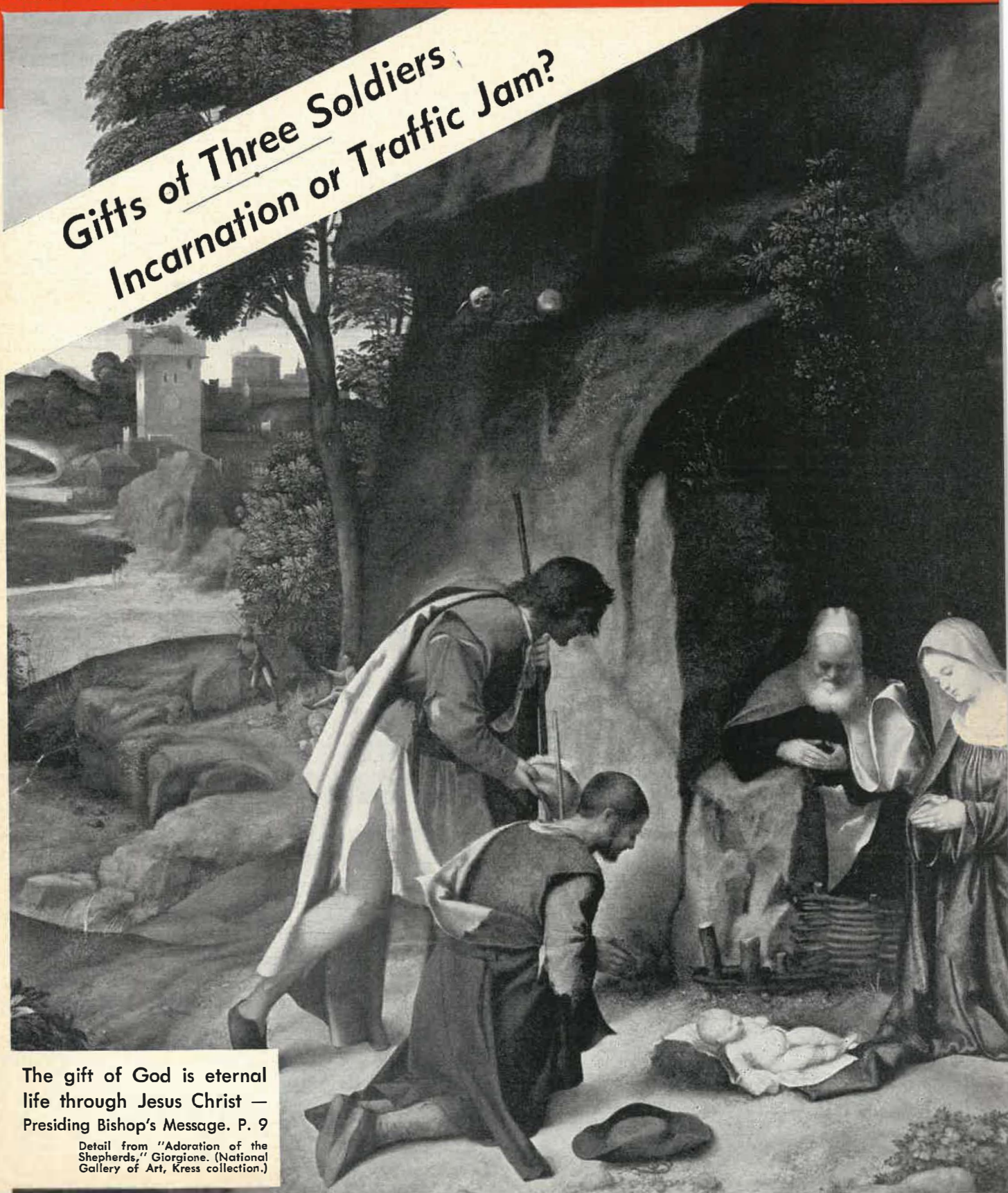


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December 25, 1955

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**Gifts of Three Soldiers:  
Incarnation or Traffic Jam?**



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Presiding Bishop's Message. P. 9

Detail from "Adoration of the Shepherds," Giorgione. (National Gallery of Art, Kress collection.)

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Volume 131      Established 1878      Number 21

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

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## Things To Come

### December

- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents

### January

- 1. Circumcision
- 6. Epiphany
- 8. First Sunday after Epiphany
- 15. Second Sunday after Epiphany
- 18. Week of Prayer for Christian Unity, World Council, to 25th.
- 22. Third Sunday after Epiphany  
Girls' Friendly Society Week, to 29th.
- 25. Conversion of St. Paul
- 29. Septuagesima

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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Opening a Class Session

“How do you start a class session?” is a question that is being increasingly asked by teachers. The new type lessons call for a great deal of pupil response and participation, and teachers are discovering that the flying start may mean the difference between the morning’s success or an early relapse into confusion and misbehavior.

“If I can get off on a vital point from the first moment, before they begin to chatter, or talk silly, the period will generally go well. If I could only have a good opener, always!”

Now it happens that there are plenty of these vital opening moments — call them stunts, devices, approaches, what you will. Every textbook records some, but there is no uniformity in their publication, and many a teacher who could profit by having such an opener all ready to use does not recognize it. Often an activity device suggested for use later in a session can well serve as the opening attention-claimer.

Here are a number of tested openers: Do not try to copy these exactly, but make them your own, fitting them to your circumstances, and the needs of your children. Once you begin to see the idea, you will be able to decide on a striking one for every Sunday, and you will invent plenty of them. Just realize the need which is the mother for this inventiveness, to catch the interest of the class from the first moment in a way that will start conversation along the desired direction leading into a vital discussion.\*

1. Ask a provocative question, which will startle the group into attention. You must think this out carefully as part of your advance preparation, and spring it with good timing and dramatic sense. “How would you feel if an enemy dropped a bomb on our town?” “Suppose that at 10 o’clock tomorrow morning our church was on fire: If you were near, what would you rush in to save?” “Do you ever wonder why God sent the Gospel to the white race before it was sent to the other races?”

2. Refer to some idea that had held the class last week: “I’ve been thinking a lot about Anne’s remark. . . .” (Any carry-over from the preceding lesson is a good

opener, provided that it had caught attention, or was left unsettled.)

3. Tell an incident that happened to you. “I saw an old man give his seat in the bus to a tired Negro woman.” See if the youngsters read the same meaning into the incident that you did. Encourage them to report things that illustrate what you have been talking about.

4. Pass out small cards or bits of paper. “When I write this word on the board, you are to write quickly everything that comes into your mind about it. Are you ready?” Write such a word as *fear*, *Sunday morning*, *apology*, *cowardly*.

5. Same as above, but ask everyone to write a definition of some word or doctrine. After a few minutes, exchange papers, have another read each definition and comment on it.

6. Give out papers and have the pupils draw an idea, such as *protection*, *peaceful*, *church*, *friendship*. (You’ll be surprised.)

7. Bring a mystery box, asking them to guess what is in it. Give some clues. It might contain a crucifix, a letter from a missionary, etc.

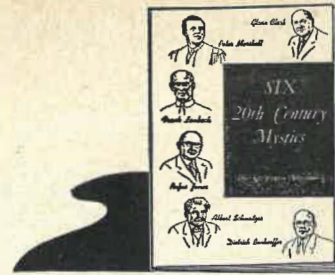
8. Start with an open-end story, which ends with a call for some discussion and decision. “Now, what do you think he did — or should have done?” These stories are in many of the new texts, and you can easily make up your own.

9. Something from the family service just preceding — in the rector’s talk, or a Bible reading.

10. “I want each of you to tell of some prayer that was answered — your own experience, or some one else’s. I’ll call on each of you. I’ll give you two minutes to think.”

11. Group Bible study is a good starter. You will have to learn how, but briefly it is this: Write selected passage on the board, such as I Cor. 11:26-28. Pass out Bibles. Form groups of three. Allow about five minutes for silent reading, then group discussion. “Decide on the most important idea in this passage.” Then call for reports from groups.

Any idea or activity started decisively, well thought out, and calculated to involve everybody in some way is a good opener. Somebody may compile a book entitled “A Thousand Openers That Have Worked.” Perhaps you will have invented a few, and can contribute them? Of course, you might open with prayer!



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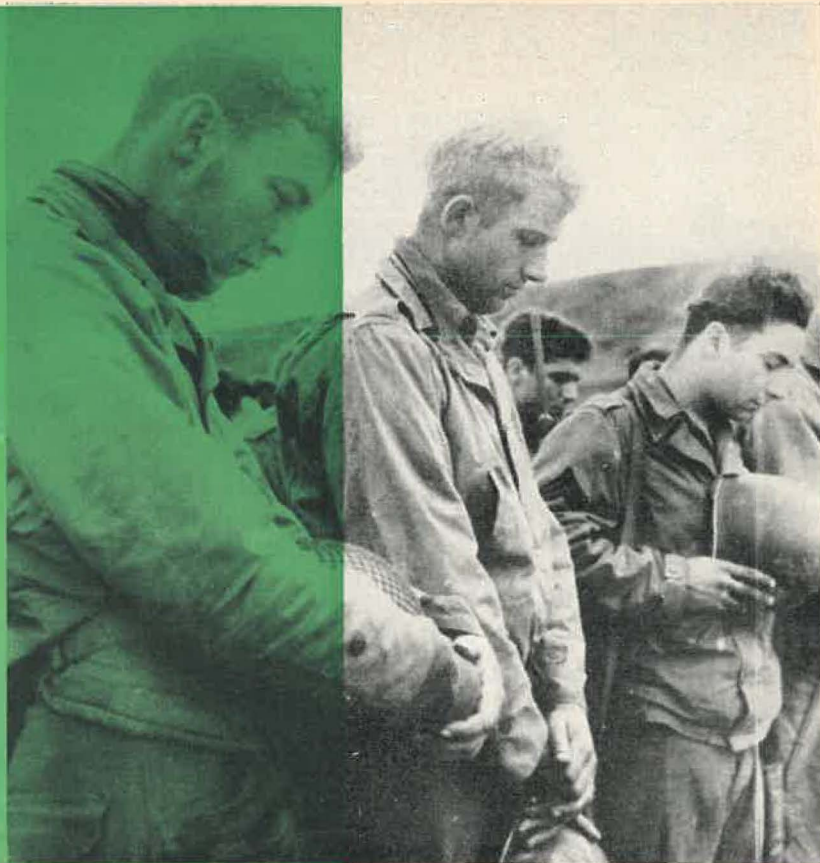
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\*Adapted from “Why Should I,” Teacher’s Guide for Grade VII, Seabury Series, page 45.

# The Gifts Of Three Soldiers

By Christian Hamilton



**Is it possible  
to keep Christmas  
on a battle field?**

**C**aptain Merton climbed stiffly out of the jeep and walked with the doggedness of habitual fatigue toward the men who sat around in silence on the ground, a short distance from the deep ruts that marked the road.

He squatted beside a private. "Will the Chaplain make it?" he asked.

The private field-stripped his cigarette butt. "Guess so," he said. "Ain't heard anything."

The captain sat down beside him, and let himself relax, at last. Well, I'm here, anyway. I've done all I can; the rest is up to someone else. No point sweating out the Chaplain: either he'll get here or he won't. Only — what if I've left the men for nothing? What if — Well, they're in good hands. Brady's young, but he's steady, and it's just for a couple of hours. Even if the Chaplain doesn't make it — I've tried. I had to do that.

The ground shuddered at a louder burst of firing in the distance. Captain

Eadie looked up the road, thinking he'd heard the truck. Or a jeep. Chaplain might come in a jeep, of course. Or maybe he won't come at all. How many miles does he have to cover today? And how many things could happen to delay — or to stop him for good?

He stretched a stiff knee and thought of Jim. How could a guy you've known only six weeks get to mean so much? And how could a man be so alive one minute and so dead the next? Just yesterday — Christmas eve. That's going to be nice to tell Jim's wife. Fix up all her Christmas eves from now on out. And mine, too. Should have written her today. Tomorrow, sure. But just a little time, please God, not till after the Chaplain gets here and —

He looked up. A truck lumbered and bounced out of the afterglow that hung in the winter sky. Some of the men yelled and jumped up, but most of them took their time, rising slowly, stiffly, as if nothing the world held could bring them running again.

Merton just sat and stared at the truck. Take a few minutes yet for it to get here — and it might not even be the Chaplain, after all. He looked purposely away, and saw the bursts of orange flame against the darkening

east. He swore and shook his fist in a sudden rage that brought hot tears to his red eyes. All the waste, all the ugliness, all the bitterness, just because of somebody's ambitions. Life stripped of beauty, meaning, glory, even sanity, just because of —

A portly Master-Sergeant put a hand on his shoulder. "Relax, Captain," he drawled, "I know how you feel, but it don't do no good. Anyway, the Chaplain's here, so they won't stop us from keepin' Christmas our way, this time."

The truck had backed off the road a short way, and a couple of the men were letting down the tailgate. The Chaplain climbed out of the cab and waved at the men. "Little late," he called, "but we made it."

Captain Willis climbed out of the cab behind him. "Can I help?" he asked.

"Sure," said the Chaplain, "you can take this back to the tailgate while I'm getting my gear on. Set it up, if you know how."

Willis took the communion kit back to the back of the truck, and opened it up. Yes, I know how. Used to watch my Mother do this a 100 years ago. Was I ever really a little boy? Was I ever so safe? His hands shook as he took out the brass cross, the linens,



Detail from "Adoration of the Shepherds,"  
by Jacopo Bassano (Giacomo DaPonte)

THE ENEMY furnished lights and music and there was gunpowder instead of incense, and mud to kneel on, but then, Bethlehem wasn't safe either.

THE ANGEL said they should not be afraid; that he brought good tidings: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"That's all right, Padre," said a soft brown voice. "Whitefolks always had fireworks at Christmas when I was a kid." So the Chaplain went on with the service, while the rockets glared on them,



*And they were sore afraid*



The whole Judean hillside shone as in the day, and when the shepherds uncovered their faces again, the bright light was still there. Caleb said, "Listen," in a strangled voice, and the shepherds nodded their heads at one another —

*And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, glory to God in the highest — and on earth peace, good will toward men.*

Caleb said, "In Bethlehem there, whose lights we can even see, the Messiah is born at last. We must go find him."

"The Messiah!" said the others in awe. And there didn't seem to be much more to be said.

Walking along the road to Bethlehem, Caleb turned his thoughts backward for the first time. Will young Benjamin be able to care for the sheep singlehanded? But, yes, he is a steady boy, and the sheep know him well. How much less fortunate the human sheep who have thronged this road today, led by the false shepherd, Rome. How many generations must a people endure tyranny? How much must a nation swallow of suffering and shame? But now — now, is this truly the Messiah who has been promised? He who should deliver Israel? Ah, then the day of the oppressor grows short, and he shall in his turn know ignominy and shame. He gloated at the thought of proud Caesar in abasement, and all that was Roman brought to dust.

*Continued on page 12*

the chalice, and he cursed them for reminding him of his fear. I can't be afraid. I don't dare to be afraid. My men aren't scared, and I'm their captain. Oh, what a hell of a captain! He set the cross on a couple of bricks in the truck, so it would stand up higher.

The Chaplain's voice spoke beside him. "Don't bother getting out the candles. We'd better not use them."

He put the candle back in the case, and got out the two cruets.

A shell burst much nearer. Captain Willis was sick at his stomach again. But he fought it away.

The Chaplain glanced over toward the increased light and noise. "Shall we go on, men, or find a better place?"

A Texas voice spoke out of the group, "Don't know but what one place is safe as another, Padre. Wasn't safe in Bethlehem, either, seems like."

There were remarks of assent, and one by one the men knelt on the hardened mud. Captain Merton turned his back toward the enemy as he knelt, and deliberately turned his attention toward the tailgate of the truck, now become an altar. Hope Lieutenant Brady is on his toes, and the Company — but who is Merton anyway, the Indispensable Man? They'll make out. And — now — so will I.

Captain Eadie saw a dead face before his eyes with every thud in the distance behind him. And it was always the same face. No, no — look at the Chaplain's face. A tired face, dead-tired, but a face that's alive with something —

Captain Willis was grateful to be on his knees because now they couldn't shake. The Chaplain had begun the service, and he heard him saying the familiar words:

*Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid —*

He knows, thought Captain Willis. I can't hide my fear from Him. I don't have to hide it from Him.

A shell burst near and bright. They cringed and blinked. The Chaplain hesitated a moment, and looked at them in silent questioning. Do you want to find another place — or give this up — or just go on? My little flock, these are wolves from which I cannot protect you. What do you want to do? I'd just as soon stay on here, myself. I'm not afraid, but it's not so much the grace of God as it is plain fatigue. Or, maybe, for me, they're the same thing. Somewhere in the back-yonder that would have been a fine point for theological consideration. Right now it sounds factual.

# EDITORIALS

## On Advocating Something at Christmas

**A** Christmas editorial is really a sort of joke — the same old joke that mankind plays upon itself in one guise or another in most human enterprises, religious or secular. There is the pompous editorial entrance; the pantomime to our audience that we are about to do something important; the bustle of great preparations; the drawing of ourselves together for the big moment — and then, the banana peel and the ignominious tumble.

The purpose of an editorial is to advocate something; to point with pride, to view with alarm, to argue or propose; to contribute to the solution of the world's or the Church's problems.

But Christmas is not the moment for arguing and advocating. It is the moment when wisdom speaks only with inarticulate baby innocence, when power is humanly revealed in helplessness, when the Word speaks in utter silence. At this moment, history itself takes a fresh start, and all the men of power and statecraft and influence, all the solid citizens and high ecclesiastics, all the judges and warriors and princes will have their little years recorded "B.C." or "A.D." by an event that escaped their attention when it happened. "The kings shall shut their mouths at Him; for that which had not been told them they shall see and that which they had not heard they shall consider."

At Christmas we advocate the Incarnation and the Virgin Birth. We also advocate the Holy Communion and the real presence of Jesus Christ in the Blessed Sacrament, in the "House of Bread" that is the English translation of the word, "Bethlehem." We advocate our only Mediator and Advocate — but, of course, neither He nor His has need of an advocate.

"Good Christian, fear: for sinners here  
The silent Word is pleading."

Human words can add nothing to the eloquence of His silence.

## A Little More Hope

**T**his is not only our Christmas issue but the last issue of *THE LIVING CHURCH* in 1955, a year in which, as the secular media tell us, America's prosperity continued to confound the prophets of gloom. General

Convention went to Honolulu and did (and left undone) the things we have previously reported. President Eisenhower had a heart attack, and we all prayed for the recovery of this courageous and kindly representative of stability of character. We all had done the same in 1954 when the Pope fell ill, and in both cases God heeded our prayers. In 1955, we learned that Christ had brought the news to the Pope personally last year, although usually He makes His earthly appearances to less exalted people. Accusations of Communist influence in the Episcopal Church's National Council turned up in typically Episcopalian fashion after the rest of the nation had tired of the sport. Integration of races in the public schools happened in some places and did not happen in others. The "Builders for Christ" Campaign of the National Church finally went over the top. The Spirit of Geneva fluttered about a little but did not find embodiment when the foreign ministers of the great powers got down to concrete questions. The Salk vaccine, after some confusion and difficulty, offered hope for the elimination of poliomyelitis as a major disease of mankind. Princess Margaret by her example in an affair of the heart reminded the world that religion and duty are still the highest motives of human behavior. The Episcopal Church's Department of Christian Education published the first three courses of its New Curriculum, thus precipitating a great debate on educational aims and methods.

All in all, 1955 was a pretty good year. It bargained a few hours away from death and judgment without altogether selling its soul. It brought a little more freedom, a little more hope for a satisfactory life in this world without obscuring the fact that in every year mankind lives in the shadow of a crisis.

## Indestructible Columnist

**R**eaders may not know that our laymen's columnist, Mr. L. H. Bristol, Jr., has been writing his column in recent months from a hospital bed where he was being treated for a serious case of hepatitis. Although he had to give up his regular work and all other activities from July until late in the fall, he managed to turn out vigorous copy for "Man Power."

We are happy to report that Mr. Bristol is making good progress and has been able to return to work on a limited schedule. He has, however, resigned from the presidency of the Laymen's Movement for a Christian World because of his health.

We feel that it is a compliment to the readers of *THE LIVING CHURCH* — albeit a well deserved one — that their columnist kept on with this responsibility at a time when he had to defer other interests, and did so with his usual combination of inspiration and practical common sense.



YOUNG INDIAN WOMEN\* (and men) are as capable of attainment as anyone, says Bishop.

# National Council Gives Boost to Three Districts

**Uses for Lenten Offering, Legacies Discussed at December Meeting; Seabury Series to be Evaluated by Users**

By ELIZABETH McCracken

A serious lack of clergy in the Church's dozen rapidly-growing domestic missionary districts was disclosed at the December National Council meeting. The shortage was revealed in a ten-year (1945 to 1955) study of the districts. Reporting to Council as director of the Home Department, the Rev. William G. Wright read figures [see table]

## Historic Staff To Bishop Hines

An historic pastoral staff was given to the Rt. Rev. John F. Hines at his installation as Bishop of Texas December 6th, in Christ Church Cathedral, Houston. The crozier, which was used by Bishop Freeman, missionary Bishop of Arkansas and the Indian Territory, in 1849, has been handed down to each of the Bishops of Texas. It lay on the Cathedral's altar from the date of Bishop Quin's retirement, October 31st, until the installation service.

Bishop Quin, who acted as institutor, had his neck still bandaged as the result of a recent operation. Bishop Dun of Washington was preacher at the service, and Bishop Goddard, suffragan of Texas, the litanist. Music for the service was provided by trumpets, drums, and cymbals from the Houston Symphony Orchestra, as well as the organ.

Bishop Hines and his family will continue to live in Austin, Tex., until the end of the school year, when they will move to Houston. Bishop Quin now lives in Richmond, Tex.

\*Young ladies, of whom this picture was taken some years ago, are of St. Mary's School for Indian Girls in South Dakota.

showing that although increases in numbers of baptized and confirmed persons, Church school enrollment, and contributions were far greater in the missionary districts than in the Church as a whole, the number of clergy in the districts had increased only 6.2% in 10 years, while the increase in the Church as a whole was 14.23%.

Dr. Wright noted that, in 1945, 29.2% of money spent in domestic missionary districts came from the National Council, while in 1955 only 14.7% came from National Council appropriations.

### Church School Lenten Offering

A boost for three missionary districts (two domestic, one overseas) came in the form of a vote by Council on the allocation of the 1955 Church School Lenten Offering. The money will be used for

advance work in Washington State's burgeoning Columbia Basin (district of Spokane), for the improvement of educational facilities for Indians in South Dakota, and for work in Liberia. This method of disposing of the money is in accordance with the 1955 General Convention's decision to use the children's Lent offering for specific projects, rather than to balance the national budget.

In a telling speech about his missionary field, Bishop Hubbard of Spokane said:

"It is a great privilege to come here and to present our needs. In one town in my district there were two funerals a year to 100 baptisms. That shows what the district is. The people are young.

"For example, there is the town of Richland, where we began work in 1950, and built a church in 1953. We have 250 Sunday school children there; and had to build a class room for the Church school this month. In other rapidly growing places, we need buildings. In Spokane Valley, not far from Spokane, there are already 350,000 people, where before the Coulee Dam development there were very few.

Bishop Gesner of South Dakota vividly presented the plight of the schools in his district:

"St. Mary's School for Indian Girls is 80 years old. It is a junior and high school, and a good one. But the building is in shocking condition. St. Elizabeth's Mission Home for Indian Boys and Girls is 60 years old. It needs attention almost as much as St. Mary's. This is a residence, at which the boys and girls live. They attend the public school. Both these schools need attention, and so does Hare School.

"We must be thinking in terms of education of our young Indian men and women. They are just as capable of attainment as anyone of any race. We have glorious illustrations of it."

### Undesignated Legacies

At this point in the Council meeting, the subject of undesignated legacies came up in the form of a suggestion by Bishop Emrich of Michigan, who thought it would be a fine thing to use such legacies for buildings.

The Presiding Bishop said, "During the depression we had to use the undesignated legacies to balance the budget. We have been anxious to build up a reserve. We now have a reserve of \$2,000,000. We can consider the use of it. But we must have

## Clergy Can't Keep Up in Districts

	Percent of increase, 1945 to 1955	
	In districts*	In whole Church
Number of clergy .....	6.2%	14.2%
Baptized persons .....	48.7%	28.0%
Confirmed persons .....	45.2%	15.8%
Church school enrollment .....	106.0%	71.2%
Contributions .....	212.0%	125.0%

\*Domestic missionary districts: North Dakota, South Dakota, Wyoming, North Texas, Salina, Arizona, Eastern Oregon, Idaho, Nevada, San Joaquin, Spokane, Utah.

a strategy. I hope that we will not use these legacies except for buildings."

As the Presiding Bishop remarked later in the meeting, Council now does have some strategy — in the shape of the new Construction Loan Fund, which is ready for operation.

Explaining the Fund, Dr. Wright said:

"This fund is set up to make loans to dioceses or districts of the Church for construction work in individual parishes or missions. The loans are against pledges made by the individual congregation. The purpose of this new loan facility is to allow immediate construction by borrowing against pledges rather than waiting until all pledges are collected.

"Loans will be made for one year with the privilege of two renewals if at least one-third of the original sum, plus interest, has been paid at the end of the first and second years. The loans will be at the rate of 4% interest.

"It is hoped that this means of overcoming the time factor between a pledge campaign and total collection, which usually takes three years, will prove of real value to the Church. Further information and application forms

may be had by addressing the Director of the Home Department, 281 Fourth Avenue, New York 10, N. Y.

"For the present, no loan will be made for less than \$10,000 or more than \$25,000."

Bishop Emrich said the Loan Fund has the enthusiastic support of the Division of Domestic Missions.

P. Blair Lee of Pennsylvania, chairman of the Department of Finance, remarked, "I hope that there won't be many emergencies, late in the year."

The Presiding Bishop said: "There are not going to be any emergencies. We must keep strictly to this loan plan, or it will fall to the ground."

However, several Council members did refer to the possibility of problems, old and new. The Very Rev. Clarence R. Haden of West Missouri said, "There is the matter of salaries. That is very important. But it is not to be solved with undesignated legacies: that would defeat the very goal."

Bishop Lewis of Nevada presented a practical problem:

"The matter of salary may force a man to leave if he cannot support his family on his salary. In Nevada, a man has a salary of \$3,000. That is enough for him and his wife, and one child. But, when he has a second child, it is not enough, and he must move where he can have more salary. A revolving fund from a loan would be of great value, and would not hurt morale. There is no solution to the problem except an adequate salary."

### Housing Crisis at 281

H. M. Addinsell, treasurer of National Council, reported that he had asked the Presiding Bishop to appoint a committee to consider the housing of the business operations of the National Council — at long or short range. The Council is now renting quarters in several buildings, for shipping work. The building at 281 Fourth Avenue in New York City had been thoroughly examined by experts, to see whether it could be re-arranged to accommodate more activities.

"It cannot," the Presiding Bishop declared. "It is already bursting at the seams;



## What is the real miracle of Christmas?

By the Rt. Rev.  
Robert Nelson Spencer  
Retired Bishop  
of West Missouri

What is the *real* miracle of Christmas? You'd be surprised. I dare to dissent from that titan of theologians, Mr. C. S. Lewis, in his grand book *Miracles*: "The central miracle asserted by Christians is the Incarnation."

If Christians assert that God making Himself flesh to dwell among us is a miracle, then the Christians are mistaken. God coming down His own secret stair, opening His own door, entering His own premises, staying with us until it was expedient for us that He go visibly away — that is no miracle. If it is a miracle, then the sunrise, the cloud of noon, the rain falling upon the just and unjust, the allowed way of a serpent on the rock or of a man with a maid — all of these, any of the chores of God before

## Incarnation or Traffic Jam

we are up are, by the same token, "miracles." God *works* miracles on matters and on us but not on, or concerning Himself. *At Christmas God acted naturally, and it is well for us that He chose to do so.*

Here is the real miracle of Christmas, namely that the Christ Child reaches his tiny hand across the gulf of 20 centuries and jams the traffic of a great city weeks before his birthday. Did ever one so little, do so much, for so many!

Is it not true that Dark Street, Bethlehem (I suppose it was Dark Street, for Phillips Brooks said "in thy dark streets shineth the everlasting light"); well, is it not true that Dark Street, Bethlehem, does more for Trade every year than a thousand Wall Streets ever could? That one cold barn in Bethlehem helps to move more merchandise than all the Chambers of Commerce in creation? Oh, I know that this *commercializes* Christmas, and I wish, as you do, gentle reader, that people could do more with what St. Paul calls "God's unspeakable Gift" than to wrap it up in tinsel and ribbons, but that seems to be the only way they know how to articulate it.

Albeit, the real miracle of Christmas stimulates it, which is precisely my point. If Big Business Men knew this, Gentile or Jew, wholesaler or retailer, it would stagger sextillion of them and

they would go scudding to Bethlehem with the shepherds to see what had come to pass.

In the town in which I live Christmas jostles Thanksgiving clean out of the calendar although the latter comes about 30 days before the Nativity. Thanksgiving cannot stimulate much Trade except in turkeys and football. But Christmas advertised a month ahead starts human rivers right down Main Street. Caught in the river, I revised George MacDonald's lovely carol, or rather its second stanza:

"They all were looking for a king  
To slay their foes and lift them high:  
Thou cam'st a little baby thing  
That made a woman cry."

That first stanza is pure MacDonaldism. The doggerel that follows is pure Robert Spencerism, suggested by the trade-bound masses before Christmas:

"They all were looking for a gift  
To carry home and hide away,  
Against the making some heart lift  
When Christ was born, come Christmas Day."

May George MacDonald, from his heaven forgive me. I do not ask Christmas Trade to forgive me, for I am for it. I am really pointing out the great miracle of Christmas, and that Dark Street is greater than Wall Street and that amidst all we have lost, we might lose Christmas.



# Presiding Bishop's Christmas Message

The most significant events in our lives are given. We have nothing to say about our birth, our natural endowments, our initial environment. Unless we take a responsibility which does not belong to us, death comes upon us without our knowing the number of our days. The test of life is the way we meet and accept these given circumstances.

The deepest note of true religion is the givenness of God. *Ye have not chosen me . . . I have chosen you.* We show the quality of our Faith by our response.

So for the true understanding of Christmas the emphasis must be upon the fact, God so loved the world that He gave. The

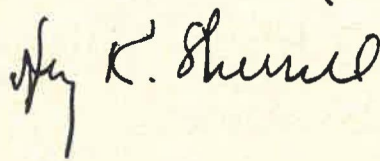
gift of God is eternal life through Jesus Christ.

God's blessings come not as a result of our own wisdom, creativeness, or worthiness. The initiative is His. God so loved.

So at this time with humble, thankful, and joyous hearts we receive the Lord Jesus Christ.

*How silently, how silently, the wondrous gift is given!*

*Where meek souls will receive him, still the dear Christ enters in.*



only the officers of our Armed Forces meet respectable Japanese."

The problem of a sufficient number of chaplains is serious. Bishop Louttit said:

"We now have 107 chaplains: 40 in the Army, 26 in the Navy, 25 for the Air; and 16 for the Veterans Administration (10 full-time and six part time). We need 6 to 9 more in the Army; 20 to 30 more in the Navy. Before the year is out, we shall need 30 more for the Air.

"Why don't we get all the chaplains we need? I don't know. It is not a question of salary. The salaries are good. Our best hope is to get men after their first curacies, men who want to advance. But there must be a sense of vocation, for this specific work."

## Vitamins and Airplane

The Rev. Almon R. Pepper reported in detail the activities on behalf of World Relief and Church Cooperation. He cited the contributions of vitamin tablets, food, blankets, clothing, and cash contributions sent to Pakistan and India. An airplane for the Bishop of New Guinea has been delivered, with spare parts. Funds have been sent to Old Catholic and Eastern Orthodox Churches, including \$1,000 to Archbishop Michael for relief in Istanbul. From \$9,000 of the funds available, grants have been to the Philippine Independent Church, and to refugees and immigrants. Grants amount to \$421,000, leaving a balance of \$1,457. Of the grants made, \$91,800 was given through the National Council of Churches.

Dr. Pepper reported that the Episcopal Church led all Churches cooperating under Church World Service's refugee resettlement in the U.S.A. under the 1953 Refugee Relief Act. Council voted to extend Episcopal Church assurance from 1,500 to 2,000 families.

## Ecumenical Relations

Council voted a letter of thanks to the Rev. Raymond E. Maxwell who had been sent to Istanbul to survey riot damage. Council learned that the Committee on Ecumenical Relations had heard the report of the Rev. Edward R. Hardy, who had also visited Istanbul [L. C., December 11th].

Reports were made by sub-committees on (1) interchange of clergy between Anglican Churches, (2) members of the Church of India, studying in New York, (3) completion of the Study Course on Ecumenical Relations."

## Woman's Auxiliary

Mrs. Francis O. Clarkson of North Carolina reported for the Woman's Auxiliary, in the absence of Mrs. Arthur M. Sherman, who was ill. Over \$500,000 of the United Thank Offering has been allocated for new buildings at home and overseas; \$155,000 of this amount was assigned to Haiti and the Dominican Republic. Some of it will be used for buildings in college centers throughout the U.S.

Two resolutions were presented and

and so are other quarters that we are using. The building at 281 is worth nothing. We could sell the land for \$200,000 but we could not put up a new building for that. Tucker House is getting close to crowding. This problem of housing must be faced without delay."

No action was taken as to the appointment of a committee. It is expected in the near future.

## Seabury Series Evaluation

It is estimated that 50% to 60% of the Church's 7,912 parishes and missions are using the new Seabury Press Series of Sunday school lessons. In a report to Council, the Rev. David R. Hunter said that approximately 3,500 orders of the Seabury materials had been filled to date, in addition to an initial sale of 3,600 sample kits. Some of the materials ordered are used in two or more missions or parishes.

The Department of Christian Education has already instituted an evaluation plan which will provide the necessary facts to guide the Department in revising the materials. All full-time diocesan and district directors of Christian Education were invited to carry out a survey in their own areas during the month of November, and again in the spring of 1956. Thirty of these directors were able to accept the assignment for November; conducting separate interviews with classes of pupils, teachers, and parents in a cross-section selection of parishes in their district or diocese. The questions asked were designed to reveal the strengths and weaknesses, the dislikes and desires of those using the materials, with particular reference to ways in which courses should be

changed. When all the answers have reached Greenwich after the spring survey, the editors will go to work on a revision of the initial courses for re-publication in revised form in 1958.

Dr. Hunter announced the appointment of the Rev. John B. Midworth as executive secretary of Laboratories on the Church and Group Life; he will also continue as executive secretary of the Adult Division of the Department. A new series of laboratories is planned for 1956, scattered throughout the country [see L. C., November 27th]. Applications for admission and scholarship help, Dr. Hunter said, should be sent to Mr. Midworth, at 28 Havemeyer Place, Greenwich, Conn.

Reporting for Seabury Press, Leon McCauley, its manager, said, "We have been in the black for the past seven months, with enough left to carry on to the end of the fiscal year. Our sales have been large, and we expect a substantial increase during the next fiscal year."

## Chaplain Shortage

Bishop Louttit of South Florida, Chairman of the Armed Forces Division, began his report by expressing gratitude for the grant of \$5,000 for a joint committee on service personnel in the Far East, who are "in a pagan atmosphere, and tempted on every side."

A year after the Committee's organization, he said, "we have five stations in Japan, with Christian Japanese and Christian Americans in charge. So now, our personnel will have opportunities to meet with others in that region besides dope peddlers, liquor dealers, and prostitutes. They can meet decent Japanese; and the Japanese can see that we have men who are not moral lepers. Until now,

adopted. The Executive Board of the Woman's Auxiliary passed one, citing the work done by Miss Edna B. Beardsley in connection with the United Thank Offering. The other, passed by the National Council, praised her devoted service of 29 years for that same work. Miss Beardsley retires on December 31st. To succeed her, the Council appointed Miss Elizabeth C. Beath, as Associate Secretary for the United Thank Offering.

### Films and Television

John W. Reinhardt, director of the Department of Promotion, announced that 13 missionary films, made by the National Council, have been released to 100 television stations, on a good sustaining basis. He also referred to two new films soon to be made: one on the Armed Forces, and one on Liberia.

### St. Luke's, Tokyo

On the first day of the December National Council meeting, Dr. J. Howard Means, eminent Boston physician, addressed the Council on his recent trip to Tokyo on the invitation of the Presiding Bishop, to study St. Luke's Hospital and other medical work of the Church. Dr. Means spent two months in this work, and the Council listened with close attention to his report. He said:

"St. Luke's, founded by Dr. Teusler, who must have been a human dynamo, has an amazing history. By 1920, Dr. Teusler had 150 beds set up. Then, an earthquake demolished the place. Next came a superb new building, with 300 beds.

"St. Luke's belongs to the Japanese Church now, as does all the Church property we had. They have good doctors there. Their brightest jewel is their training school for nurses—begun in the 'twenties. That is now a University School of Nursing, recognized as a Junior College of Nursing. It has brought Western nursing to Japan. It is ahead of any medical teaching we have in Japan.

"I went to a number of medical schools, because of my desire to know what they were doing.

"St. Barnabas' Hospital is doing a first rate job. They have a baby clinic and a well-baby clinic. It is a hospital for women.

"The Japanese have some pretty good medicine of their own. It is German medicine: good, but not just what we should like. German medicine centers around the disease, not the patient. Our medicine has this to bring: emphasis on the patient, sociologically, as well as medically. We have something to give; but we must not shove it down their throats. We can show it to them. If they like it, they will copy it. They can copy anything.

"What should we do about getting our kind of medicine in? Should we encourage the staff at St. Luke's to develop what we think is sound medicine? Their public health work is good. The first need is to get St. Luke's back from the Army. I saw the Army about it. They can't get out until they have a suitable place to which to take their patients. We can't do much until then.

"The long-range effort would be to get a good medicine school, and take St. Luke's Hospital's Nursing College and make it all



Episcopal Church Photo

MISS BEATH: New associate secretary for U.T.O.

into a first-rate medical center. We can't do that at once. We must have a university hook-up. But we might make a second-best effort now: get American surgeons on the staff. Why not dig up a salary for a bright young woman to go as an English teacher? The medical school must be English-speaking. We should send people there, and have more of them come over here, helping them with salaries for medical study here. As for larger plans, we must look to the foundations, such as the Rockefeller and others, to help with medical education, as they have in public health work."

Dr. Means, who is in charge of medical services at Massachusetts Institute of Technology, is an active layman of the Episcopal Church. He is former Chief of Medical Services at the Massachusetts General Hospital and Professor at Harvard Medical School.

### Chicago Catholic Clerical Union Approves A.C.U.

The Council of the American Church Union, at its annual meeting in October [L. C., October 30th] received this unanimous resolution from the Chicago Catholic Clerical Union:

*Whereas*, a number of recent events may have given the misconception that the Catholic Churchmen of our Church have in some way repudiated the American Church Union as a proper leader in the setting forth of the Catholic position in the Episcopal Church;

*And Whereas*, the need for organized strength remains undiminished for the proper setting forth of the unadulterated Catholic Faith of our Lord Jesus Christ;

*Therefore, Be It Resolved* that the priests and deacons of the Chicago Branch of the Catholic Clerical Union do re-assert their deep confidence in the effectiveness of the American Church Union, while reserving judgment on any particular means chosen by the Council of the American Church Union to set forward the Catholic Faith;

*And Be It Further Resolved*, that the Chicago Branch of the Catholic Clerical

Union deplores any contribution toward unfavorable publicity caused by public adverse statements of any of the reverend clergy and prays that each of the Catholic clergy may be increasingly mindful of his duty to promote good public relations and publicity favorable to the advancement of Christ's cause through the work of the American Church Union;

*And Be It Further Resolved*, that the Chicago Branch of the Catholic Clerical Union is deeply appreciative of the untiring labors and sacrificial self-giving of the Reverend Canon Albert J. duBois and hereby expresses its support and gratitude.

### Pearl Harbor Chapel Fund Nears Goal

Contributions are still being received for the fund set up by General Convention toward the construction of a chapel at Pearl Harbor. On November 29th, Joseph Reed, treasurer of the missionary district of Honolulu, reported that "the total of the General Convention chapel contribution is now \$10,453.59. Checks are coming in every day and I am confident we will reach the \$12,000 goal set by General Convention."

### Dr. Torok Suffers Fatal Heart Attack

By CLIFFORD P. MOREHOUSE

The Rev. John Torok, Ph.D., rector of Emmanuel Episcopal Church, Great River, L. I., N. Y., died of a heart attack at his home December 11th. Although he had suffered several previous attacks, he continued to be active, and had planned to conduct the regular Sunday services that day as usual.

Born in Hungary in 1890, Dr. Torok was graduated from Kolozsvar University, and was ordained a priest of the Uniat communion, affiliated with the Roman Catholic Church. He taught canon law in the college of the Greek Rite in Rome, before World War I. At the outbreak of that war, he returned to his native country and became a chaplain in the Austro-Hungarian army, with the rank of captain. After the war, he became a close associate of Count Karolyi, leader of the movement for Hungarian independence, and when Karolyi became President of Hungary, Dr. Torok served as a member of his cabinet. He was twice imprisoned for political reasons, once by the Austrian imperial government and once by the Bolsheviks under Bela Kun.

In 1920, Dr. Torok came to the United States on a special mission for the Vatican. However, he became interested in the Episcopal Church, and was received into its ministry as a priest in 1921 by the late Bishop John Gardner Murray of Maryland. He served for a time on the staff of Mount Calvary Church, Baltimore, and subsequently as professor of political sci-



DR. TOROK came to U.S. on mission for Vatican, stayed to become Episcopal priest. His subsequent consecration in Vienna was not regularized.

ence at St. Stephen's (now Bard) College, Annandale, N. Y. In 1923 he became rector of Trinity Church, Waupun, Wis., in the diocese of Fond du Lac.

In 1924, Dr. Torok was elected bishop by certain foreign-born groups in this country, who wanted to be received into the jurisdiction of the Episcopal Church, while retaining their own Orthodox rites. Accordingly, with the permission of the Rt. Rev. Reginald H. Weller, Bishop of Fond du Lac, he went to Europe, and on October 19, 1924, he was consecrated bishop at Vienna, by Bishops Dositej of the Serbian Orthodox Church and Gorazd of the Czechoslovak Church, for the purpose of carrying out this plan.

Returning to this country, however, Dr. Torok found that the plan for a special foreign-born jurisdiction was not accepted by the authorities of the Episcopal Church, and he was unable to exercise his episcopate. In subsequent years several attempts were made to regularize his episcopate, and at one time he was elected Suffragan Bishop of Eau Claire, Wis., but the election was not ratified by the House of Bishops.

For a time Dr. Torok engaged in business and journalism, and also studied at the University of Pittsburgh, where he received the degree of Doctor of Philosophy. During World War II he served in Washington as a consultant for the Bureau of Economic Warfare, in its Central European section.

After the war, Dr. Torok returned to the active ministry of the Episcopal Church. He served for a time in Puerto Rico, where he was dean of St. Michael's Seminary, San Juan, in 1946. Returning to the mainland, he was rector of Grace Church, Conselyea St., Brooklyn, and vicar for foreign-born work in the Archdeaconry of Brooklyn, from 1947 to 1950. Since that date he has been rector of Emmanuel Church, Great River, in Long Island.

Dr. Torok was married in 1921 to Mary Gorsuch, of Baltimore, who died in 1944. He is survived by a daughter, Mary Jane Torok, a senior at Vassar College.

## Interest in Work Persists After Albany Conference

While a great many Church conferences are held, not all of them achieve their purposes to quite the extent that the Church and Work Congress held in October in the diocese of Albany did. As the result of widespread interest in the deliberations of the congress, a permanent foundation is being set up to deal with the subject which interested the conferees — Man at Work in God's World.

Addresses and paper presented at the congress [L. C., November 6th and 20th], including such fine works as Dr. Arnold J. Toynbee's scholarly paper, "What's the Good of Work?", will be published in order to serve as a basis for further discussions throughout the Church. The book, *Man at Work in God's World*, will be released through Longmans, Green & Co. and will sell for three dollars.

A continuing committee of the Church and Work Congress met recently under the chairmanship of Bishop Richards, Suffragan of Albany, and plans for the foundation began. It will be known as the Church and Work Congress and will have its headquarters at 68 S. Swan St., Albany 10, N. Y.

About 250 men and women of varying occupations came to the conference from all parts of the country.

### THE LIVING CHURCH RELIEF FUND

#### Church in Korea

Previously acknowledged .....	\$ 52.25
John Townsend .....	30.00
Rev. & Mrs. John Williamson .....	15.00
Rev. Robert W. Andrews .....	10.00
John B. Downey .....	10.00
Ella J. Kerr .....	10.00
Roslyn Andrews .....	5.00
Dorothy M. Craig .....	5.00
Roy E. Parker .....	5.00
Mrs. Byron A. Eldridge .....	1.00
	\$ 143.25

#### Camp Seisenryo, Japan

Rev. and Mrs. John Williamson .....	\$ 10.00
Anonymous .....	5.00
Dorothy M. Craig .....	5.00
Kennard Underwood .....	5.00
	\$ 25.00

#### Save the Children Federation

Previously acknowledged .....	\$3,261.80
Lucy C. Carey .....	10.00
	\$3,271.80

#### The Living Church Development Program

Previously acknowledged .....	\$14,161.22
J. V. B., Princeton .....	100.00
A. P. B., Penn Yan .....	25.00
B. H. S., Ellijay .....	15.00
A. E. C., Evanston .....	7.00
\$5 each from: H. G., Yonkers; Mrs. G. A. S., Hibbing .....	10.00

\$14,318.22

# sorts and conditions

"Unresting, unshaking, and silent as light,  
Nor wanting, nor wasting, thou rulest in  
might;"

AS HYMN 301 reminds us, the Incarnation did not, and could not, do anything to change God. Lacking nothing, needing nothing, the Father eternally contemplates the Son and the Son eternally contemplates the Father in the unity of the Holy Spirit — "as it was in the beginning, is now, and ever shall be."

IN THE BIRTH of Jesus in Bethlehem of Judea, His preaching, His miracles, His sufferings, the coming of the Holy Spirit to dwell in His Church — through all these things the endless light streams, unshaking, unshaking, unchanging. The Epistle for Christmas Day says that the earth and the heavens "shall all wax old as doth a garment; and as a vesture Thou shalt fold them up, and they shall be changed: but Thou art the same and Thy years shall not fail."

THE COMING of the Light into the world takes nothing away from the source of Light; nor does it make the Light shine more dimly elsewhere. Physical light is not quite the same as this. Every beam from the sun carries away a tiny fraction of the sun's mass with it and works an infinitesimal alteration in the balance of forces within the sun.

BUT this Light that spends itself and is not spent, this unimaginable perfection and endless power — all this is born, as men are born, as a helpless baby, the child of the Virgin Mary. The fact that it is a virgin birth helps to make it believable. God does not borrow a baby in His entrance upon the stage of history. The baby in the manger is God, of God; Light, of Light; and He is a baby, of the substance of the Virgin Mary, His mother.

WE BEHOLD His glory, and seeing Him, have seen the Father. We do not see His divinity directly, but as a quality; as a purpose; as a power; as a glory. Actually, any person can communicate with another person only through a material medium. In Jesus the Person who is expressing Himself is God the Son, possessing completely two natures, the divine and the human. Though we cannot see the Light itself, we see it in its effects.

"All laud we would render; O, help us  
to see  
'Tis only the splendor of Light hideth  
thee."

PETER DAY.

*Continued from page 5*

Beside him, Samuel mused as he walked. If only little Joseph were with us! He recalled the hours he had spent, telling the lad of the prophecies of the Messiah who was to come. But Joseph is not here to see the fulfillment. Little Joseph is dead. Six weeks now, and still the fact is as new as the moment when it happened. The neighbors and the good rabbi say that time will heal the pain, but time only seems to widen the hole torn in the fabric of my life. Time only takes the boy further away. How glorious that, after all these centuries, the Messiah has come — yet he is just six weeks too late for Joseph to see him.

Enos strode toward Bethlehem with them, but every step was an effort. Every inch nearer to the chance for recognition was a terrible risk. No one kills a Roman soldier and keeps his own life. Yet, what could a man do, stand by like a sack of meal while a drunken lout of a Roman mauls his wife? Yet what have I gained? She lives in misery with relatives in Syria, and I live as a shepherd in the bare hills. It is not the hills that are so bad, or the sheep, but the fear. Someday they will find me, and every dawn

## THREE SOLDIERS

begins that day. He twitched with every sudden noise, and foreboding hung over him. Yet, here he was, striding toward Bethlehem, with the place full of officials there for the enrolling. The Messiah was born, and he must go see him.

At the door of the stable they hesitated, and the girl inside saw them, and smiled. The strain of the journey and of her labor still lingered in the young face, but she said, "Come in. Did you want to see him?"

Big and rough as they were, they nodded shyly.

The baby was nestled in the crook of her arm, and as they came near, she held him out toward them.

Awkwardly, they got to their knees and looked at him with eyes shining.

The Messiah, thought Caleb, and I am here to see him! So little, so weak, to be the one who will one day overthrow the power of the tyrant. I should have brought a gift — but I have nothing. He looked closely at the sleeping infant. On an impulse he held out his hands toward him and thought, I give you my hatred for

the oppressor. It is the only thing I have that is great or strong.

Samuel looked at the baby and saw in him for a moment his own Joseph. But this is not Joseph, this is the promised Saviour. This is a dearer child, even, than Joseph, for this is he for whom all Israel has watched and waited. And I come to see him empty-handed. What could I give him? It must be the greatest, the finest thing I have. My grief for my son is that. Samuel reached out and gently touched the hand of the baby. "Then I give you that," he whispered.

Enos looked hard at the baby whose birth had been important enough to lead him here into the face of his terror. This is the Messiah, and what is my death compared to this birth? Generations have watched to see him, and I — 33 years only have I lived, and have seen what patriarchs waited in vain. I have nothing, nothing at all, now. Only my fear. It is all I own, little Son of David, so it must be the gift I bring you.

After a little while the shepherds left the stable. After all, the young mother needed rest, and there were the sheep to be thought of.

They walked in silence along the

## THEOLOGICAL EDUCATION SUNDAY 1956 January 22

At last the Church at large is awakening to the vital importance of our Theological Seminaries to the present and the future of the Church. The response to the BUILDERS FOR CHRIST program proves this. But here is but the beginning. Continued support is essential that our Seminaries may meet the encouraging increase in students with essential faculty and equipment.

The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 22nd, 1956, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

I commend this great cause to the generous and intelligent support of all our Church people.

*Henry K. Sherrill*  
PRESIDING BISHOP

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## Church Schools

### Make Good



### Churchmen

road away from the lights of the town. But Caleb had left his hatred behind him in Bethlehem, for he had given it away to the child. And Samuel's heart was at peace, for he had given his grief away. And Enos walked as a man again, for he had left his fear in the hands of an infant.

(When that infant grew to manhood, he used the utter rejection of the hatred in the desert of temptation, he used the grief on a hill overlooking Jerusalem, and he used the fear in a garden called Gethsemane.)



Captain Merton drove his jeep as fast as he dared along the rough ruts toward the lights of the increased barrage. With luck, he thought, I can get there before they do. "They" — poor devils, they don't remember about Christmas, do they? The Lord of all Creation was born into His world in a stable, and they look for power and glory this way. Poor blind people on the other side of the lines — and on our side of the lines, and all over. Lord, help us.

Captain Eadie walked through the trees, led only by a directive instinct. Jim, so dead — no, he wasn't either. I can remember his grin better than his dead face. He was coming with me today. Did he make it? Oh, hell yes, of course he did. He was here, along with my Mother and St. Francis and all the rest. I just got through doing for a few minutes what they do all the time. It wasn't Jim that was lost — it was I! I wonder if I can get that across to his wife? In a letter? That'll be hard. But when I get back I'll take her to a church and I think I can make her understand it there.

Captain Willis drove the truck back along the ruts, while the Chaplain jolted in the seat next to him. He stole a sideways look at him. No, he's not asleep. But I never saw a man look so tired in my life. Funny, I don't feel tired. What a Christmas service! I guess we had all the trimmings, though. Lights and music furnished by the enemy and the smell of gunpowder for incense. That was the worst barrage I've been in yet — and — hey, I'm not scared any more! Yeah, I guess I am, kinda, but — I know I can take it. Oh, thank YOU, God!

The Chaplain started singing softly in the seat next to him, and as soon as he caught the tune, Willis joined him:

*The first Noel the Angels did say  
was to certain poor shepherds in  
fields as they lay. . .*

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# PEOPLE and places

## Appointments Accepted

The Rt. Rev. Dr. Theodore R. Ludlow, retired Suffragan of Newark, is serving temporarily as assistant of Christ Church, Short Hills, N. J., until such time as a permanent assistant can be obtained. Address: 52 Hobart Ave.

The Rev. Webster G. Barnett, formerly vicar of the Church of the Good Shepherd, Windom, Minn., and Calvary Church, St. James, Minn., is now vicar of St. David's Church, Minnetonka Mills, 3420 Shady Oak Rd., Hopkins, Minn.

The Rev. C. Julian Bartlett, rector of St. Paul's Church, Rock Creek Parish, Washington, has been called to be dean of Grace Cathedral, San Francisco.

[Canon Eric Montizambert is not and has not been dean of the cathedral. The listing of him as dean in the 1955 Episcopal Church Annual is incorrect. He is correctly known in the diocese of California as canon of Grace Cathedral and associate warden of the School of the Prophets, which is a training school for clergy of the Episcopal Church, specializing in basic theology and practical homiletics.

[Incidentally, we picked up our knowledge about the School of the Prophets from the Episcopal Church Annual, which is right about 99,000 times out of 100,000.]

The Rev. Hugh Farrell, formerly in charge of the Church of the Ascension, Brooklyn, N. Y., is now vicar of St. Mary's Church, Woodburn, Ore., and chaplain to state institutions. Address: Box 225, Woodburn.

The Rev. Elam Peckford, formerly vicar of St. Paul's Church, Bad Axe, Mich., and its field, is now rector of St. Stephen's Church, Wyandotte, Mich. Address: 89 Chestnut St.

The Rev. Frederick L. Phillips, formerly curate of the Church of the Holy Nativity, the Bronx, New York, is now vicar of Trinity Church, North Scituate, R. I., and the Church of the Messiah, Foster.

The Rev. Roger S. Smith, formerly vicar of the Church of the Good Shepherd, Rangeley, Maine, is now rector of St. Paul's Church, Fort Fairfield, Maine.

The Rev. Charles E. White, formerly rector of St. Mary's Church, Hillsboro, Ohio, is now assistant of Trinity Church, Fort Wayne, Ind. Address: 1838 Ida St.

## Changes of Address

The Rev. Robert N. MacCallum, retired priest of the diocese of New Mexico and Southwest Texas, formerly addressed in Bel Air, Md., and on Lebanon St. in El Paso, Tex., may now be addressed: 5108 Hercules Dr., El Paso, Tex.

The Rev. Philip E. Wheaton, with Mrs. Wheaton and their young daughter, left the United States recently to return to their missionary work in the Dominican Republic after a three-month furlough. He is stationed at Ciudad Trujillo.

## Depositions

Frank Edward Walters, presbyter, was deposed on November 17th by Bishop Jones of Louisiana, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

William H. P. Cowger, presbyter, was deposed on November 3d by Bishop Brinker of Nebraska, acting in accordance with the provisions of Canons 60 and 64, with the advice and consent of the standing committee; renunciation of the ministry.

## Ordinations

### Priests

Atlanta—By Bishop Claiborne: The Rev. Rue Ingram Moore, Jr., assistant of Holy Trinity Church, Decatur, Ga., on November 24th, at that church; presenter, the Rev. Harry Tisdale; preacher, the Rev. W. W. Sneed.

Pennsylvania—By Bishop Hart: The Rev. Roderic Hall Pierce, on November 19th, at St. Luke's Church, Eddystone, Pa. The ordinand, who holds a Watson Fellowship from Berkeley Divinity School and a University Fellowship in Religion, is studying for the degree of doctor of philosophy at Princeton University. He also serves on the staff of Trinity Church, Princeton, N. J.

San Joaquin—By Bishop Ziegler, retired Bishop of Wyoming, acting for the Bishop of San Joaquin: The Rev. William Lynn Richmond, a former minister of the Christian Church, on September 24th, at the Church of St. Anne, Stockton, Calif., where he has been vicar since his ordination to the Episcopal Church diaconate; presenter, the Rev. John Wilcox; preacher, the Rev. Max Drake.

## Deaths

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

The Rev. John Byron Caughey, 90, retired priest of the diocese of Mississippi, died at the home of a daughter, Mrs. L. D. Kern, Pineville, Mo., on December 4th.

A native of Blackburn, England, Mr. Caughey came to the United States in 1914. Before his retirement in 1933 he served, among other congregations, the Church of the Ascension, Pawnee, Okla., Immanuel Church, Winona, Miss., and Christ Church, Holly Springs, Miss. From 1945 to 1950 he resided in Tulsa, Okla.

Mrs. Caughey died some years ago. Besides the daughter mentioned above, Mr. Caughey is survived by a son, Dr. John Caughey of London, England, and two other daughters, Mrs. D. W. Dean, Cordova, Tenn., and Mrs. Lou Wilkins, Dayton, Ohio.

The Rev. Wallace M. Gordon, a retired priest of the diocese of Ohio, died in Los Angeles, Calif., on November 27th.

Mr. Gordon was born in Montreal, Can., in 1878. He was ordained priest in 1905, and served at St. Agnes Church, East Orange, N. J., for three years. Moving to Southern Ohio in 1907 he became rector of Grace Church, Avondale. From 1912 to 1914 he was at Trinity Church, Buffalo, N. Y., and then became the rector of the Church of the Ascension, Lakewood, Ohio, for 15 years. From 1929 until his retirement in 1932 he was the vicar of St. Hubert's Church, Kirtland Hills, Ohio. Recently he has resided at Woodbury, N. J.

The Rev. William Henderson Watts, retired chaplain of the city mission of the diocese of Newark, died December 6th in Bloomfield, N. J. at the age of 85.

Mr. Watts was ordained priest in 1901. He served with the YMCA in France during World War I. Among the churches he served were Calvary Church, Front Royal, and Meade Memorial Church, White Post, Va., St. Paul's Church, Paterson, St. Mary's, Haledon, and St. Peter's, Clifton, N. J. He was chaplain of the city mission from 1930 to 1950.

Besides his wife, Mary Gardiner Bach Watts, Mr. Watts is survived by a son, Ivor B. Watts, two daughters, Mrs. Paul M. Gravatt and Mrs. E. Wilson Doyle, eight grandchildren and one great-grandchild.

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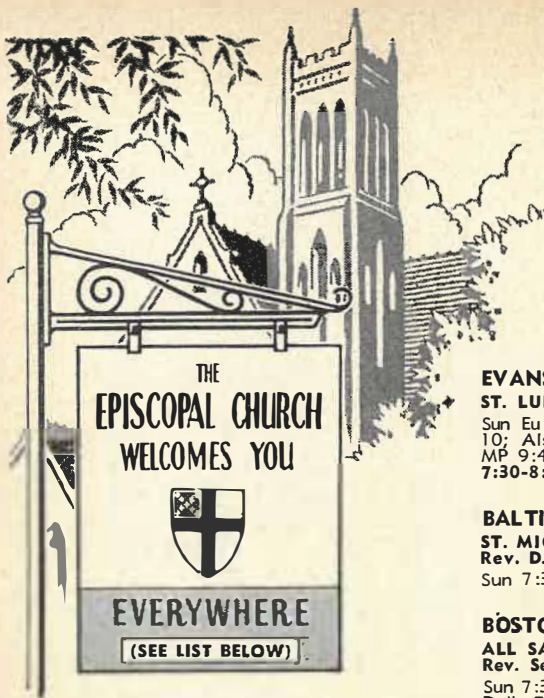
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C Sat 4:30 & 7:30

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Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
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1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

### ST. FRANCIS'

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**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., dean  
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Noon; C Sat 5-6

### COCONUT GROVE, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

### FORT LAUDERDALE, FLA.

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Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

### CHICAGO, ILL.

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Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
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Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
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### BALTIMORE, MD.

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Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;  
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

### DETROIT, MICH.

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Wed, Sat & HD 9; C Sat 1-3; 7-8

### ST. JOSEPH, MO.

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Rev. W. H. Hanckel, r  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

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Sun HC 8, 9, 11:1 S, 11 MP; HC Tues 7, Wed  
10:30

### BUFFALO, N. Y.

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Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
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4:30-5:30, 7-8; Sat 2-5, 7-9

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12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,  
& by appt

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
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4-5 & by appt

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Rev. Paul C. Weed, Jr., v  
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8-9, & by appt

### ST. AUGUSTINE'S CHAPEL

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

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
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Daily 8, 5:30; Thurs & HD 10

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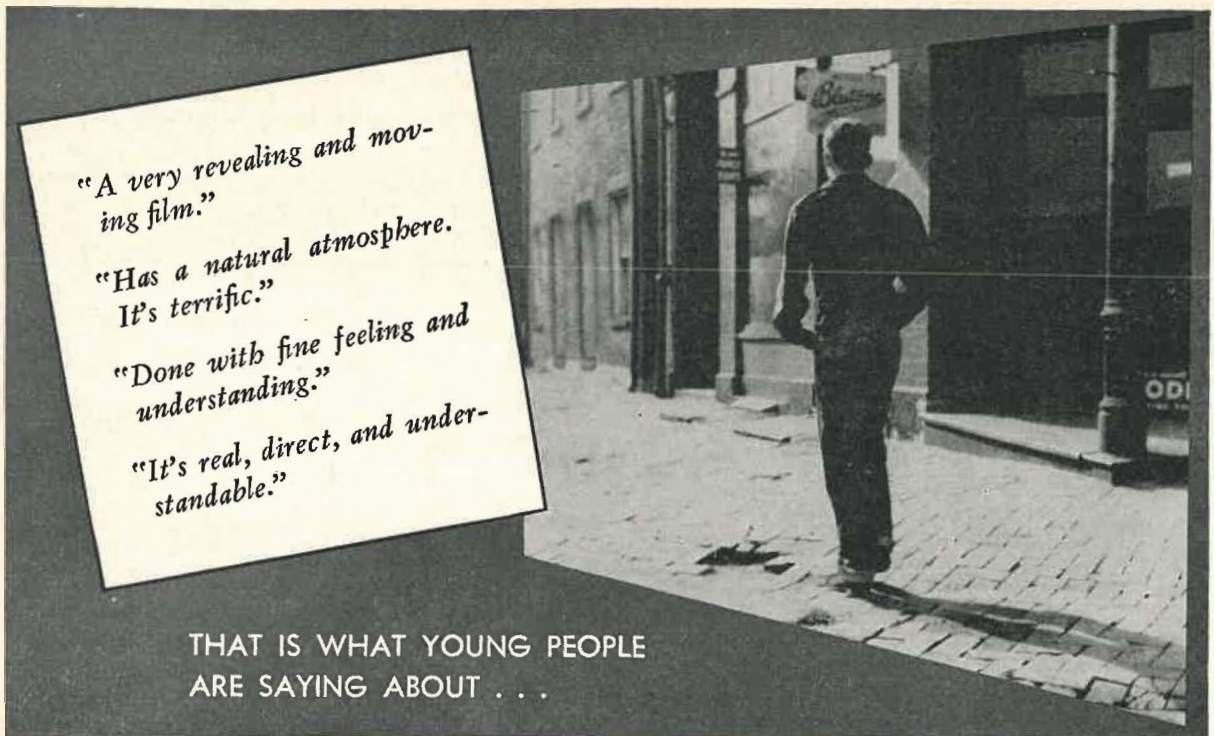
**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;  
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;  
C Sat 12-1, 4-5

### MADISON, WIS.

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Rev. Edward Potter Sabin, r  
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9:30

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

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